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# The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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## ECCLIASTICAL NOTES.

**THE LATE DEAN HOWSON.**—The Dean of Llandaff (Dr. Vaughan) in a sermon lately preached (thus refers) to the death of Dean Howson:—We sometimes mark in this place, and we make no apology for doing so, useful lives ended, noble spirits made perfect, within the State or the Church of England. One such life ended last Tuesday, and the Church, at least, is the poorer. The mourning yesterday, when Dean Howson was laid to rest in the cloisters of the cathedral which had drawn from him new life for its worship and new beauty for its structure, was no merely local mourning. It has its echo all over England, wheresoever a beautiful character, a life at once studious, sociable, and practical, a life given to useful labour in writing and educating, and a Churchmanship earnest without narrowness and liberal without vagueness, can find appreciative hearts to call it the kind of Christianity best for Englishmen, most truly expressive of the national spirit, in its strength and in its charm, "in things pertaining to God." We can ill spare such an influence at this time from the Church of our affections. Men like the late Dean of Chester draw towards religion, draw towards the Church of England in particular, the sympathy as well as the respect of that vast body of the middle class of our countrymen to which Christianity is Christ Himself, in His character and in His work, at once power and wisdom, at once the propitiation and the life. God grant us more men of this stamp to pilot our vessel amid the rocks and shoals of this present day of reproach and peril, and to preserve to the Christianity of England its distinctive feature, as a religion which has manliness for its backbone and spirituality for its life's breath.

**AN ENGLISH VISITOR AT ST. PATRICK'S CATHEDRAL.**—"We woke to the wettest of wet Sundays, which mattered little, as I had resolved to spend it in St. Patrick's Cathedral, of which, and the music, I had heard so much. Not untruly. Even after having heard the finest cathedral services in England and France, and the various *funzioni* of two Easters at Rome, I found it beautiful. Beethoven's 'Hallelujah,' from the *Mount of Olives*, part of Spohr's *Last Judgment*, and Handel's 'Lift up your heads, O ye gates,' were done with rare perfection. Indeed, for refinement and even balance of voices, accuracy and purity of singing, any music lover would find the choir of St. Patrick's worth crossing the Channel to listen to, which is saying a good deal. Also for the sermons. Irish preaching is popularly supposed to be 'full of sound and fury, signifying nothing.' But Dean (Bishop) Reichel has apparently added German depth and solidity to his native force. Brief, terse, vivid, a clear skeleton of thought, clothed with the bone and muscle of language—very muscular language too; no mincing of matters in the smallest degree—the sermons were a treat to listen to. And in the afternoon discourse upon the text, 'Remove from among you the accursed thing,' which was listened to by an enormous dead-silent crowd, such as might have gathered under Luther or Savonarola. It was a most powerful sermon, and when finally de-

scribing the state of a man, God-forsaken, in whom conscience itself is dead—which the Deen held to be the sin against the Holy Ghost—he lowered his voice and said, after a solemn pause, 'For this there is no repentance, either in this world, or in the world to come, the hush of awed silence which came over the dense congregation was something never to be forgotten.'—*English Illustrated Magazine* (for December.)

**CHURCH REFORM—FREE AND OPEN CHURCHES.**—The Bishop of Peterborough will introduce the Parish Churches Bill into the House of Lords early next Session. 'The enacting clause provides that "every parish church in England and Wales is hereby declared to be for the free use in common of all the parishioners for the purposes of Divine worship according to the rites and ceremonies of the Church of England.'

**THE CHURCH'S UNITY.**—Nothing is more true than that the present establishment of the Church is a powerful and from a historian's point of view, a well-conceived, fitly-rendered, and noble auxiliary to inward unity, an auxiliary which it would be wrong to disband. But the anticipation (be it of hope or fear) readily cheats itself which presumes that the Church would, were that aid withdrawn, divide into a number of groups, or even into two great associations of High and Low. The same formularies which now express and unite the universal "polar" tendencies of religious thought and feeling would lose nothing of their power. They are not born of the spirit of compromise as small thinkers delight to think, but of the catholicity which knows that truth is manifold, and enters on that great inheritance without fear. The Church of Ireland had tendencies within it more pronounced than ours. The Church of America includes the same lines of teaching and practices of ritual as ours; divergency does not become or tend to become separation there. *The sense of a unity which underlies the differences that outsiders magnify,* suggests more and more that extremists may safely be left to recover their balance. The feeling for unity would lose none of its power under pressure. In the whole history of the Church, disunion has never been the fruit of external violence.—*The Primate's Charge.*

**RESUMPTION OF CHRISTIAN WORK IN BURMAH.**—The Bishop of Rangoon has telegraphed to the Society for the Propagation of the Gospel for three clergymen for Mandalay, which is now open to the Church, after a suspension of all missionary work for six years. In 1869 (says the *Guardian*) the Rev. J. E. Marks, the Society's missionary, at the invitation of the then King, visited Mandalay with some of his pupils from St. John's College, Rangoon, and the King undertook to build a church, a clergy-house, and a large school, if Mr. Marks would consent to work in the capital. The King was as good as his word, and in the handsome church which he built her Majesty placed a marble font. On the death of the King and the accession in 1878 of Theebaw, the Royal protection was withdrawn and the missionary was ordered to retire to British territory. It is

believed that the clergy-house has been used as Buddhist monastery and the church as a State lottery-office; but the Bishop evidently regards Mandalay as reopened, and wishes the Society for the Propagation of the Gospel to resume its connection with it.

**THE NATIONAL CHURCH.**—An ardent Liberatorist having indiscreetly jumped at the use of the word "National," in the Bishop of Peterborough's recent address, Dr. Magee points out that the word "National," in this connection, no more means that the Church is a department of the Civil Service than that it proves the property of the National Lifeboat Institution, or the National Bank, to be state property. "As by law established" does not mean as "by law founded."

**"SHE HATH DONE WHAT SHE COULD."**—As an instance of the good work which one woman can accomplish may be mentioned the labor of Miss Charlotte Mulligan in connection with the Mission work in Buffalo. She now has a Sunday school class of upwards of 60 young men, and during the time she has been in the work she has brought 5,000 young men within its influence. As one outgrowth of this class alone the mission can point with pride to the Guard of Honor Society, which owns a building on Washington Street worth \$10,000, which is in itself a center of good influences.

**A RARE DISCOVERY.**—The body of St. Paulinus, sometime Bishop of Trier (or Treves) has been discovered at that city. In a sarcophagus hewn out of a single stone was found a coffin made of some foreign wood, in wonderful preservation. The coffin was adorned with one gold and two silver plates, on each side of which are engraved the initials of our Saviour, with the Alpha and Omega; on another silver plate are two plastic representations. The whole seems to be of the fourth century.

**"THE SONS OF STRANGERS BUILD UP HER WALLS."**—In the New York letter of a Methodist paper the remark is made that it is a singular fact connected with the history of the Protestant Episcopal Church—the multitude of men in its ministry who have been occupants of Methodist pulpits, members of Methodist churches, or sons of Methodist parents.

**WATCH NIGHT SERVICES.**—A writer in the *Pall Mall Gazette*, referring to the special services held on New Year's Eve in a large number of churches, says:—"Many of the older generation remember when the Watch Night services were almost exclusively confined to the Wesleyan body. Now they are as common in churches as in chapels; and though the Prayer Book in no way recognizes New Year's Day (January 1 being the Feast of the Circumcision), the rubric directing that the Collect for the Nativity shall be said continuously 'till New Year's Eve' gives sufficient ecclesiastical authority to satisfy the scruples of all but the most straight-laced Churchmen as to the orthodoxy of these popular services.

It is reported that a native King seized Bishop Hannington, English Bishop of Eastern Africa, with the design of putting him to death.

## NEWS FROM THE HOME FIELD.

Gathered specially for this Paper by Our Own Correspondents.

## DIOCESE OF NOVA SCOTIA.

**SACKVILLE.**—On Christmas Day a handsome copy of the "Teacher's Bible" was presented to Miss Annie W. Schmidt, of Hammond's Plains, in recognition of her valuable services as a Sunday School Teacher, and as organist of St. John's Church. The address which accompanied it, showed the high esteem in which this young lady is held by those for whose welfare she so zealously labours. We may add that Miss Schmidt belongs to a family of earnest church workers, and that she is a sister of our highly valued Lay Reader, Mr. William A. Schmidt.

**AMHERST.**—After prayers had been said in Christ Church on the morning of Circumcision Day, the Vicar read a touching letter from the Rector, Canon Townshend, showing that his former charge is held in affectionate remembrance, and that he rejoices to know that the work of the Church is prospering under the ministrations of our zealous pastor. The Vicar also delivered an earnest address from I Cor. xvi. 13, and at the conclusion, urged his hearers to take the text as their daily motto. There was also a celebration of the Holy Communion. The Epiphany was duly observed by Divine Service and the Holy Communion celebrated.

A very large and pleasant social gathering of church people was held at the Rectory on the evening of the 5th inst. "A genuine house-warming," when a most enjoyable evening was spent in agreeable conversation interspersed with music &c. &c.

**PUGWASH.**—The general work of this parish is going on smoothly. The interest in the Sunday-school still continues, and in the spring it is hoped, that it will be further increased. On Christmas Eve a social and "ten cent calico tree," was held in the Rectory, and notwithstanding the very disagreeable weather which prevented many from attending—the creditable sum of \$32 was realized. It is intended to hold another in about a month; every legitimate means will be used to lessen the debt on the Church, and with God's blessing on our work great things can be accomplished.

**WINDSOR.**—The organist of Christ Church, Miss Mary Dimmock, who has been of great service to the cause of music to the town, was presented by the choir last week with a valuable ebony Davenport.

**LOCKEPORT.**—*Jordan Falls.*—The first watch-night service was held in Holy Trinity Church, beginning at 11.15 on the last night of the old year, by Rev. S. Gibbons. In spite of the disagreeableness of going, the church was well filled by attentive people, who carried away lessons from the past and resolved new things for the new year.

**LOCKEPORT.**—On Monday, the 4th instant, everybody in this village was shocked by the awfully sudden death of Jacob Locke, Esq., the Warden of Shelburne County, who died at 1 o'clock, without any warning. Up to 1885 he was head of a fishing firm which then had to succumb to the general depression, and he failed without anything to fall back upon. When it was resolved to build the present church at this place, besides his own gifts, he secured good sums of money from his West Indian correspondents towards its completion. He has always been a prominent member of our society, and was for years chairman of every public meeting having for its object any good purpose. The division of the Sons of Temperance walked as a body at the funeral of their late

brother to the church, where the first part of the service was conducted and a sermon preached by the Missionary in charge; thence to the old burial ground, where his remains were laid to rest till "the Day." He leaves a wife and six children to mourn the loss of a kind father and thoughtful husband.

**GREEN HARBOR.**—A Christmas Tree—deferred from Christmas week—was held, with an exhibition of pictures by magic lantern, in the school-house at Green Harbor, for the Sunday-school children. Very valuable presents were given away, a box having been sent out from England by Miss Jackson, of North Lodge, for this purpose. Before separating, a speech from the parson and three cheers for the donors were indulged in.

**HALIFAX CHURCH OF ENGLAND INSTITUTE.**—The lecture committee of this Institute have just issued their programme for the winter lecture course. The lectures will take place in Argyle Hall, and this change from the cramped accommodation of the institute rooms will meet with general approval. Rev. Dr. Partridge is to open the course on January 19th; subject, "Three Thousand." This will be followed by a lecture on "Mark Twain" from F. C. Sumichrast, Esq., and will take place on February 9th. Professor C. G. D. Roberts will lecture on March 2nd; subject to be announced. This being Professor Roberts' first appearance before a Halifax audience, he will certainly draw a large audience. The last lecture of the course will be delivered by Rev. David Neish, curate of St. Paul's; subject, "The English Church in the Eighteenth Century." Such a course is likely to prove popular, and ought to be well supported by the Church people of Halifax.

The Mission House across the Northwest Arm, which was provided for the people of that place by the Rev. A. D. Sylvester, and in which he has held services during the past years, was last Thursday the scene of a pleasant ceremony, at which the rev. gentleman was presented with a flattering address, accompanied with a very handsome Bible.

**NORTHWEST ARM MISSION.**—The flourishing Sunday-school of this Mission had a very successful Christmas tea and tree at the little church at the Arm last week. Pretty presents of appropriate books were given to the scholars and much delight was experienced by all. The indefatigable Sunday-school superintendent, James Gabriel, Esq., was presented with a very handsome walking cane. Much credit is due to this gentleman for keeping open the Sunday-school, which but for his efforts would have certainly collapsed in this section of the town.

**ST. MATTHIAS MISSION.**—Thursday and Friday of last week were busy days at the Mission across the Common. On Thursday the building was filled with a large gathering, which had assembled to take part in a congregational tea. The tables groaned under the weight of delicacies which had been supplied by the ever-willing and active band of enthusiastic ladies of the Mission. After tea a pleasant evening was spent in listening to speeches, recitations and songs. Next day was the children's day, when the accommodation afforded by the Mission was taxed to the utmost by the crowd which assembled. After a sumptuous tea had been disposed of, Christmas trees were stripped of bags of candies and oranges and distributed to the children. The remainder of the evening was spent in games provided for the children. There is no doubt, under God's blessing, a great future for the Church in this section of the city. The future is rich with promise, if those who are alive to opportunities offered for the spread of the Church seize them in a catholic spirit and make the best of them.

**LIBRARY BEQUEST TO KING'S.**—The library of the late Rev. G. W. Hodgson, M.A., which he left to King's College, arrived there in the early part of last month. The King's College Record says:—It consists of about five hundred volumes, and includes choice works in Theology, Classical Literature and Modern Languages. As it is a library collected lately, and for practical use, by a man of large and varied attainments, it will, no doubt, be very useful to both professors and students. The necessary shelving will be put up immediately, as there is not even sufficient room at present to contain the books we have, without reckoning this last bequest.

## CAPE BRETON.

**COW BAY.**—An address was presented to the Rev. W. J. Lockyer on Christmas Day by nine of his parishioners. The address, which was accompanied by a fur coat and gloves, referred to the esteem in which Mr. Lockyer was held, and expressed thankfulness for the many hearty services now enjoyed, and to the fact that the Church is surely gaining ground in the Mission. Mr. Lockyer replied by personally thanking his kind and thoughtful parishioners for their kindness, and the very tangible manner in which it was shown.

**SYDNEY MINES AND NORTH SYDNEY.**—The usual Christmas services were held in these parishes, and were well attended. Both churches are very prettily and tastefully decorated. In both parishes the day was marked in a manner very pleasing to the Rector and his wife. At the Mines the Sunday-school teachers waited upon Mrs. Bambrick and presented her with two valuable and useful pieces of furniture; and at North Sydney the churchwardens handed the rector thirty dollars as a Christmas-box from the congregation.

The ordinary parochial work progresses, on the whole, encouragingly. The week-day services and the Bible classes in both parishes are fairly well attended; the children's services seem to be valued by the older members as well as the younger, and in connection with both congregations there are sewing societies in regular and active operation.

## DIOCESE OF FREDERICTON.

**DERBY.**—An entertainment of a novel and interesting character was held in this parish, 30th Dec. last, for the purpose of adding to the repair fund of the parish church. An autograph quilt was disposed of by vote, and realized \$31.15. The proceeds of a Christmas tree and refreshments sold during the evening, brought up the net amount to \$70. Several members of the Derby Cornet Band were present and furnished some excellent music for the occasion. And towards the close of the evening, Santa Claus himself appeared in his well-known costume, and amid the applause of all present, distributed the articles from the tree to all entitled to receive them.

## DIOCESE OF QUEBEC.

**MARBLEHEAD.**—Christmas-tide and Epiphany were observed at the churches of St. Paul, Marbleton, and the Good Shepherd, Dudswell Centre, by Divine service and Christmas-trees. The ladies of the congregations are deserving of all praise for their elaborate decorations of the churches, and for the well-laden Christmas-trees. On one of these trees there was a surprise present to the incumbent and his good lady of a valuable fur coat and cap, costing \$44.

**BARTONVILLE.**—Fortnightly services are regularly held here by the Rev. Mr. Bernard, of Bury, and the Rev. Mr. Judge, of Cookshire, to each of whom there was made a present

tion by Mrs. Chas. Locke of a purse of money, collected by her and Miss Sarah Locke, as a Christmas present. The list of subscribers, twenty in number, accompanied the gift.

**LEARNED PLAIN.**—Rev. Mr. Judge was last week presented with a purse of \$13 by the people of this neighborhood. In offering his thanks Mr. Judge said he looked upon the gift as an expression of good-will towards him, and also appreciation of the services held there.

**DIOCESE OF MONTREAL.**

**FRELIGHSBURGH.**—Services on New Year's Eve and New Year's Day were held in the Bishop Stewart Memorial Church, with a good number of worshippers, who thus consecrated appropriately the early hours of 1886. The first Sunday in the new year was the twenty-fourth anniversary of the present pastorate of the parish. Appropriate references were made by the rector, and to the material advancement of the parish, reaching upwards of \$15,000 during that period. The Hon. and Rev. C. J. Stewart founded the parish in 1807, and continued its minister till 1815. Canon Reid, D.D., succeeded him, with a ministry of about 50 years. Canon Davidson began his ministry as curate in 1862.

The annual festival of the Sunday-school, with a tree brilliant and laden with gifts for all, and special valuable rewards to those who had attained the highest marks of proficiency in Bible truths and Church doctrine, was held on the evening of the Epiphany. The members of the school, to the number of about seventy faithful learners from Sunday to Sunday, sat down to an ample repast with the rector and teachers, after which the hours were appropriately filled with a short devotional service, the reading of the record of each scholar in class work from the beginning of September, with the amount collected in Sunday-school for the year, viz., \$22.17, and various enjoyments. The marks obtained for punctuality, attendance at the worship of God in His temple, and acquisition of Scriptural lessons, would do credit to any school of instruction, religious or secular, and must have been most gratifying to parents and teachers, and eminently so to the pastor of the congregation. The carols—not the secondary rehearsal in any way of the joyous services of Christmas Eve—were suited to the festival of the Epiphany, and were rendered by the members of the school with a brightness and cheerfulness which comported with an appreciation of the ministry and message of the Infant of Days and King of kings. The rector, in passing on the tokens from Santa Claus to each particular owner, had reason to commend the deserving faithfulness and diligence of the recipients. The last of these, Mr. Arthur W. Landsberg, who was about to leave his home and the school of his childhood and youth, for commercial life in Boston, called forth a handsome copy of "American Poems" from the rector and teachers, with hearty good wishes for a bright future. The festival was one most pleasing in itself, and long to be remembered.

**THORNE.**—On the evening of New Year's Day the incumbent of this Mission and his family were surprised by the arrival of a large concourse of parishioners at the Parsonage, of which they took possession. The ladies had, as usual, provided themselves with a bountiful supply of creature comforts, which received full justice from the assembled guests. During the early part of the evening all enjoyed themselves with several kinds of games, but all missed the musical talent of Mrs. Greer, owing to indisposition. After tea the meeting was called to order by Mr. John Hodgins, who requested Miss Mary Jane Martin and Miss Rosanna Hodgins to read and present Mr. and Mrs. Greer with an address and purse. Miss Hodgins then read the address, which was signed

by several on behalf of the different congregations, and Miss Martin presented the purse, which contained \$75.63.

Mr. Greer, in replying, thanked his parishioners for their continued kindness to Mrs. Greer and himself since they came to the parish, and for the warm and loving manner in which they had spoken of Mrs. Greer and himself in their address. He also tendered his heartfelt thanks for their most kind and liberal gift, emanating from warm and loving hearts.

After the address, the meeting closed by singing the Doxology.

It is worthy of note, in connection with this Mission, that the New Year's gifts for the preceding three years have been \$18, \$26 and \$51.

**MONTREAL.**—*St. George's.*—The Rev. E. A. W. King and Rev. C. J. Boulden, incumbent of Berthier, assisted at the morning service on Sunday the 18th inst. Mr. Boulden preaching an excellent and instructive sermon. There was a very large congregation present.

On Tuesday evening, the 18th, the Young Men's Association of St. George's held the first of the public *conversazioni* referred to in our report of the annual meeting as one of the attractions to be offered during the present year. We hope to have a full report for our next number.

*Grace Church.*—On the evening of 13th Jan., the Church Mutual Improvement Society held an entertainment, at which the West End Temperance Society gave a number of songs, recitations and piano solos. Mr. Wurtelle also gave a most clever performance with his musical glasses.

**HULL.**—The annual Sunday-school Festival was held in the basement of St. James Church on Wednesday evening, the 13th instant. The children sat down to a very bountiful tea, which had been liberally supplied by the members of the congregation. At half-past seven o'clock there was an entertainment followed by a magic lantern exhibition. The school-room not being sufficiently elastic some had to leave who would like to have gained admittance.

During the evening a presentation was made to the Rector on behalf of the Sunday-school children of a nice carpet and rug for his study, which was received as a pleasing token of their kindness and esteem. After singing the doxology the children went home, having thoroughly enjoyed their pleasant festival. Their thanks are especially due to Mrs. Tough and Miss Kelly for providing such an excellent programme.

**DIOCESE OF ONTARIO.**

**PAKENHAM.**—At the invitation of the Rev. Mr. McMorine, Mr. Dingley Browne, organist, at St. Albans, Ottawa, recently spent a week here, and has given the choir several practices. He presided at the organ on Sunday, the 10th ult., and great improvement was noticeable in the singing of the choir.

**ARCHVILLE.**—*Trinity.*—A successful entertainment in aid of this Church was held on Tuesday evening, the 12th inst., in the basement of the Church. The incumbent, the Rev. Mr. Jones, occupied the chair. A trio, contributed by Prof. Workman and Messrs. Cook and Johns was very well rendered. The other performers were Miss Carter and Mr. F. Satchell.

**BILLING'S BRIDGE.**—On Wednesday evening, the 6th, was held in the Roller Rink in Ottawa, one of the most enjoyable entertainments held this year in aid of Trinity Church. The Committee of management consisted of Mrs. McDougall, Mrs. McCuaig and Mr. F. M. McDougall, under whose direction a programme was prepared and carried out, reflecting great credit on all the performers, among whom were Mrs.

T. Charles Watson, Miss Clara Cotte and Messrs. Beddoe, Andrews and McDougall and others. Refreshments were served during the evening.

**NEW EDINBURGH.**—*St. Bartholomew's.*—Through the generosity of their Excellencies the Marquis and Marchioness of Lansdowne the children of the Sunday-school were treated to a Christmas Tree and bountiful tea on Friday evening, the 8th, at Government House. There were about 300 children present, and a most delightful evening was spent.

**OTTAWA.**—An appeal for larger contributions from the Board of Domestic and Foreign Missions of Canada was read in all the churches here on Sunday, the 10th ult., in place of the sermon.

*St. George's.*—The Men's Association held another very attractive entertainment in the lecture hall on Tuesday, the 12th ult. The attendance was good and the different numbers on the programme were well rendered. Miss B. Lamppman, who sings with very much taste, although but a new performer, and is especially deserving of notice.

A Sunday-school Festival and Christmas Tree was given in the lecture hall last Wednesday, followed by the distribution of prizes. Mr. Topley entertained the children with magic lantern views.

*Christ Church.*—The members of the Lay Association recently presented the Rev. W. J. Muckleston with "The Life and Times of Jesus the Messiah," by Dr. Edersheim, to show their appreciation of the reverend gentleman's valuable and self sacrificing labors in the parish.

The Annual Sunday-school Festival was held on Tuesday evening, the 12th, and was largely attended. After tea had been served Dr. R. J. Wicksteed very kindly exhibited his magnificent collection of views for magic lantern.

**KINGSTON.**—On Wednesday evening, the 6th inst., St. Paul's Sunday-school teachers gave their annual Epiphany treat to the children. The evening entertainment consisted of a well rendered programme by the children of songs, dialogues and recitations, and exhibition of some beautiful scripture and landscape scenes by Mr. George Fenwick, and the distribution of well filled bags of candy, figs, nuts and oranges by the teachers. Three hearty cheers were given for Mr. Fenwick as an appreciation of his great kindness in again giving them an exhibition of his beautiful and costly views.

**MISSIONARY MEETING.**—On the 7th instant, a missionary meeting was held in the English Church at Sunbury. There was a large attendance, and the Hon. G. A. Kirkpatrick occupied the chair. A deputation, consisting of the Rev. Messrs. Carey, Bonsfield and Nimmo, was present and made addresses, and the collection taken up was double that of the previous year. The deputation was hospitably entertained by Mr. Langwith.

**SOUTH LAKE.**—The new Anglican Church at South Lake was opened on the 10th inst., and services were held in the morning and afternoon. In the morning, the sermon was preached by Rev. Rural Dean Carey, from Genesis xxxviii., 17: "This is none other than the house of God; this is the gate of heaven." About ninety people were present, and at the conclusion of the service Holy Communion was administered. In the afternoon the Rev. Mr. Nimmo preached from Romans xii., 1: "I beseech you, therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." There was a still larger congregation than in the morning, and the offertory for the building fund amounted to \$25. The Church is a substantial frame structure, tongued, grooved and felted, and consists of nave, chancel, tower, porch and vestry, the

dimensions of which are as follows. Nave, 30x26; chancel, 12x16; tower, 10x10. The building is Gothic in style and neatly fitted up inside. The chancel is carpeted and furnished with chairs, lectern and prayer desk, and the aisles are matted. There is a nice organ also. The cost of the whole, exclusive of the people's labor, is \$1,200, \$800 of which was raised in the locality, making the total debt about \$300. The building reflects great credit on Mr. Jas. Birmingham, the members of the building committee and all who assisted. The services were aided materially by a volunteer choir from Gananoque under the direction of Dr. Merrick and Messrs. W. B. Carroll and Skinner. The morning service was musical, chants, lyrics and the *ter sanctus* all being sung. Years ago services were begun by Rural Dean Carroll, of Gananoque, who conducted them in the Orange hall, but since Mr. Nimmo's appointment, the mission has been connected with Birmingham and Sunbury, making one of the most important missions in the diocese.

**BARRIEFIELD.**—A very successful entertainment was held in the public school house in aid of St. Mark's Church; a pleasant feature of which was the presentation to Mr. Jacobs, the organist, of a handsome purse.

**UPPER OTTAWA MISSION.**—A third case of church furnishings has been received from England. Miss Wilshere is the kind friend to whom we are indebted this time. Many months has this good lady and her friends been engaged in this labor of love, and the result far exceeds our most sanguine expectations: Lovely altar frontals and super-frontals for four churches, made according to measure; communicants' kneeler, beautifully worked by hand; sets of fine altar linen, dossals, book-markers, hymn books, fonts for three churches, and other articles needless to specify, but all of excellent material, and capable of making our humblest little log church more likely to inspire that reverence and devotion with which we are told the Sanctuary of God should be ever approached.

The contents of this case are in part for St. Alban's, Mattawa; St. Margaret's, Chalk River, and St. Augustine's, Deux Rivieres, a portion also going to one of my former churches on Lake Nipissing. The churches at Deux Rivieres, Chalk River, and a third at Lake Tallon, are yet in prospective. The timber for the two latter is being taken out this winter, and the one at Deux Rivieres is up and ready to be roofed in, but will now have to stand over until spring and funds enable us to proceed with it. I do not anticipate any difficulty in having all three ready for Divine service early in the spring, and had hoped to have that at Deux Rivieres in use this winter. Few can realize what a blessed change even these humble little churches will be, not alone to the people, but also, and perhaps in a sense chiefly, to myself and my lay assistant's.

A service in a little low log building, dark and gloomy enough by day, with its blackened bare timbers, but intensified at night by the faint and flickering light of three or four stable lanterns suspended from the wall, or elevated on an inverted box upon a table, might, as a novelty, impress a visiting parson, but a few years amid such novelties, and quite a different feeling is generated. An occasional service such as this might be all very well, but a service amid such surroundings to be the rule, and not the exception, is a trial, the burden of which one can only appreciate by experience. We each in turn, priest and lay missionaries, have our "refreshment Sunday" when we take the duty at our dear little church in Mattawa, which, by the kind help of our English friends, has, in its sanctuary appointments, been made so bright and beautiful, and where the services are always so hearty and congregational. We are now looking forward hopefully to the spring, expecting to be able to

finish payments on St. Alban's; and to complete it and the three other churches. To this end, aid is promised by our English friends, in the possession of many of which we are most fortunate. They have in the past evinced a deep interest in the success of our undertakings in this new and large mission field, and I am now led to hope for further and most substantial aid in order to successfully complete what has been begun. Let this be accomplished, and the permanency and stability of the Mission as now organized is secured for all time. I write this in the interests of the Mission, and for the information, and I know the satisfaction, of your many readers who have in the past three years contributed in no unworthy degree to the extension of the Church's missionary work in this large field of labor, and who will now, with me, rejoice in the prospect of further development in our missionary undertakings. To complete these four churches (St. Alban's, Mattawa; St. Margaret's, Chalk River; St. Augustine's, Deux Rivieres; and —, Lake Tallon) and have them ready for consecration, three thousand dollars is required. Not a large sum, certainly, when we consider how much is constantly expended on one church in some of our towns and villages, and yet a large sum for us, when its collection devolves on one individual, assisted only by such volunteer help as may be offered from beyond the limits of the Mission. I shall be glad to receive such help from any one sufficiently interested to offer it, and will cheerfully furnish very neat collecting cards, with printed columns for subscriptions ranging from 25c. to \$10, to any one willing to undertake a collection in their neighborhood on behalf of our work. In many a well-to-do parish there are boys and girls in the Sunday-schools who, if their interest was only enlisted, could render invaluable help to the Mission work of the Church by such means as this. Would it not be a wise step to generally enlist the sympathies of the young as active promoters of Home and Diocesan Mission work? One of my English friends who has undertaken to collect a definite sum, and who already has nearly one hundred pounds, found quite recently more interest taken in elections than in Mission work, yet she says "My motto is 'hope on, hope ever,' and the sum shall be got. Where there's a will there's a way. So, with God's blessing, I think it will come." Would that we had many more such hopeful hearts and earnest, prayerful, active helpers. Yours truly,

FORSTER BLISS,

Priest in charge, Upper Ottawa Mission.

The Mission House, Mattawa, Festival of the Holy Innocents.

#### DIOCESE OF TORONTO.

**PERSONAL.**—We understand that the Rev. Mr. Macklem, recently ordained, will go as curate to All Saints', Toronto.

The Rev. Wm. Reiner is acting as *locum tenens* at Barrie. It is said the Rev. W. R. Forster has declined to accept the position of curate in charge.

We regret to hear that the Rev. J. H. Harris, of Brooklyn, is seriously ill.

The Rev. C. H. Shortt officiated at St. Mark's Church, Port Hope, on Sunday evening last.

The services at St. Luke's Church, Ashburnham, were taken last Sunday by the Rev. T. B. Angell, in the absence of the Rector on a Missionary deputation.

**TORONTO.**—*St. George's.*—Professor Clark, of Trinity College, who has for the past three years been connected with this church, has been obliged through pressure of College work to resign the curacy. His many friends at St. George's presented him with a representation of the Battle of Cressy in "beaten brass," and a purse of money, on his retirement. His services as a preacher have been much appre-

ciated; and socially he is a great favorite. We are glad old Trinity retains such an able worker.

**PORT WHITBY.**—A social will be held in connection with this church on the 20th January. There will be a splendid programme of songs and readings, in addition to addresses by the Rev. E. C. Acheson, Rev. J. H. Harris and local ministers. The Whitby Cornet Band has also promised to be present. Proceeds in aid of the church funds.

**CAMPBELLFORD.**—The Christmas-tree and entertainment held in connection with the village Sunday-school here, on the 6th of January, was a great success. The programme was well rendered, and the presents were both numerous and expensive. The children were delighted with their treat.

**ON DIT.**—It is rumored that the authorities of Wycliffe College intend securing a building known as the Quaker College at Pickering, for the purpose of establishing a boys' school as a feeder for the Toronto institution. The establishment is now closed owing to a dispute between the orthodox and progressive parties among the Friends. The legal lights are endeavoring to settle the difficulty.

**SPECIAL MEETINGS.**—Meetings of the Sunday-school and Sustentation Fund Committees were held on the 12th inst. At the former it was decided to postpone holding the Sunday-school Convention until May, when it is expected the idea will be carried out.

**COTTAGE MEETINGS.**—The cottage meetings held in connection with the Church of the Ascension, Toronto, by Mr. H. C. Dixon, have been very successful for the past few years. Three times they have been obliged to move to more commodious quarters, the last place occupied by Mr. Dixon being the Temperance Hall. This building being within the limits of the parish of St. James', Canon Dumoulin wrote asking Mr. Dixon to hold the meetings under the auspices of St. James', and to sever his connection with the Church of the Ascension. To this Mr. Dixon will not consent, and the upshot will probably be that the meetings will be continued on an independent basis altogether. This is another instance practically of a Mission Hall being conducted by an irresponsible layman within the city, in opposition to the wishes of the parish clergyman. It shows plainly the necessity of a canon of discipline for the laity, and is another proof of the statement frequently made that ours "is the roomiest Church in America."

**OSHAWA.**—A new stable, costing over \$225, is in process of erection in this parish. It will make the buildings complete. A handsome church, fine rectory, excellent school-room—all give evidence of Church life and vigor.

#### DIOCESE OF NIAGARA.

**MOUNT FOREST.**—During the last few weeks we have been very busy in this parish. On Advent Sunday a few friends in the parish presented for use in the Church a beautiful violet altar frontal of exquisite design, from the well known St. John's Guild, Montreal; so well pleased are we with Montreal work that we get all from there. Every Advent Evensong concluded with Litany sung on our knees. The Christmas decorations were more complete and effective than they have ever been in Mount Forest before, this cannot be wondered at when the kind and generous help from so many of St. Paul's congregation is considered. The rich white hangings were completed this year by the kind present of reading desk and ardent hangings given by Miss Moddie Jelley of this Town. The services on Christmas Day

were bright, hearty and reverent. In the morning the Curate, the Rev. C. G. Snapp, known, the ever ready and never failing help; and therefore the necessity of going like the shepherds to Him at once." The offertories were the most generous given in the town for took as his subject, the Angels Song, and the Rector, the Rev. R. S. Radcliffe at night preached from Psalm ix. 5-10: "Jesus when years, and at the country stations they were four times as large as on any previous occasion. And when we consider the handsome fur coats given to the clergy one week before Christmas, we know the Ministers of Christ are not forgotten in this parish at least.

The Sunday-school entertainment on the evening of Dec. 30th., in the Town Hall, was a great success; the school is steadily increasing in numbers and religious zeal. The teachers are manifesting more real consecration for the work whereunto they have been called. Absentees have been looked after, and each teacher has had his or her class to tea, and the pleasant evenings have not passed by without a few words of instruction and friendly advice from one of the clergy.

Next year it is hoped the Church of the Good Shepherd, Riverstown, will be built to take the place of the old church which has stood for 30 years, and is most unfit for worship from decay.

During the Advent Season the Rev. R. S. Radcliffe in company with the Rev. Alfred Belt, of Arthur, held a most successful Mission in St. John's Church, Cayuga.

On New Years Eve a special "watch-night service" was held in St. Paul's Church, Mount Forest, consisting of addresses from the clergy, and Holy Communion. The service was marked for its deep earnestness. The Celebrant was a brother of the Rector, the Rev. Elwin Radcliffe, of Ontario diocese, the Rev. G. B. Cooke, of Palmerston, reading the Gospel. The clergy of the parish giving the addresses. The fine bell of the church tolled the old year out and the new year in with grand tones, while priests and people knelt in prayerful silence. Those present will not soon forget the service.

#### DIocese OF HURON.

CLINTON.—The services at St. Paul's Church, which was beautifully decorated with evergreens, banners and illuminated texts on Christmas and on St. John's Day, were very numerous attended. At the latter Rev. Mr. Craig expressed his thanks to the congregation for the handsome donation made him on Christmas morning. The rendering of the anthems at both services was all that could be desired and fully maintained the character which the choir of the church have established. The meeting of St. Paul's Church Guild, in the new school house, are largely attended with the increased accommodation which the new building affords. The recent regulation by which parties not members of the guild or congregation are admissible on a five cent admission fee, seeming to be appreciated by outsiders.

BAYFIELD.—The Christmas tree gathering in connection with Trinity Church Sunday-school proved a grand success. The manner in which the children rendered their parts were excellent. The presents were numerous and very appropriate. Great praise is due the parties having charge of the programme for the very satisfactory manner in which every thing passed off.

WALLACEBURG.—His Lordship the Bishop of Huron has appointed the Rev. J. Barefoot to the charge of this Mission.

The Ruri-decanal meeting of Middlesex was held in Christ Church school-room on the 12th. The attendance was fairly good, several laymen being present and taking an active interest in the Church's work. The Rev. Rural

Dean Smith presided. Rev. Evans Davis was appointed secretary. Arrangements were made for having Missionary sermons preached in each of the churches in the Deanery, and where required Missionary meetings will also be held, following the Missionary sermon. Other matters were discussed of interest to the Church and connected with the Deanery. The next meeting will be held in the same place on the third Thursday in May.

MITCHELL.—Bishop Baldwin has appointed Mr. Abraham Dent, solicitor, a lay reader in connection with Trinity Church. Mr. Dent was publicly inducted into the position by the rector, Rev. Mr. Ridley, at morning service on Sunday, the 3rd instant.

LONDON.—Bishop Baldwin's Bible Readings at St. Paul's have been resumed. They are held on Friday afternoons, from 4 to 5 o'clock.

The Bishop has appointed the Rev. Rural Dean Keys, of Chatsworth, to be incumbent of Clarksburg Mission, in room of Rev. H. Wylie, who has gone to England.

#### DIocese OF ALGOMA.

GRAVENHURST.—The Bishop has made his visitation to Gravenhurst, staying with us from Dec. 31st to January 5th.

The station at Taskerville was visited on New Year's Day; where the Bishop administered Confirmation and preached an impressive sermon. Gravenhurst had the benefit of two sermons from the Bishop on Sunday 3rd inst., and Confirmation in the morning service.

The station at Northwood was visited on Sunday afternoon for Confirmation, and the Bishop preached at that service. On Monday evening the Bishop met the Church officers at the parsonage, and a very pleasant evening was spent in talking over Church matters. The officers of the Church at Gravenhurst, thinking the time had come for some effort towards further self-support, passed a resolution to assess the Church \$100 towards the General Mission Fund from Easter 1886. This resolution was placed upon the minute book to be brought up at the annual meeting, at which time we hope the Church will pass the same, as there is a general opinion that the stronger congregations should do something to assist in the general work of the Diocese. The Bishop's visit has left behind very kind feelings towards him.

#### PROVINCE OF RUPERT'S LAND,

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

#### DIocese OF RUPERT'S LAND.

WINNIPEG.—The Christmas season passed off very satisfactorily. There is evidence of a revival of trade, and a very hopeful feeling among all classes.

The churches were decorated as usual, Christ Church and All Saints' elaborately, the others more simply.

At Christ Church, on Christmas Day, there were two celebrations, and 120 communicants. The service was, as usual, fully choral, the Communion Service being sung to Dykes in F. The choir numbered 42. The Christmas offertory for the Rector was \$62.35.

On New Year's Eve the choir was entertained by the congregation to a supper, when prizes were presented to the choir boys for attendance and good behaviour. The Rector was presented with a portrait by the men of the choir, 13 in number. Rev. H. H. Barber, of all Saints', was present, and gave an address. At 11 p.m. a midnight service was held, with celebration. There were 70 communicants, and the whole of the large congregation

remained throughout the service. Rev. Mr. Pentreath, Rector of the parish, conducted the service.

ALL SAINTS'.—Rev. H. H. Barber is making an excellent record in this parish. On Christmas Day there were two celebrations, and 97 communicants. The services are choral at all times. The Christmas offertory for the Rector was \$70.

Among many other acts of kindness, the parishioners have given Mr. Barber a handsome fur-trimmed overcoat, lined with chamois leather, a Persian lamb cap and gloves; and to Mrs. Barber a fur coat and cap.

A Guild has been formed, and a Parish Magazine started.

HOLY TRINITY.—This church is decorated with festoons and evergreens. There was a large number of communicants at the two celebrations on Christmas Day. Rev. O. Fortin conducted the service.

PERSONAL.—Rev. Canon O'Meara, incumbent of St. George's, is in the Maritime Provinces collecting for the Diocese. It is understood that he is about to resign his professorship in St. John's College.

The Bishop of the Diocese preached in St. George's on Christmas Day.

BRANDON.—This flourishing town, which has the only self-supporting parish outside of Winnipeg, has at last got a Rector. Rev. Ernest P. Flewelling, late Missionary at Dalhousie and Campbellton, N.B., has accepted the position, and arrived in Winnipeg on Sunday, Jan. 3rd. He assisted at Christ Church and All Saints', and left for his new work on Thursday morning. Mr. Flewelling is a native of New Brunswick, a son of the late Hon. W. P. Flewelling, formerly Surveyor-General of New Brunswick, and was for some years engaged in teaching, and was head of the firm of Flewelling, Anderson & Co., of Halifax, before entering the ministry. Before leaving, he received gratifying addresses from his late parishioners, with purses. He has been very successful, and has been a hard and faithful worker. The Mission was so extensive, and the salary so small, that he found himself unable to do the work properly, and he felt obliged to seek a change.

It is a defect in the Church system that the faithful, self-denying Missionaries are seldom appreciated in their own Diocese when parishes of any importance become vacant. Curacies in towns are given to young men in other parts of the Dominion, while parishes search over the world for a rector, and often pass by better men. It is often left for outsiders, and men in distant congregations, who know the worth of such men, to place them where their gifts can be used for the Church under more favorable circumstances.

PERSONAL.—Von. Archdeacon Pinkham has returned from his visit East. He collected between \$600 and \$700 for the Mission Fund.

#### DIocese OF SASKATCHEWAN.

LETHBRIDGE.—This place is in the District of Alberta, 800 miles west of Winnipeg. Five months ago there was not a house in the place. Now there is a population of 1,200. It is the headquarters of the Galt Mining Company, and outside of the company's buildings there are 200 of all kinds.

Preparations are being made to build a church in the spring. A site and several hundred dollars have been secured, and Sir A. T. Galt has given \$50 a year for five years towards the support of a clergyman.

CALGARY.—Judge Travis and Rev. Parke Smith have given the east window for the church. A bell has been placed in position in

memory of Corporal Lowry, who fell during the rebellion.

Bishop McLean recently visited Calgary, and held an ordination.

**FORT McLEOD.**—The new church, of which Rev. Ronald Hilton is incumbent, was opened on Christmas Day.

The weather has been very mild all over the Northwest. At Fort McLeod a cricket match was played on Christmas Eve. Some played in their shirt-sleeves. The thermometer has averaged 58° in the shade. On Christmas night, at McLeod, the temperature was 46° above.

We call the attention of our readers to the letter of Dr. Dix, of New York, in reply to the malicious attack upon the Corporation of Trinity Church of that city.

#### BRITISH BUDGET.

It is said that the Deanery of Worcester has been offered to Canon Liddon.

Lord Alwyne Compton, the Bishop-designate of Ely, writes to say, in reference to the statement that he is a Liberal in politics, that he has always been a Conservative, and has not seen any reason to change his views.

Bishop Titcombe, acting under the advice of Sir William Jenner, has resigned the oversight of the Anglican congregations on the Continent, to which he has devoted himself with such ability and success since his appointment.

It is said that the Dean of Exeter will probably succeed Lord Alwyne Compton as Prolocutor of Convocation. Dean Cowie was for several years Prolocutor of the Northern Convocation when he held the Deanery of Manchester.

At the recent Advent Ordinations for the Church of Ireland there were ordained 10 deacons and 23 priests; by the English Bishops 273 deacons and 265 priests. Twenty-six graduates of Trinity College, Dublin, were ordained in England.

Another London landmark is doomed. The ancient French Protestant Church in St. Martin's-le-Grand is to be removed, on account of impending extensions of the General Post Office. The library of the church, which contains many rare books and MSS., is to be handed over in trust to the City authorities, and room will be found for the collection in the Guild-hall.

The rumours which have been current as to possible appointments to the see of Manchester have once more received a temporary settlement by the actual offer of the post to the Bishop of Truro, who at the date of our latest advices is considering the very serious question whether he ought to leave his present sphere of honourable usefulness for the great Lancashire diocese.

According to the *World*, the Bishop of Derry is likely to be elected to the vacant Primacy. It seems important, for many reasons, that whoever is elected should be a prelate in touch with the Church of England. It is generally understood that the Archbishop of Dublin, before his election, expressed his intention not to accept the Archbishopric of Armagh.

A Nova Scotia Rector writes: "Enclosed find my subscription for 1886. I am very much pleased with our Church paper and note many improvements in it, and sincerely hope it may long continue to hold the approbation of its subscribers. Wishing you every success.

#### AMERICAN BUDGET.

A new church, the Church of the Saviour, has been consecrated at Hanford, Tulare County, California. It cost some \$2,300, the gift of the English colony at Hanford and of their friends in England.

The Assistant Bishop of New York has ordained to the Diaconate the Rev. M. K. Schemerhorn, formerly of the Unitarians, and the Rev. Mr. Lett, formerly pastor of the Reformed Church at Rhinebeck, N.Y.

By the bequest of Mr. John P. Howard, who died lately, St. Paul's, Burlington, Vt., receives \$12,000 for a rectory, and the Diocese \$20,000 for a diocesan school for girls, conditioned on an equal amount being raised.

The death is announced, with much regret, of Rev. Francis Harrison, D.D., rector of St. Paul's Church, in Troy, which occurred on December 29th, from diabetes. Dr. Harrison was one of the most prominent ministers of the Albany Diocese. He was the custodian of the standard Prayer Book, and also a member of the committee on the revision of the Book of Common Prayer. He had frequently been voted for in Western Diocesan Conventions as a candidate for Bishop, and on one occasion declined an election.

#### BISHOP COXE ABOUT CONFIRMATIONS.

1. Is it not well for the Reverend Clergy to have always a list of the unconfirmed in hand, and to give them a whole year's instructions, in preparation for Confirmation?

2. They should be visited for close personal appeals to heart and conscience, in private; but many will join a class for instructions, if assured that they will be left quite uncommitted as to further steps, which must be taken of their voluntary choice.

3. It is all-important to lead them to form habits of intelligent Scriptural reading; and to a mastery of the great teaching of the Christian Year. This will make them love public worship, and will root and ground them in all the doctrines of the Faith.

4. But, there must be more attention given than has been usual, of late, to the doctrines of Church order and organic law.

5. Every one coming to Confirmation should understand why the "laying-on-of-hands" is the office of Bishops only; and hence they should be made acquainted with the history of the Continuity of Apostolic ministrations in the church.

6. The Canon (xvi) of *Parochial Instruction* requires all who have cure of souls to be "diligent in instructing the children in the Catechism;" and not only so, for it is further enjoined that "by stated catechetical lectures and instruction they shall be diligent in informing the youth and others in the Doctrine, Constitution and Liturgy of the Church." I fear this great duty is not nearly so faithfully discharged in our days, as it was thirty years since. A great deal is directly and indirectly taught to which the Church has never given her sanction, but these fundamental matters, on which true Churchmanship and true religion must be built, are greatly underestimated, and hence are not enforced, as the Church commands. Let this year be marked by a return to efficient duty in this respect.—(*The Church Calendar*.)

All doctrines of religion, all interpretations of Scripture, and all theories of life, are to be tested by one rule, viz: Do they harmonise with the example and teachings of Jesus Christ?

#### OLD TRINITY, NEW YORK.

The *Star* and *Witness* and other secular papers of Montreal, lately published a most outrageous and malicious attack upon the Corporation of Trinity Church, New York. Knowing that many Canadians regard old Trinity with little less affection than if it were their own, we wrote Dr. Dix and are glad to furnish our readers with his reply. And we would ask that every reader of the *GUARDIAN* would take the opportunity of making known the facts, and thus prevent the lie from gaining further currency:

61 Church St., New York, }  
Jan. 14, 1886.

L. H. Davidson, Esq.,

MY DEAR SIR:—I have much pleasure in acknowledging the receipt of your communication of the 12th inst., in which, calling my attention to the fact that the Canadian Newspapers are circulating an article reflecting on the Corporation of Trinity Church, which they have reprinted from a well-known New York journal, you offer me the columns of the *CHURCH GUARDIAN* for any statement which I may desire to make on the subject. I thank you for your courtesy, and avail myself of the opportunity of counteracting, if possible, the mischief which has been done. It is to be regretted, however, that in the case of misrepresentations of this class, the journals which are so quick to give currency to the libel or the slander are as slow to publish the refutation. The lie travels with the speed of an express train, while the truth lags behind, and seldom succeeds in overtaking it.

Attacks on Trinity Church produce little effect in the City of New York; they are regarded as a matter of course. From certain quarters they may always be expected; there are persons here, who, when they have nothing else more important on hand, would appear to say, "Go to; let us have our usual slap at Trinity Church." Nor is this surprising; for there is neither man, nor corporation, nor institution, nor government, which may not be assailed, and is not sure to be assailed when a sufficient motive presents itself. The motives for attacking Trinity Church are obvious and permanent. 1st. It is a corporation, and there is a wide-spread jealousy of corporations. 2nd. It is an ecclesiastical corporation, and the feeling against such is more bitter than that against secular corporations. 3rd. It is a religious organization, and therefore hateful to the infidel class. 4th. It is a wealthy corporation, and therefore detestable in the eyes of the radicals of the period. It is no wonder that we are the butt of attacks from many quarters; we shall be so, as long as our corporate life endures.

Now, as to the attacks themselves; they come on periodically and at regular intervals; we look for them, as we look for measles, scarlet fever, and whooping cough. We can generally trace them to persons whose fingers are itching to get hold of our property, or who are strongly prejudiced against church endowments, or who demand the taxation of church buildings, or who desire the extermination of the Christian religion. I very rarely notice these diatribes; I have no time to spare in making answer to them; nor, indeed, does the game seem to be worth the candle. Our citizens understand very well, by this time, the motives of our defamers, and attach to them no more importance than they deserve. But now and then an assault is made, so gross, so wanton, so reckless, as to be exceptional in its character; and I have occasionally laid other more weighty matters aside, and taken up my pen by way of correction of the misstatements. I will do so in this instance,

for the benefits of unsophisticated persons in Canada and elsewhere, who might misunderstand our silence under recent charges. Let me, however, first give you some instances, taken from past records, which indicate the persistence as well as the recklessness of our adversaries.

In the year 1873, there appeared in the *Independent Statesman*, published at Concord, N. H., an article to which my attention was immediately called by the Bishop of New Hampshire, as likely to do great mischief. I wrote a full and long reply, which the editor was kind enough to publish. The charges contained in that communication were of the usual tenor, comprising the wildest statements as to the value of our property which the writer estimated at \$60,000,000 (it did not exceed \$6,000,000,) together with general defamatory criticisms on the vestry and myself; but the most ridiculous of all was the assertion that the parish during our civil war had been "disloyal, bitter, and malignant in its hatred of the union." To answer that anonymous defamer was like breaking a butterfly on the wheel.

Again, in 1878, there appeared in the *Index*, a newspaper published in Boston in the interest of a coterie of free thinkers, a communication containing, among other libellous assertions, these: "that according to the official records in the offices of the Chief of Police and the Excise Commissioners, the real Estate of Trinity Church supports 764 liquor saloons or gin-mills, and 96 known houses of prostitution (92 white and four coloured) with many others suspected to be such." My father, Genl. John A. Dix, was at that time Comptroller of the Corporation. He prepared a reply, in which, fortified by certificates and depositions from the Police Department and the Excise Board, he demonstrated the absolute untruth of these astounding and utterly reckless charges, and gave positive evidence of indisputable character that there was not even so much as a liquor saloon, a disreputable house on any lot belonging to and controlled by our Church. Yet these bare-faced lies went all over the country and were probably received by vast numbers of persons as undoubted truth.

It is now about a year since another case of defamation of this kind occurred. The author, in this instance, addressed the public in the columns of a Western journal; and I must say that his performance should prove the despair of all succeeding vampires of his class, since it is not possible that exaggeration and falsehood can hereafter be pushed to a higher point. The writer, in this instance, was also a free-thinker, and fresh from a convention of infidels which had been in session in New York; and by way of securing the confidence of his readers, he said that during his stay in the city he had given much time to the work of ascertaining the simple facts about the property of Trinity Church Corporation, in order that everybody might rely on what he had to tell; whereupon he proceeded with a series of statements so grotesque in their absurdity that they deserve to be kept on record as instances of the power of the "liberal" imagination. Thus, for instance, he declared, of his own personal knowledge, acquired on the spot, that the entire water-front of the city, on the North River side, from Chambers street upwards about a mile, belongs to Trinity Church, including the wharves and docks of the transatlantic steamship companies, and that, notwithstanding the enormous revenue which it yields, it is exempt from taxation, as Church property! The fact is, that we do not own so much as one half-inch, or any other remnant, of water-front, here or anywhere else. Next, this most veracious reporter stated that the large building, some six or seven stories high, which forms the northern boundary of Trinity Churchyard, and is known as "Trinity Building," also belongs to the church, and that we pay no taxes upon it either. He might well say that we

pay no taxes on it, for, in point of fact, it does not belong to us, and never did, nor does the ground on which it stands, and we have no more interest in it, of any sort, than we have in the building in which your *CHURCH GUARDIAN* is printed. Again, he proceeded to describe the congregation of Trinity Church as one of the most "fashionable" in the city, and added, by way of a fine climax, "it is needless to add that no poor person ever kneels at that altar;" whereas, as our Year Book would have told him had he consulted it, we have a Missionary cure immediately around the church, containing 482 registered families and 651 communicants, all of the artisan and working classes or the very poor, and all in charge of our staff of curates.

Now, these are specimens of the character of the stereotyped attacks on our corporation; and to come to "the latest thing out" of this kind, which the Canadian newspapers have so generously served up to their readers, I can but assure you that it partakes of the same qualities. There is a general lack of fairness; there are positive mis-statements as to matter of fact. The first building selected, and minutely described, as a specimen of the awful condition of our property, No. 34 Lighthouse street, does not belong to us, and never did, nor do we own the lot on which it stands. The next house, No. 63 Watts street, has a cellar in a bad condition, but not through our fault; the house stands on low ground, where the river-water, at high tide, comes up into the collars of that quarter; but we have been at great expense in trying to remedy the evil. Another house specified, No. 522 Washington street, is not on the church ground, and does not belong to us. As to the general accusation that we are careless and indifferent landlords, it is abundantly disproved by the minute books of our Committee of Repairs, which show an unremitting attention to our property, and an incessant and very large annual outlay in keeping it in the best order that we can. But, without entering into particulars, let me only add this, as to the recent article to which you have called my attention: It was printed in the morning edition of the *New York Herald* of January 7th. The evening papers of the same day contained a reply to it by our Comptroller, Mr. S. V. R. Creager. The larger and more respectable part of the city press, in kind and appreciative editorials, sustained us in our defence; and the author of the charges himself admitted, on the following day, that he was wrong in some of his facts, and had spoken unadvisedly and on insufficient information.

I hope I have not trespassed on your civility in permitting me to say what I had to say to your readers. In conclusion, let me beg them, and all to whom these presents may come, to cut out and lay by for reference the statements which I am about to make, as it is quite certain that, at some time or other, they will find it useful to recall them.

I have to say, then, holding myself personally responsible for the accuracy of each declaration:—

1st. That the entire income of our church property for the current year, from all sources of revenue, is about \$550,000. From this your readers may infer how grossly they exaggerate who talk of Trinity Church property as worth sixty, seventy, or even a hundred millions of dollars.

2nd. That we pay taxes on every foot of ground used for secular purposes, and that nothing is exempt from taxation except the church edifices, the cemeteries, the school-houses in which daily free schools and night schools are maintained by us for the benefit of the poorer classes, and a hospital in which the sick poor receive gratuitous treatment.

For your further information about our parish, I enclose a printed statement showing what we do with our income, to which I add a

copy of our Year Book for 1885, sent to you this day by mail.

Assuring you of the high regard in which I hold you,

I remain,

Very truly yours,

MORGAN DIX,

Rector of Trinity Church.

CONTEMPORARY CHURCH OPINION.

The *Irish Ecclesiastical Gazette* is publishing an excellent series of articles on "Music in our Parish Churches," from which we give the following extract:—

Let the Canticles and Psalms be precisely and tunelessly sung to the setting of appropriate chants; let the hymns be as perfectly rendered as possible, in four-part harmony, with due effects of light and shade; let the responses be softly and reverentially sung; and then the congregation will not be slow to appreciate the change, and to recognise the advantages of an efficient choir. Too often all chance of achieving any satisfactory results is annihilated by the sudden desire of an incumbent to introduce into his church a surpliced choir—a fatal mistake, for though the appearance of the choir may be decidedly improved, yet the reality of a choral service is lost, for ladies' voices are banished from the choir, and the alto part is thus practically silenced. Let those in authority be content to make the most of existing materials, and not to look for too rapid results. Let them always be ready to hand over the charge and direction of their choirs to those who have the practical work of training them; but let them ever keep before their minds that the object of their choir is to lead the singing of the congregation, and that they must not therefore sacrifice the wishes and the comfort of the many to the whims and aspirations of the few. Let them, in fact, remember the exhortation of the Psalmist—"Sing we merrily unto God our strength: make a cheerful noise unto the God of Jacob."

The *Church Messenger* says:—

We would persuade our readers that the only safety is in accepting the canon of Scripture—as the Catholic Church has witnessed to and kept it—as the Word of God. To pick at it, to weight it in the scale of individual judgment, to classify this or that part of it as fable and romance, to wrest it, and make it charge its Author with injustice and cruelty—these things are profane. It has stood every possible test. There is no conceivable trial that it has not undergone. It has survived. It has survived because it is a spark of Omniscience and a part of Eternity. It will survive. All who have gone before us, leaning on it, have found it safe and reliable. Those to come, as long as the world stands, until Christ returns to fulfill all that has been written, will find it safe and trustworthy. We should take it as it is, all of it; and read it and mark it and learn it—and patiently live by it. By that Blessed Word alone can we be taught to embrace and ever hold fast the blessed hope of that Life which God hath given us in His Son.

PEOPLE are quite willing to have the Church brought to them without ever a thought of themselves carrying the Church to others. And, in the same spirit of utter passivity and sluggishness, multitudes wait to have the Holy Spirit take possession of them and transform them without their ever asking Him to do so, or submitting themselves to Him, or in any way co-operating with Him. What is the great sin of such? It is that by not seeking and finding, they have nothing, in their turn, to impart and therewith bless others. Thus they rob God, they rob their fellow-men, they rob themselves. What could they do worse?



# The Church Guardian

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PROMPTLY?

## CALENDAR FOR JANUARY.

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

## CONVENTIONALITY.

"The greatest obstacle," says Nathaniel Hawthorne, "to being heroic is to doubt whether one may not be going to prove one's self a fool; the truest heroism is to resist the doubt, and the profoundest wisdom to know when it ought to be resisted, and when to be obeyed." This witness is true. The world may be roughly divided into three classes. First, and this is by far the largest class, those who are constantly restrained from action by the fear of making fools of themselves. Secondly, those who ignore this fear, and usually make fools of themselves in consequence. Thirdly, those who know what they are about and do what they have to do regardless of opinion—content to be accounted fools if need be, upheld by the conviction that they will eventually be justified.

What is it to make a fool of one's self? Whence originates the fear which is manifestly so potent? The two questions are not identical, though it is a common error to confuse them. To make a fool of one's self is to act as, presumably, a fool would act—to shut one's eyes to plain facts and commit one's self to some course which is demonstratively unwise. A man so acting is a fool, and his action does but demonstrate his folly; any fear which will restrain him is a wholesome fear, and wise men will not seek to lessen it. But the fear of making a fool of one's self is not usually much felt by fools; it cowers the timid rather than the foolish, and checks wise actions more often than unwise ones. The timid—and their name is legion—are less afraid of being fools than of being thought fools by their fellows. Their fear, no doubt, is a foolish fear, but it has in it an element of wisdom. They count others wiser than themselves and attach more value to their opinion, or to their opinion as they recognize it, than

they dare attach to their own opinion if it seems to be opposed to that of others.

This tyranny of opinion is the main strength of that social tyranny which we call conventionality. Man is largely a gregarious animal, but a gregarious animal with a powerful imagination. He wants to act in such a manner that others will approve his actions; but he credits others with a wisdom which they, as a rule, do not possess, and pictures them as expecting from him a course of conduct which, as often as not, they have never thought of. People do, not what they ought to do, but what they think other people think they ought to do. The thought of what other people think hampers them and practically enslaves them. They shrink from attempting to pass this barrier; for them the fools' land lies beyond: and hence they degrade into mere respectable nonentities—fearing to be thought fools, they become fools.

Conventionality is not in itself a bad thing. It is the necessary outcome of that give-and-take principle which ensures the well-being of society. If we were always to act without considering others, we should soon need to be suppressed as nuisances. Social customs, even when seemingly most frivolous, are often in the long run beneficial. An ill-made road is better than no road at all, and social customs are, in the main, tracks marked out by the footsteps of our predecessors along which we can walk more easily than we could if no track were visible. At the same time it must never be forgotten that customs and usages are made for man, not man for customs and usages. Moreover, every custom must have been initiated by some one who first struck out a new track; what to us may seem an untried novelty may come to be customary in course of time. Man is more than a unit of society; he has an individuality of his own; if he lets society rule his actions, he abjures his freedom, and society itself suffers. What kind of tree would that be in which convention thwarted all attempts at branching? Each new branch, each new twig, is a deviation from previous custom, yet a tree without twigs and branches would be a barren stock—a mere bare pole. Happily for the beauty of the landscape, trees are not restrained from foliage through the branches fearing that they will make fools of themselves. It is the timid branches of the human tree—the great tree Ygdrasil, as our fathers called it—which too often are but withered stems through that fear of which their prototype knows nothing.

The true and perfect human life is exemplified for us by our Lord. He respected reasonable conventions, and even others if not manifestly unreasonable, but He refused to be fettered by convention. He acted independently when the need arose. It was in direct defiance of conventional opinion that He ate and drank with publicans and sinners,—yet He treated with all due respect even the scribes "who sat in Moses' seat," and never needlessly affronted any one by making light of customs which were generally received. "To overcome the world," in His sense of the word, is not to make war upon society, but to refuse to be enslaved by it. The secret of the victory, He says, is Faith—that trust in

God and realization of the unseen world, which will teach any one when conformity is harmless, and enable us to resist them when there is the need of opposition.

Clearly for any Christian man the ruling thought ought to be, not "Will the world think me foolish?" but "Does God wish me to do this or that?" If any action after due thought appears to be unmistakably the right action, that action we are bound to do, whether our fellows condemn it or approve it. Often enough we shall find on trial that the expected disapproval was, in the main, imaginary. But, whether it be imaginary or no, that is not the point which ought to weigh with us. "Quit you like men," says St. Paul. "Be strong." Men cannot submit to be mere conventional automata; they must think for themselves, act for themselves, act as becomes an enlightened judgment. They will remember that *One* is their Master, and that *One* God, and not society. They will resist all kinds of social tyranny in the fulfilment of that service which is perfect freedom.

## BOYS AND GIRLS.

The world in general respects facts. "Facts are stubborn things," we say; and we no more think of fighting a recognized fact than of running our heads against stone walls! But outside the territory of recognized facts there are a multitude of which we often fail to take note, and we gain many needless head-aches and heart-aches through rashly or carelessly ignoring them. If facts are facts, so also are the relations which exist between them; and these facts, as we may call them, of the second order, are quite as stubborn as any others. But *relations* are such seemingly intangible existences that we are apt to credit them with an imaginary elasticity. We think that, though the related facts themselves are firm, their relations will yield to suit our purposes. When we find that they do not yield, we blame anything rather than our own shortsightedness; none the less, so doing, we condemn ourselves, and must find, at last, the facts too strong for us.

Boys and girls are tangible realities enough. We all recognize their existence and try to make the best of it. That "boys will be boys" is an accepted axiom far too indisputable to be called in question, and that girls are and will be girls is only less enforced because girls, as a rule, are more retiring. What, however, we most often fail to realize is that boys and girls will be boys and girls, that in their relations with one another their instincts will be equally irrepressible. There are many organizations for the benefit of the boys which do a very useful work, which no one for a moment would wish to undervalue. There are also organizations, not so numerous, but in their way of equal value, which cater for the necessities and amusements of the girls, and are more or less successful in attaining their object. But so far few have had the courage to work for boys and girls in common. Each sex seems to have its own friends, but the sexes as related to each other are unprovided for.

Now, above a certain social stratum, this divided interest does not much matter. When boys and girls meet freely in society, there may not be much need for making further provision

for their intercourse. Their relations are sufficiently free and natural, and society provides all proper safeguards. But below this stratum things are different. Then boys as boys, and girls as girls, are, each alike, made independent. The boy is early his own master, and the girl has no one to act as chaperon. Their drawing-room is the street, and they mingle freely without oversight or restriction. Often enough, far too often, evil results from this unfettered intercourse; still the marvel is, all things considered, that the results are not much more pernicious than they are. No doubt nature, as God has formed it, has certain safeguards of its own. There is a natural manliness in boys which prompts them to respect female purity, and there is a natural womanliness in girls which teaches them to shrink from immodest familiarities. The Church, too, does much by its teaching to emphasize the value of such natural safeguards; and by personal dealings with either sex, it puts obstacles in the way of wrong doing. But, surely, we need more than this. Safeguards against evil are not to be discredited; but the best safeguard is to provide facilities for such innocent intercourse as the circumstances may suggest. Boys and girls will come together, and each sex is bettered by association with the other. What we want is to secure for all classes that common, and reasonably well-protected ground which society provides for the wealthier classes, and where boys and girls may meet without suspicion or reproach.

And to do this ought not to be so difficult. It has been found practicable when it has been fairly attempted. In most parishes there is some available room where social evenings may be arranged for. The hire of a parlor organ or a piano does not cost much. Music and singing may be had for asking. A few tables, with some simple games, such as chess, draughts, dominoes, and the like can be provided. The whole should of course, be placed under the oversight of the clergyman or some responsible adult person.

The difficulty, it will be said, is not so much in arranging for such evenings, as in ensuring that when the evening is over, the guests will gain their homes unharmed. And this no doubt is a difficulty, but one which exists in any case. How do young girls and boys get home when they leave the churches after evening service? As it is, do what we may, they will be out together late sufficiently often. We cannot negate the possibility of mischief; the most we can hope for is to minimize the risk. We cannot alter their relation to each other; we may succeed in controlling it.

**BAPTISM.**

*"The Minister of every Parish shall often admonish the people that they defer not the Baptism of their children longer than the first or second Sunday next after their birth."*

Because the Church regards Baptism as the channel of spiritual benefit to the baptized little ones, therefore she urges you to bring them very early to receive the "washing of regeneration." But this is only one side of the matter, the instrumental side. There is another aspect of the case, a personal one.

Baptism is not a self-operating charm. It is a sign, not only of grace given, but of obligations conferred. It imposes duties upon you and yours. As the daughter of Pharaoh gave back the infant Moses to be nurtured for a time by his own mother, so the Church restores to you your little ones, that you may rear them for her. And as she puts the babe, made by her agency "A member of Christ, a child of God,

and an inheritor of the Kingdom of Heaven," once more into your arms, she says, "Teach this child, so soon as he shall be able to learn, what a solemn vow, promise, and profession, he has here made by you." Provide that he shall hear sermons, and learn all those things which a Christian ought to know and believe to his soul's health. Bring up this child to lead a godly and a Christian life, and take care that he be brought to the Bishop to be confirmed so soon as he shall be sufficiently instructed. "Sufficiently instructed." For the child is to act in this matter, and hence must act intelligently. Consequently no definite age can be specified. For one child at ten years of age may be as well instructed and prepared as some other at the age of fifteen. Here, then, is the period of childhood longer or shorter, in which you are to lay the foundation of the Christian charter of your children; rather ought I to say, to build upon the foundation already laid in Baptism.

And meantime, to assist you, the Church teaches your children to acknowledge themselves bound to believe and do as their sponsors have promised for them. So anxious is the Church that your child should have at the earliest moment the spiritual grace of which baptism is the channel, and so fully persuaded is She that in this matter She has the mind of Christ, that She seals the grace to them before they are capable of performing the accompanying conditions; but She takes care to inform them that unless they are at the pains to prepare themselves personally to meet those conditions, they will inevitably forfeit the grace of Baptism and thus, instead of remaining inheritors of the Kingdom of Heaven they will be disinherited.—*The Church Helper, Western, Michigan.*

**CHURCH MUSIC.**

Music is the language of the sentiments and passions, as are words the utterance of the thoughts and desires. To portray earthly scenes and excite human passions, is the inherent scope and sphere of all secular music. And great as may be the merit and beauty of the works of masters in all the schools of this department of song, their beauties are not sacred and their purpose is not religious. There is a time for them, but that time is not the hour of prayer. There is a place for them, but that place is not the Father's House. "Take these things hence."

True church music, like church architecture, so accords with its purpose in its essential characteristics, that it cannot be mistaken for anything else. Conceived in reverent thoughts of the majesty and power of God, and the nothingness of his dependent and sinful creatures, wormed to a glow of devout thankfulness in recounting the love of Him who gave His life a ransom for many, and borne upwards to the sublimest heights which human genius can ever reach in contemplation of the triumphs of the Cross, the consummation of the world's redemption and the exceeding and eternal weight of glory which awaits His faithful children at the FATHER'S right hand—it differs from all which is secular, in the sentiments it conveys, and the feelings it calls forth, as do the awful themes which inspire its measures differ from the trifles and frivolities of our every day life. The serious and thoughtful progression of its modulations and cadences, the simplicity, severity, and strength of its harmonies, are in the broadest possible contrast to the rollicking vocal flights, the frivolous trills, the showy cadenzas, and the effeminate sentimentality which too often characterize the music by which the worship of God is profaned in our Churches.

These compositions, which, though sung to sacred words, are, nevertheless, thoroughly secular and sensuous in their essential characteristics, serve to delight the ears of unthinking

*dilettanti*, but are obnoxious to all who are sufficiently educated in its fundamental principles to enable them to discriminate between the true and the false in art. They are available for the exhibition of the vocal powers of the performers, but not for the reverent and becoming worship of God. They render the service of song in the House of the Lord an opera-like entertainment, but hinder rather than aid the devout offering of prayer and praise. Therefore, we repeat "TAKE THESE THINGS HENCE."—*Bishop Young, in "Church and Home," Florida.*

**CORRESPONDENCE.**

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

**ALTAR OR NO ALTAR.**

*To the Editor of THE CHURCH GUARDIAN:*

DEAR SIR,—Looking through your issue of the 6th January, I observe the word "altar" used in several items of news which describe Christmas decorations. It is not long since I read something on the subject in another Church paper. If I remember rightly, it was said that there is no part of an English Church described in the Prayer Book as an "altar," and that the word should not be used.

I would like to know the truth of this matter. If any of the writers of your communications will be so kind as to enlighten me on the subject, I shall be obliged. Or if any reader of the GUARDIAN will do so, he will, perhaps, earn the thanks of others as well as of

INQUIRER.

DEAR SIR,—In your issue of January 6th, your Nova Scotia correspondent, in reference to the Christmas decorations at St. Paul's Church, Halifax, says:—

"One point and change was noticeable this year, and that was that the proper place, the sanctuary, had the prominent decorations, and the pulpit had not received the principal share."

As one who enjoyed the privilege of serving during four years as Dr. Hill's curate, I beg leave to say emphatically that the insinuation that under his rectorship the pulpit was decorated at the expense of "the sanctuary" is as false as it is contemptible.

Now that Dr. Hill's voice is no longer heard in "old St. Paul's," it is easy and safe for an anonymous writer to sneer at his fidelity to Evangelical principles; but I am much mistaken if true men in any school of Churchmanship will endorse this ungenerous assault upon the administration of an absent man.

G. OSBORNE TROOP,

Rector of St. James' Church, St. John, N.B. January 8th, 1885.

DEAR SIR,—Will you allow me, the first subscriber to your valuable journal, to suggest the addition to it of a column similar to that in the *English Church Times*. Such a column would be invaluable, both to clergy and laity, but especially to the former. Many of us live in out-of-the-way places, and are separated from our brethren by long distances. Our stock of books is in some cases very scanty, and we do not always know the best books to get with our money, if we have any to spare. As stated by your correspondent "A.P.U.C." it would be of great assistance to have the advice of our clerical brethren elsewhere upon various parochial matters respecting which we cannot rely upon our own judgment. Many a scheme for the benefit of the parish or mission is delayed or abandoned for want of a little information or advice such as could be furnished in a "Correspondence Column." I, for one, would much rather pay the full amount of my subscription and have the privilege of such a column, than pay less and continue to be without it. I am, dear Sir, yours truly,

R. D.

## FAMILY DEPARTMENT.

## NOT AS I WILL.

Blindfolded and alone I stand  
With unknown thresholds on each hand;  
The darkness deepens as I grope,  
Afraid to fear, afraid to hope;  
Yet this one thing I learn to know  
Each day more surely as I go,  
That doors are opened, ways are made,  
Burdens are lifted or are laid,  
By some great law, unseen and still,  
Unfathomed purpose to fulfil,  
"Not as I will."

Blindfolded and alone I wait,  
Loss seems too bitter, gain too late;  
Too heavy burdens in the load,  
And too few helpers on the road;  
And joy is weak and grief is strong,  
And years and days so long, so long;  
Yet this one thing I learn to know  
Each day more surely as I go,  
That I am glad the good and ill  
By changeless laws are ordered still,  
"Not as I will."

"Not as I will!" the sound grows sweet,  
Each time my lips the words repeat.  
"Not as I will!" the darkness feels  
More safe than light when this thought steals  
Like whispered voice to calm and bless  
All unrest and all loneliness.  
"Not as I will," because the one  
Who loved us first and best is gone  
Before us on the road, and still  
For us must all His love fulfil—  
"Not as we will."

## FRIENDLY LIONS.

Every boy who has visited a menagerie knows that the lion is capable of being taught. A lion exhibited in a Dutch menagerie would leap through a barrel covered with blazing paper. He was so tame that the keeper took his food from him several times, with no resistance save a slight clutch and growl.

If a lion is captured when young, and treated with kindness, he becomes attached to his master, and will follow him like a dog. Anderson, the Swedish naturalist, saw, in the hut of an African trader, one who was not only fond of his owner, but lived on the most affectionate terms with the dog, cats and other domestic animals.

Layard says, in his "Nineveh and Babylon," that the Pasha of Hillah, the town built on the ruins of ancient Babylon, had a tame lion, who was allowed to stroll unattended through the bazaars. He had only one bad habit: when he was hungry, he would take possession of a butcher's stall, drive out the butcher, help himself to a joint, eat it, and then depart.

If he had a fancy to breakfast on fish, he would go down to the bank of the Euphrates, wait the coming of a fisherman's boat, scare away the owner, pick out the largest fish, and break his fast at his leisure.

The Pasha encouraged his pot to get his daily rations by this method, as it relieved him from paying fishermen's and butchers' bills.

When the lion had appeased his hunger, he would stretch himself in the sun, and allow the Arab boys to play with him, as if he was a large dog.

The captain of an English frigate kept a large pet lion, which he had reared from a cub, that was so tame as to be allowed the run of the ship.

"Prince," as he was called, was more attached to his keeper than to his owner. One day the keeper got drunk, and the captain ordered him to be flogged. The grating on which the keeper, stripped to his waist, was tied stood opposite Prince's cage. While preparations were being made for the flogging, the lion kept walking around his cage, stopping now and then to look at his friend and at the boatswain, who stood, "cat" in hand, waiting the word.

At the first stroke of the knotted tails on the man's bare back, the lion's sides resounded with the quick lashings of his tail. His eyes glowed with rage when he saw the blood begin to flow. With a roar of thunder, he dashed himself against the cage's bars. They bent, but did not give way; and the lion, finding that he could not break out, rolled on the floor, shrieking as if in agony.

"Out down the man!" said the captain to the boatswain.

"Go to your friend!" said he to the bleeding keeper.

When the man entered the cage, the lion seemed to be beside himself for joy. He caressed him with his paws, licked gently the mangled back, and then, folding him in his huge fore-limb, looked as if he dared the whole crew to take his friend from his embrace.—*Youth's Companion.*

## YOUR EVENINGS.

Joseph Clark was as fine-looking and healthy a lad as ever left the country to go into a city warehouse. His cheeks were red with health, his arms strong, and his step quick. His master liked his looks, and said, "That boy will get on."

He had been a clerk six months, when Mr. Abbott observed a change in Joseph. His cheek grew pale, his eyes hollow, and he always seemed sleepy.

Mr. Abbott said nothing for a while. At length, finding Joseph in the counting-room one day, he asked him if he was well.

"Pretty well, sir," answered Joseph.

"You have looked sickly of late," said Mr. Abbott.

"I have the headache sometimes," the young man replied.

"What gives you the headache?" asked the merchant.

"I do not know, sir."

"Do you go to bed in good time?"

Joseph blushed.

"As early as most of the young men, sir," he said.

"And how do you spend your evenings, Joseph?"

"Oh, sir, not as my pious mother would approve," answered the young man, tears standing in his eyes.

"Joseph," said the old merchant, "your character and all your future usefulness and prosperity depend upon the way you pass your evenings. Take my word for it, it is a young man's evenings that make him or break him."

## PARENTS AND CHILDREN.

The following are some of the friendly hints which have been largely circulated in two large cities across the water, and will be just as useful here:

1.—Parents, knowing how immorality abounds, should exercise far more watchfulness over their children than many do—should know where they go, who are their friends, how their evenings are spent, and as far as possible become the companions of their pleasures. *Family life needs to be revived in our midst.* In many cases much may be done by making the home more attractive for the younger members of the family in the evenings, encouraging them to invite their friends in, instead of standing about in the streets; and by providing healthy reading and simple amusements in the house.

2.—Girls and boys ought to be told by their parents of the danger and temptations to which they will be exposed—ignorance is no safeguard of virtue, but its most subtle foe.

3.—Young men and young women should be warned against the degrading tendency of rough or unmannerly behavior in the streets and public walks.

4.—No situation should be taken on the strength of a mere advertisement, least of all situations in other towns and places.

5.—Let parents train up their children in the fear of God, and in reverence for their own bodies. The observance of these simple rules, more needed here than in the old country, would save many children from a miserable life of shame and sin and premature destruction.—*Iron Cross.*

## WHICH IS BEST?

An infidel was delivering a lecture at Northampton, England, and at the close he challenged discussion. Who should accept the challenge but an old bent woman, in most antiquated attire, who went up to the lecturer and said:

"Sir, I have a question to put to you."

"Well, my good woman, what is it?"

"Ten years ago," she said, "I was left a widow, with eight little children unprovided for, and nothing to call my own but this Bible. By its direction, and looking to God for strength, I have been enabled to feed myself and my family. I am now tottering to my grave, but I am perfectly happy, because I look forward to a life of immortality with Jesus in heaven. That's what my religion has done for me. What has your way of thinking done for you?"

"Well, my good friend, I don't want to disturb your comfort, but—"

"Oh, that's not the question," interposed the woman; "keep to the point, sir. What has your way of thinking done for you?"

The infidel endeavored to shirk the matter again. The feelings of the people gave vent to uproarious applause, and he had to go away discomfited by an old woman.—*The Freeman.*

## THE CHRISTIAN YEAR.

Advent now brings the year,  
Opening with holy fear.  
Haste, ye faithful, to prepare  
For the coming in the air  
Of the Lord with angels bright  
Thronging from the heavenly height!  
He shall come our Judge to be:  
Haste, ye faithful; bow the knee;  
Watch ye all, and watching pray:  
"Jesus, spare us in that day!"

Christmas: time of exultation,  
Joy, and peace, and adoration,  
Telling how of old He came,  
Sinless Babe of Saving name:  
How the shepherds, angel-sent,  
Swift to Bethlehem's manger went,  
There to find the Child foretold  
By all Prophet-tongues of old;  
Little King, no sceptre bearing,  
But the meanest shelter sharing;  
Son of God, His glory hiding  
And as Man with man abiding;  
Son of Mary, lowly Maiden,  
With eternal honor laden.  
Little Jesus, coming still  
To the hearts He fain would fill;  
Finding with the meek a place  
To exalt them through His grace;  
While the angels, as of yore,  
Praises still on praises pour,  
And with "Merry Christmas" sweet,  
Christians all good Christians greet.

Circumcision: showing forth  
Of obedience to worth,  
When the little Jesus brought  
To the Rite commanded taught  
All His Children to obey,  
Following in the Church's way;  
To be pure as He is pure,  
Seeking pleasures that endure.

Epiphany: whose wondrous star  
Led the Magi from afar,  
And the Christ revealed to them  
In the Babe of Bethlehem.  
Precious gold to Him they bring,  
Thus acknowledging their King;  
Precious frankincense they pour  
For the God whom they adore;  
Precious myrrh their love supplies  
For their Lord and sacrifice.  
Every gift we can command  
Of loyal heart and loyal hand,  
Every deed that serves to show

Heavenly love in love below,  
Jesus claims as tribute due  
All good Christians now from you.

When Epiphany is spent  
Sundays three, like heralds sent,  
Cry aloud the Fast of Lent.  
Septuagesima first, and second  
Sexagesima is reckoned;  
Quinquagesima, the last;  
Then comes in the solemn Fast  
With Ash Wednesday's litanies  
That from hearts repentant rise.  
Forty days at Jesus' feet  
Hide we now in blest retreat.  
At their close through Holy Week  
We His Way of Sorrow seek.  
Entering first Jerusalem,  
While the throngs His progress  
hem,

And with shouts of welcome press  
Zion's lowly King to bless,  
Scattering palms along His way  
On that one triumphant Day.  
Though they shout He weeps aloud  
O'er the self-deceiving crowd,  
Through that week we see Him  
bear

Anguish none can know or share;  
On Good Friday follow Him,  
Scourged and bruised in every limb,  
And with thorns in insult crowned.  
While the foes that Him surround  
Jibes and sneers incessant toss  
On the Altar of the Cross  
We behold Him meekly die  
For the world's iniquity.  
Every Friday for His sake  
Let us here our station take,  
At His feet confession making,  
Self and sin abhorred forsaking.

Easter-Even: Hour of rest;  
Faith's sweet vigil calm and blest,  
In the tomb His Body lies,  
And His Soul in Paradise  
Waits the morn when He shall rise.  
Here we watch, and watching ponder

On the never-lessened wonder.  
How from Baptism we emerge  
On the new life's trembling verge,  
In His death the "old man" dead  
And the "new man" raised instead.  
Henceforth now be crucified  
All our anger, lust, and pride;  
Every evil passion die,  
Mortified continually!

Easter-day: The "day of days:"  
Radiance immortal plays  
Round the sepulchre whose door  
Open now can close no more!  
Stricken guard and broken seal  
To our longing eyes reveal  
What the glorious Angel saith  
Who unbarred that gate of death:  
"He is risen; do not fear;  
Jesus is no longer there;  
But in lowly Galilee  
Ye again your Lord shall see."  
Swift, with Alleluias sweet,  
Follow we His holy feet,  
Singing all the joyful way:  
"Christ the Lord has risen to-day!"

Precious Easter-Tide: Again  
Jesus walks the ways of men,  
In a body glorified,  
Yet the very same that died,  
Pierced in hands, and feet, and side;  
And we know in His own time  
We shall have that change sublime.  
Forty days, most wondrous days!  
He, in word and act, displays  
Sign and miracle, the keys  
Of His Kingdom's mysteries.

On the great Ascension Day,  
When those Forty Days are ended,

With His holy hands extended,  
Leading forth His chosen, pressing  
To receive His final blessing,  
We behold Him pass away;  
In a cloud of glory rise,  
Vanishing from mortal eyes.  
Once again the Angels fair  
Tidings wonderful declare:  
He shall come again, they say,  
As ye saw Him go away.

While our hearts within us burn,  
With His chosen now we turn,  
And, obedient with them,  
We go to Jerusalem,  
There, in expectation sweet,  
To wait the promised Paraclete,  
The Holy Ghost, whose tongues of  
fire  
Shall illumine and inspire.

Lo! He comes on Whitsun-Day,  
The Holy Ghost for whom we pray;  
And on rushing mighty wings,  
Gift of seven-fold gifts He brings,  
And His coming marks the birth  
Of the Holy Church on earth.

Now our Jesus, mission ended,  
Be our triune praises blended  
To the Father and the Son  
And the Holy Ghost in One.  
Holy! Holy! Holy! cry  
On the Feast of Trinity;  
And till Advent comes again  
Alleluia be our strain!

—Independent.

**BOOK NOTICES, &C.**

**THE PANSY.**—D. Lothrop & Co.,  
Publishers, Boston, Mass. Only  
\$1 per annum.

The December and January numbers of this favorite journal are especially excellent and attractive. It contains reading matter for weekdays and Sunday, and is beautifully illustrated. Edited by "Pansy" herself, it holds a high place in the hearts of the children, and in the approval of earnest-minded parents. Among the more interesting features for 1886 are Pansy's serial story, "Reaching Out," being a further account of "Little Fishers, and their Nets." Margaret Sidney furnishes a charming story, "St. George and the Dragon," to run through the year. Rev. C. M. Livingston will tell stories of discoveries, inventions, books, people, places. Faye Huntington will be a regular contributor during the year. Pansy will take the reader with her wherever she goes, in papers under the title of "Where I Went, and What I Saw."

**THE SPIRIT OF MISSIONS** for January comes to us in new style, and much improved in style of treating the matter presented to its readers. Usually Missionary publications are regarded as rather "dry"—we do not say rightly so; but this will be found instructive, interesting and practical in every department. We understand some new arrangement for editorial work has been made, whereby it is left more fully in the hands of the editor or editors, and the result being most satisfactory.

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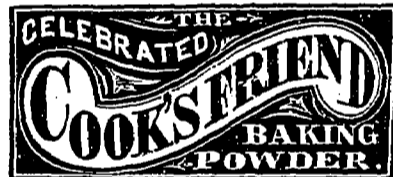
Subscribed Capital	- - - - -	\$1,138,000
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Losses paid exceed	- - - - -	2,250,000

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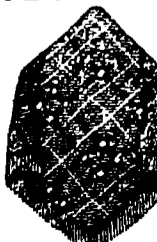
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**MISSION FIELD.**

**TINNEVELLY MISSION.**

**BISHOP SARGENT'S JUBILEE.**

(Continued.)

In 1856 a training institution was commenced, which is still in operation, and has produced some of the best village schoolmasters in Tinnevelly; and in 1860 the Sarah Tucker Seminary for school-mistresses was opened, which has prospered greatly up to the present time. The years that followed were marked by the decease of several much respected missionaries, the ordination of more native pastors, and the establishment of District Church Councils in the eight districts into which the Mission is divided. On December 10, 1874, the first Provincial Council was convened, in which matters of general interest to the Mission were discussed. On March 11, 1877, Dr. Sargent was consecrated Bishop of the Tinnevelly Missions of the C. M. S. From 1835 to 1885 he has witnessed the rise, progress and development of the Native Church, and his practical wisdom and ability in organising and governing it are obtaining general recognition. The results of missionary operations in Tinnevelly are remarkable. Apart from the spiritual benefits, a variety of lesser temporal advantages have also been gained. The Gospel has raised the moral tone of its recipients, has diminished crime, and checked a great many evils. It has raised the oppressed and degraded Hindu woman, has placed her by the side of man, and has thus prepared her to be a powerful instrument of social regeneration in the future. The Brahminical system has lost much of its hold upon the people. The wise advice of missionaries, and their interference on behalf of the oppressed, has secured in many cases the rights of converts in temporal matters. Villages have been formed, and houses built in regular streets; dispensaries have been opened for the benefit of Christian and heathen people. Funds are provided for the maintenance of widows of native mission agents.

A variety of books have been printed in the native languages. Boarding-schools, a high school and a college have been established for children and young men, several of whom have now risen to be graduates of the Madras University. A further proof of the working of the Gospel in the minds of the people is seen in the abandonment of idols by thousands of worshippers, who have been brought to adore the one true God, through the mediation of the God-man. The superstition of the Hindu is gradually declining under the influence of English education, and some who were its supporters have been sanctified in the name of the Lord Jesus by the renewing power of the Holy Spirit, when the Gospel has been brought home to their hearts. There has also been an increasing care for the heathens among the converts. Men of intelligence among the laity preach to them, and try

to turn them from the error of their ways. Substantial churches and prayer-houses have been built in many places, and the Lord's Day is more generally observed than in former times. Prayer-meetings are reverently conducted in many villages, and many read the Bible privately in their families. The faith of the Church in Tinnevelly is of sufficient depth to supply not a few martyrs, who would testify, should occasion arise, by their lives laid down for the Master's sake. Encouraged by such a review of the past, and anticipating the universal triumph of the truth, when the kingdoms of this world shall become the kingdoms of our Lord, and of His Christ, we are constrained to say, "Not unto us, O Lord, not unto us; but unto Thy Name be the praise, for thy loving mercy, and for Thy truth's sake."

**ZULULAND.**

As there is good reason to hope that the long night of discouragement and difficulty that has hung over Mission work in Zululand and Swaziland is preparing to make way for a dawn of better things, we present our readers with the following description, which may enable them to follow the changes for the better which we earnestly hope, in God's good providence, are about to take place.

The present boundary of Zululand to the south is the Tugela River, which, since the proclamation of British sovereignty over Natal in 1843, has proved a tolerably sufficient barrier to the incursions of the Zulus in that direction, as it was in former times the scene of some of their fiercest battles. To the north of Zululand, next the Indian Ocean, we have Tongaland, a thickly wooded and in some parts marshy country, inhabited by a race much inferior to the Zulus, and consequently despised by them, especially as they prefer a peaceful life to the glories of war. Owing to their aversion to fighting and consequent unwillingness to invite attack, probably, they keep but few cattle, and rear goats principally. Till our war with the Zulus, Tongaland was a dependency of Ketchwayo's, and they were little given to venturing out of their own territory; but now they pass more freely into the labor-fields of Natal, under the protection of Chief John Dunn, who has erected one or two stations on their route where they may rest in safety and get some food. To the north-west, Zululand borders on Swaziland, the abode of another interesting race, inferior in character to the Zulus, as they are greatly addicted both to lying and stealing. But though the men are inferior to the Zulu men, the women are superior to the Zulu women, and noted for their beauty in South Africa, possibly because they have less heavy work to do.

(To be continued.)

Turning sunshine into night, and making misery gratis when we are not miserable, is anything but Christian; though some good people sometimes make a merit of it.

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**Welland Canal Enlargement.**

### NOTICE TO CONTRACTORS.

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

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

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

The amount required in each case will be stated on the form of tender.

The cheque or money thus sent in will be returned to the respective parties whose tenders are not accepted.

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

By order,  
A. P. BRADLEY,  
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Department of Railways and Canals,  
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Lord Dufferin is receiving praise for his management of the Burmese affair. The war was certainly short, sharp and satisfactory. There can be no doubt that the rapid movements of the expedition surprised and alarmed the Burmese.

"INDIGESTION."—You have tried everything for it and found no help. We are no doctors, but can offer a prescription that has cured very many, and it might cure you as well; it will cost but a quarter dollar, and can be had at any druggists—Ask for Perry Davis' Pain-Killer.

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We caution our readers to beware of diphtheria, pneumonia, influenza, bronchitis, congestion of the lungs, coughs and colds at this season of the year. Get a bottle of Johnson's Anodyne Liniment and keep it ready for instant use. It may save your life. It has saved thousands.

Remove flower-pot stain from window sills by rubbing with fine wood ashes and rinse with clean water.

CAUTION.—The wonderful success of Dr. SMITH'S GERMAN WORM REMEDY has induced the introduction of several vile imitations. The word "Womering," a registered trade mark, is stamped on each cake, without which none are genuine. Use no other. A box in the house will save many a doctor's visit.

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**Temperance Column.**

**THE BAND OF HOPE IN THE SUNDAY SCHOOL.**

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

(Continued.)

I might fill pages with facts such as those:—

1. Testimony from Dr. Guthrie that he has known no less than *ten clergymen* of his communion deposed through drink.

2. Report of one of the Methodist Conferences in England, that during the year, while 1,800 members had died, between 3,000 and 4,000 had been expelled mainly for intemperance.

3. From another report, that four out of five cases of Church discipline occurred through drink.

My fourth proposition in defence of Temperance in the Sunday-school is that *Temperance assists and Intemperance injures the Sunday-school DIRECTLY*. This has already been shown to some extent by some of the facts quoted above, but I add one or two more:—

1. Extract from a letter of a Sunday-school teacher:—"Of the 18 scholars in my class, 12 became sots. . . . My own intemperate habits were formed while I was a teacher. . . . Oh! if superintendents and teachers could only see a little of the immense amount of their labours which are utterly frustrated by strong drink, I am sure that the love which leads them to teach the scholar would lead them to give up the use of that drink."

2. Three youths, members of Bible Classes, were stopped near a tavern for singing, *while intoxicated*, "There is a Happy Land;" and at a street corner, in half-an-hour, 14 *young boys* were counted intoxicated!

3. Extract from a Sunday-school magazine: "Out of 100 boys taken from a school register, 99 became drunkards."

What, then, is the verdict after these four propositions have been so amply demonstrated? There can be only one answer: that Temperance work in the Sunday-school is not only justifiable, but *absolutely imperative and urgent*.

Then follows the question as to how this work is best carried on, and this I will treat very briefly. The method will vary according to the special local circumstances; I can only give certain general rules. But whatever the difficulties, let us *do something!* An Irishman, ridiculed for starting off with only one spur, replied wisely: "If I get one side of the horse moving, I'll trust the other side." So I say, move on one point, if you can not do more; feeble work rather than none. Remember the Athenian's three rules for success: 1st. Action! 2nd. Action!! 3rd. Action!!!

I hope you will not think my

paper as hydra-headed as the Dragon of Drink itself if I divide this again into two heads: 1st. Teaching in the Sunday-school; and 2nd. The Band of Hope during the week.

1st. In the Sunday-school itself. Teach the children the Christian duty of Temperance and the evils of Intemperance. (a.) Explain the Scriptural principles of temperance, both as to keeping the body in temperance, because it is the Temple of the Holy Ghost, and redeemed along with the soul by Jesus Christ, and also as to the duty of self-denial and abstinence from all that causes a weak brother to stumble. The Catechism Lesson will often give the teacher opportunity for this, and so will the Bible Lesson at times; and I think that if neither have led naturally to this for some weeks, ten minutes may be taken for a temperance talk at the close of the lesson. (b.) Then periodically, say twice or four times in the year, the school should have a Temperance Sunday, when the ordinary lessons are laid aside, for half an hour at all events, and special Scriptures are read or recited, hymns are sung, and short, simple addresses given, or perhaps a blackboard lesson. Such a Sunday we of the Cathedral school had recently, when the Bishop gave us an address and congratulated us on the movement.

2. The Band of Hope meeting during the week. This should be an offshoot of the Sunday-school, and recruited from it, and kept in close connection with it; but owing to the different circumstances of the meeting, the treatment can be more secular and more entertaining, as the children have to give up their play-time to it. This meeting should be weekly if possible, but certainly fortnightly, and the object should be to keep all the members till they are old enough to take a part in the adult society.

(To be continued.)

**TEMPERANCE WORK IN THE NAVY.**—Miss Watson has received letters during the last month from forty-six of her Majesty's ships scattered all over the world, in China, India, South Atlantic, Mediterranean, the British Seas, North Atlantic, and West Indies, on board each of which, in all these different climes, are active temperance organizations in connection with a nonconformist society. It is probable that the Naval Church Society has not heard from half a dozen of her Majesty's ships on the same stations, on board which there is any Church of England temperance organization. Her Majesty's ship "Seahorse" is rarely visited by a naval chaplain, yet out of a ship's company of fifty men who might drink their ration of grog only about six men do so, the others having themselves stopped their allowance of grog on joining the Royal Naval Temperance Society. From her Majesty's ship "Dolphin," in the Mediterranean, we learn that a great many men stop their rum, and take up tea and sugar instead. Whilst from her Majesty's ship "Mistletoe," stationed at the Channel Islands, we have "more good

news, three more rums stopped this month" by seamen becoming teetotallers. The crew of a gunboat in the China Seas, her Majesty's ship "Firebrand," have sent home a collection of £1 9s. 4d. towards this nonconformist temperance work. These specimens of the letters received from the forty-six ships-of-war referred to show that men-of-war's men are thoroughly in earnest about temperance, and it is a thousand pities that the Church in the navy has so small a part in this good work, which is so generally associated in the minds of seamen with the duties of religion.

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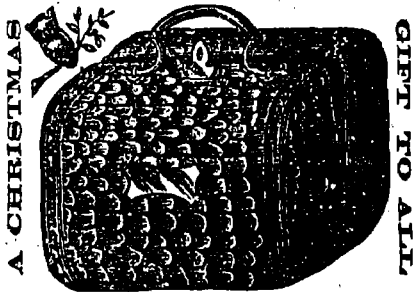
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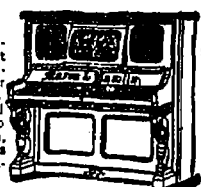
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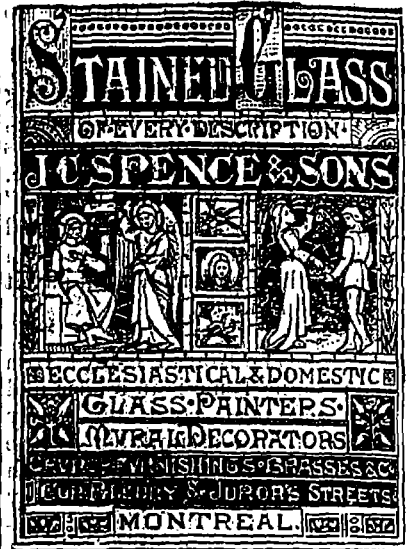
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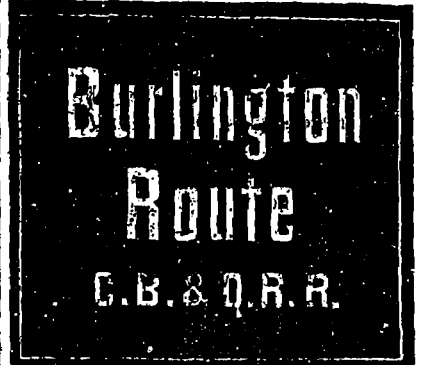
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