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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.

VOL. X.
No. 42.

MONTREAL, WEDNESDAY, FEBRUARY 13, 1889.

\$1.50
PER YEAR

ECCLESIASTICAL NOTES.

Eighty-seven sets of plans for the new cathedral at New York have been received by the trustees.

THE Rev. Mr. Coombs, formerly of the Methodist church, has become a candidate for Orders under Bishop Littlejohn.

THE consecration of the Rev. Dr. Knight will probably take place in the cathedral at Milwaukee about the middle of March.

A handsome new altar of Portage stone and mosaic has been presented to Trinity Church, Kansas City, and was unveiled by Bishop Talbot on Christmas day.

THE Rev. Mr. Spurr, a Methodist minister, at Valley City, Dakota, was received into the Church and Confirmed by Bishop Walker, at Fargo, on the 4th Sunday in Advent.

Melbourne Cathedral will be dedicated in March next. The building, with the exception of a central tower, will by that time be completed. The cost has been \$800,000.

St. STEPHEN'S Church, Philadelphia, was enriched by the presentation of a mosaic reredos. The subject is the institution of the Lord's supper, and is from the designs of Mr. Henry Holiday, of London. The mosaic is 12x5 feet and is calculated to contain over 189,000 pieces.

Canon Knox Little has been obliged to cancel all engagements in the United States, the state of his health forbidding any work. He will probably return to England at an early day, as the death of his father has just been announced.

A CHICAGO divine was remonstrating with an unordained preacher for taking upon himself the priest's office, when the irregular one replied: "Does not the Bible teach us to go and preach the gospel to every critter?" "Very true," said his holiness, "but it does not say every critter is to go and preach the gospel!"

ON Thursday, Jan. 17th, at St. James' Church, Cambridge, the Bishop of Montana, acting for the Bishop of Massachusetts, admitted to the diaconate the Rev. George E. Allen, formerly a Congregationalist minister, and confirmed the Rev. Frederic W. Bailey, lately a Universalist minister, and an intending candidate for orders.

A ten days mission will be held in St. Andrew's Church, Boston, under the auspices of the Parochial Mission Society, beginning February 9th. The preacher will be the Rev. E. Waipole Warren, rector of Holy Trinity, New York. There will be a short service and address on Saturday, February 9th, five services on the Sundays, February 10th and 17th, and three services on each day of the week, except Saturday, February 16th, when an address will be given in the afternoon to men only.

THE early Roman Church, on the heights of Dover has recently been reopened. The Church is regarded as one of the oldest Christian fabrics in England, its foundation having been laid fifteen centuries ago. For two centuries or more before St. Augustine landed on the neighboring coast it was standing, an enduring witness of the life of early British Christianity. Every evidence of antiquity has been scrupulously preserved in its restoration.

REV. W. S. Rainsford of New York, writes to *The Church of To-day*:

I must take exception to the statement made in your issue of January 10: "There is no church that throws open its doors and says to passers by, 'Come, worship, without money and price.'" For years we had, and to a less extent still have, a number of young men on the streets, inviting all they meet to come to St. George's. More than that, an enormous number of such people weekly accept the well known, general and perpetual invitation of the Church to come. We have 2,000 communicants. A very large proportion of these are poor, some very poor. The great majority of our communicants at early "celebrations" work with the hands. Of all the members and attendants on the church, a little over 700 have envelopes. The large proportion of these weekly envelopes, again, yield sums of twenty-five cents or less per Sunday.

My contention is, that it is a slur on our Christian people to say they will not give regularly and systematically to any church from which they do not receive a return in leasehold or real estate. I know they will, when the plain duty to support the Church as a divine institution is explained to them. Twenty-five years from now there will be no pew churches.

WE find in *The Sentinel*, of Fort Laramoth, Kansas, the following kindly notice, for which we return our thanks:

THE CHURCH GUARDIAN, of Montreal, is a large weekly paper containing much interesting information from the different dioceses of the Canadian Church. It is churchly in tone and tolerant in spirit. It should be in the family of every Canadian Churchman; and American Churchmen would find it an interesting and instructive paper. We welcome its visits to our sanctum. It contains sixteen pages and only costs a dollar. Address, 190 St. James st., Montreal, P. Q.

The *Sentinel* is issued monthly under the approval of the Bishop of the Diocese, and contains a large amount of information regarding the work of the Church's in this part of the Field. It is ably maintaining Church principles, its motto being "Whch ye, stand fast in the Faith, Quit you like men, Be strong." May all success attend upon it.

MORNING and Evening Prayer, Litany, Holy Communion, and the offices of the Church are so arranged that the *beginning* is the foundation for all that follows. If you are not present to receive the opening preparation can you be fitted only to accept the closing Benediction?

Confession, Absolution and Blessing are the Church's order in the procedure of grace, not the second, without the first and second. Other considerations ought to influence us to perform this duty, but for the earnest minded and anxious is it not sufficient to say that the heart wanting to be blessed will be *waiting* for the outpoured grace?—*St. Mark's, Grand Rapids, Calendar.*

How wonderfully, in the history of her blessed Lord and Master, can we read the Church's history. She is the perpetual image of His whole existence. As He leads, She humbly follows. Christ the first; afterward they that are Christ's, is the rule, not of the Resurrection only, but of all things.

He came first in lowliness, and His Church began in lowliness; He was visited with the Holy Ghost in Jordan, and She on the Day of Pentecost; He labored in weariness and watchings, and had not where to lay His head till the Cross became His pillow; She, too, was long a houseless wanderer, solemnizing her holy mysteries in sepulchres, and scorned by the souls She would have shed her blood to save; He, after His day of martyrdom, ascended in power to heaven; and She, after hers, became mighty upon earth. Yet, as His victory is to our eyes invisible, so is much of her glory; and as His triumph is, in a manner unfinished, because unseen, so is She, in a degree, far more, as yet, imperfect, ineffectual, incomplete. But He shall once more ascend in visible, public supremacy; and then shall her enthronement be public, and her triumph consummate also.—*Bishop Welles.*

THE S. P. C. K. AND THE HOLY EASTERN CHURCH.

At the last regular monthly meeting of the Society for Promoting Christian Knowledge, the following letter was submitted by the Secretary:

ANGOSTALI, June 27th, (O.T.), 1888.

Dear Sir,—The aim of the Society, which you so deservedly direct is to promote Christian Knowledge.

True Christian knowledge will in the end prove the best means of uniting all nations into one brotherhood. As therefore this is the end whereunto all my endeavours and pains tend. I established here in Angostali a public library, consisting of various books, but especially of such as will most contribute to promote this blessed knowledge. Many of these books I have bought myself, and many have been offered me by several gentlemen; but the more I get the more I feel the want of others to make a useful library. I am therefore obliged to pray all men loving mankind in Christ Jesus our Lord and Saviour to contribute if possible to the establishment of it.

In consequence, I let you know, sir, as well as your respectable Society, that my flock and I will greatly thank you for any of your books. I am, sir, yours most affectionately,

ARCHIEPISCOPOS KEPHALLONIA,
Zermais.

Mr. Reade, H. M. Consul at Corfu, sent a few lines in support of the application, setting forth the good works of the Archbishop, who was

for some years at Marseilles as priest, where he won much favors from all classes. At Corfu he has established a hospital and poor house, and is now trying to found a museum and library. The meeting voted £10 worth of the Society's books for the library; another proof of the liberal Catholicity of the oldest Society in the Church for the promotion of Mission work.

THE SPECIAL CONVENTION of the Diocese of MICHIGAN, assembled in St. Paul's Church, Detroit, on Wednesday, February 6th, after services of the greatest and most orderly solemnity, and a wonderful sermon by the Rev. J. F. Conover, D. D., elected as Bishop, on the first ballot, the Rev. Dr. Henry Y. Saterlee, of Calvary Church, New York.

A LETTER FROM REV. JOHN WESLEY.

We printed this letter some years ago, but it is worth reading again, as it points out Mr. Wesley's love for the Church of England and his determination never to leave it. It is long subsequent, in point of time, to the date 1733, at which it is pretended he changed his views:

LONDON, October 10, 1778.

My dear Miss Bishop: I am not unwilling to write to you, even upon a tender subject, because you will weigh the matter fairly. And if you have a little prepossession (which, who has not?) yet you are willing to give it to reason.

The original Methodists were all of the Church of England, and the more awakened they were, and more zealously they adhered to it in every point, both of doctrine and discipline. Hence we inserted in the very first rules of our society, "They that leave the Church leave us." And this we did, not as a point of prudence, but a point of conscience. We believe it utterly unlawful to separate from the Church, unless sinful terms of communion were imposed; just as did Mr. Philip Henry, and most of the holy men who were contemporary with them.

"But the ministers of it do not preach the Gospel." Neither do the Independent or A-baptists ministers. Calvinism is not the Gospel; nay, it is further from it than most of the sermons I hear at Church. These are very frequently unevangelical; but those are anti-evangelical. They are (to say no more) equally wrong; and they are far more dangerously wrong. Few of the Methodists are now in danger of imbibing error from the Church ministers; but they are in great danger of imbibing the grand error—Calvinism—from the dissenting ministers. Perhaps thousands have done it already, most of whom have drawn back to perdition. I see more instances of this than any one else can do; and on this ground also exhort all who would keep to the Methodists, and from Calvinism—"Go to the Church and not to the meeting."

But, to speak freely. *I myself find more life in the Church prayers than in the formal extemporary prayers of dissenters.* Nay, I find more profit in sermons on either good temper or good works than in what are vulgarly called Gospel sermons.—That term is now become a mere cant word. I wish none of our society would use it. It has no determinate meaning. Let but a pert, self-sufficient animal, that has neither sense nor grace, bawl out something about Christ and His blood, or justification by faith, and his hearers cry out, "What a fine Gospel sermon!" Surely the Methodists have not so learned Christ! We know no Gospel without salvation from sin. There is a Romish error which many Protestants sanction unaware. It is an avowed doctrine of the Romish Church, that "the pure intention of the minister is essential to the validity of the Sacraments." If so, we ought not to attend the

ministrations of an unholy man, but in flat opposition to this, our Church teachers in the 28th Article, that "the unworthiness of the minister does not hinder the validity of the Sacraments." Although, therefore, there are many disagreeable circumstances, yet I advise all our friends to keep to the Church. God has surely raised us up for the Church chiefly, that a little leaven may leaven the whole lump.

I wish you would earnestly consider that little tract, "Reasons against a Separation from the Church of England." *These reasons were never answered yet and I believe never will be.*

I am glad you have undertaken that labour of love; I trust it will increase both your spiritual and bodily health. I am, my dear Miss Bishop, yours very affectionately,

J. WESLEY.

—Southern Churchman.

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

WINDSOR.—The meeting of the Chapter of the Avon Deanery was held here on the evenings of January 30th and 31st. Divine service was held in the Parish Church at 8 o'clock. Shortened Evensong was said by Rev. J. Pleshampton, priest in charge. First lesson by Rev. J. W. C. Wade. Second lesson by Professor Vroom. The Rural Dean then delivered a short address setting forth the object of these meetings and expressing the hope that this one might result in a quickening of the people. This was followed by Professor Vroom on "Preaching the Kingdom," Canon Brock on "The Sacraments," Rev. W. J. Ancient on "The Missionary spirit necessary to the well-being of the Church," and Rev. F. J. H. Axford on "Confirmation."

On the morning of the 31st shortened Matin was said by Rev. W. J. Ancient. First lesson by Rev. F. J. H. Axford. Second lesson by Rev. C. H. Fullerton. The sermon, from the words "It is written," Luke iv. 4 was preached by Rev. J. M. C. Wade. The Dean was celebrant, assisted by Rev. Canon Brock.

In the afternoon the meeting of the Chapter was held at the Rectory. After opening services, the ordination service for Deacons was read. The next meeting of the Chapter was appointed to be held in the Parish of Cornwallis on the feast of S. S. Philip and James, May 1st. After the routine business had been disposed of the special business, for which the meeting had been called was taken up viz; the resignation of the Rural Dean and the election of a successor for nomination to the Bishop.

Before proceeding to the election, the following address was presented by the assembled clergymen, and replied to in appropriate terms by the Dean:

WINDSOR, Jan. 31st 1889

Dear Canon Maynard.—We cannot accept your resignation of your office of Rural Dean of this Deanery, which you have held for nearly 14 years, without expressing our deep and sincere regret that in consequence of your resigning the Rectory of Windsor, you are obliged also, by the Canons of our Diocese, to resign your office as our Rural Dean.

We certainly wish that it might have been otherwise ordered: we would fain have retained you in an office in which you have endeared yourself to your brethren by your gentle courtesy, by your unvarying kindness, and by your wise and faithful counsels.

If, however, this may not be, we still hope that we may from time to time have the benefit of your presence amongst us at meetings of this Deanery. We will ever prize your advice and counsels, and in all our parishes and parsonages you will ever be a welcome guest.

Praying that the God of all grace may abundantly bless you and yours,

We remain ever affectionately yours in the bonds of the Holy Catholic Church.

On the nomination of Rev. Mr. Axford, succeeded by Canon Brock, Rev. W. J. Ancient, Rector of Rawdon, was unanimously elected for nomination to the Bishop for the office of Rural Dean, and on the nomination of Rev. Mr. Axford, seconded by Rev. Mr. Hind, Rev. J. M. C. Wade, vicar of Aylesford, was unanimously elected secretary of the Deanery in place of Mr. Ancient.

After some discussion as to the position of retired clergymen, and the vagueness of the Ruridecaual Canons governing the case, the following resolution was unanimously carried—Resolved that in the opinion of this meeting, any clergyman residing within the limits of a Rural Deanery, and having no cure of souls, should be considered a member of such Deanery, and that the Rural Dean be requested to bring the subject before the first meeting of the Rural Deans. Resolutions expressive of the loss sustained by this Deanery by the removal of Revs. J. Morrison and J. O. Ruggles were passed, and the meeting closed in due form.

The brethren were hospitably entertained at dinner by the Dean and his daughters. The visiting clergy were, during their stay in Windsor, the guests of the following gentlemen: Canon Brock, of Professor Butler; Rev. K. C. Hind, of Professor Hind; Rev. F. J. H. Axford, of the Dean; Rev. W. J. Ancient, of Wm. O'Brien Esq.

CAPE BRETON.

SYDNEY.—The regular meeting of the Sydney Rural Deanery took place at Sydney on Wednesday Jan. 30th. At the service in the morning in St. George's Church, the prayers were said by Rev. W. J. Lockyer and the lessons read by Rev. T. Fraser Draper, who also preached from Psalm xxxix, ix. The Rural Dean was the celebrant at the Holy Communion, assisted by the Rev. T. Fraser Draper. In the afternoon the meeting of the Chapter took place at the Rectory, at which the Rev. Rural Dean Smith, Rev. W. J. Lockyer and T. Fraser Draper were present. After the customary opening prayers, Titus Cap. II. was read in the original and discussed at length and other business matters transacted.

At 7 p. m. Evensong was said in the same Church by Rev. T. Fraser Draper and the sermon preached by Rev. W. J. Lockyer from St. Matt viii, ix.

The next meeting of the Chapter will take place at Sydney Mines on or about March 13th prox.

PRINCE EDWARD ISLAND.

DIOCESAN CHURCH SOCIETY.—The annual meeting of the Diocesan Church Society of Prince Edward Island was held in St. Paul's Schoolroom on the evening of the 6th inst. Though the weather was unfavorable, the audience was large. In the absence of Judge H. J. J. J. Rev. S. Weston Jones occupied the chair, and delivered a short opening address. He reviewed the work of the past year, and said that there was in the unity of the clergy and earnestness of the laity good grounds for encouragement and hope. The vacancy in the parish of Capaud—caused by the resignation of the Rev. T. W. Johnstone—had been filled by the appointment of the Rev. A. W. Daniel. But the vacancy in Alberton, consequent upon the withdrawal of the Rev. E. C. McKenzie, has not yet been filled. It was, however, pleasing to hear that the people have set about making an additional parish out of Alberton and Port Hill—with headquarters at O'Leary. He hoped that the efforts would be generously seconded by the church people of towns, and that these Western parishes could, ere long, obtain resident clergymen. He referred to the visit of Bishop Courtney, and announced that

his Lordship had expressed his intention to visit the Island at least once a year, to the strengthening and edifying of the congregations here.

On motion of Rev. James Simpson, seconded by Charles Palmer, Esq., it was unanimously resolved that the thanks of the society be conveyed to the parent societies for their continual help, and to the lady collectors, for their valuable services.

On motion of Rev. T. B. Reagh, seconded by H. J. Candall, Esq., the officers and members of the Executive Committee (being subscribers) were re-elected, and the names of L. W. Watson, G. J. Wright, James Lewis and W. L. Cotton were added to the committee.

The reports of the rectors of the various Churches were not read—on the understanding that they would be published forthwith; and the chairman, with a few well chosen remarks, introduced the Rev. J. De Soyres, of St. John's Church, St. John, who kindly came over to address the meeting, and who then delivered a very able and eloquent speech for which the unanimous thanks of the meeting were conveyed to him by the chairman.

CLERICAL ASSOCIATION.—The quarterly meeting of this very flourishing Society was held at Charlottetown on the evening of the 6th Feb. The day began with a celebration of the Holy Communion at St. Peter's Church, the Rev. J. Simpson, Incumbent, being the Celebrant. The clergy present were the Revs. S. Weston-Jones, James Simpson, Fred E. J. Lloyd, W. A. Crawford-Frost, C. F. Lowe, T. B. Reagh, H. Harper and T. H. Hunt. The regular meeting of the Society was held at the residence of the Rev. James Simpson, at 3 p. m.

The Rev. W. A. Crawford Frost read a very thoughtful paper, which provoked a good deal of discussion, on "Modern Infidelity and its treatment in the Pulpit." He said he should deal more largely with the rise of the various forms of unbelief, than with their progress and decay. As to treatment from the modern pulpit, his limited experience would not permit him to advise his brethren upon this point. The paper was well written and deeply thought out, the attention of the brethren being well sustained throughout.

A most helpful discussion followed, in which most took part.

Special reference was made to the excellent sermon preached to the Diocesan Church Society in St. Peter's Church by the Rev. Mr. De Soyres, and the President was instructed to convey the hearty thanks of the Society to that gentleman, and to request him to allow it to be printed for circulation throughout the Island.

The Rev. W. Sampson, Rector of Milton, was elected President for the ensuing year, and the Rev. C. F. Lowe was re-elected to the post of Secretary.

The Revs. Fred. E. J. Lloyd and C. F. Lowe were appointed to read special papers at the next quarterly meeting—the former upon the subject of "How best to improve the Diocesan Church Society," and the latter, "How to conduct a Bible Class."

The next quarterly meeting will be held at Milton, upon invitation of Rev. Mr. Sampson.

DIOCESE OF FREDERICTON.

NEEDS OF THE WHOLE DIOCESE.—The "committee on the needs of the whole Diocese," with the concurrence of the Board of Home Missions and under the sanction of the Lord Bishop, has issued a circular to the Diocese from which we take the following particulars:—

To carry on the work that is now being done, there is required annually in contributions from the Diocese:—\$22,934.

To meet this sum for the year April, 1888, to April 1889, there was on the 1st January, 1889, either paid or promised, about \$21,000.

There is thus a probable deficiency for the current year of \$2,000.

Besides this deficiency in the amount required to maintain the existing ministrations of the Church lamentably deficient as they are, the following table shows the additional requirements of the Church throughout the Diocese.

Deanery of Chatham: number of clergy 4; stipends \$1,800; churches 3; cost \$3,500.

Deanery of Fredericton: clergy 1; stipend-\$500; churches 7; cost \$9,000; parsonages 2; cost \$2,000.

Deanery of Kingaton: clergy 4; stipends \$2,000; churches 12; cost \$18,000; parsonage 3; cost \$3,000.

Deanery of Shediac: clergy 3; stipends \$1,400; churches 2; cost \$3,000; parsonages 1; cost \$1,000.

Deanery of St. Andrews: clergy 3; stipends \$2,000; churches 4; cost \$6,000; parsonages 2; cost \$2,000.

Deanery of St. John: clergy 2; stipends \$1,200; churches 1; cost \$1,500.

Deanery of Woodstock: clergy 7; stipend-\$3,200; churches 15; cost \$22,500; parsonages 10; cost \$2,000.

Lumber Camps: clergy 2; stipends \$1,600

Total—clergy 25; stipends \$14,360; churches 44; cost \$63,500; parsonages 23; cost \$23,000.

A paper has been drawn up by the Committee and sanctioned by the Bishop of the Diocese for the use of speakers at Missionary Meetings, with the purpose of affording detailed information as to the present needs of the Diocese, as regards:—

- (a) Additional Clergy.
- (b) Additional churches and buildings.
- (c) The better utilization of the present clergy, buildings &c.

A copy of this paper can be had on application to the Secretary of the Committee, the Rev. A. Lowndes, the Rectory, Prince William, or to Mr. G. A. Schofield, Secretary to the Board of Home Missions, St. John. It is most desirable that Mr. Lowndes be communicated with at least a month before the meetings take place, so that definite arrangements may be made as to locality and hour for each meeting.

DIOCESE OF QUEBEC.

CHURCH SOCIETY.—The annual meeting of Church Society was held at the National School Hall, on Wednesday, the 4th inst.

Those were present:—Rev. Canon Von Iffland, Rev. G. H. Parker, Rev. A. J. Balfour, Rev. J. H. Petry, Rev. L. W. Williams, W. G. Wurtels, Esq., John Hamilton, Esq., G. R. White, Esq., George Veasey, Esq., George Lampson, Esq., C. Judge, Esq., E. J. Hale, Esq., and the Secretary.

The Rev. H. J. Perry in the chair. After prayers, the minutes of the last meeting were read and confirmed.

The reports and the accounts of the Central Board, the Diocesan Board, and the Clergy Trust Committee were presented, adopted and ordered to be printed.

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

The following were elected members of the Corporation: Rev. E. B. Husband, Rev. W. A. Adcock, Rev. J. E. Hatch.

The Honorary Council of the Church Society were then re-elected viz: The Hon. John Irvine, J. Dunbar, Q. C., and George Lampson, Esq., and a vote of thanks were tendered to them for their valuable services during the past year.

The Vice-Presidents were re-appointed omitting the name of the Rev. G. Reid, deceased.

A hearty vote of thanks was then tendered to Com. Geo. Irvine, C. B., and John Hamilton, Esq., for their very valuable services during the past year.

The Rev. Mr. Petry having to leave, the chair was taken by W. G. Wurtels, Esq.

The following gentleman were elected to serve on the Central Board:—Messrs. C. Judge, F. Montizambert, W. H. Carter, H. J. Pratten, R. P. Campbell, Frank Holloway, G. R. White, John Hamilton, E. J. Hale, W. H. Tapp, R. R. Dobell, Rev. E. I. Rexford, E. E. Webb, John Burstall, Sr. Richard Turner, A. Pope, C. P. Champion, T. H. Norris, G. E. Borlase, E. Pope, C. W. Walcott, G. C. Nuyes.

The following were elected members of the Diocesan Board: Rev. G. H. Parker, Very Rev. the Dean of Quebec, Robert Hamilton, Esq. W. H. Carter, Esq., C. Judge, Esq.

The following were elected members of the Clergy Trust Committee: Rev. F. A. Smith, Rev. Canon Von Iffland, Rev. F. Boyle, Rev. L. W. Williams, Rev. Canon Richardson, Very Rev. the Dean of Quebec, Rev. A. J. Balfour, Robert Hamilton, Esq., W. G. Wurtels, Esq., C. Judge, Esq., George Veasey, Esq., R. H. Smith, Esq., Alex. Pope, Esq., E. J. Hale, Esq.

The thanks of the Church Society were then given to the Auditors for their valuable services during the past year.

The following By-law read for the first time on the first day of February, 1888, was now finally considered and adopted.

"Whereas under the Statute of the Province of Quebec, 45 Vic., Chap. 88, this Society is authorized to consolidate the Endowment Funds, for the support of various Parishes and Missions within the Diocese of Quebec, placed and hereafter to be placed in the hands of this Society under deeds of trust for investment, so far as to distribute any losses that may occur through failure in investments proportionately over the whole; and whereas by such consolidation every Parish and Mission would in great measure be secured from loss which might occur by the total or partial failure of its investments, therefore it is enacted:

That all the Endowments so placed and hereafter to be placed in the hands of this Society be, and the same are, consolidated for such distribution of losses; provided nevertheless, that no parish or mission shall be affected by or come under the operation of the present By-law, until this Society shall have received a formal certificate in writing, signed by the incumbent and churchwardens of every congregation in the parish or mission, declaring that it has been decided at a regular meeting of said congregation, that the parish or mission consents to come under the operation of the present By-law, and to incur the obligation imposed by such consolidation, and desires to obtain the benefits which may arise therefrom. That in the event of loss in any Endowment Fund of any Parish or Mission which has so certified its consent and desire to come under this By-law, such loss shall be distributed over all the Endowments which are under the operation of this By-law, and shall be borne proportionately by the whole of such endowments."

A number of the Society's by-laws considered for the first time on the 15th day of November, 1888, were then finally adopted.

The following were then read for the first time and await final consideration:

In Article XIV., by-laws, add to paragraph 10, page 58, the following:—"Any clergyman who accepts employment in another Diocese, or who shall have been on leave of absence for a period of more than six months, for other cause than ill health, either of himself, wife or children, shall be considered to have removed from the Diocese, for the purpose of this By-law."

In Article XV., By-laws, page 61, add a new clause 114:—"Any clergyman who shall leave this Diocese, and accept employment in another, or who shall be on leave of absence for a period of more than six months, for other causes than ill-health, either of himself, wife or children, shall not in the event of his return to work in the Diocese be allowed to count the period of his former services therein, in determination of pension."

The meeting then adjourned.

DUDSWELL.—A long pastorate.—On the first day of January last, the Rev. T. S. Chapman entered on the retired list of the Clergy, having been in active service forty years. This step became necessary, not only on account of advancing years, but also on account of impaired health, which made it a duty to the church, his family and himself, to give place to a younger and stronger man.

Mr. Chapman was ordained in 1848 by the late Reverend Bishop Mountain, whose Diocese was co-extensive with the Province of Quebec.

Mr. Chapman spent about a year and a half as Traveling Missionary in the Districts of St. Francis and Missisquoi, St. Hyacinthe, River David, and the Ottawa Valley. Such places as Dudswell, Barnston, Stanstead, Georgeville, Magog, Potton, Bolton, Stukely and Sutton, had at that time no settled ministrations of the Church of England, now they are the centres of organized parishes. Then there were no railways, telegraphs and telephones to facilitate travel and inter-communication. Then the only mail accommodation was through the medium of the stage coach, or the bag carried on horse back, and that only once or twice a week,—the scale of postage beginning, "60 miles and under 4½d." Then the Missionary was happy to meet the people in the poorly constructed school house of those days, and sometimes with no better light than a single tallow dip.

To illustrate the differences between then and now; Mr. Chapman with his military idea of exactness in keeping the appointments, had to make a journey on horse back in the late autumn, 180 miles, two or three services in that part of his missionary field which has since formed his parish, now nearly 39 years. The journey was necessitated by counter orders from the Bishop to supply for a time, the two important Missions of Waterloo and Brome, then vacant. In these days such a case would be met by a three cent letter, or a 25 cent telegram.

On the 8th day of March 1850, in accordance with a numerously signed petition by the inhabitants of Dudswell, the Rev. Mr. Chapman was licensed to the new "Mission of Dudswell, South Hamand parts adjacent." Then, there were no churches, or church property of any kind. very few families who had been brought up in the Church of England and not many who claimed attachment to it. Now, the entire distance, 25 miles, is studded with Churches from Marbleton to Sherbrooke.

During this long time Mr. Chapman has laboured hard to promote the best interests of his adopted home, the Township of Dudswell, in every thing that has had a bearing upon progress, whether moral, intellectual or material. Three good architectural churches, largely the work of his own hands, attest his interest in the moral welfare of his people; a large and expensively furnished model school, with globes, maps, &c., entirely his work, attest his love of education; and lastly, how ardently he worked to promote the material prosperity of the people has been evidenced by his long and arduous labours from the very inception of the railway enterprise, the Q. C. Railway, until its final successful completion in the connection by iron bands of our inland city, Sherbrooke with the ancient capital.

At Christmas, as a parting token of regard he was presented with a richly upholstered set of parlor furniture and a purse of \$32 50. It is the purpose of Mr. Chapman to spend the small balance of his life, in a well earned repose, where he has lived so long.

BISHOP'S COLLEGE, LENNOXVILLE.

The evening service of February 3rd was rendered as memorial of the late Dr. Lobley, whose death has recently been announced. The Principal intoned the first part of the service,

"I am the Resurrection and the Life" being substituted for the preliminary sentences; the Psalms were 39 and 90; the Lesson was I Cor. xv, 20 to end, and a Collect from the Burial service was used. The hymns were A. & M. 288: "A few more years shall roll"; 221: "Let Saints on earth in concert sing with those whose rest is won"; 428: "The Saints of God"; 231: "For ever with the Lord."

The Lesson was read by the Rev. Professor Allnatt, D.D.; the latter part of the prayers was intoned by the Rev. Prof. Watkins, M.A.; the preacher was the Ven. Archdeacon Roe, D.D., the colleague and friend of the late Principal during the whole of his residence at Lennoxville. The sermon was in every way worthy of the occasion, of the late Principal and of the University. It took the form of a sketch of the life of the late Dr. Lobley; the text so appropriate in a chapel of which Dr. Lobley had been Dean, and in a College and School over which he had so ably ruled, was "Know ye not there is a prince and a great man fallen this day in Israel." Dr. Lobley's school career at Liverpool and his Cambridge course were briefly sketched, he took one of the best double degrees in honours in the year 1863, 8th wrangler, and a high second class in classics. He was the first incumbent of Hamer district, near Rochdale, and created that parish during the seven years of his incumbency at Rochdale; his work is still vividly and gratefully remembered in that Lancashire parish, as the Rochdale Observer of January 10th amply testifies. It may not be generally known that the Bishop of Manchester early in 1855 offered Dr. Lobley an important living in his diocese, and that the only reason for declining it on the part of Dr. Lobley was his reluctance to leave his post at Lennoxville a few weeks or months before the end of the term. The preacher dwelt emphatically on the conscientious self sacrifice which prompted Dr. Lobley to decline the offer made to him in 1881 to succeed Provost Whitaker at Trinity College, Toronto. He decided that it was his simple duty to remain at Lennoxville. His modesty and self-abnegation were most marked, his devotion to duty was complete and sustained. He did not appear conscious that he was making a sacrifice even when declining such chances of promotion as were his. His thoroughness as an educationist was dwelt upon; his accuracy and clear statement of truths; his formative power over young men both morally and mentally being great. The College courses were all revised and established in their present form substantially by him. He recast the College statutes; he chose and arranged the books of the library; this had to be restored after the fire of 1875, and it was a labour of love to him to arrange the library. He remodelled the chapel services and established on a lasting footing the Sunday and Saints' Day celebration; he collected the money for the organ, and copied with his own hand much of the music of the choir; he perhaps erred in placing on his own shoulders the weight of detail as well as the oversight and organization of the work of colleagues and subordinates: he had an enormous capacity for work, and the quality of his work was always good. His preaching was sound, earnest and good. Such a man could not, perhaps, be fully appreciated till he was lost. When they contemplated his varied activities and his holy devoted life, they felt that the loss of such a worker, such a defender of the Faith, such an illustrator of the Faith in life, was very severe for the Church. We were all the richer for his example. Let us follow his unselfishness, modesty, purity, self-sacrifice and devotion.

The Archdeacon was requested to print the sermon.

PROPOSED MEMORIAL TO THE LATE PRINCIPAL LOBLEY.

A meeting was held at Bishop's College, Len-

noxville, on Monday, Feb. 4th, to consider the question of raising a memorial to the Rev. Dr. Lobley, who was Principal of the Montreal Diocesan College from 1873 to 1887, and Principal of Bishop's College from 1877 to 1885; in 1883 Dr. Lobley added to the Principalship of the College the work of the Rector of Bishop's College School.

The chair was taken by Principal Adams; there were also present the Ven. Archdeacon Roe, D.D., the Rev. Prof. Scarth, M.A., the Rev. Prof. Allnatt, D.D., the Rev. Prof. Watkins, M.A., Colonel Kippen, H. J. H. Petry, Esq., M.A., B. G. Williamson, Esq. Expressions of regret at inability to attend had been received from The Chancellor, R. W. Heneker, Esq., D.C.L., The Vice-Chancellor, The Very Rev. The Dean of Quebec, D.D., The Rev. Canon Thornloe, M.A., E. Chapman, Esq., M.A., the Rev. F. G. Scott, M.A., W. Morris, Esq., R. H. Tylee, Esq., and H. D. Hamilton, Esq., L.L.B.

Letters were read from the Rev. L. N. Tucker, M.A., and Rev. R. C. Macfarlane, B.A., expressing sympathy with the idea, and suggesting forms which the Memorial might take.

The following resolution was passed unanimously, and a copy of it was directed to be sent to Mrs. Lobley.

"That this meeting has heard with profound regret and sorrow the announcement of the sudden death of the Rev. Dr. Lobley; late Principal of Bishop's College, Lennoxville.

"That the meeting feels it a duty to express its sense of the loss which the Church and the community in general have sustained in the untimely death of a man of such unusual ability and goodness.

"Dr. Lobley was endowed with rare intellectual gifts, and these had been developed to the highest by careful cultivation. He was a ripe and exact scholar, and possessed besides a very wide range of general culture.

To a singular gentleness and moderation of temper, he added a very unusual power of sympathy. No less remarkable, in a man of such brilliant talents, was his modesty and self-forgetfulness, his freedom from self assertion being carried almost to a fault. As an educationist, Dr. Lobley stood in the very first rank, both in his gifts of teaching and in his power of winning and influencing young men; and for the good work he did in this capacity as the head of Bishop's College and School, the country owes his memory a debt of gratitude which can never be repaid. As a Theologian and a Preacher, Dr. Lobley took very high rank. As a Christian gentleman he was the very soul of truth and honour. But highest of all was the noble example of his beautiful life as a true and devout servant of God, and as a firm believer in the supernatural revelation of our Lord and Saviour Jesus Christ."

A Committee has been named—Chairman and Convener, Ven. Archdeacon Roe, D.D.,—to carry out the project of making suitable memorial of Dr. Lobley.

DIocese OF MONTREAL.

CORR ST. LOUIS.—Extract from minutes of meeting of S. P. C. K. held on Jan. 8th, 1889:

Mission Church, All Saints', in Montreal.—The Bishop of Montreal applied for a grant for a Mission Church in a poor district, under the care of Mr. H. J. Evans, a city Missionary in the parish of Montreal. The cost including site will be \$5 800, of which \$2,000, are still required. The building, which has been commenced is being made of wood encased with brick on a stone foundation, and will accommodate 250 persons. The population of the district consists of artisans and poor and middle class people. The Standing Committee recommended, and the meeting voted a grant of £20 on the usual conditions.

At the same meeting grants were made to

assist in erecting churches in the Dioceses of Quebec, Fitch Bay £40; Ontario, Wales £25, and Aultsville £20; Niagara, Strabane, £25; Algoma, Schreiber, £40; Jamaica, August, £30; Bloemfontein, Kimberley, £150.

DIOCESE OF ONTARIO.

PAKENHAM AND ANTRIM.—The incumbent, the Rev. J. Partridge, has again been the recipient of the bounty of his people. A few days ago he was presented with an address on behalf of the congregation of St. John's Church, Antrim, expressing their thanks for the kind and Christian manner in which he had day by day been drawing his people closer and closer around him with the cords of Christian love, and assuring him that though the time was short since he came amongst them it had been long enough for them to see the blessed result of his ministrations. As a token of the high regard which was entertained for him and his amiable wife and family, the congregation have presented him with a robe and a purse, of which his acceptance was asked, not for the intrinsic value, but as coming from a people whose hearts are filled with gratitude for the straightforward manner in which he was ready to defend the truth and expose error.

The list handed in amounted to \$42.

Mr. Partridge made a suitable reply, expressing his pleasure and thanks.

On the same day the Rectory was again visited by members of St. Mark's Church, Pakenham, and a presentation made to Mrs. Partridge of a handsome dress for herself, and new carpet for the drawing room.

Strange to say later on "the Parsons" out bin was replenished by members of the congregation at Cedar Hill, for all of which he is truly thankful, and most of all is he thankful for the hearty co-operation and good will of his people.

DIOCESE OF TORONTO.

No Report.

DIOCESE OF HURON.

MITCHELL.—A well attended Missionary meeting was held here, when the Revs. Canon Patterson and C. O'Meara gave interesting addresses. The night was the bleakest of the season, yet there was a good attendance, and an excellent offertory. The old missionary spirit of this congregation, which has declined for 3 or 4 years is reviving, its present Rector taking a great interest in this work. In another way, again, the life of this Church is showing itself, and that is in the largely increasing numbers who attend the Wednesday evening service. To farther this end, the Rev. F. DuVernet is to hold a twelve days Mission, which commences on March 12th.

ALISA CRAIG.—The Mission which was held here by the Rev. W. J. Taylor, of Mitchell, was a great blessing to the congregation, and to the community. Night after night the Church was packed, and the afternoon Bible readings were well attended, and found to be very helpful. These services were most thorough and reverent, and while there was a prejudice against them prior to their being held, this at once vanished. At the solemn dedication at the close, which the Mission used, the scene was a most affecting one, and at the reception of the Holy Communion some were there who were not there before, and some who have not been there for many years. Members of testimonies were read as to the truth being received, and blessings derived.

SARNIA.—Rev. T. R. Davis, on Sunday morning last, preached a powerful sermon on temperance; the first of a series of discourses upon the subjects proposed by the assembled

Bishops at the great Lambeth Conference. The remainder of the subjects will be dealt with on successive Sunday evenings.—*Sarnia Canadian.*

INGERSOLL.—Rev. R. O. Saunders, of Ingersoll, preached his farewell sermon on Sunday, 3rd. The congregation, in appreciation of his services, handed him a cheque for \$110 to go to Montreal.

LONDON.—The city clergy met in the Bishop's room, Chapter house Feb. 5th to make arrangements for holding the Missionary meetings in the city. It was decided to have special services preached on the subject of Missionary work in the several churches on Sunday Feb. 17th, and the missionary meetings will be held for a week or ten days as may be required.

The preachers are arranged as follows:—
The Cathedral—Rev. W. Hill and Canon Davis.

Memorial Church—Dean Innes and Canon Smith.

Christ Church—Canon Richardson and Rev. G. Sage.

St. John's Church—Canon Smith and Rev. R. Hicks.

St. James' Church—Rev. M. Seaborn and Canon Richardson.

St. George's Church—Canon Davis and Rev. M. Seaborn.

St. Matthews—Rev. G. Sage and Rev. W. Hill.

The Mission Band of the Memorial Church gave a reception to the members of the congregation and their friends last evening. The school room was beautifully and tastefully fitted up for the occasion, and presented the appearance of a well furnished parlor. The Italian band furnished the music. The Rector, Rev. Canon Richardson, presided, and in the course of the evening made a few appropriate remarks, introducing Mr. Tilley, the President of the band, who spoke some kind words of welcome and afterwards read a short but practical article on the subject of giving. Refreshments were served during the evening in choice abundance, and the young people engaged in a variety of games provided for their entertainment. The young ladies were busy all the evening in attending to their guests, and they were rewarded in knowing that they afforded a most delightful evening for the large company that thronged the school room. A large collection was taken up in the course of the proceedings towards the school room and rectory debt.

DIOCESE OF ALGOMA.

SHIGINANDAH.—Notes of Mission work in Algoma:

The weather this winter in Algoma has not been very suitable for travelling. The Missionary has missed the usual intense cold which makes the ice good and solid for his horse and sleigh; indeed until this last week or so it has been unsafe to cross to the North Shore with a horse. The ice had formed but was so frail that only on odd days could a crossing be effected. Even now the water is still open in the Georgian Bay and boats are sailing as in summer. Such a thing has seldom or never been heard of in the history of Algoma.

In spite of the unsound condition of the ice the Missionary from Shiginandah hearing that horses were crossing to the White Fish River, made his way thither to visit the Indians living on a Reservation in that neighborhood. We arrived about the middle of the afternoon without accident at the Indian village and made preparations for a Christmas tree soon to be held at the Chief's house in the evening. Thanks to the kind friends of Algoma, some presents were produced and hung upon the tree for the children and old people, and when everything was ready signal was given for assembling. Proceedings commenced with prayer

and an address from the Missionary followed, the subject being, "Christmas and its teaching," then followed singing and the distribution of the presents, which was so arranged that each one received something and yet the poor ones received the largest and best gifts. The children were very much pleased and before proceedings terminated that night they, like Mother Hubbard's dog were dressed in their clothes.

The next morning was wet and drizzly as we started for the White Fish with a guide. The ice was very frail in places and water oozed up as the horse and sleigh passed over. Bye and by the rain came down faster, but we pushed on till we reached a hunter's camp where they gave us dinner. After which I read and prayed with the men who were there and pushed on again it raining almost as bad as ever. After a journey of some length we reached the mouth of the river by a circuitous route and followed the road that led near the edge of the stream, we came upon the lakes in the bush then through Portages where the wet snow and rain from the pine tree tops nearly deluged us. We drew up just before sundown at a shanty where I stayed for the night and preached. Returning next day I preached to the Indians living at the mouth of the river. The water on the ice reached to the horses' knees in places, and yet I reached home in safety.

ROSSEAU.—On Saturday Jan. 12th after the Convocation held during the same week at Huntsville. His Lordship the Bishop of Algoma left that place in company with the Incumbent of Rosseau; to commence his tour through that mission; arriving first at Ullswater in time to hold a vestry at 4 o'clock; next morning the service consisted of Matins, Confirmation of four candidates, Holy Communion and sermon. There were a large number of communicants.

After dinner proceeding to Bentriverdale where Evensong was said and the Bishop preached an appropriate sermon to the congregation assembled in the school house of that section. This is a new settlement and a small church is badly wanted at this point. Proceeding thence to Rosseau in time for service at 7:30, when he confirmed three candidates a mother and her two sons. It is a great pleasure for any clergyman to present such candidates as those which were prepared throughout the mission. Evidencing by their regular attendance at the class, the decorum with which they always behaved and the earnestness with which they strove to excel: that they were really in earnest in the matter. On Monday, the 14th the Bishop went to Bron-y-craig and saw several of the people, at this place a service was arranged for, but unfortunately, the School house was not finished in time as was expected, and so he gave notice he would visit them again on his return from Parry Sound, which he did in a week's time. When arrangements were made, subject to certain conditions, for building a small log church, the land for that purpose being promised by Mr. H. Sirett. Mr. R. Holton has promised logs and his horses to help to draw them to the ground. The plot given is a nice little knoll, in a dry situation, well suited for a church yard.

In the evening the Bishop held a service in one of the lumber camps. The road to which, could he have seen it, divested of the garment of snow which covered it, would have caused his stout heart to quake.

Next day His Lordship returned to Utterson there to take the train for Huntsville, leaving behind him, the regrets of many, that his stay was not longer; and the hope that his return may be soon.

Owing to an oversight a box from Mrs. Mellish, of Caledonia, containing clothing and books from Miss Mellish for the Sunday school were very kindly sent for the Christmas tree. For which the Incumbent and his wife offer their hearty thanks on behalf of the Mission.

PROVINCE OF RUPERT'S LAND.

Including the Dioceses of Rupert's Land, Saskatchewan, Moosonee, Athabaska, Qu'Appelle, Mackenzie River and Calgary.

DIocese OF RUPERT'S LAND.

The plans for the Indian Industrial School, which is to be built in St. Paul's Parish, six miles from Winnipeg, are now completed. The Dominion Government have purchased the farm belonging to the parish and will erect a two story brick building with basement, and all necessary outbuildings, to accommodate 40 Indian boys and 40 girls. The management will be under the control of the Church of England and the Rev. W. A. Burman, Missionary to the Sioux Indians, will be principal. The Government allow \$100 per year for each child. It will take \$150 a year for each child, to feed and clothe the children, and pay expenses of education and management. A sub committee of the Executive Committee met the Church Missionary Society Finance Committee at Bishop's Court on Wednesday. There were present the Bishop, in the chair; Dean Grisdale, Archdeacon Fortin, Canon O'Meara, Revs. E. S. W. Pentreath, W. A. Burman, A. E. Cowley, and Messrs. J. Wrigley, W. R. Mulock and F. H. Mathewson. Many practical questions were settled, and a pattern of uniform for the boys and dress for the girls was adopted.

PERSONAL.—Rev. Canon Machray, B. A., Professor of Ecclesiastical History in St. John College and Registrar of the Diocese, has retired from the ministry, and will enter upon a private banking business in Ottawa, under the firm name of Robert Machray & Co. This action is due to an affection of the throat. Canon Machray is a nephew of the Bishop, and has been in his present position for years. The Professorship will not be filled for about two years, the other Professors, with the Bishop, taking the work, as owing to financial arrangements made with Canon Machray the income will not be available until the end of that time.

WINNIPEG.—The Deanery of Selkirk held a meeting in St. George's Church last week. The day began with Morning prayer and celebration. The Rural Dean, Rev. E. S. W. Pentreath, being preacher and celebrant. The Chapter met in the afternoon, and after reports from the parishes and Missions, Canon O'Meara read a very able paper on the "Effects of Baptism." In the evening there was a well attended Missionary meeting, addressed by Rev. W. A. Burman, Missionary to the Sioux Indians, Rev. G. H. Hooper, of Springfield; Hon. John Norquay and Mr. W. R. Mulock, B. A.

The ladies of St. George's Church entertained the members of the Deanery to dinner and tea, in the room attached to the church. Rev. J. J. Roy, should be well pleased with the successful and pleasant meeting of the Deanery in his parish. St. George's Parish is now self-supporting and has become a Rectory.

OAK LAKE.—The concert and bazaar realized \$170 for the building fund of the church.

Rev. Chas. Quinney reported \$1,050 collected with promises of \$200 more. The church will cost about \$1,550.

STONEWALL.—Rural Dean Pentreath visited Stonewall last week and held a meeting in reference to a rearrangement of the Mission. A new group of Missions was formed with Stonewall as a centre; the Rev. A. W. Goulding, Chaplain of the Penitentiary retaining Victoria; \$200 were pledged at the meeting towards the stipend of a resident minister, and \$200 will be pledged from the other stations. The Executive Committee grant \$400. Stonewall is 20 miles from Winnipeg. There is a stone church seating 175. The people are very anxious for

a clergyman who would be sure of \$500. There is no house. The Rural Dean would be glad to hear from anyone wishing to take up the work.

DIocese OF ATHABASCA.

Bishop Young held a Synod in his remote Diocese at Fort Vermilion, a few months since. He has held Confirmations at Fort Chipewyan, and at Lesser Slave Lake, where the medicine man and his family have become converts to Christianity.

DIocese OF CALGARY.

Bishop Pinkham has been visiting Fort Macleod and neighboring Missions, and expresses himself well satisfied, says a Fort Macleod paper, with the work of the clergy at these points.

DIocese OF NEWFOUNDLAND.

CONCEPTION BAY.—A quarterly meeting of the Conception Bay Clerical Association was held at Carbonear on Tuesday and Wednesday, the 15th and 16th of January.

At 7 30 on Tuesday evening, the Clergy having robed in the Sundayschool walked in procession to St. James Church, preceded by the Victoria Church Club and Choir. When the Club reached the Church porch, they opened ranks, and allowed the Clergy and Choir to pass through. As they entered the sacred building that beautiful procession hymn "Onward Christian Soldiers," was sung to Sullivan's stirring tune. The first part of Evensong was said by the Rev. W. How, of Bay de Verte; the lessons were read by the Revs. L. Amor and F. Smart; and the concluding prayers were taken by the Rev. W. C. Shears of Bay Roberts. The Rev. C. Ernest Smith, Rector of Heart's Content, with his well-known eloquence, preached from the words: "Thy kingdom come"; and the service was concluded with the blessing pronounced by the beloved and venerable Rural Dean. Clergy and people join in saying that the whole service was one of the most hearty, in which they have had the privilege to join for some time. The large church was thronged from end to end with a reverent and devout congregation, the 80 members of the Church Club occupying the transept.

At 8 o'clock on Wednesday morning the Holy Eucharist was celebrated by the Rural Dean, (who was assisted in the distribution of the sacred elements by the Revs. William Pilot, B. D., Inspector of Schools, J. M. Noel, Rector of Harbor Grace, and A. C. Waghorne of New Harbor), when 53 communicated.

At 10 o'clock the Clergy resumed the work of the Association which had been commenced after Evensong on Tuesday. A suggestive and thoughtful paper was read by the Rev. William How on Holy Communion, and a most animated and interesting discussion followed.

It was arranged that the next meeting (the annual) should be held at Harbor Grace South, on the Wednesday in Easter Week. Evensong having been said the meeting was closed with the usual office at 4 p. m.

During the session a deputation from the Young Men's Church Club waited upon the Rural Dean and the Rev. T. Clift, and presented a purse to the Incumbent in token of their appreciation of the most enjoyable service of the previous evening.

Besides the names already mentioned, there were present the Revs. A. C. J. Warren, J. S. Sanderson, and J. H. Bull.

The large attendance of Clergy [13], the crowded church, the exceptionally beautiful weather, and last, but certainly not least, the cordial hospitality of the Rev. T. W. Clift, and his good lady, all combined to make the meeting in every point of view most successful.—*Harbor Grace, Standard.*

CONTEMPORARY CHURCH OPINION.

The St. Andrew's Cross, Chicago, says:—

The Book of Common Prayer distinctly implies and directs that an active share in the public worship of the Church belongs to the congregation. Anything that operates to diminish or destroy the laymen's share in the service is, without doubt, wrong and unjustifiable. A great deal of the indolent apathy with which many a congregation goes through what becomes "the religious performance of the day," is often, and not wholly without justice, laid at the door of the musical revival of the last decade. It may, indeed, be true that the introduction of artistic choral services, without any attempt to train the people up to real congregational singing and chanting, does often work harm; but we are inclined to think that many laymen and laywomen may be emphatically charged with a complete lack of interest, even in services not choral in character, and with no eagerness to leaven the congregation in the direction of common prayer and praise. Hearty and harmonious responses by the choir without a sound from the congregation is worse, but not much worse, than congregational muttering and mumbling; and neither of these enormities is necessary if a man obeys the Prayer Book.

Are all the good church people, who do their duty to the Church, as far as receiving benefit is concerned, aware that occasional church-goers, who "don't go anywhere in particular," but drift around from one place to another, have a way of describing this church as "warm," and that as "cold," with a strong preference for the warm one? And do they realize that the warmth of a church does not depend on the coal in the furnace nor on the color of the walls, but on the faces and manners of the regular worshippers?

The Church News, St. Louis, says;—

The Epiphany Season is not cut short this year. May the wonderful lessons of these Sundays bring home to our hearts the glorious manifestation of God's love and stir our hearts to greater zeal and activity. This is especially the season when we must need think of others. The joyful message of Christmas has again been told us, its meaning has again been unfolded,—must we not perforce bear the blessed tidings to others? "Arise, shine, for thy Light is come!" Study the wondrous message and make it a message to your soul.

THE SOULS QUEST AND OTHER POEMS.

By FREDERIC GEORGE SCOTT.

[Continued]

The second of the longer pieces is "Justin," who is described as "heart-sick with vain searching after God": he is striving to solve the riddle—

"Why men should be, why pain and sin and death,

"And where were hid the lineaments of God,"

After many wanderings light comes to him as

"Thro' the darkness moved the form of Christ,

White-robed, with crown of thorns and those

sad eyes,

That saw His mother weep beside the cross."

Justin becomes a convert and is baptized in

in the Triune name.

In 'Evolution' the third of the larger pieces

the author grapples with the profoundly difficult

problems of man's identity and his origin.

We are inclined to think that this poem shows

more strength than the two which precede it:

there is a crispness about it as regards its flow;

the thoughts embodied remind us occasionally

of some of the philosophic and speculative parts of "In Memoriam." The swing of the poem, though not the arrangement of the rhymes, brings us back to many of the passages in that masterpiece of the nineteenth century. At the same time Mr. Scott is more than a pupil of our great Master. He has a message of his own and a note of his own.

"Thou hear'st the mighty ocean roll,
Thou seest death on every hand;
There loom strange phantoms in thy soul,
And boundless heavens arch the land.
Thy feet are on the sand and clay,
Which once had other growths than these
And in the great world's yesterday
Heard murmurs of the tropic seas."

There is real vigor here and much sound science. The contest between the life of the race and of the individual, the question of law and of individuality, and the question of personal immortality are all brought before us vividly and with a kind of dramatic force which is refreshing. 'Evolution' is a poem which will bear reading again and again. The author will 'forgive us' if we point out a close parallel between the fourfold repetition of 'forgive us' in the last few verses of this poem and the fourfold 'Forgive' in the last three verses of the Dedication of "In Memoriam." We do not think the parallel too close for our author's originality; but the form in this instance may have been unconsciously suggested by the form in that dedication.

Revelation is pointed out as a solution to man's reasoning difficulties in the last two stanzas:

"But lo! the dawn of fuller days,
Horzonglories fringe the sky!
Our feet would climb the shining ways,
To meet man's widest destiny.
Come, then, all sorrow's recompense!
The kindling sky is flaked with gold;
Above the shattered screen of sense
A voice like thunder cries, "Behold."

We observe that this poem is dated 1887, later than the two former. We see in this a proof of Mr. Scott's increasing virility as a writer.

We have also in this volume an interesting poem with local flavour in 'Wahonoma' an Indian Jubilee hymn to the Queen; it has a quaint melancholy, expressing the conviction that the race is doomed to become extinct before the march of white civilization: "O unconscious pleading eyes of the dying races," as the author of 'Towards Democracy' puts it.

It would be an interesting labour to make further remarks on the various short poems. We think the sonnets as a whole admirable. That on Shakespeare is one of the best of recent sonnets that we have seen, the greatness of the artist and the ignorance we are left in as to his life and individuality are thus expressed:

"But he, concealed,
Our bard eludes us, vainly each face we scan,
It is not he: his features are not there;
But, being thus hid, his greatness is revealed."

A quaint humour, traces of which we note at various points, in the volume, as well as a profound philosophy, are found in the sonnet 'at Madame Tussad's'.

"Thrive in the long display,
Blundering, I thought wax, flesh; then with surprise
At being deceived, I turned with cautious eyes
And took for wax all those who thronged my way."

"So in this age, methinks, when in the light
Of fuller knowledge, forms that men have reared
And worshipped, turn to dust, too hasty youths,
Sauntering the whirlpool jaws of credulous sight,

Rush towards a Scylla far more to be feared,
And take for shadows all too living truths."

Mr. Scott's hymns and devotional poems

breathe the true spirit of reverence and religious feeling of an earnest and manly type. His sympathies are wide, he writes lines on finishing Milton as sympathetic and appreciative as those in memory of A. H. Mackonochie. This last is not only a graceful and touching memorial, but also an interesting study in rhyme, each verse having in its five or six lines only one rhyme-ending. The monotonous effect seems to suit the dirge like nature of the poem.

To his reading public our author is Frederic George Scott: to not a few of the readers of the CHURCH GUARDIAN he is known as the Rev. F. G. Scott, a graduate of the University of Bishop's College, Lennoxville, and Rector of Drummondville, P. Q. We congratulate Mr. Scott on the reception his volume has met with; we trust he will go on to produce, and that the growth perceptible in this volume will be continued and developed in some future work.

A.

CONSECRATION OF BISHOP VINCENT.

The consecration of the Rev. Boyd Vincent as Assistant Bishop of Southern Ohio, took place at St. Paul's church, Cincinnati, on Friday, Jan. 25, the Feast of the Conversion of St. Paul.

The impressive service was admirably rendered in every detail. Bishop Spalding preached an eloquent sermon from 2. Cor. ii. xvi. "And who is sufficient for these things." The preacher said that after our blessed Lord, St. Paul is the best example for all ministers, and especially for Bishops. Every Bishop should be in the measure of his ability what St. Paul was and comport himself in all his work as he did. The difficulties and trials which beset the Apostle in his work among the early Christians at Corinth were counterparts of the difficulties which met a Bishop of the present day. Corinthian human nature does not materially differ from American. Individualism is more pronounced in the present, hence the difficulty of realizing the corporate nature of Christianity as organized in the Church. The Episcopate is the bond of unity in organization and in labour. We want Apostolic Bishops, Bishops who are first of all chief missionaries, and who by magnifying the office as St. Paul magnified his, in his dealings with the Corinthians, help to lift the Church from selfish congregationalism and sectarian narrowness into the full realization of the corporate nature and life of Christianity, an organization which, as shown by our Lord's parables, must grow in grace to live. Our sufficiency for all our duties, and responsibilities is of God. We can only do His work as we realize this, ever listening to hear the voice speaking to us which comforted and strengthened the great Apostle. "My grace is sufficient for thee, my strength is made perfect in weakness." The service of consecration followed, the officiating Bishops being Spalding (presiding), Whitehead, Dudley, Knickerbocker, and Penick.

NEW BOOKS.

SUGGESTIVE TEACHING OUTLINES for Workers Training Classes.—John H. Elliott, author of Notes and Suggestions for Bible Readings &c. W. W. Vanarsdale, 6 Arcade Court, Chicago, 132 pp.; cloth 50c.

The book contains a course of 36 lessons, to cover a period of 9 months study. Each lesson is divided into three sections, as follows: General theme. The Word of God, (a) Facts about it; (b) Truths taught in it; (c) Methods of Using it. The book is not intended to be exhaustive but rather suggestive, and while it covers a large range of subjects, all of them are of a practical character.

SOLDIERS OF CHRIST.—By Lucy Ellen Garnsey. Thomas Whittaker, 2 and 3 Bible House, N. Y.; paper 10c.

This is an admirable little manual of help and counsel for young Christians. It is intended to assist the preparation of young people for Confirmation; and we unhesitatingly recommend it as most helpful, not alone for those but also for those who have been confirmed—and it will bear reading many times.

REASONABLE FAITH.—By Rev. A. C. A. Hall. James Pott & Co., 14-16 Astor Place, N. Y. paper 20c.

This little volume contains four instructions given by Mr. Hall on the Sunday mornings in Advent by way of a rational presentation of the following Christian doctrines: 1. A Personal God; 2. The Blessed Trinity; 3. The Godhead of our Lord Jesus Christ; 4. The Incarnation. These addresses are couched in plain language within the understanding of all (a quality wanting in many sermons), and will prove useful in removing difficulties and perplexities. They appear to be suitable also for lay-reading.

MAGAZINES.

Littell's Living Age for February 9th contains articles from *The 19th Century*: Daniel O'Connell, by W. E. Gladstone, M. P., and Isolation or Survival of the Unfittest, by the Duke of Argyll; from *The Times*, A Great Engineering Work; from *All the Year Round*, the German Emperor's Student Days; from *The Spectator*, The Highland Crofters; a Hard and Difficult Case; from *Longman's Magazine*, Giving and Saving—For 52 numbers of 64 large pages each (or more than 3,300 pages a year) the subscription price (\$2) is low; while for \$10.50 the publishers offer to send any one of the American \$1.00 monthlies or weeklies with *The Living Age* for a year, both postpaid. Little & Co., Boston, are the publishers.

Treasure Trove.—Treasure Trove Co., 75 Clinton Place N. Y., \$1.00 per annum. The February number of this most interesting Magazine for young people is fully equal to any preceding. It is full of instruction; put in a most readable form and accompanied by attractive illustrations. The moral tone of this monthly is good throughout, and we can recommend it to our readers.

The Pansy.—D. Lothrop Co., Boston, Mass., \$1.00 per annum. We have frequently referred in hearty terms of commendation to this admirable monthly intended more especially we take it for young girls; and this month's number falls not a whit behind in point of instruction and attractiveness. The illustrations are most pleasing. Try it for a year.

Our Little Ones and The Nursery.—In its February number is a real "Valentine" worth having, and besides two series of Valentine designs for painting with water colors, six each with outlines of figures of both sexes, with appropriate mottoes, and accompanied with directions for painting, are offered by the publishers to any subscriber who will send \$1.50 to renew his subscription for one year, or they will to subscribers sending a new name with \$3 for both, the above outlines and one of Tilton's boxes of artist's colors. Russell Publishing Co., 36 Bromfield street, Boston.

Another Offer.

"THE ATLANTIC MONTHLY" and the "CHURCH GUARDIAN" for one year for FOUR DOLLARS,—the subscription price of the former alone.

We want 10,000 subscribers; who will help in securing them?

The Church Guardian

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

— ASSOCIATE EDITOR: —

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

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DECISIONS REGARDING NEWSPAPERS.

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3. In suits for subscriptions, the suit may be instituted in the place where the paper is published although the subscriber may reside hundreds of miles away.
4. The courts have decided that refusing to take newspapers or periodicals from the Post office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

CALENDAR FOR FEBRUARY.

- FEB. 2.—Purification of St. Mary the Virgin, (otherwise The Presentation of Christ in the Temple).
- " 3rd—4th Sunday after Epiphany.
- " 10th—5th Sunday after Epiphany.
- " 17th—Septuagesima.
- " 24th—Sexagesima. St. Matthias. A. & M. (Athanasian Creed).

NOTICE.—We are obliged to postpone the publication of the Sketch of the Life of THE METROPOLITAN until next number.

NOTES ON THE SUNDAY SCHOOL.

(By the Editor of the American Church S.S. Magazine.)

Do you and your class attend the Church service?—One of the things that makes old fashioned Church-goers look with disfavor on the Sunday School is that as they approach the Church the young people are met coming away from the House of God at the very time their parents are entering it. Among the scholars leaving at the very hour of service are many who cannot be excused on the ground of youth and restlessness. Here and there among the stream of those who turn their faces away from worship may be found a teacher who has an excuse for going home one day and falls into the habit of going home many days. Let us think of the force of the example. The teacher's walking away says some very plain things to the young. It says first, "I have been to Sunday-school, that is enough without going to Church." It says, "if I have to choose I must prefer the Sunday-school to the Church." Here, then, is a teacher's example which licenses non-Church attendance, the very license the young people want is given them just at the minute when they are wavering between the duty of staying at Church and the inclination to go home. The children thus licensed to neglect Church, at the age of eighteen or earlier leave the Sunday-school because they have outgrown

it and as they have been trained to neglect Church, having so many times hardened their conscience by leaving the Church just as service was about to commence, they are able without self-reproach to become habitual non-Church goers. This is the outcome of the unconscious preference given to the Sunday-school over the duty of worship.

Where is the good old custom of the family attending Church together, the parents and children all in the pews? It is not the fault of the school but it is the fault of the teachers who habitually neglect to teach their children to prefer attending Church to Sunday-school. Not to let our meaning be mistaken we reiterate our position. The worship of God as conducted by a duly authorized ministry and in the great congregation is a Divine institution of higher obligation than the Sunday-school. If a school exists only to supplant the services of the Church it is doing irreparable injury to the souls of the young. It is teaching them to neglect the House where the Lord's Supper is spread and where the Bread of Life is offered.

The unconscious influence of the teachers is often the means of undoing the good that has been consciously aimed at. Even a hair casts a shadow and shadow is but a silent thing. A shadow has always been a favourite emblem of personal influence but is a still better emblem of the unconscious harm one's influence may be doing, a dark but unrecognized evil that moves with us wherever we walk and is most clearly perceived by others when we are walking in the brightest light, some unrecognized inconsistency of ours that licenses the wrongs we are opposing and weakens the good we consciously aim at.

How shall we conduct a Sunday school Institute? The initial step is a committee of practical workers, as the light of various minds adds interest, and the energy of several pair of hands is wanted.

The day, a week day, having been chosen, divide the sessions of the institute into three divisions of the day, morning, afternoon, and evening.

In the morning begin with the Holy Communion. There ought to be time after the morning service for a session at which each hour should have a topic assigned to it and a speaker invited to open the topic in a ten or fifteen minute address, after which the topic should be thrown open for general discussion.

In the afternoon the session may be devoted to methods of teaching exemplified by model lessons. After the model lesson a person should be appointed to open the Question Box and give answers to the questions it contains. A pleasant variety will be secured by allowing brief discussions of the questions.

In the evening hold a general meeting of Sunday-school workers with some theme presented from various points of view by earnest and practical speakers.

Time will be saved if there is a table spread between the sessions and an entertainment provided, so that those who live at a distance may be able to stay, and all may meet in an informal way.

THE INTELLECTUAL INHERITANCE OF THE CHURCH.

In considering The Church's influence upon the thought and life of the world we must include other lines than those which are strictly ecclesiastical. It is plain that when The Church was once set up as an institution, there would begin to accumulate within it classes of influences which would tend to illustrate and confirm its power. It is of the nature of all institutions of any magnitude to produce within themselves a spirit and life peculiar to them-

selves. Where the institution is beneficent, this peculiar spirit takes rank with the loftier forces of the moral world. When we think or speak of the institution, this inner spirit, this characteristic quality, comes to the mind as attaching necessarily to it.

To illustrate what we mean we may say that the line of The Church's intellectual influence is of this order. This line was begun in The Church by the Holy Scriptures themselves. But leaving out all inspired utterances, how obvious it is that the great defenders of The Church's doctrines, the men who brought the highest range of intellectual power to unfold and support the truth of God, would come by degrees to have an intellectual influence which may be regarded apart from the truth which they represented and sustained. They stood for the truth; they stood also for much more than the truth. They stood for that line of intellectual influence along which were transmitted the accumulated treasures of the thinking, religious, world. The growing store was handed on and handed down, adorned successively by the peculiar powers of the great writers and thinkers who took their places in the line. The learning, the wit, the eloquence, of any one of the great teachers of The Church would have been noticeable had he stood alone. But taking the case as it was, we see plainly that his powers were stimulated, his intellectual energies were re-enforced, by the mere fact that he was one of the great company whose combined influence lifted the truth which they cherished to a most signal eminence. The men who took their places in that line were not pioneers obliged each of them to hew out a way for himself. With them truth was an inheritance and not an accident or a discovery. Their powers were not wasted in unfolding something new. They were not obliged to start afresh from the foundations in each succeeding age. That which had been taught and settled could be taken for granted. The elements of truth were known and established. They had been demonstrated ages before, so that, as the line extended, each laborer in the bright succession could devote his attention to some feature of the general scheme which had not been adequately treated before. The phases of the great central system were thus brought more and more to light, and the intellectual wealth of the world was constantly receiving fresh accessions.

Now the point we wish to insist upon is this: that such a line of intellectual influence was never possible, except on the principle of the Church's unity and continuity. Let it once be demonstrated that the Church did not have its roots in the apostolic age, and there is much more mischief done than the destruction of the Church's claim. Along with the fall of this great doctrine, and the other essential features of Church life, there comes the wreck of those long lines of influence based upon and growing out of these doctrines.

This reflection is capable of many different applications. It is true not only of the strictly intellectual lines of influence, but also of artistic and the social lines, for these also have been preserved by the Church. We are all familiar with the feeling which makes a man descended from a long line of illustrious ancestors bear in himself some measure of distinction from the mere fact of his descent. The social influence of the greatest nations is based on this feeling. The great names and great families which are known so well in English history, are chiefly interesting from the fact of their long and brilliant lineage. Their power has accumulated, their distinction has become greater and greater in proportion to the length of the line of which they boast. Thus in the Church also this length of line has secured and perpetuated all those elements of intellectual and moral cultivation which attach to her. It is folly to rail at the Church, as some do, because she has in process of time drawn with-

in herself the refinements which are the invariable result of long periods of organized social and religious life. Every thing about the Church indicates that the forces which have produced her have been operating for ages. Her architecture, her music, her vestments, her symbols, as well as her orders and her liturgy, are all part and parcel of her inheritance. To be outside of the line is to be deprived of the inheritance. It is by no means an arbitrary arrangement which consigns a member of a comparatively recent religious organization to a poor and mean religious estate. *Their line is not long enough.* However eminent some of their more noteworthy leaders may have been, they are necessarily few. They have not had time to accumulate an intellectual inheritance. Their writers suffer from standing and working alone.

Of all dreams none can be wilder than that which attempts to set a religious influence of one or two hundred years over against a re-influence of two thousand years. We might as well expect a cheap dwelling reared to-day to compare with the storied wealth of a castle of the Middle Ages. It is bad enough to be outside of this line, but to prefer to be outside of it, much more to repudiate and assail it, is like repudiating and assailing civilization itself. It is like boasting of the crudities of frontier life as contrasted with the polish and elegance of a New England or European community. Evidently, those who occupy this position are slaves to the illusions of a singularly inverted conception of things; there is no help for them. When any class of men deliberately exclude themselves from all the enriching influences of the ages of organized Christian sentiment and endeavour, and announce that they like better to be grounded on a platform of *yesterday*, they have reached a hopeless intellectual condition. —*Living Church*

THE BOOK OF COMMON PRAYER

The Book of Common Prayer was formed by a compilation of old materials and with a careful observance of the order of the several parts of the ancient services.

The component parts of it may be considered as coeval with the first ages of Christianity, and the greater portion of the prayers have been continually used by our Church for more than 1,300 years. Christian Liturgies were not at first committed to writing, but preserved by memory and practice. The period when they were first written was probably at the end of the third century.

Uses.—Before the Reformation every Christian Church had the liberty, and the Bishop of each Church had the power to improve his own Liturgy by the addition of new ideas, and in process of time different customs arose and became so established as to receive the names of their respective Churches.

These customs were called "uses;" hence the latest, which was set forth before any part we have the several "uses" of York, Lincoln, Exeter, etc., and the most important of all—that of Sarum, compiled by Osmund, Bishop of Salisbury, about 1087.

Liturgy.—The word Liturgy denotes any public service, religious or secular. In the present day Liturgy is synonymous with the term Prayer Book.

The Prymer.—This was a manual of private devotions, containing the first lessons of religious belief and practice, or "the first book that the tender youth is instructed in."

For 150 years preceding the Reformation, and probably for a much longer period, the Prymer was the book authorised by the English Church for the private devotion of the people.

The earliest known dates from about 1400 A.D. of the Book of Common Prayer (except the

Litany), was published, was the Prymer of King Henry VIII. (1545). Edward the Sixth Prymer (1553) was only a reprint of this.

Rubrics.—Every religious body has its rules. There must be rules in every society, and the man who keeps to the rules he has solemnly promised to observe seems at least deserving of respect. The rules of our Church as contained in the Book of Common Prayer are called Rubrics, from a Latin word meaning "Red," because they used to be printed, as they often are now, in Red Letters.

They are framed to encourage reverence and attention, and so are not only a guide to our outward behaviour, but an heir to devotion of heart. We learn from these Rubrics and also from the custom of the Church when to stand, when to kneel, when to be silent before God and listen, and when to join the minister.—*Aid to the Book of Common Prayer.*

By R. A. ROGERS.

DIVIDING THE SERVICE.

Mr. Stone's famous hymn, 'The Church's One Foundation,' probably as good a hymn as we have, in two of its lines describes the Church as

"By schisms rent asunder,
By heresies distressed."

These lines came into our minds the other day when by great surgical skill one small service was divided into seven parts, taken by clergymen in nearly as many different styles of surplices, most of which were not a fit. An old rule of rhetoric would do for divine service.

Observe the unity of the subject.

When there is no grand function to be carried out, the best rule to be followed in dividing a service is that it should be divided as little as possible, and that for a plain service, only the actual officiants should be vested, especially if more clergy cannot be decently surpliced. The clergyman is not primarily for spectacular purposes.

THE COMMUNION OFFICE.

To the best of our knowledge and belief, the intent of the Communion office is that it should be celebrated entire as to all essentials by one priest. If a Bishop be present in a sanctuary it is only necessary for him to pronounce the Absolution and the Benediction.

If assistance is present it is traditional that one clergyman may read the epistle and another the gospel, while still another may preach the sermon. The gospeller may suitably read the exhortation, and the epistoller may assist with the alms and oblations. The celebrant, however, should not commit the distribution of the elements entirely to his assistants. There is not a shadow of proper precedent for assigning the post communion office to another than the celebrant.—*The American Church Times.*

EDITORIAL NOTES.

ST. ANDREW'S BROTHERHOOD.—This is proving a most vigorous and rapidly increasing organization in the Sister Church of the United States, and we should like to see it more generally adopted by the Canadian Church. In large centres, such as town or city parishes, chapters would be found an invaluable aid. The organ of the Society, the *St. Andrew's Cross*, Chicago and New York, in its February number says:

"A decided interest in the Brotherhood has been aroused among Canadian Churchmen, and organizations having the name, object, and rules as the Brotherhood of St. Andrew have been organized in several parishes. It is hoped that these organizations may band themselves

together into a *Canadian Branch* of the Brotherhood of St. Andrew, and that the order may spread throughout the Canadian Church as it has done in the Church of the United States."

We had the pleasure of receiving a call a short time ago from one of the active members of the Chicago Brotherhood (Mr. Oliver) who spoke most enthusiastically of the good results attending the work of the Society there, and who assured us that the officers of the Association in that city would be ready to give all necessary information to those desiring to organize similar societies in Canada. The Secretary is W. R. Stirling, Esq., 115 Dearborn street, Chicago, and the President, James L. Houghteling, Esq., Chicago, either of whom will we feel sure answer any enquiries. And to those who desire to be kept *en rapport* with the doings and progress of the Brotherhood in the United States, we recommend the *St. Andrew's Cross*, published weekly at 50c. per annum.

The Spirit of 'party' after having been dormant for several years seems to have broken out with additional violence and virulence in the Dioceses of Niagara and Toronto; and both Church and secular papers appear to be doing "their level best" to foster and extend it by publishing every scrap of "news," and inserting every opinion which may be expressed. We feared that this result would follow the formation in this country of an association similar to the Church Defence Association (so called) in England; but we hardly looked for so early and violent a development of the persecuting and prosecuting spirit. We do not propose to enter into the merits of the controversy now being carried on in the Toronto secular papers regarding the opinions (or supposed opinions) of the Rev. Knox-Little on the subjects of Confession, Absolution and The Real Presence. Whatever such opinions be, they are only his opinions; and if they do not conform to the teaching of The Church so much the worse for the opinions. But we do deprecate the discussion of such subjects as these in the secular,—yes, even in the religious—papers; and believe that no good can result; nor will the cause of Truth and the interests of The Church be furthered by this course.

Nor will The Church be benefitted in our judgment by the action of the Church Defence Association of Niagara. *Bishop baiting* is being tried in England; but it has not met there with general favor, and will not, we believe, meet with approval here. There are few Bishops in Canada against whose administration the fault-finder might not raise his voice, and that with cause perhaps; and if one Diocesan is supposed to favour students from one Theological College and to exclude those of another, (which is one of the grounds of complaint against the Bishop of Niagara), others of different views favour those alleged to be excluded by his brother prelate. And there is a "compensation" even here. But the bandying back and forward of titles of "Ritualist," "Anti-ritualist," "Romanizer," "Romanizing tendencies," "Protestant and ultra Protestant" convinces none; affords pleasure to the enemies of the Church; and does her grave injury—retarding seriously her progress. There is room within her pale for "many men of many minds"; but there ought to be no room for the mere fault finding persecuting spirit.

FAMILY DEPARTMENT.

TAKEN.

FIRST VOICE.

Why has He taken her? Was she not given Gently to lead our souls upward to Heaven? Were not the lessons we read in her eyes Such as His angels might learn in the skies?

Why has He taken her? Had He not there Thousands of little ones equally fair? True, she was ready, and wished not to stay, But, if He loved us, why take her away?

He had His thousands, and we—but this one! Can it be wrong to say, "What hast Thou done?" Can it be sin when such questionings rise? Must it be always the fairest that dies?

How could we silently lay in the dust All that was left of her? Question we must. Think of that loveliness lying so still,— Cold in its lonesome bed! Question we will!

SECOND VOICE.

Hush! for your child may be hovering o'er-head; (Heaven is so near when our loved ones are dead.)

Yes, it is wrong to say, "What hast Thou done?"

Though He had thousands, and you but this one.

Was she not made by Him lovely and bright? Shall not her Maker do that which is right? Was she not taken from evil to come? Is she not with Him now, safe in His Home?

Yes, "it is well" with her; Heaven has been won;

There she adores Him for what He has done. What if her form rest awhile 'neath the sod, Since her soul dwells in the bosom of God?

Christ brings His own into sunshine through the night; Dark though the pathway, it leads to the light.

Has He not promised reunion above, If we reject not His pardoning love?

—Caroline Nicholson, in *Sunday Magazine*.

CARELESS CONNIE.

FROM THE YOUNG CHURCHMAN.

Aunt Helen, Jamie, Sam and little Nellie were sitting on the piazza steps, each grasping a book, a basket or a bundle. The big carry-all, with Ben on the front seat, was ready to receive its load.

"We're always waiting for Connie," cried Jamie.

"Always," echoed Sam.

"Forever an' d'ever," pouted Nellie.

"It would serve her right to go off without her," began Jamie.

"Exactly," continued Sam.

"Oh, no," interposed Nellie. "Poor Connie. Besides, mamma has not come yet."

"Of course, mamma's helping her to find some everlasting lost thing," from Jamie.

"Here she is!" shouted Sam, as a scuffling was heard on the hall stairs, then a leap—a cry of pain, and limping Connie appeared on the scene.

Mamma was behind, looking vexed.

"Oh, dear, I hurt myself," moaned Connie, rubbing her ankle.

"Then come down stairs in a civilized manner, or be ready in time," said mamma.

"Why mamma," cried Connie, ready to cry, "I could not help it. I'm sure I couldn't put on boots that were lost—could I? And you told me never to leave books lying around my room—nor my drawing—"

"Get in Connie," shouted the boys. "If we

expect to get to Clifton to-day for a picnic, we'd better get off. Don't break your leg on the carryall's step, nor jump on Aunt Helen's foot."

Connie looked around reproachfully, said nothing, but began to tie on a very dilapidated looking hat.

"What a fright!" cried Sam. "What rag-man gave you that tile, Con?"

Connie pursed up her lips and tried to appear unconscious.

"Say what's happened to your hat?" cried Jamie.

Mamma's attention was now attracted and she looked at Connie's hat—displeased, but amused as well—vainly trying to frown instead of smiling.

Connie's face was one blush, but she only said with her usual winning excuse:

"How could I help it? If Bobbitt is such a horrid dog, and tears up everything he gets hold of—"

"And if Connie is so careless as to let her hat lie out on the lawn all night—what can one expect?" asked mamma.

Presently, the children forgot their vexation in anticipating the delights of the long day on the cliff, the dinner on the grass, the swim in the lake and the boating along the shore when they liked.

It was a charming drive through the woods, and the hour or so before the mid-day meal was spent by Aunt Helen lying under the trees on the grass, drinking in the summer love oneness about her.

Poor Connie came to keep her company presently, while Bobbitt lay at her feet, and Jamie chased the butterflies. He had a "craze" for specimens, and wrung his sister's heart by the distraction he wrought.

"Where are the others?" inquired Aunt Helen.

"They have gone to wade," answered the little girl, looking odd and rather uncomfortable.

"And don't you like to wade?" inquired the unsuspecting aunt.

"Yes—yes—but—" hesitating, "I dropped my book the very first thing into the water. So I put my shoes on and came over here."

"Oh, and did it spoil your book, dear?" said Auntie sympathizingly.

"No; it only wet it a little; and I'm sure I could not help it. I thought I had it wrapped tight in the skirts of my gown. How did I know it was to fall down the first thing? It was only the old copy of 'Alice in Wonderland,' too. We've read the old thing to pieces, and even Nellie knows most of it by heart."

"Sometimes, I like the old books best," remarked Auntie, musingly, and Connie began to arrange the flowers she had been gathering on her way from the lake, while Auntie seemed to be very busy thinking for some minutes.

"I have never much fun!" murmured the little girl after a time, looking up plaintively and trying to wink away the tears which had gathered in her eyes, and to quiet the quivering of her lip.

"I'm sorry dear," murmured Auntie.

"Mamma made me feel awful bad, too, Auntie. She would not trust me with Nellie, even. She said I would be sure to let her down or fall over the cliff, or something."

"And why don't she trust you, dear?"

"Oh," recurring to her old refrain. "I'm sure I cannot help it. They all call me 'careless' and 'heedless,' as if it were my fault, that I forgot. If I were not gifted with a good memory, Aunt Helen, can I help it?"

"I don't know, dear. I think so. I have known persons that did 'help it.' And it does really seem hard that mamma cannot enjoy this shade here with me, and trust her eldest daughter to take good care of Nellie."

The tears slowly ran over Connie's cheeks now, and one or two sobs escaped her.

"Poor Connie! I'm so sorry for you—and

for the fight you are going to have with your enemy, dear. And do you really think you ever tried to 'help it,' Connie?"

"I forgot, Aunt Helen. Really and truly I forgot. I would not do careless things if I remembered," answered Connie, in distress.

"Well, dear. Let us look at all this fairly. Did you ever bring your conscience to bear on this forgetfulness of yours?"

"What do you mean?" I don't understand!"

"Did you ever pray about it?"

"Why, such a little thing, Auntie, not like a sin. In church, to pray about that? Well, it would seem silly—such a little thing!"

"It is a great sin, dear, your besetting sin—and it may not be a 'little thing' in its consequences always. I know that for I was once as careless as you are, and I have not given over my watchfulness yet."

"You—Aunt Helen!" cried Connie in amazement. "I thought you never pinned things, or dropped things, or slighted things, or forgot buttons, or to 'pick up' your room, or—anything! Oh, dear Auntie, were you ever careless like me! And can I do anything to make mamma trust me or to take comfort in me? I heard her tell, papa, 'there's no comfort in Connie,' and it really gave me a pain, I was so hurt and sorry."

"Yes, Connie dear I was just as careless as you are, and one cannot change till one gets at the root of the matter. When you see that your carelessness is a sin to be prayed against, to fight against, as a good Christian Soldier, then you may hope for victory. You will be discouraged, and have some hard lessons perhaps, but that is the beginning for you to make."

"It seems very funny," said Connie again. "Such a little thing! I never thought of troubling God with that. But I don't know, sometimes it does make wrong things. Papa will have to spend more money for a hat, and the boys were vexed because they had to wait—and mamma—" here Connie broke down and cried.

"Yes, dear, to be sure, and I'll tell you a little story about something that happened to me once and made me begin seriously to fight against forgetfulness as a sin. It was a hard thing that opened my eyes, and I was amazed to think how long a time I had been groping darkly and unthinkingly, committing a grievous sin, many times every day, and not once repenting of it."

"It was one of the 'ignorances' then," said Connie.

"Yes, dear. You see my papa was not very rich, dear Connie, and I had no piano of my own, and I did so long for one. I loved music dearly, and I think that made me even more 'forgetful,' for I always had my head full of music and so did not mind the little things, I suppose I made an idol of my music, and was not concerned about all the every day things that, after all, make up our days, and the comfort and happiness of those with whom we spend our lives. Since I have heard you say so many times—"I could not help it," I have remembered my own war cry very vividly. It was the same as yours, and oh, dear, how I used to vex my mother, and add to her cares! 'Helen cannot be trusted to do anything!' she used to say. I am ashamed to say how often I forgot to mail letters, or to deliver messages or to execute important commissions, to mend my clothes—and yet it hurt me to be called 'untrustworthy.' I was puzzled to know why I should be that. There seemed dishonour in that, but I suppose, we are, in a way, as responsible 'for consequences,' even if our motives did not seem bad enough to have brought great or grievous ones.

"But I must tell you about the piano. I really had a gift for music, and one day papa told me he had money enough to pay, almost, for a lovely new Steinway piano, that would

not offend my ears, as the old cracked one we had hired for so many years, had done. I cannot tell you how happy and excited I was. A piano to be all my own, seemed bliss beyond belief. I could neither eat or sleep, and I am afraid I forgot everything but my delight.

"Well, it did come at last, and I loved it, as some beautiful, living thing, and even remembered to dust and polish it, and close it carefully.

"It was nearly paid for. We hated debt, and I cheerfully denied myself many things to put aside money so that the piano might be all my own, soon.

"The very day came, at length when my father put the last fifty dollars into an envelope, and taking me round the waist, waltzed down the hall with me, feeling as if a great weight had been lifted from his spirits. We were so happy as to be quite wild, and I felt light headed and too excited to settle to anything. Papa had laid the envelope containing this money on the table, and went out of the room an instant, while I stood in a great whirl of happiness, my heart beating wildly and all sorts of beautiful music sounded in my ears. Suddenly, I was brought to earth again. A pile of finely cut papers, lay at my feet on the carpet. My little sister had been 'cutting patterns,' she said, and mamma had told me to gather up these pieces before luncheon. I had forgotten as usual, and as my eye fell upon the papers, a hazy sort of remembrance came to me. I picked the papers up mechanically, and stood idly holding them in my hand, while, in another excess of exultation, I took up the money and pressed it against my heart, again and again. Alas! I forgot to put it down, I suppose. I only know that I opened the door of the hall stove, in a dreamy way, to burn the waste papers, and tossed the envelope, money and all, on the glowing coals. My thoughts did not come to me, till the fifty dollars—the fruit of our self denial, worry, anxiety, and care, were reduced to ashes.

"Connie dear, I could not describe the agony that I suffered in seeing my fathers face change from its expression of joy to wretchedness; and he never reproached me even once. He was sorry for me.

"It made me ill, but it opened my eyes with the help of mamma's indignation. Such a little thing as it was, Connie, only forgetfulness about the scraps of paper on the floor—only the sin of disobedience about such a trifle!

"To be sure, dear, the money was saved once more; and I should have been glad if I alone could have practiced all the self-denial it cost to get it. But I had the pain of seeing papa in a shabby over coat, and mamma's old cloak doing service for a long time.

"I'll tell you what I did, Connie. I prayed to God to help me get the better of that besetting sin. I had a little ring on my finger, to this I tied a colored string; when it was worn out I renewed it. Every

morning, as soon as I awoke, I began to pull at the string, and to repeat aloud, all the things I must not forget, and to pray God to help me. There was a long list of them—some of them small things to make the subject of prayer—but only a few people have great things to do. Connie—not to pin my clothes, but to keep on buttons and strings; 'Not to leave any shoe buttons unbuttoned;' 'To put my napkin in my ring;' 'Not to read or play till my room was in order;' 'To obey on the instant.'

"Well, dear, I suppose no one calls me 'heedless' now, but I don't forget my lesson, and I never shall." ANNIE FISLER VERNOR.

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ROLLIT—Entered into rest, on Wednesday, Jan. 23rd, at her residence 181 1/2 4th street, Minneapolis, Minn., Elizabeth, widow of the late Rev. C. Rollit, formerly of Rawton, P.Q., and mother of the Rev. Canon Rollit of this city.

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But it will not be sufficient that such a service should be held once a year. It ought to be at least quarterly, and in some cases it might be monthly. A very short address once a month would be much better than a more elaborate sermon at longer intervals; and if the subject were always treated from the highest point of view, not as the work of a society, but as the work of Christ Himself, carried on by the agency of His Church—the work of winning souls and building up Christian lives—it might be more profitable for the spiritual life of our own people than the more general sermon of which it would be the substitute. In close connexion with such periodical missionary services or addresses stands the dissemination among the parishioners of some of the excellent missionary papers and magazines that are published in the present day. Many of the people should, of course, be encouraged to subscribe for them, but to others they might be distributed gratuitously so far as funds would permit. We are apt to underrate the spiritual influence of such records of mission work. Not infrequently they have stirred the heart more powerfully than many sermons into deeper desires after heavenly things. Many a soul has been truly given to God through hearing of the wonders of His love among a people who sat in darkness. Our Foreign Mission work is profitable, not only for the sake of the heathen, but for its reflex action on our own spiritual lives. It must not be regarded as an interruption to the regular parochial work, but as a powerful help in promoting the religious life of our people. This, however, it cannot be if it is only dealt with in an intermittent fashion. It will be in every way far more effective, and much easier also, if it be systematically and continuously brought before our congregations, and, so far as possible, before all the people committed to our charge. I have said nothing as to the collection of money, for this must depend in a great degree upon local circumstances. But there can be no doubt that we should have far more willing and liberal givers, if our people were continuously interested in the work, than if only once a year an appeal were made to hearts unprepared to receive it. No time could be more suitable for inaugurating such a system than the holy season of Epiphany, upon which we shall soon be entering. Our mis-

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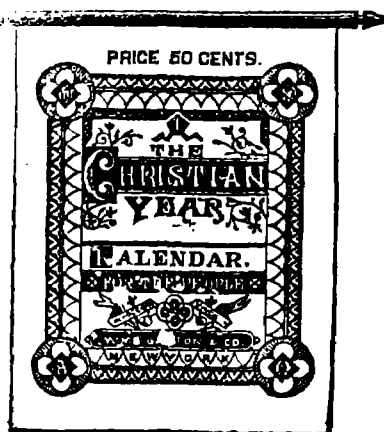
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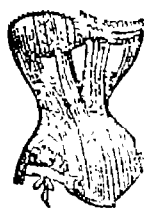
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"BAKED MEATS"—A CHAPTER ON WARMING MEATS.

BY IRINE WIDDEMER HARTT.

Bits of biefsteak are, as a general thing, as unsatisfactory as any thing which can be left over. Did you ever try stuffing potatoes with it? Wash and peel as large potatoes as you can get, then scrape them out so they will be hollow from end to end. Mince the cold biefsteak very fine, season to taste, and stuff the holes with it. Add or not, as you please, onions, parsley, or thyme. Dip them in melted butter, and bake in moderately hot oven for thirty or forty minutes. A good hash can be made of cold biefsteak. Here is a recipe which I think an improvement on the common way of making it. Take any scraps of cold steak or roast, either, cut into dice about half an inch square, and put them into a covered pot or pan, cut a large carrot into dice of the same size, and put on top the meat; cover with water, season highly, and boil very slowly for about three hours. Half an hour before serving, cut two large potatoes into dice the same size of the meat, and add to the hash: when the potatoes are done, add some fine bread crumbs and chopped parsley. Care must be taken, while cooking, to have just sufficient water to keep it from sticking, but it must not be stirred at any time; shake the pot gently to keep it from burning. There you have a "a pretty dish fit to set before the king," or any friends the 'king' may please to bring home to lunch. It is well to save the bones for soup. Meat balls can be made of any kind of cold meats, although the remains of a roast are the nicest. Remove the skin and gristle, and chop very fine. To two cups of meat add cup of finely grated bread crumbs, yolks of two eggs beaten light, two table-spoonful of soft butter, teaspoonful of salt, half one of black pepper, powdered sweet marjoram, and a table-spoonful of chopped parsley, mix together lightly with a fork; flour the hands and form into light round balls; flatten till an inch thick, then fry in hot lard until a nice brown. Meat pie can be made of the remains of a roast; only be sure the crust is flaky and light. Then prepare the remains of the meat for still another meal. Cut it into squares of about two inches, put these in a bowl, add a few potatoes, a boiled onion, and a carrot, cover them with gravy, and let them remain till morning, then cook quickly in saucepan. Cream hash is also an excellent breakfast dish. Chop fine any kind of lean, fresh, or salt meats or poultry. Beat one egg lightly with a table-spoonful of corn starch. Stir this into one cup of water and two cups of milk well heated. When this thickens, stir in also the minced meat, and cook for six minutes. Set back from the fire, salt and pepper to taste.

There is very little trouble about the "left overs" of a chicken. It can either be out cold, made into a

salad or croquettes. A good dish for tea can be made with less trouble, and will be a change when you are tired of the salad and croquettes. Mince fine bits of chicken, adding a little minced ham and bread crumbs. Moisten this with cream and season with pepper and salt, then put it in a pudding dish and spread a thin coating of batter over the top; set it in the oven, and let it bake till it is nicely browned.

As a general thing, the small remains of vegetables can be saved for soup. It is well to have soup stock on hand, and put the vegetables right in. They will keep better in that way. What is left of sweet potatoes can be made into a pie. These are made exactly as you would pumpkin. Or you can try them for breakfast. When you are tired of cold beans, make what remains into a salad. For a vegetable dishful, use one stick of celery and the whites of two hard boiled eggs; rub the yolks into a teaspoonful of mustard, a table-spoonful of melted butter, and a half teaspoonful of vinegar. Thoroughly mix the whole. Potatoes can be warmed over any number of ways. A salad is a good lunch dish, and the following is a nice recipe for it; Slice thin six cold, boiled potatoes and one onion; have a layer of lettuce arranged on a platter, and lay the potatoes and onion on that; pour over this the following dressing: Run together the yolks of two hard boiled eggs, one teaspoonful of mustard, half a teaspoonful of salt, a little cayenne, till it is a paste; and half a wineglass of oil, enough vinegar to make it like cream; lay the whites of the egg on top. For breakfast, sometime, cut the cold potatoes into small squares, dip them into egg well beaten, and put them on a greased pie plate in the oven, season to taste, and when they are brown, send them to the table. Mashed potatoes can be made into croquettes. To do this, add to them a table-spoonful of melted butter, and beat to a cream; to every cup of potatoes, put in an egg; add minced parsley or onions; roll into oval balls and dip into egg well seasoned, then in bread crumbs and fry in hot lard.

I have only one word to add, and that is, that the above recipes are practical and have been commended and are used by good cooks known to the writer. In the writer's own household, many of the dishes here described are frequently on the table. So no one need hesitate to try them.—*Christian at Work.*

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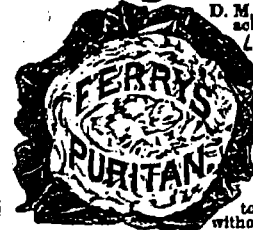
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This is the first time this watch has been advertised. Send your order once; this offer is good for 33 days only, and the ad. will never appear again. We make this extraordinary offer to assist in selling watches from our mammoth catalogue which is sent free with every watch. We will only sell six in a town, and every one ordering must cut this ad. out and pin it to your letter, agreeing to try to make sales from our mammoth catalogue. You may never have another opportunity to get such a valuable watch at such a remarkably low price, as a watch of this kind is never advertised in a paper. We cannot afford to give them away, but feeling confident that everyone who orders this watch will make us a good agent we have decided to make this one GRAND OFFER. On receipt of 50 cts. in postage stamps, we guarantee that watch is ordered in good faith, we will send the watch to you by express, C.O.D. You can examine the watch thoroughly and if you find it exactly as represented and entirely satisfactory, we will trust to your honesty to pay the express agent the balance of \$5.37. If not satisfactory you don't pay one cent. This SOLID, GOLD plated watch is richly engraved by hand, case has three double joints, jointed solid cap, solid thumb pieces, solid bow and crown, extra heavy and tempered fittings and case springs, imported French crystal, weighs about 70 pennyweight, or 2 1/2 ounces. The movement is a genuine imported one, warranted hand made and fitted by the most skilled workmen. It is richly jeweled above and below with full bronze plate, quick train (18,000 beats per hour), expansion balance, patent escapement, accurately regulated and adjusted. In fact it is a movement gotten up with a view to the most accurate time keeping qualities possible, and is so strongly and accurately made, fitted and adjusted that with fair usage it would last a lifetime, and if you sell 6 of these watches in the next 33 days we will send you one free. Send your order immediately to insure prompt attention. The R. W. Segra Watch Co., 57 & 59 Adelaide St. East, Toronto, Canada.

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