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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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ECCLESIASTICAL NOTES.

A GRACEFUL AND FITTING TRIBUTE.—Preaching on a recent Sunday at Westminster Abbey, Canon Furse, speaking of Archbishop Trench and the Bishop of Lincoln, said:—

"England renders due homage to their worth of character. Bishop Wordsworth has given his scholarship and versatility of multifarious knowledge to extend the sympathies of the Church of England to foreign Churches and foreign peoples, and to win them to sisterly union by speaking to them the gospel of truth and love in a language they understood. Armed with the panoply of Anglican orthodoxy, and secured by a peaceful temperament, as it seemed to those who watched him, from the interior stings of doubt, he knew less of men's difficulties and may have been less patient of men's temptations to unbelief. And now that he lays down his staff, the highest intelligence of the English press declares him to be the most saintly Bishop on the bench.

"Archbishop Trench had acute sympathy with all manner of doubts and varieties of intellectual temperament outside our island branch of the Catholic Church of Christ. No sceptic, I undertake to say, ever approached him without confidence in his intellectual candor, and the honesty and simplicity of his manly character. Here in this place I might be forgiven for dwelling on the fervent zeal of these two illustrious members of our Collegiate body in making Westminster Abbey what it was created to be, in breathing into the material framework of its beautiful body the living spirit of vital Christianity, and making it the centre of spiritual life and animated devotion to the whole western churches of London.

"But this is not my purpose. I stand here, and ask you, men and women, is not the testimony of the life and character of these living prelates whom I have named, distinctly this, that they, with all their characteristic differences, loved the truth? One—I am taking liberties with a name I have revered through all my manhood—might have been a sceptic had he consulted only his natural wisdom and unsanctified prudence; but he loved the truth. Jesus revealed unto him the Father, and the Father revealed unto him the Son, Jesus Christ, and he with childlike, pure, and lowly faith worshipped his God Incarnate in the Person of the Holy Child Jesus. The other might have been a man of letters, a scholar, and a controversialist, but he and his brother, who worshipped together in this dear Abbey, and in this pulpit, bore witness to the truth of the Incarnation, and Atonement, and Resurrection of Jesus, were alike in this, that they loved the truth; and for this love they had for it, God, Who hideth His truth from the wise and prudent, revealed it unto these men of childlike hearts."

THE DEANERY OF GLOUCESTER.—The Queen has appointed the Rev. E. H. Bickersteth, vicar of Christ Church, Hampstead, a son of the famous Rev. E. Bickersteth, rector of Watton, to the deanery of Gloucester, vacant by the death of Dr. Law. He is the author of a number of devotional works, but is chiefly known as a liberal Evangelical who has acted at Church Congresses, in conferences, and practical Church action with clergy of other

schools of opinion. He has conducted several "quiet days" at the Ember season and at other times, and done much to improve the heartiness and frequency of Church service. The Bishop of London only a few weeks ago appointed him to act with Canon Furse in making arrangements for permanent rescue work in East London. The new Dean is well known in Canada, which he visited some years ago.

THE BISHOP OF LICHFIELD AND HIS CLERGY.—The Bishop of Lichfield, in a New Year's pastoral to his Clergy, makes the following remarks on enthusiasm:—

"What we all sorely need is more enthusiasm in the things of God. This cannot be said as yet to be in any special sense a characteristic of the Church of England. We have other admirable qualities—a sound rule of faith and a sober standard of feeling in matters of personal religion—for our aggressive work—the work which is now forcing itself upon us, and which many who follow us not are doing alongside with us—we want a burning love for souls, a readiness to be spent if by all means one may save some, a self-sacrificing courage which neither fears the frowns of the world nor seeks its praise; in short, some measure of that divine enthusiasm which filled the breast of our Blessed Lord Himself and of His Holy Apostles."

The Bishop then proceeds to justify his restriction on the preaching of Deacons as carrying out the very words of the Ordination Service, and the restriction was forced on him by finding the excessive amount of preaching which had been required of Deacons. Dr. MacLagan adds that in every case the Deacons have expressed themselves most grateful for the remarks he and his chaplains have made on the matter and style of their sermons, defective treatment of texts, and inaccurate statements of doctrine.

TIMELY WORDS.—Rev. Dr. Morgan, the rector of St. Thomas' Church, New York City, in a pastoral letter just sent to his people, has these well-put and timely words on coming late to church:—

"The solemnity of the place is frequently violated by unseemly crowding near the doors by such as do not intend to remain; and, aside from these gross improprieties, even among such as would shrink from putting dishonor upon God's house, a lightness of manner is sometimes to be noticed, whispering, and even conversation, somewhat suppressed, but audible. These do not constitute the habits to which I refer; they are practices and offences which do not, as a rule, characterise the sanctuary. The devout worshipper should be *punctual in his attendance*, in order that he may enter upon those holy engagements composedly, without disturbance to others, and in time to lift up a silent prayer for the divine blessing. *Whoever enters late, enters with an imperfect preparation upon a broken and imperfect service.* Resist, I entreat you, all inclination to sluggishness and self-indulgence, and so long as health and strength permit you to enter the holy place at all, I pray you enter it *punctually*, and with a devout and ready mind.

THE BIBLE AND THE SCHOOL.—Last week the Dean of Ripon distributed the prizes at the Cathe-

dral Sunday Schools, and said that in going about the Diocese of Yorkshire he had been struck with the early date of some of the Sunday Schools, many of which dated back 100 years. Day schools were a later institution, dating back only to 1807 or 1808, but their progress had been very rapid. The class of books now used was very different to the primers and reading books of the early part of the century, and he could only speak with thankfulness for what had been accomplished. He hoped there would continue to be steady progress, and that the benefit resulting from religious education would be handed on to future generations. Let it not be said that they of the nineteenth century thought they could teach astronomy and mathematics without religion, and that they turned the Bible out of the school, from which period there was a general demoralisation of society. God forbid that this generation should hand down *a mutilated, an irreligious, and secular education*. Let them rise up and be faithful to what they professed; let them be faithful to that God who had made England what it is, and hand on the blessed inheritance of religious truth.

DIVISIONS OF CHRISTENDOM.—A writer in the *Southern Churchman*, referring to editorials on this subject, says:—

Let me express the hope that you will recur to the subject from time to time and keep it before the mind of the Church.

For my part, I verily believe it is the burning question of the time for the Church's consideration, and she ought to consider it, and continue to consider it, till some practical solution be found. Strange to say, there are not wanting even in this day some to maintain that the numberless divisions which exist amongst Christians were divinely ordained, and that the growth and progress of Christianity is quickened and helped on by them. But so far from this being so, it is capable of demonstration that there is nothing which *so much impedes and blocks the way before the advancing Christian hosts as these unhappy divisions in their own ranks.* They not only hinder and retard the upbuilding of the Christian Church at home and in nominally Christian countries, but they balk and paralyse in a great degree movements made towards the Christianization of heathen lands.

The evil of division is not felt to the same degree in cities and large towns as in villages and country places. In a city there is population enough for each separate denomination to have its own congregations and constituencies, and there is not necessarily any great waste of means or of labor involved, because each does its work in its own peculiar field. Go to almost any village in our land and you will likely find two or three little starving Churches. One minister they could support well, but not three or four. What a fearful waste of men and means do these divisions entail? And that, too, when there is such crying need for means to prosecute the work of Christ in new fields and, as it were, on virgin soil, and when sufficient men can scarcely be had to man the posts in heathen lands which have been occupied in the name of Christ. It is appalling to contemplate the evil in this aspect of it. The thought of the waste of substance and of *lives consecrated to God in the sacred ministry* is enough to make us pause and set us thinking upon some plan to remedy it.

NEWS FROM THE HOME FIELD.

Gathered specially for this paper by Our Own Correspondents.

DIOCESE OF NOVA SCOTIA.

HALIFAX.—St. Paul's.—The anniversary services of the Church of England Institute are to be held in this Church on February 6th, when Rev. I. Brock will be the preacher. Rev. D. Neish is very acceptable to the members of the congregation in his temporary occupancy of the curacy, his sermons being earnest, able and finished.

St. Luke's.—We much regret to learn that Rev. A. D. Sylvester, the curate of the Cathedral, is lying dangerously ill. The climate of Halifax is unusually trying this season, and it is to be feared that the rev. gentleman is suffering from its severity. The Rector, Rev. F. R. Murray, is fairly well, and able to attend to his work.

St. George's.—A Young Men's Institute was organized in connection with this church last week, which has begun its labors with excellent prospects. The Rev. Dr. Partridge is patron, and J. Johnstone Hunt, senior churchwarden, president. The Institute is composed of the most active members of the parish, and will, without doubt, prove a tower of strength to the Church's cause. The congregations at this Church are very large, and on Sunday evenings both floor and galleries are crowded. The singing is very hearty and congregational, and the choir highly trained.

St. Marks.—Rev. H. J. Winterbourne is recovering from his recent severe attack of sickness, to the great joy of his people. His illness was caused by exposure in the performance of his duty.

St. Matthias.—The popular and efficient curate in charge, Rev. W. C. Wilson, was last week united in holy matrimony to Miss Susan Cochran, of Maitland, and is expected home from his wedding tour on Friday evening. The school children will assemble to greet Mr. and Mrs. Wilson on Monday. Mrs. Wilson comes with a very high reputation as a Church worker, and will be received with the greatest cordiality. Mr. Wilson's work in St. George's and St. Matthias' is highly appreciated.

LUNenburg.—Rev. R. C. Caswall, the new Rector of Lunenburg, has experienced a heavy domestic affliction in the death of his youngest child and only son, aged 4 years. The scourge of diphtheria has gone through the whole family, but we are happy to learn that the others attacked are recovering. We extend our cordial sympathy to the bereaved mourners.

MAITLAND.—The pretty little church of the Holy Trinity, Maitland, was crowded on the 22nd ult. on the occasion of the marriage of Rev. W. C. Wilson, Curate of St. George's, Halifax, to Miss Susan C. Cochran, daughter of the late Hon. A. McNutt Cochran, of Maitland. Rev. Dr. Partridge, Rector of St. George's performed the ceremony, assisted by Rev. G. R. Manell, Rector of Maitland. Mr. Wilson was formerly in charge of Maitland, and afterwards of Truro, and is well-known and much-beloved in the neighbourhood. On the Wednesday evening a special mission service was held, when Dr. Partridge preached a powerful and touching sermon to a very large congregation. On Thursday the Holy Communion was celebrated at 8 a.m., at which the bride and bridegroom were among the communicants. The wedding took place at 11 a.m. The Christmas decorations still in the Church, formed a very effective addition to the beauty of the sacred edifice, and the numerous friends and relations of the bride were assembled in full force. Mrs. Wilson has endeared herself to her native town by her active participation in the various good works of the Church, following in the footsteps of her lamented father, and by her gentle and amiable disposition. She will be followed to her new home in Halifax by the affectionate remembrance and best wishes of a large circle of friends. Mr. Wilson is to be felicitated on his happy choice.

DIOCESE OF FREDERICTON.

ST. JOHN.—At the annual meeting of the Ladies' Association, C. of E. Institute, yesterday the New Members Committee reported 39 new members; all subscriptions collected but 4; total number of lady members 205. The Public Hospital Committee and the Flower Mission made satisfactory reports. The Charitable Committee reported a warm response to the appeal made to the public for reading matter for the hospitals. The Book Committee reported that they had selected and purchased 102 volumes, funds being supplied by the Easter sale. The Fancy work committee reported that they cleared at the Easter sale upward of \$200. The president reported that as it had been found difficult to carry on the "home" as a boarding house, it had been leased to Mr. Allen, the nightwatchman. Mrs. Allen takes boarders and agrees to reserve a room for lectures. The president also reported that a committee of the Institutes ladies took charge of the conversazione held by the Medical association of New Brunswick in the Institute. They cleared \$11.30. After the reports were received the following ladies were chosen officers for the ensuing year: Mrs. Daniel, vice-president; Miss Snider, Secretary; Mrs. Simonds, treasurer; committee of management—Mrs. Starr, Mrs. G. F. Smith, Mrs. R. T. Clinch, Mrs. J. R. Armstrong, Mrs. T. Walker Mrs. W. Hazen, Miss Murray.

DIOCESE OF QUEBEC

QUEBEC.—The Rev. Lennox Williams, son of the Lord Bishop of this Diocese, was ordained at St. Matthew's Church on Sunday last, the 1st inst.

PERSONAL.—We note that the Rev. Charles Hamilton, M.A., Rector of St. Matthew's Church, has been elected to the Bishopric of Niagara, and that he has under the advice of his Bishop accepted the Election. He has however notified the Synod of Niagara that he cannot resign his Cure under three months. Not alone by his congregation will his removal be felt. Beloved by these he is indeed: but little less beloved by the general public for his consistent Christian Churchly life and his ever abounding charity. The gain to Niagara Diocese involves loss to the city and Diocese of Quebec. It will be hard indeed to replace the Rev. Charles Hamilton, in Parish, City or Diocesan work.

PERSONAL.—The Rev. Robert Ker, Rector of Trinity Church, Quebec, was elected Grand Chaplain of the Grand Lodge of Quebec, A. F. & A.M., at its recent annual communication. The unanimous election of the rev. gentlemen to this high office is the strongest possible endorsement of the admirable discourse which he delivered on St. John's day, and which was regarded as a complete refutation of the attacks on Freemasonry by the R. C. Archbishop of Quebec.

The Rev. G. V. Housman, Rector of the English Cathedral, contemplates a trip to San Francisco in the course of a few weeks.

We see that the Synod of the Diocese of Quebec intends to apply to the Legislature of the Province of Quebec at its next Session for the passing of an Act to incorporate the said Synod and to provide for the authenticating and approving of its minutes, Journals and Canons; further to amend the law respecting the acquisition and alienation of immovable property held by the said Church of England in said Diocese, and for regulating the management of the Temporalities thereof; and to enable the Bishop of said Diocese to transfer to the parties for whose benefit they are held certain properties and funds now held by him in trust.

DIOCESE OF MONTREAL.

The friends of Canon Mulock, late Rector of St. Peter's Church, Brockville, will be pleased to hear that he is in the enjoyment of good health,

and is extending his usefulness. He occasionally assists in the services at St. Martin's Church, Montreal, and recently a pew in that church was presented to him by the churchwardens as a small recompense for his valuable services.

PERSONAL.—The Rev. J. F. Renaud, Rector of St. John's was elected Grand Chaplain of the Grand Lodge of Quebec, A. F. & A. M., at its recent annual communication.

Messrs. Spence & Son, of this City, have just finished a memorial window, to be placed in a new church now building in North Augusta, in memory of the Rev. J. Stannage. It is a triple lancet chancel window, having a figure of St. Peter in the centre lancet, and on each side angelic figures and sacramental emblems.

DIOCESE OF ONTARIO.

MABERLY MISSION.—The Rev. Elwin Radcliffe acknowledges with many thanks the following subscriptions to Church Building Fund. A Friend, England, \$39.00; Per Rev. W. Wright, Rector of Newboro' \$16.00; Mr. John Atcheson, Maberly, \$10.00; Mr. Robert Hughes, S. Sherbrooke, \$10.00; Mr. W. Hughes, do. \$5.00 and Mr. John Hughes do. \$5.00. *Laus Deo.*

PEMBROKE.—A most delightful entertainment was given in this town by the children of Holy Trinity Church Sunday School on the evening of Tuesday, the 13th instant. The New Town Hall, used on this occasion for the second time, was brilliantly illuminated with the Electric Light. The programme opened with a Xmas carol which was sweetly sung by the Sunday School Juvenile Choir of about twenty-five children. This was followed by a number of Speeches, Recitations, Dialogues, Tableaux, and Dramatic pieces. Another Christmas Carol, followed by God Save the Queen; by the juvenile Choir brought the entertainment to a close. The manner in which the children performed their various parts, there having been no failure of any kind, reflected much credit both upon them and Mrs. Forsythe who had taken the greatest interest and pains in their training: and judging from what we have since heard in the Town, as well as from the observations in our local papers, nothing has ever been more popularly received than this entertainment. The audience was about five-hundred and the proceeds amounted to sixty dollars; which was handed to the Churchwardens as the Sunday School children's offering towards the Church Improvement fund.

OTTAWA.—On the evening of Saturday the 24th ult., the teachers and scholars of the Vice Regal suburb to the number of between three and four hundred assembled at the Government House in response to the kind invitation of Their Excellencies the Governor-General and the Marchioness of Lansdowne. Their bright faces, nice appearance and cheerful demeanour elicited the admiration of those who had the pleasure of seeing them. A large and magnificent tree, some eighteen or twenty feet in height was placed in the middle of the ball room, and was brilliant with wax tapers and loaded with toys and articles of virtue for the scholars. They were also bountifully supplied with fruit, cake, etc, by the hands of the kind Governor-General and the Marchioness of Lansdowne and the members of the Vice Regal Household, adding a pleasant, kindly word to each on presenting the good things. It was a sight to see the pleasure and excitement in hosts of pleasant faces as they examined their gifts, waved their flags and played on their instruments of music. The distribution over, the assembled scholars gathered around the tree and greeted their Excellencies with loud and hearty applause. They sang heartily a hymn and two stanzas of the National Anthem, after which they gave three vigorous cheers for the Queen and Lord and Lady Lansdowne who had so kindly entertained them and then departed homeward.

RESIGNATIONS.—Owing to his declining years and other causes, the Very Reverend the Dean of Ontario, James Lyster, LL.D., Kingston, has rendered his resignation as Rector of St. George's Church, which has been accepted. A retiring allowance of about \$3,000 a year has been granted by the Vestry.

The Rev. T. G. Porter, Incumbent of Trinity Church, Shannonville, has, owing to feeble health and his sight being affected, tendered his resignation, which has been accepted. Great sympathy is felt for Mr. Porter and his large and interesting family.

A large number of the Teachers of the Sunday School of St. Paul's Church, Kingston, have resigned their positions in the school in consequence of the renting of the school building by the Rev. W. B. Carey, and Mr. J. Power, to the Board of School Trustees.

On Wednesday evening the 21st ult. a very full meeting of the congregation of St. James' Church, Kingston, was held in the schoolroom of the Church to consider what steps should be taken to nominate to the Bishop for appointment to the Rectorate the name of some clergyman.

Mr. R. V. Rogers, with deep feeling, proposed, seconded by Mr. Pease, the following resolution:—

We, the members of St. James' Church desire to place on record the profound sorrow which we feel at the death of our dearly loved Pastor, the Rev. F. W. Kirkpatrick. Words cannot express the loss we have sustained in the sudden taking away of one who, for nearly sixteen years, was our minister, our counsellor, our guide, our friend. During all these years he went in and out among us, rejoicing with those that did rejoice, and weeping with those that wept. Many a mourner he comforted, many a fallen one he raised, many an erring one he brought back to the fold, many a broken heart he soothed, and many a tear he wiped away. As yet we cannot see why the hand of the Lord has been so heavy upon us, but in our dear departed's death we hear the voice of the great Master of the Feast saying, "Friends, come higher." That consoles us somewhat, and we strive to say, "the Lord gave and the Lord has taken away, blessed be the name of the Lord."

We mourn also because of the living, and we pray most earnestly that the God of all mercies will spread His loving arms around the sorrowing widow and the helpless orphans, shielding them from every harm, and giving them abundantly more than we can ask or think.

The resolution was carried by a standing vote and ordered to be engrossed and presented to Mrs. Kirkpatrick.

The Churchwardens and Lay Delegates, with Mr. James Wilson and Dr. Mackenzie were appointed a committee to consider and report to a future meeting such steps as they might consider desirable in order to evince the appreciation of the congregation for the self-sacrificing efforts of the late Rev. F. W. Kirkpatrick during the incumbency of St. James' Church, and of their regret at his death.

The Churchwardens, Lay Delegates and Captain Crysler, Messrs. J. A. B. Smith, James Wilson, George Hewitt and Dr. Mackenzie, were appointed a committee to consider the submission of a name or names to the Lord Bishop in connection with the Incumbency of the Church and report.

On Sunday the 25th ult., after Evening Prayer at Trinity Church, Brockville, the Rev. E. P. Crawford, M.A., began a series of sermons on "The Scientific Foundation of the Faith." He took for his text Romans i. 20. "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse." He referred to Prof. Drummond's very remarkable book, "Natural Law in the Spiritual World" and adopting as his line of argument that contained in the book referred to, went on to show how science and revelation harmonise in their conclusions. He

pointed out that what is termed natural law is nothing more nor less than the Spirit of God working in the universe. He showed that the discoveries of science, which were at one time looked upon as opposed to the truths of revelation, were found in complete harmony and that as Prof. Drummond points out, the spiritual world is guided by the same laws as regulate the natural world, only on a more enlarged scale. Mr. Crawford's remarks were somewhat of a preliminary and general character and he will in subsequent sermons take up definite points of religious belief and show how they are established on a scientific basis.

The annual meeting of the Women's Guild of Saint George's Church, Trenton, was held in Canterbury Hall, on the afternoon of Monday the 12th ult., when the following officers and committee were elected. President, Rev. Canon Bleasdel. D. C. L., Vice President, Rev. Horatio G. Parker; Secretary and Treasurer, Mrs. George Graham; Officers of the Sewing Society, Mrs. D. R. Murphy, President; Mrs. George White, Secretary and Treasurer; Committee for Sick and Poor, Mrs. Richardson, President; Mrs. Hawley, Mrs. Robert Francis, Mrs. H. Gill, Mrs. Ventress, Mrs. Smith, Mrs. D. R. Murphy, Mrs. Hubbs, Mrs. Stedman, Mrs. West, Miss Gothard and Miss Davis. Committee for Sunday Schools, Miss Francis, President, Mrs. McWilliams Mrs. Orr, and Miss Bleasdel. Committee for Church Decoration, Mrs. Stedman, President, Mrs. James Richardson, Mrs. Orr, Mrs. H. Wilson, Mrs. J. H. Willoughby, Miss Thompson, Miss Bonter, and Mrs. Mowat.

A joint meeting of the committee was held in the evening when the work of the past year was considered, the result showing a most prosperous and satisfactory year's work. The meeting was enthusiastic and unanimous.

The Rev. Archibald Elliott, B.A., and his bride, arrived at their home at Camden East, on Friday, from their wedding tour. The ladies of the congregation had the carpets laid, the furniture arranged, the house warmed, and a good repast in readiness and a very enjoyable evening was spent. Among the surprises was a magnificent sideboard, a present from the ladies of Camden East and Yarker and a large easy chair from members of the congregation at Newburgh, also a handsome pocket communion service of solid silver, a present from Mr. Frederick Chimneck of Napanee. The bride received over one hundred valuable presents from her acquaintances, at her wedding, previous to her departure from Belleville, among which was a silver tea service of six pieces from Mr. James Hayden of Camden East.

The Rev. A. F. Echlin, Incumbent of Emmanuel Church, Annapolis, is the convener of the annual missionary meetings to be held in the Mission of Clara during the first week of February. Mr. G. J. Schrader, who has had some experience in church work, working for some time near Peterborough, England, and subsequently, for upwards of a year, in the Diocese of Newfoundland, is expected to arrive in the Mission before the holding of the meetings and will deliver addresses. He will reside at the parsonage at Mattawa, and will work as Lay Reader under the Incumbent, the Rev. Charles V. F. Bliss, for some months prior to his ordination as deacon.

The congregation of Saint Matthew's Church, Aultsville, recently presented Miss Emily Loucks, the organist of the Church, with a handsome gold watch as a present, in token of their appreciation of her valued services.

The Rev. G. W. G. Grout, M.A., Incumbent of Elizabethtown, and Rural Dean of Leeds, was recently presented by the congregation of Lyn with a sleigh; and with a whip and set of harness by the congregation at New Dublin.

An entertainment was given on Tuesday evening, the 27th ult., in the Schoolhouse, Bowesville,

in the Mission of Gloucester, in the interests of the Anglican Church Mission. The programme contained a recitation by Miss Smith, songs by Mr. Charles O. Carson, Lay Reader, and an address by the Rev. A. W. Mackay, curate of the Church of St. John the Evangelist, Ottawa. The main feature of the evening's entertainment, however, was the projection by Dr. Wicksteed's lantern of a large number of magnificent pictures on a twelve foot screen. The schoolroom was crowded and all seemed perfectly delighted with the unusual treat.

PARISH OF NAPANEE.—This is one of the flourishing parishes of the Diocese. Although the church members are neither numerous nor wealthy, and there hangs over the congregation of St. Mary Magdalen's a very dreadful debt of some \$3,000, with its attendant interest, things are in a highly prosperous condition. The people are united and working well together. The Rector, who is the Archbishop of Kingston, has succeeded in forming organizations that take charge of various departments of Church work, and give nearly every member of the church who has a disposition to do anything, something in which to take a hand. The "Women's Guild," for instance, takes charge of the following departments: 1. The relief of the poor; 2. Instruction of the young; 3. The reduction of debt and payment of interest; 4. The decoration and repairs of the church; 5. The church missions; 6. Needlework on behalf of the church. Under one superintending lady as President, there are Vice-Presidents, who manage each department, choose their own assistants, and report month by month to a general meeting. Just now we may notice the most successful result of the work of three departments. Under the direction of the vice-president, Mrs. Reginald Gamble, the church was most beautifully decorated for the festival season, and has been universally admired for the good taste shown. To be appreciated as it deserves the church should be visited. Then on January 1st came due a half-yearly payment of interest on one portion of the debt, amounting to \$220. The money was all on hand for the churchwardens and paid over by Mrs. W. H. Wilkison, V.P., who with her energetic corps of "Decimal Collectors" secure the necessary funds by a ten cent weekly collection. There is scarcely a member of the congregation who is not a contributor to this decimal fund, which has, by these trifling sums, secured the payment of all the interest for the last three years and a half. And lately under the direction of another V.P., Miss Shirley, the Sunday School children have enjoyed an unusually happy treat and festival entertainment. On Tuesday evening the 13th, the new Opera House of the town, a very creditable building, was crowded with the children and their friends.

We were much struck with the good behaviour of the children, and the absence of the noisy and disturbing element. They seemed under perfect control and had evidently been well trained. We are assured that a considerable proportion of the pupils come from families outside the Church, who have found that their children receive better instruction there than elsewhere, and the Church Sunday-School has here become, as it should everywhere, the best missionary agency. The work in the parish of Napanee shows the benefit of systematic organization, which leaves the clergyman free for his proper ministerial work, without, at the busiest season, letting him feel embarrassed by all sorts of distractions.

DIOCESE OF TORONTO.

PERSONAL.—We are pleased to learn that the Rev. J. W. R. Beck, rector of St. John's Peterborough, is recovering from a somewhat severe attack.

Rural Dean Allen has been suffering from erysipelas since the beginning of the New Year, but is gradually getting better.

The Rev. S. Weston Jones, Incumbent of Lindsay, has been conducting Mission services at Bethany.

The Rev. Provost Body preached two sermons

in aid of Trinity College Fellowship Fund in Peterborough, on Sunday last.

The Rev. John Farncomb, of Lakefield, exchanged duties with the Rev. S. Weston Jones, of Lindsay, on the Third Sunday after the Epiphany.

The Rev. F. H. Du Vernet, will commence a Mission in St. James' Church, Orillia, next Sunday. Services will be held daily at 3 and 7.30 o'clock.

BOBCAYGEON.—On the 23rd of December, there was placed in Christ Church, Bobcaygeon, a beautiful stained glass window to the memory of the late Rev. Henry Charles Avant, for some years Incumbent of the parish.

The subject represented is "the Baptism of Christ by St. John." The figures, about life size, are characteristically and well treated. At the lower part of the window upon a tablet of glass is inscribed: "In memory of the Rev. Henry Charles Avant, died December 1882, aged 34 years. Erected by the congregation."

HASTINGS AND ALNWICK.—Recently there was a surprise party and presentation at Mr. Thos. Drope's residence in Alnwick. A purse of \$50 was presented to Miss Drope, organist in the Alnwick Church, and with it a very flattering address which was signed by the Incumbent and churchwardens. The large company was hospitably entertained and separated at a late hour, having spent a very pleasant evening.

OMEMEE.—An entertainment will be given in the Village Hall, on Feb. 4th., under the auspices of the C. E. T. S. and Band of Hope. The entertainment will consist of views of Irish scenery shown and explained by Prof. Edmonds. The tickets are placed at the low rate of 15 cents.

BEAVERTON.—On the 28th of Jan., an excellent concert was given in the Alexandra Hall, in aid of the English Church. The military band was in attendance. Help was also freely rendered by friends from Lindsay and Cannington. The entertainment closed with the famous Mrs. Jarley's Wax Works. There was a good attendance and all were well pleased with the proceedings.

SUNDAY-SCHOOL FESTIVALS.—The annual distribution of prizes to the children of St. Stephen's Sunday School, Toronto, took place a few days ago. Forty-one prizes were given, and in addition to the usual programme of songs and recitations, short addresses were delivered by the Rev. C. H. Shortt, the rector, Rev. A. H. Broughall, and the Superintendent, Mr. Caldecotte. The school is in a very flourishing condition, 397 scholars and 39 teachers and officers were present last Sunday.

St. Philip's Sunday-school, Toronto, held their annual festival recently. There was a large attendance of scholars and friends. An excellent programme joined in by some 20 Sunday-school pupils was rendered, prizes were then distributed to the successful candidates, and as each child passed out, a bag containing refreshments was handed to them.

St. Matthias parish held its festival on Wednesday in Occident Hall. The performance of songs &c., by the scholars was highly creditable and the success of the entertainment is largely due to Mr. Webb, the Superintendent and Mr. De Gruchy, the Secretary. The distribution of prizes to the children added to the pleasure of the evening.

All Saints.—A meeting of the C. E. T. S. was held on the 26th ult., Owing to the inclemency of the weather the attendance was much smaller than usual. After a short programme by Miss Atcheson, Messrs. Shaw, Dana, Major and Cobb, an interesting address on Temperance was given by the Rev. Richard Greene.

TRINITY COLLEGE NOTES.—At the last regular meeting of the Literary Institute held in the College hall, Mr F. Farncomb read an interesting essay on "Camping Life on Stoney Lake," the

description of which was graphic and amusing. The subject for debate was, "Resolved, that the prohibition of the liquor traffic is a measure to be supported." The affirmative was represented by Messrs. Kemp, B. A., S. D. Hague, B. A., G. Wright; the negative by Messrs. G. Beaumont, E. Oliver, B. A., and H. Symonds. Mr. C. Scadding occupied the chair. The question was well argued on both sides, and several excellent speeches were made, remarkable for their originality in dealing with a subject that has already been touched upon from almost every standpoint. The vote of the members present decided in favour of the negative by an overwhelming majority. The arguments advanced by the negative were rendered the more powerful by the fact that all the speakers who opposed "prohibition" were themselves total abstainers. The management of *Rouge et Noir* has completed arrangements for its republication. The first number of Vol. VI. will make its appearance on the 10th of February. At the last regular monthly meeting of the Theological and Missionary Association held in the Provost's lecture room, a paper on "The Late Discovery of Bryennius in its Relations to the Christian Ministry" was read by the Rev. Provost Body.

DIocese OF NIAGARA.

SPECIAL MEETING OF SYNOD FOR THE ELECTION OF A BISHOP.—The special meeting of the Synod of Niagara called for the 27th ult., to elect a successor to the late Bishop Fuller, opened with the service in the Cathedral at 11 in the morning. There was a large congregation, and about 50 of the clergy of the Diocese attended.

At 2 in the afternoon, Archdeacon McMurray, the senior dignitary of the Diocese, took the chair at the meeting in Christ Church school-house, and the meeting was opened with prayer by Rev. Dr. Mockridge. Dr. Mockridge acted as Clerical Secretary, and Mr. J. J. Mason as Lay Secretary. There was a very large attendance of clerical and lay delegates, as well as members not delegates to the Synod, and the greatest interest was shown in the proceedings.

The Chairman appointed the following committee to pass upon the objections to the list of delegates as printed: Rev. Rural Dean Belt, Rev. Canon Curran, Hon. J. B. Plumb, Messrs. F. W. Gates and Edward Mariin. The committee reported on the eight objections which had been lodged.

The Chairman then delivered the following opening address:—

Reverend Brethren of the clergy and Brethren of the laity: In my present position of Chairman of this meeting of Synod, in virtue of being the senior dignitary of the Church in the Diocese of Niagara, I do not feel called upon, nor do I consider it my place or province, to make any lengthened remarks, but simply to state to the Synod now assembled the course I have taken in the discharge of my duty, in accordance with the 34th clause of our constitution. Nevertheless, may I not be permitted, before proceeding further, and I feel assured I will only express the profound regret you all feel, in common with myself, at the decease of our beloved and venerated Bishop, who, in the all-wise providence of God, has been called away, full of zeal, full of years, nevertheless full of labor in his blessed Master's service, and solicitous for the welfare of that portion of the Church of God committed to his charge. And most diligently, most indefatigably, did he perform the high trust reposed in him, even in the midst of weakness and infirmity which few could have borne, but which his indomitable spirit, combined with a high sense of duty, impelled him to discharge. He has left the Diocese over which he so ably and impartially presided for more than nine years in a peaceful and united condition—no official duty neglected—not even a single letter unanswered up to the date he was stricken down by the hand of death, and called to his reward. I lost no time, consistent with respect, in communicating the painful intelligence, the death of the Bishop, to the Metropolitan of the Church in Canada, as required by the constitution, as follows:—

NIAGARA, Dec. 20th 1884.

"MY LORD BISHOP,—It becomes my duty as Archdeacon and senior dignitary of the Diocese of Niagara to Notify your Lordship, as Metropolitan, that this see is now vacant by the death of our beloved and venerated Bishop, the Right Rev. Thomas Brock Fuller, which painful event took place on the 17th inst. In case your Lordship should not have the constitution of the Diocese of Niagara, I enclose you herewith a copy of the 34th section, which has reference to the vacancy of the see. I am, my Lord Bishop, your Lordship's faithful servant,

WILLIAM McMURRAY."

Subsequently I communicated to the Metropolitan, as I felt in duty bound, that the endowment was not made up. In reply to my letter the Metropolitan wrote as follows:

FREDERICTON, Dec. 26th, 1884.

"MY DEAR SIR,—I beg to acknowledge the receipt of your letter informing me of the death of the Bishop of Niagara, and to thank you for enclosing a copy of the 34th section of the constitution of the Diocese of Niagara. As it is not practicable for me to attend the meeting of the clergy and laity of the diocese, in order to elect a successor to the late lamented Bishop, I request that you, as Archdeacon and senior dignitary of the Diocese of Niagara, do summon the meeting of the clergy and laity, according to the provisions of the constitution, that the matter may be duly and legally held in the time specified. I only got your letter yesterday, being Christmas Day. I earnestly pray that God may guide your deliberations to the good of the Church, and that a man of true piety, learning and vigorous health may be found to preside over the diocese. The matter of endowment seems to me to be a serious one, and to demand grave consideration. On the one hand, it is important that the Bishop should be independent; on the other that no man should be elected merely because he had private means. And these difficulties appear to render it necessary not to take undue haste in so important a matter.—I remain, my dear sir, yours very faithfully, JOHN FREDERICTON, Metropolitan."

On receipt of this letter I at once proceeded to Hamilton and put myself in communication with the Secretary-Treasurer, and caused the following notice to be issued by him and sent to the clergy and lay delegates of the diocese:

"SECRETARY-TREASURER'S OFFICE,
HAMILTON, Jan. 3rd, 1885."

"Under the provisions of clause 34 of the Constitution of the Synod of the Diocese of Niagara, I am directed by the Venerable Archdeacon McMurray, in accordance with the request of the Most Reverend the Metropolitan, to summon a meeting of the clergy and lay delegates of the said diocese, to be held in the Sunday School room of Christ Church, Hamilton, on Tuesday, Jan 27th, 1885, at 2 o'clock p.m., for the election of a Bishop for the said diocese. Yours respectfully, J. J. MASON, Secretary-Treasurer."

Having proceeded thus far I felt called upon to communicate the steps that had been taken to the Metropolitan, as follows:

"NIAGARA, Jan. 5th, 1885.

"MY LORD BISHOP,—In compliance with Your Lordship's request, I at once directed the Secretary to summon a meeting of the Synod of Niagara, for the election of a Bishop to fill the vacant See, which has been fixed for Tuesday, January 27th. I herewith enclose Your Lordship a copy of the notice which has been sent to the clerical and lay members of the Synod. I am, my Lord Bishop, Your Lordship's faithful servant,

"WM. McMURRAY."

Before I close, may I be permitted to add that we are assembled to-day on no ordinary occasion, but one of very deep importance, and I trust, with an earnest desire to discharge the important business which has called us together, as Christian ministers and Christian men, with singleness of purpose, for the welfare of the Church of God, and for the solemn duty of electing an overseer of the Church in this Diocese, void of all prejudice and free from that passion which is too apt to warp the

judgment. Let us now betake ourselves to the performance of the exalted duty committed to our charge, with hearts uplifted to God, and implore the assistance of His Holy Spirit, to direct us in the unbiassed discharge of the high trust reposed in us, and in such a way as may satisfy our conscience in the sight of God, and best calculated to advance the extension of the Redeemer's kingdom.

He then appointed scrutineers, as follows:—

Clerical vote: Rural Dean Bull, Canon Houston, Adam Brown. Lay vote: Geo. Elliott, Dr. Ridley, Canon Worrell.

The vote was taken by ballot in the prescribed form, and without any speeches or nominations. When the scrutineers returned from the vestry, they announced the vote as follows:

FIRST BALLOT.

	Clerical.	Lay.
Rev. Charles Hamilton.....	38	20
Rev. Dean Carmichael.....	14	22
Bishop Sullivan.....	1	1
Rev. Dr. Mockridge.....	1	1
Rev. E. P. Crawford, Brockville....	1	...
Archdeacon Dixon.....	1	...
Principal Lobley.....	1	...
Lost.....	2	2
	55	46

Necessary to a choice—Clerical, 28; lay, 24.

No candidate having a majority of both orders, clerical and lay, a second ballot was taken.

SECOND BALLOT.

	Clerical.	Lay.
Rev. Charles Hamilton.....	39	22
Dean Carmichael.....	13	24
Dr. Mockridge.....	1	...
Archdeacon McMurray.....	1	...
Canon Dumoulin.....	1	1
Lost.....	2	2
	54	49

Necessary to a choice—Clerical, 28; lay, 25.

A third ballot was therefore necessary, with the following result:

THIRD BALLOT.

	Clerical.	Lay.
Rev. Charles Hamilton.....	39	24
Dean Carmichael.....	14	23
Bishop Sullivan.....	1	...
Dr. Mockridge.....	1	...
Canon Dumoulin.....	1	1
Lost.....	1	1
	55	49

Necessary to a choice—Clerical, 28; lay, 25.

It was now nearly 6 o'clock, but the delegates chose rather to have another ballot than to adjourn. The result was almost the same.

FOURTH BALLOT.

	Clerical.	Lay.
Rev. Charles Hamilton.....	40	24
Dean Carmichael.....	12	23
Dr. Mockridge.....	1	...
Canon Dumoulin.....	1	1
Lost.....	1	1
	54	49

Necessary to a choice—Clerical, 28; lay, 25.

The Synod having so far failed to agree, an adjournment was had until 8 p.m.

When the Synod re-assembled at 8 o'clock another ballot was proceeded with, resulting as follows:

FIFTH BALLOT.

	Clerical.	Lay.
Rev. Chas. Hamilton.....	43	23
Dean Carmichael.....	13	21
Canon Dumoulin.....	1	1
Lost.....	3	3
	57	48

Necessary to a choice—Clerical, 29; lay, 25.

SIXTH BALLOT.

	Clerical.	Lay.
Rev. Chas. Hamilton.....	40	24
Dean Carmichael.....	12	20
Dr. Courtney.....	1	...
Rev. D. F. McLeod.....	1	...
Canon Dumoulin.....	1	1
Blank ballot cast.....	1	...
Lost.....	3	3
	56	48

Necessary to a choice—Clerical, 29; lay, 25.

SEVENTH BALLOT.

	Clerical.	Lay.
Rev. Chas. Hamilton.....	43	24
Dean Carmichael.....	12	20
Canon Dumoulin.....	1	1
Lost.....	3	3
	56	48

Necessary to a choice—Clerical, 29; lay, 25.

EIGHTH BALLOT.

	Clerical.	Lay.
Rev. Chas. Hamilton.....	41	25
Dean Carmichael.....	12	19
Canon Dumoulin.....	1	...
Dean Geddes.....	1	...
Dr. Courtney.....	1	1
Lost.....	2	2
	55	47

Necessary to a choice—Clerical, 28; lay, 24.

Rev. Mr. Hamilton having received the required number of both clergy and lay votes the election was pronounced over and the Synod adjourned until 10 o'clock on Wednesday morning.

SECOND DAY'S PROCEEDINGS.

A telegram was sent to Rev. Mr. Hamilton at Quebec, and the Synod reassembled at 10 to hear his reply. No answer had then been received, and an informal discussion took up the time, the Endowment Fund being the chief topic.

The Synod did not formally organize until 12 o'clock, when it was announced that an answer had been received from Rev. Mr. Hamilton. Amid the deepest silence Mr. J. J. Mason, Lay Secretary, read the following despatch:

“QUEBEC, Jan. 28.

“Under the advice of my Bishop, I submit to the judgment of the Church in the diocese of Niagara. I cannot resign my cure here under three months.”

CHARLES HAMILTON.

This announcement was received with great applause.

Archdeacon McMurray vacated the chair, which was taken by Archdeacon Dixon, and a vote of thanks was tendered to Archdeacon McMurray.

In replying, he said that he was greatly pleased with the kindly spirit displayed in the proceedings of the Synod during the voting.

The Synod was then closed.

LOWVILLE.—On the evening of Thursday the 22nd inst., an entertainment and supper was given the pupils of St. George's Sunday-school; the school having closed for the winter season. The evening being fine a goodly number were present, when a very pleasant and joyous time was spent in playing and singing, after which all present partook of a bounteous repast spread by the ladies of the congregation. Mrs. Motherwell, wife of the Incumbent, is especially to be complimented on the training of the children in singing. But the most pleasant feature of the evening was the presentation of an easy chair to Mr. Morse, Superintendent, a gift from the Sunday-school in recognition of his services in connection with the school. Mr. Morse has been Superintendent for a great number of years, during which time he has been most zealous in forwarding its interests. The gift is greatly appreciated by Mr. Morse, who made an appropriate reply.

The young people of this congregation propose giving a concert shortly for the benefit of the Church fund.

LUTHER VILLAGE.—St. Albans' Church.—A very pleasant evening was spent at the residence

of Mrs. C. J. Lewis, on the 21st inst., being the occasion of a presentation to Miss Lewis, on the eve of her departure for a short visit to Montreal. Since the opening of the English Church in this place, Miss Lewis has kindly acted as organist. On the arrival of the company the family were banished to the parlor while the guests prepared a most bountiful supper. When the company were seated, Miss Stuckey proceeded to read the following address, after which Miss Appleyard presented a handsome and well filled purse.

DEAR MISS LEWIS,—

The congregation of St. Albans' Church, Luther, desire to thank you heartily for the regularity and faithfulness with which you have always done your part in rendering beautiful and hearty the public worship of Almighty God. We know that you look upon the work as being done to the glory of God, and therefore do not desire remuneration. But we desire you to accept this purse at our hands, not for its intrinsic worth, but as a small token of our regard and due evidence that your services are appreciated. We wish you every happiness, and trust that you may long be spared to labour for God and His Holy Church in whatever sphere He may see fit to place you.

Signed on behalf of of the choir and congregation of St. Albans' Church.

E. H. STUCKEY.
N. Appleyard.

DIOCESE OF HURON.

YARMOUTH AND PORT STANLEY.—VISITATION OF BISHOP BALDWIN.—The Bishop of the Diocese visited the parishes of St. John's, Yarmouth, and Christ Church, Port Stanley, on the 18th inst., preaching in both churches with great acceptance, and confirming a class in the latter, as well as baptising nine adults. His discourses produced a profound impression at each place. At Christ Church he so elaborated his address to those to be confirmed, as to apply to the whole congregation, instead of preaching a regular sermon. Having formerly resided near here, and when a curate preaching here occasionally, he was not regarded as an utter stranger, many recalling the time when in the early days of his ministry, he preached to them; altogether his visit was looked upon with deep interest by all.

The Baptism of the infant daughter of the Incumbent, which was to have taken place at the Church, was done at the house instead, on account of the extreme severity of the weather. His Lordship consenting, under the circumstances, to perform the service at home.

One of those pleasing occurrences which sometimes take place in a parish, was, yesterday carried to a successful termination here, viz., the assembling of a large body of the parishioners at the parsonage, leaving with them quantities of eatables of various kinds, which, of course added to the supplies of the house-hold, and were very acceptable, yet not the least desirable feature of the occasion, was the entire harmony, and unity which prevailed. Perhaps a more enjoyable time is scarcely to be met with than was here to be witnessed, all evidently disposed to do their best to promote each others' happiness. Not the least of the pleasing features of the evening, was a very bountiful repast, to which all did justice. The company departed at a very late hour, seemingly reluctant to give up what had evidently been very delightful to them, as expressed by some present, “one of the pleasantest evenings of their life.”

LONDON.—The Rev. G. J. Low, Rector of Belleville, formerly curate of St. Paul's, London, Ont., is on a visit here, and preached to his old congregation on Sunday evening, January 25th.

The Rev. Thos. Fisher, formerly Incumbent of Gorrie, Diocese of Huron, has been elected to the Rectory of Rosnowlagh, Co. Donegal, Ireland.

Rev. G. G. Ballard, of St. Thomas, exchanged duty with Rev. G. Ramsey, of Windsor, on Sunday, January 25th.

The Church congregation at Hyde Park held their annual entertainment on the evening of the 27th. The ladies provided an abundance of good things, which were heartily partaken of by about 300 persons. Mr. Peter Elson acted as chairman. Addresses were delivered by the Incumbent, Rev. G. B. Sage, Messrs. Hughes and Burt, Divinity Students, and D. McKenzie, M.P.P., Vocal and instrumental music also formed part of the programme. All seemed highly pleased with the evening's pleasure. After paying expenses there is a balance of \$78.50.

Rev. Rural Dean Davis, of Thamesville (Kent Co.) father of Revs. Evans Davis, of London South, and T. R. Davis, of Sarnia, has been appointed by the Bishop to the Rectory of Woodhouse, County of Norfolk. Mr. Davis has been instrumental in the building of nine churches in this Diocese, and has done much hard work. Since his appointment to Thamesville there has been a fine large parsonage built there, and a service opened in an out station, where a new church has been erected and consecrated.

DIocese OF ALGOMA.

CLERICAL CONFERENCE.—An important step has been taken in connection with our Missionary Diocese in that the present energetic Bishop has called a portion of his Clergy together for the purpose of conferring one with another, discussing the affairs of the Diocese, and suggesting modes by which the work might be done with more efficiency. Owing to the conformation of the districts which make the Diocese of Algoma, and the difficulties of locomotion therein, the Bishop was compelled to confine his call within the limits of Muskoka, Parry Sound, and Nipissing districts. At a future time we may hope when the various railways are completed, the Bishop will be able to join the two extremes of his Diocese, and thus make his Clergy personally acquainted with each other. At present the clerical staff only numbers eight men, in what is generally called the Muskoka part of the Diocese. Alas! alas! there is work for eighty men!

The Bishop and Clergy met at Holy Communion at 9.30 a.m., in Christ Church, Port Sydney on the morning of Wednesday, January 14th. Christ Church may be styled the Parish Church of the Diocese, being constructed in all its parts with strict attention to ecclesiastical details.

At 10 o'clock a.m. the Conference met in the Music Hall, which had kindly been placed at the disposal of the Bishop by A. S. Smith, Esq., during the sitting. After Prayers had been read by the Rev. W. Crompton of Apsdin, the Bishop briefly but clearly explained the objects he had in view by calling the Conference, and why he thought such Conference of his Clergy requisite, for their mutual edification and official advantage.

A clear and incisive paper was then read by the Rev. Mr. Osborne of Gravenhurst, on "Our Clerical Staff, how best to secure well qualified workers for the Mission Field," in which he advocated the training of, what may be called a native ministry, *i.e.* young men selected from among the Settlers, who should go through a course of appointed study under the direction of the Clergy for one year at their own cost and without any promise whatever of ordination. At the end of such probation if the young man should offer himself for the Ministry, and has shown the necessary natural abilities, let a Testimonial be signed by the Minister and Churchwardens where he has officiated, stating these facts, and let such testimonial be forwarded to the Bishop, who will notify his examining Chaplain to make strict and personal inquiries by interview and otherwise respecting the morals and educational standing of the candidate, and report. This also being satisfactory, the Bishop can send the candidate to some Divinity School, or have him trained in the Diocese.

The paper was freely discussed, and, to a great extent, its suggestions were approved; but it was pointed out that, however well some such scheme might be carried on in towns or cities and older settled countries, it would be found utterly impracticable in such a Diocese as Algoma, where the

struggle for bare existence effectually precludes any of the young men, however much they might be disposed to do so, offering themselves as candidates. The want of means, and, what is alas apparently to be chronic in the diocese, *the continued want of means*, is a decided bar to any attempt of the Bishop's either sending young men, if he could get them, to a Divinity School outside, or commencing such a School inside his diocese.

An almost exhaustive paper was read by the Rev. Mr. Chowne of Rosseau, upon "The Algoma Missionary News," how to increase its efficiency as a medium of communication with the Church outside the Diocese both in Canada and in England.

In the discussion which followed, from the Bishop downward, every one agreed that some such medium was an absolute requisite if the Diocese is to be properly and effectually brought before the world at large. Every other Missionary Diocese had its special advocate, and so ought Algoma, if it is to be progressive and preserve a healthy existence. It was clearly understood that *The Algoma Missionary News* was not to enter the lists as a competitor to existing Church papers, but to be simply a Diocesan paper which would be a special vehicle to convey to the world statements of work which could not be admitted so fully into the weekly papers. *The Algoma Missionary News* would be sent before the world in a manner similar to the reports issued by the Dioceses of Bloemfontein and Zanzibar, and it is to be hoped that as the representative papers of those dioceses are advantageously read, so a similar result would accrue to Algoma if she makes the attempt. It was therefore suggested that the Bishop should take steps to ascertain the present status, prospects of, and number of subscribers to *The Algoma Missionary News*, and his Lordship having kindly consented, a committee was appointed to consult with him and to decide as to whether they could take up the "Paper," arrange for its being regularly issued bi-monthly or monthly from Muskoka, and endeavour to make it an attractive medium to the outside world, of Algoma news, and also, if possible so to add to the number of its subscribers as to make it a self-supporting institution.

"Sunday Schools" was the subject next on the list, and a paper was to have been read by the Rev. Mr. Stubbs of Bracebridge. But that gentleman has been compelled by the state of his health and urgent medical advice to seek a more genial climate, and consequently his paper was not forthcoming. The Conference unanimously expressed the general sorrow and regret at the absence of Mr. Stubbs for the cause assigned, and requested his Lordship to convey to that gentleman this expression of their minds, and at the same time to forward to Mrs. Stubbs their warm sympathy with her in this hour of her trial.

A warm and earnest discussion followed upon "Sunday Schools," the Management, Conductors, Teachers, and Lessons. Many a sad tale came from Clerical lips of opposition where they had a right to expect support and co-operation on the part of men who called themselves churchmen, but who seemed to think more of their "little brief authority" than of that humble, devoted, and obedient spirit which the Church demands from all who would be trainers of her youth. But the subject was too important a one to be fully discussed so late in the day, and therefore an adjournment had to take place.

(To be continued.)

Province of Rupert's Land.

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

DIOCESE OF RUPERT'S LAND.

MEETING OF THE DEANERY OF DUFFERIN.—The first meeting of this Deanery was held last week in Manitou. Besides the clergy, viz: Rev. T. N. Wilson, Rural Dean, Rev. H. E. Jephson, Rev.

A. J. Pinkham, there were present of those entitled to attend the Rural Decanal meeting Dr. Baldwin, of Norquay, Messrs. Ashby and Harvey, of Beaconsfield, Cartes, of Dodingford, Winrow, M.P.P., of Pembina Crossing, and Fowler, of Manitou. The clergy compose the Chapter, and the churchwardens and lay delegates to the Synod are summoned to attend the meetings, and form part of the organization of the Deaneries. The ladies of Manitou provided an excellent dinner in Huston's Hall at 12.30 p.m., to which the members of the Deanery and invited guests sat down. After dinner several toasts were proposed and responded to very heartily. From 2 to 3 p.m. the clergy met in chapter. The Rev. E. S. W. Pentreath, Rector of Christ Church, Winnipeg, who had been invited to attend the Deanery, being asked to take part in the business. From 3 to 6 p.m. the Clergy, Churchwardens and delegates met in conference. An excellent paper, by Rev. John May, on "How Religious Instruction is to be Imparted to the Young in our Rural Districts" was read, and called forth warm expressions of approval. Discussion was begun on it by Rev. A. G. Pinkham, of Norquay, and was participated in by the clergy and all the laymen present. A plan was fixed upon, based on the paper for the systematic catechising of children in their homes, as Sunday-schools are practically impossible at present. The Rev. E. S. W. Pentreath, Hon. Secretary of the S. P. C. K. Depository brought up the matter of a Branch Depository at Manitou, which had been approved of by the Chapter, and a small branch was approved of at Manitou. Mr. Pentreath was asked to get Mr. May's paper published in the "CHURCH GUARDIAN," and 150 copies were ordered to be distributed through the Deanery. At six o'clock a bountiful tea was provided by the ladies, and at 7.30 p.m. service was held in the hall and a missionary sermon preached by the Rev. Mr. Pentreath. The collection for Home Missions was over \$11. The next night a missionary meeting was held at the school house, Pembina Crossing, and addresses were delivered by the Rural Dean, Revs. H. E. Jephson and E. S. W. Pentreath. The collection was \$16.60. Mr. Jephson is to be congratulated on the success of the Deanery meeting. Manitou is scarcely a year old and services have duly been held there for three months. The members of the Mission worked indefatigably to promote the success of the meetings, and those who attended from other parishes were encouraged and strengthened at the evidences of church life and vigour, in what will be the centre of a large district. The Rural Dean presided with ability, and was indeed thankful for such meetings. For years he toiled alone over a huge tract of country, often going 50 miles to baptize a child. Now there are five clergy in what was once his Mission—and they are not able to meet the calls upon them for opening new work. The Church has been late in going into Southern Manitoba, but with united and zealous clergy, she is fast taking the lead there.

WINNIPEG.—*All Saint's*—Rev. C. A. Lane has resigned the rectorship of All Saint's Church, and has left for England. The Dean and Chapter of the Cathedral are supplying the services until Easter. It is hoped that some one may be secured for the vacancy by that time.

HIGH BLUFF.—The concert in aid of the St. Ann's Church organ fund was quite successful, realizing \$30.00. Rev. A. W. Goulding is very energetic, and is doing good work.

DIOCESE OF QU'APPELLE.

A Confirmation was held on December 7th, at Moose Jaw by the Bishop, where the Rev. J. P. Sargent is the Mission clergyman. There were 7 candidates, 4 females and 3 males; at this the first Confirmation in the newly created Diocese.

The Rev. H. H. Smith, Deacon, was ordained to the Priesthood at Regina, on Sunday, December 21st. The sermon was preached by the Rev. F. Pelly, Examining Chaplain to the Bishop.

The Rev. H. A. Tudor has left Moosomin to take up his residence at Medicine Hat, the extreme western point of this Diocese. The Church party in that town have bestirred themselves greatly of late and held a bazaar on the day of the arrival of their resident priest, which brought a clear sum of \$330 to the Church Building Fund. This must have been a very pleasant, welcome to Mr. Tudor.

Things are progressing very favorably at Moosomin with regard to Church matters. A concert was held in December for the organ fund, which brought a considerable sum into the hands of the Treasurer, and the First Annual Tea Party and Entertainment was held on January 1st, when a crowded house assembled—over 250 being present. The funds went to the Church Building Fund.

The Bishop came down to preach in Moosomin for the 4th inst., when the usual large assemblage for Divine Worship was still more increased. He has been visiting round the town and districts during the week, and goes to Indian Head for the 11th., and Qu'Appelle for the 18th.

We are expecting the Rev. Mr. Dickenson this week, who is to take up the work in the Colonies work of the Qu'Appelle Valley, with Manitoba as his boundary East and the Broadview Indian Reserve as his Western limit.

DIOCESE OF NEW WESTMINSTER, B. C.

Bishop Sillitoe was presented with a handsome sleigh by Mr. Angus Fraser, on behalf of a number of citizens on New Year's Day. Douglas and Deighton also presented the Bishop with a set of bells and a whip.

CONTEMPORARY CHURCH OPINION.

The *Church Standard*, (N. Y.) too truly remarks.—

We cannot deny the painful fact that "Parochialism" is the great danger in our day. We contribute of our means to receive the blessings of the gospel, but fail in any large degree to give others the benefits of our life. We are apt to absorb, not reflect. We think of "our parish, and work for our parish," and become so interested in it that we forget the great work, of which ours is but a very small part, and do not do our part in meeting the necessities of others. We sometimes talk of "outside help" unmindful that we are "outside helpers" in the minds of others. In the Communion office we thank God that "we are incorporated into the mystical body of Christ's Church"—many would make it read, incorporated into "our parish."

The *Living Church* says:—

We often hear persons say, and some times with a significant positiveness, "I believe in a plain service." They mean that a plain service—the real definition of which is much of a floating island—is the only kind of service that should be permitted in the Church, all ornate services, or those regulated by precise ritual and beautified by artistic accessions, being of course, alien, unnecessary, unlawful, sinful.

But have these good people ever asked themselves whether their insistence on a "plain service," is fair towards God and consistent in themselves? Has God in the works of creation, contented Himself with giving his creatures a "plain service," a heavens and an earth, with no elaborate order, or gladdening and glorifying beauty, only the bare, plain necessities of being and action? Or do they, in providing for themselves, for the signaling of their own high estate, or for entertaining honored guests, or in receiving the distinguished courtesies of others, restrict themselves in dress, equipage, the bounties of the table and conventional forms, to a "plain service,"—no detailed order, no elegance, no generous expense,—only the bare necessities of the time and occasion? Ought we then to rob God and indulge ourselves under the "plain service" plea?

The Rev. Cambell Fair, of the Church of the Ascension has issued a *Church Guide or Calendar*, to be hung up in the home. We take from the Calendar the following article:—

Let Each One Answer.

1. The building in which the Church worships, of which you are a member, cost a large sum of money before it was fitted to accommodate a congregation. When would that Church edifice have been built if the other members of the Church had taken no more interest in the matter than you have ever taken, or had left the contributions necessary to meet the expenses just where you left them?

2. In order to maintain public worship, the Church elected a Rector, and pledged his support. If all the members of the Church, according to their means, had paid into the treasury as you have paid, according to your means, what kind of support would the Rector have received?

3. In carrying on the public worship of God, certain incidental expenses must necessarily be incurred, such as lighting, warming and cleaning, sometimes repairing. If all the Church had acted as you have done in these respects, how would the Church have been lighted, warmed, cleaned or repaired?

4. To keep up a high degree of spirituality and activity, the Church of which you are a member appointed Guilds, Brotherhoods and other Societies. If all others attended these Guilds and meetings as you have attended, how long would they have been kept up?

5. The Church of which you are a member is engaged in active missionary work at home and in foreign lands; and to carry on this missionary work with any reasonable prospect of success prayer must be offered, money contributed, men raised up and sent into the field. If all professing Christians were to pray for and contribute to this object as you pray for and contribute to it, what would be its success?

Answer these very solemn questions to God and conscience.

The following reference to the Bishop of Qu'Appelle, from the *Irish Ecclesiastical Gazette*, will be read with interest:—

Bishop Anson's books and property have been destroyed by fire. Three Bishops write to the *Times*, inviting subscriptions to make good some of his losses. A Nonconformist minister writes to the same paper:—"Those who, like myself, have sons settled in the Far West, beyond Fort Qu'Appelle, who in that remote solitude have been cheered and instructed by the labours of the admirable man on whom this calamity has fallen, will probably feel, as I do, the utmost satisfaction in asking permission to share in the subscription, and to cheer the good Bishop by the assurance that his labours are duly estimated by many at home who, though outside his Communion, know how to acknowledge with gratitude his wisdom and self devotion."

Church Bells has an appreciative article "In memoriam John Jackson, D. D., Bishop of London," concluding with these eloquent and touching words:—

The voice, which for so many years past has addressed to the Upper House of the Convocation of Canterbury, with such felicity and grace, farewell words about their brethren, who have from time to time been called away, is now still: on him, in his turn, will a tender farewell be delivered by another. It is certain that from thousands of English Churchmen in both his important dioceses many a thought of grateful and affectionate respect will be sent after him into that Divine Presence, where now he rests from his labours, and where there is no respect of persons. Equally certain is it, that in the manner of his departing, and in the time of it, with no harrowing farewells, and no tedious sickness, and no protracted anguish, and no terrible arrears of accumulated duty, he has had his Epiphany, on the very day of the Epiphany, '*felix in opportunitate mortis.*'

Book Notices, Reviews, &c.

THE IAMS OF CHRIST: by Saml. H. Cressy, D.D. Andover: D. F. Randolph & Co.

In the December 3rd number of this paper, we called attention to the near publication of this work. We have since that time received a copy of it from the publishers, and have had opportunity of examining and reading it, and we do not hesitate to express approval of it. Here will not be found either the sensational or ordinary platitudes usual in treating of this and kindred subjects; every part of his work has evidently been done by the author: under the consciousness of the greatness and all-importance of his theme; every sentence is bracing, thought-producing, stimulating, and whilst the mode of expression is vivid, direct and incisive, the theology is true, and of no uncertain or hesitating kind. Whether all fully agree with the author's views or not, none can deny that he supports them well, and uses the treasures of the Prayer-Book appropriately and aptly. Seldom have we met with a volume of sermons so full of interest, and so attractive in every sense.

GOOD FRIDAY ADDRESSES ON THE SEVEN LAST WORDS: by the Rev. H. G. Holland, M.D., Canon of St. Paul's, London, England. Thos. Whitaker, 203 Bible House, New York. 75c.

These addresses were given at the Three Hours Service in St. Paul's Cathedral, and were intended to guide "the meditation and prayers of those present along the familiar channels that would be most natural at such a time," and their influence by means of their publications is made world wide. The reader will find here no mere emotional melodramatic description; but an interweaving of "the thought of the perpetual sacrifice with the memory of the historic Cross" in such a manner "that a note of spiritual triumph may be heard always sounding throughout the pity of the Passion." For lay reading, these addresses will be found admirable.

OUR DIGESTION, OR MY JOLLY FRIEND'S SECRET: by Dio. Lewis, A.M., M.D. H. C. Lewis & Co., Bible House, New York. Bi-monthly, \$3 per annum.

This is the first number of Vol. I. of the "Popular Sanitary Science," a bi-monthly series of ancient and foreign tid-bits touching public and personal Hygiene. If the whole series proves as interesting as the present number, these bi-monthly volumes ought to prove most valuable additions to the health library. The publishers state that "that the notable peculiarity of these sanitary will be their extreme simplicity and practical value," and these qualities are certainly characteristic of this initial number. They promise at an early date a like volume upon "the causes and the home cure of *Catarrh* by a popular author."

OUR LITTLE ONES AND THE NURSERY: Thos. Nelson & Sons, London; the Russell Publishing Co., Boston. \$1.50 per annum, 15c. each.

The February number of this charming monthly for the little folks is to hand; and is perhaps more attractive than ever. It contains several pictures of winter sports of our little ones in Canada, all very life like; besides many other good illustrations of child-life. We notice that the publishers will accept subscription for 8 months at \$1, but we fancy if once commenced, the subscription would not cease on the lapse of this period.

THE PASTOR'S DIARY AND CLERICAL RECORD, 1885: by Rev. Robert Laing, M.D., and Rev. Louis H. Jordan, B.D. Drysdale & Co., Montreal.

This is a handy and well arranged little Pocket Companion, which is claimed to be non denominational. As a consequence, it of course has no recognition of *Church Seasons*, or of distinctive church offices; and does recognize some of the peculiarities of the Sectarian bodies, e.g. list of *Candidates for Communion*, *List of Inquirers*, *Visit of Elder* &c. It will be found very useful however in pastoral work.

The Church Guardian

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SPECIAL NOTICE.

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Will subscribers please examine label, and REMIT PROMPTLY?

CALENDAR FOR FEBRUARY.

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

Sexagesima Sunday.

SHORT SERMON BY THE HON. AND REV. S. BEST, M.A.

"If I needs must glory, I will glory of the things which concern mine infirmities."—II. Cor. xi. 30.

This Sunday (like the last) is one of those in which the Church carries us, as in a state of transition, from the rejoicings of Christmas and our Lord's manifestation in the flesh, to those solemn scenes for which with more than usual earnestness she prepares us in Lent. We may admire, if our eyes are not closed to it through indifference or lukewarmness, the anxiety she herein shews for the edification of her children, that they may, year by year, go through a course of Christian instruction, and have all the lively scenes of Gospel history brought before them—all the practical principles of Christianity springing out of its doctrines brought home to them. The Christian year is, as it were, the epitome of a Christian life, and, while passing through it, we are taught to rest a while at each important station, to employ each hallowed season snatched from the business of the world, and indicated by God as His own, in some practical endeavor to advance our spiritual state, and to attain a fuller knowledge of each varying subject of revealed wisdom, that we may grow in grace, not suddenly or without effect on our part, but by imbibing precept on precept, and line upon line, until, in God's strength and wisdom, we come to perfection as Christian men,—to the fulness of the measure of the stature of Christ. The collect of this Sunday teaches us that we must not put our trust in anything that we do; we must not trust our own power of resisting evil, or of continuing firm and constant under trial or temptation; but direct our prayers to God, that, by His all-sufficient power, He would mercifully defend us against all adversity. We are approaching the season when, by fasting and prayer, the

flesh is to be subdued to the spirit. It is necessary that we should be sensible of the value of these arms. The Church, therefore, strongly impresses us with the truth that we may not trust in ourselves, and, pointing out to us 'the dangers that beset our path, refers us to the only means by which they can be successfully opposed. The struggle of the flesh with the spirit is one fierce in its character, and lasting in its endurance, and, if left in its strength, the flesh, it is to be feared, will but too often, as a strong man armed, successfully keep the house against its more worthy occupant. Let us, therefore, at once understand, that all our common defences against such an enemy are useless. This is illustrated in the Gospel. However good be the seed,—and it is always the same, for to all it is the Word of God,—if it fall in unpropitious ground,—in ground unprepared for it, neither cultivated nor cleaned from weeds,—it will be choked and die away without fruit. It is necessary, then, that all the weeds that check its growth be removed; that every mistaken notion of our own power, every misplaced good resolution to do our duty in our own strength, without reference to the assistance offered us by God in His ordinances, must be disposed of, before we can enter on that spiritual course, in which the flesh being subdued to the spirit, the Christian graces can have place, and, without interruption from external causes, have an opportunity of growth. The epistle shows, in the example of St. Paul, how the difficulties that oppose our Christian progress are to be met and overcome, how the trials of life are to be borne and turned to our eternal profit, how strictly applicable to all times is the reproach "that we suffer fools gladly, seeing we ourselves are wise." That trials, under different shapes, await us all, we cannot doubt; but how weak and contemptible are many of those to any reasonable man, which have, nevertheless, in too many instances, the greatest effect. We are brought into bondage; we are turned by trifles, and even by ridicule, as well from the assertion as from the confession of truth. God be praised, it is not our lot to bear the martyrdom of the Apostle, but his example is our shield. If ever man could boast—if ever man could trust in anything he did, in any power he possessed, St. Paul was that man; yet such was his deep sense of his entire dependence, and the utter insufficiency of any other support than that of God, that, if he needs must glory, he would glory in the things which concerned his infirmities. These things, then, enforce what the collect teaches: the ground must be cleared, the pride of human reason and of self-sufficiency must be humbled, and, feeling that we cannot put our trust in anything we do, we must trust for our defence against whatever trial or adversity may come, to God's strength and mercy, that through Jesus Christ we may finally be enabled to stand.—*Ext.*

The Bishop-elect of Niagara.

It is with profound gratitude to the Great Head of the Church that we are enabled to announce the election of the Reverend Charles Hamilton to the See of Niagara. The election of a Bishop is a matter whose interest is not confined to the Diocese over which he is called to preside: the whole Church is interested in the character of the occupants of the Episcopal Bench, and the past

record of the Bishop-elect of Niagara is a sufficient guarantee that he will fully sustain the high reputation of our Canadian Episcopate. We heartily congratulate the Churchmen of the Diocese of Niagara on the happy result of their late Synod, as well as on the good feeling which appears to have characterized all its proceedings. The following biographical sketch of the Bishop-elect is taken from the *Hamilton Times*:—

Rev. Chas. Hamilton, M.A., is a Canadian by birth, a native of Hawkesbury, Ontario, a graduate of University College, Oxford, was ordained deacon in 1857, priest in 1858, by the Bishop of Quebec, was appointed incumbent of St. Peter's, Quebec, and is now rector of St. Matthew's Church, Quebec. He is Bishop's Chaplain, also Prolocutor to the Provincial Synod. The Diocese of Quebec, in which he has spent his life thus far, was constituted in 1793, and comprised the Provinces of Upper and Lower Canada. It is now confined to that portion of the Province of Quebec extending from Three Rivers to the Straits of Belle Isle, and New Brunswick on the shores of the St. Lawrence, and all east of a line drawn from Three Rivers to Lake Memphremagog. The rev. gentleman is of more than ordinary scholarship, is a man of genial manner, large heart, and is noted for benevolence in all matters, irrespective of creed or nationality. His conduct as prolocutor of the Provincial Synod has won for him high regard from those who, to some extent, differ with him in Church and other matters. He is noted for his impartial conduct and business tact. He is a son of the late Col. George Hamilton, of Hawkesbury, a member of the family of Hamilton, of Hardwood, County Meath, Ireland, who claim descent from Hugh Hamilton, a son of Sir James Hamilton, of Bvandale, Scotland, who settled in Ireland in 1616.

Household Religion.

If there is a revival needed in any sphere of life it is in household religion, for the family lies at the root of things. All our hopes for the future, in both Church and State, are bound up with the well-being of our families. Let family piety decline, and that of the Church will decline with equal step. Let the restraints of religion diminish their hold on the family, and the restraints of law will be but feeble in the State.

We say there is need of a revival of household religion. We have especial reference to religious observances in the family. These will foster, even if they cannot create, true piety. Yet we fear that in many a Church household religious observances are largely or altogether neglected. This ought not so to be. The form without the spirit, to be sure, is empty and profitless, but there is no good reason why the spirit should not animate the form, and so the religious observances contribute mightily to the growth of true and faithful piety.

The family gather about the table, but through some strange timidity the father does not venture to invoke the Divine blessing. Surely that household will not be swift to remember the Father of lights, from whom comes every good and perfect gift. It may be, however, that a blessing is asked, but it is made to take the place of any other act of worship. Better this than nothing but alas! for that family which has no family altar. Private devotions cannot take its place, and even these are apt to languish when the spirit of prayer does not pervade the family. The household, as a household, ought to seek the Divine blessing upon itself before engaging in the duties of the day, and ought to recognize the Divine care and invoke the

Divine protection before separating for rest at night.

We know that it is often pleaded that time is wanting for this service. But, surely, if the heart was in the matter, time could be found. No one can honestly say—a very few exceptions being allowed for—that it is not possible or practicable to secure five or six minutes, morning and night, for family worship, and yet that brief period will suffice to read reverently a portion of God's word and to call devoutly upon His Name. There are several excellent manuals of devotion which may be used for this purpose. It is a pleasant thing to add sacred song to the service where that is practicable. Let us say, as a practical suggestion, that in our own experience the time immediately after the evening meal is the most convenient hour for evening worship. Then the *whole* family can be gathered, youngest as well as oldest, and in places where there are many evening occupations this is an important consideration. But the great thing is that at some time—which let its own convenience determine—the family, *as a family* should unite in the worship of God.

Still again, we fear that in many families the religious instruction of the children is almost entirely relegated to the Sunday-School. Such a use of the Sunday-School is to pervert it. It is a very valuable auxiliary, but it cannot, without great harm, be made a substitute. We will not dwell on this point, but simply commend it to the earnest consideration of our readers.

We rejoice that there are many Church homes which are what they ought to be. Under God, our hope for the future rests on them. But there are other homes, where the parents and perhaps other members of the family are confirmed and communicating church members, where household religion does not flourish. Perhaps no blessing is invoked upon the daily food. There is no fire, not a spark, upon the family altar. There is no study of the Word of God in the family, nor instruction of the children by the parents in religious knowledge. The whole atmosphere is worldly. Alas! can we say of such a household any other than this?—it has a name to live, but it is dead.

Editorial Notes.

UNIVERSITY FEDERATION.

We notice that this question is receiving much attention in Ontario, and it would seem as if its realization is almost a certainty. We do not, however, sympathize with the movement from a Church standpoint, and have been somewhat astonished to note the readiness of those in authority in the great Church University of Ontario to fall in with this movement. That necessity exists in Canada to prevent the extension further of, and perhaps even to reduce, the degree-granting power, is, we think, undeniable, and, recognizing this, we are pleased to see a fusion of Universities attempted. But it seems to us that the fusion to be aimed at is that of all the *Church of England Universities* in Canada into one strong central Church University, rather than that proposed in Toronto, of all denominational colleges into one Provincial—State—University. We strongly incline to the view that this latter scheme will ultimately result, if not in an actual divorce of religion and education, at least in a weakening of religious and Churchly influence. Surely the Church, would be best served and her children be best prepared for her

work, under a system of training which retained hold of them throughout the whole of their collegiate career—yes, and from their earliest school-days. Although the question of a central Church University was proposed at one of the Provincial Synod meetings, we are not aware that any very earnest effort has been made to carry into effect the resolution then adopted, and we certainly regret the acceptance of the Ontario Provincial Scheme before such effort has been made. We do not know whether the authorities of Trinity College are too far committed to this scheme to permit of their withdrawing from it or not—if not, we would express the hope that, in the interests of the Church, they would postpone action until at least an earnest effort has been made to carry into effect the formation of a Church University for the Ecclesiastical Province of Canada.

THE CHURCH IN THE UNITED STATES.

We have on different occasions noted the wonderful progress of the Protestant Episcopal Church of the United States, even in those States wherein the Puritan element prevailed, and wherein in times gone by the *religious liberty* theory, so boldly but falsely advanced as characteristic of this class, was belied by the grossest persecution of such as belonged to the old Church of England. It is pleasing to find that the progress referred to has become marked enough to claim the attention of the secular press of the great commercial metropolis. The *New York Tribune*, in an article on "The Religious Outlook," pays her the following worthy tribute:—

"The Protestant Episcopal Church is steadily growing in strength and numbers. Its missionary work in the West is flourishing, and there has been a notable increase in the clergy, many of whom have come from other denominations. In works of practical philanthropy it is rapidly taking a foremost position, while in its last Church Congress—held at Detroit, in October—its clergy showed themselves able to grapple with some of the most important social and economic questions of the day. It enters upon a new year with a promise of abundant usefulness in the future."

We reverently add, God grant this great and active branch of the Holy Catholic Church greater progress still, and an ever-increasing influence over and firmer hold upon the masses of the people. "Peace be within her walls"—may her priests be clothed with righteousness, and the saints within her fold sing with joyfulness.

Black Letter Holy Days.

[The following ought to have appeared as the heading to the notice on this subject in our last issue, but did not reach us in time.—ED.]

The Black Letter Holy Days in the Calendar of the Church of England are so called to distinguish them from the Holy Days for which services are appointed, and whose names in a properly printed Calendar are in *red*. They are the remnant of a much greater number which were in the Calendar before the Reformation, and which were distinguished in one way or another in the daily services; and they were retained in our present Prayer-book for this special reason, perhaps, among others, that they serve to connect and identify the Church of the present day with that of the whole of the long ages since Christ came, and so with the various forms of the Church of God since the creation.

They consist of days commemorating—

- (a) Persons and events connected with our Blessed Lord;
- (b) Saints and Martyrs of the first four centuries;
- (c) Saints of the Church of England and the British Church;
- (d) Great Fathers of the Church;
- (e) Saints of the French Church, inserted to keep up the remembrance of the close connection between the ancient British and the Gallican Churches; and
- (f) Three other days to be alluded to in their turn.

Of all these the dates are mostly either arbitrary or traditional, but no more so than are those of the Red Letter Holy Days, of the Annunciation, the Nativity of St. John the Baptist, or, perhaps, Christmas Day.

As a whole the Calendar, and especially the Black Letter Holydays, stands forth as a perpetual witness against the arrogance of Rome which denies the ancient origin of the Church of England, an origin almost if not quite as ancient as her own, and which claims all the Saints and Sacred Days as peculiarly belonging to herself, and to the ignorance of ultra Protestants and of those Churchmen too, who lower the dignity of the Church to the level of modern sects.

3. *Blasius, Bp. and M.*, was the Bishop of Sebaste, in Cappadocia, a part of Armenia. He suffered martyrdom in the 10th or Diocletian persecution, A.D. 316. According to tradition, he was tortured by having his flesh torn with iron combs. This proving insufficient to shake his constancy, he was beheaded, by order of Agricolaus, the president. He is the patron of wool-combers, and is represented in pictures with an iron comb in his hand.

5. *Agatha, V. and M.* A Sicilian lady of noble birth, who died for her religion at Catania, in Sicily, in the 7th or Decian persecution, A.D. 253. On account of her beauty, she was pursued by Quintianus, the praetor, but not yielding to his solicitations, she was imprisoned as a Christian, and tortured, being burned with hot irons, and having her breasts cut off with shears. On being returned to prison, she commended her soul to God and expired. She is represented bearing in one hand a pair of shears and a palm, and in the other a salver, on which is a female breast.

14. *Valentine, Bp. and M.* An ancient Presbyter, who was beheaded at Rome, after a year's imprisonment, in the reign of Claudius II., A. D. 270. His being called a Bishop in the Calendar is perhaps a relic of the promiscuous use of the title *Episcopus* by both the first and second orders of the ministry in the early Church. He is said to have converted the whole family of Asterius, his gaoler, by restoring his daughter to sight. He was so famous for his love and charity that the custom of "choosing valentines" is thought to have been a very early way of commemorating his day, which has been observed for over 1,200 years.

NOTE—We wish to add *several thousand* new Subscribers to the GUARDIAN'S list during the coming year. Will *you* help to do it? It can be done if *each* present Subscriber will aid.

FAMILY DEPARTMENT.

THE HIDDEN THINGS.

(For the Church Guardian.)

"For now we see through a glass darkly,
"But then face to face—now I know
"In part: but then shall I know
"Even as also I am known."—1. Cor. XIII. 12.

I search the sky and sea and air
For some clear sign of God's great love;
And I can read me everywhere
In deep beneath, in blue above,
Pledges that to all earnest eyes
Are full of gleams of Paradise.

Our eyes are dim, we will not see;
We blunder blindly up the way:
We grope in anguish for the key
That holds the mystery of to-day;
Our parched lips refuse the prayer
That much availeth everywhere.

We murmur at God's great decree
That bids us wait till fuller time;
We say "these things how can they be,"
Impatient we would wildly climb
The heights that only can be won
By those who pray from sun to sun.

Who can lift up their hands and say,
"We have known nought of darkness here;
We have seen clearly all the way,
And from our eyes there falls no tear,
For wandering or waywardness,
For prayerless pain and sins durous."

Who can lift up his hands and say,
"I have not wronged my fellow-man
By word or deed, but have always
Lived life as though a little span
But held the measure of my years;
And have no time for strife or sneers."

We love and wail, endure and hate,
We blindly strike the chords of life,
We fill the air with discord rife,
Then blame our own tyrannous fate.
Creation has grown grey with death,
Because of man that murmureth.

We darkly see each other here,
As through a glass that brittle is;
And all our hopes are fed with fears.
But in a better land than this,
We all shall see—by God's dear grace—
Each other truly face to face.

O God! we know not, *would* not know
Why thou hast bid us suffer here;
O, make our incompleteness shew
Thy Great Completeness, and be near
When we shall lay our burdens down,
And rise to know as we are known.

HORATIO GILBERT PARKER.

January 17th, 1885.

Sunday Chimes.

BY EMMA MARSHALL, AUTHOR OF "GRACE BUXTON,"
"NOTHING NEW," ETC.

"Inasmuch as ye did it unto one of the least of these My
brethren, ye did it unto Me."

CHAPTER IV.

MATSIE FINDS A HOME.

They remembered the child, they said, and had missed her. She was not a bad one, they said, and did her best to pick up a living by selling matches and cresses. One woman, more respectable than the majority of dwellers in those dark courts, said she remembered the child coming there before her uncle had sunk so low; that then she was decently dressed, and looked as if she had known better days. She believed

her parents had lived in the country, and that she had been looked after once; for she had heard her talk of things which she could never have seen in King's Alley.

Dr. Mansfield soon saw that Matsie was on the Bankes's hands—that is to say, there was not a creature found to be responsible for her; and that there was nothing but the Union before her. But the question of removal had been set at rest by Matsie's illness increasing. For many days she had been lying in this little upper room, faint and weak, with a low fever sapping away her strength; and the long course of privation and suffering which she had gone through was telling upon her poor emaciated frame. She would lie very still, looking up at the square of blue sky which smiled down upon her from the whitewashed roof, and watching the white clouds cross it or the stars peep out as the summer night drew on.

Dr. Mansfield took care that she had every proper nourishment, and relieved the Bankeses from much expense. Evelyn was busy making clothes for her to wear when she got well; and there was a growing interest in her heart for the little ragged child who had stood looking at her so wistfully in the lane that Sunday morning.

On the day of which I write Matsie had crept downstairs for the first time in her neat frock and good underclothing in which Mary Bankes had dressed her. She was very weak, and could not bear the stout shoes, which were provided for her, on her feet, so long accustomed to be unencumbered with such appendages. Mary gave up the point as she saw the child was really unable to bear the pressure of the shoes; though it tried her a little to see Matsie shuffling along in a way peculiar to these city Arabs, with unprotected feet.

She placed the child in the window next the road, where a canary was singing, and gave her a cushion and little stool for her feet, while she went on with her household occupation. The rest of the family were at church, and everything was quiet and still.

"There! are you not glad to be getting well again?" Mary asked. "It is five weeks to-day since we carried you up to that little room. Now you'll soon be all right."

But, to Mary's surprise, Matsie's only answer was a passionate burst of crying.

"I don't want to get well; you'll send me away then. Oh, don't send me away!"

"There then, my dear, we'll see about it. Don't cry."

"Oh, don't ee send me away; crusts is enough for me, and I'll try hard to serve you,—I will. I will learn all you teach me; and I love you. I'd die for you."

Mary Bankes was almost frightened at the child's vehemence. There had been for some time a floating idea in her mind that Matsie might turn into a servant, nurse the coming baby, and help her in her household work. But she knew that care and thought were necessary to make both ends meet as it was, and to keep up the appearance of respectability and order for which their house is so conspicuous. But the message sent to her soul that Sunday on which she first saw poor Matsie seemed to sound in her ears, and could not be hushed:—

"Inasmuch as ye did it unto one of the least of these, ye did unto Me.

"If I can keep you, my dear, I will," she said; "but I must ask my husband and the doctor before I make up my mind; and I must ask God," she added, in a low tone. "Now you must make haste and get well, and some day you shall go and see the little lady, and thank her for all the nice things she has made for you. Now here is a cup of broth which I fetched from the doctor's last night, and when you have drunk that you'll feel ever so much better."

Then when Mary had finished her work, and set the table neatly for dinner, she came and sat down by Matsie, and read to her from her children's little hymn-book, and then a story from the Gospel. Mary read slowly, and not very fluently; but from her lips, uneducated as they were, the child drew the waters of salvation. As in many instances of a like kind Matsie's little barren soul received the word, and it fell upon it like dew from heaven. She believed the good news without a question; and when she heard of the pure and holy Jesus who loved the little forlorn Matsie, she said at once, then for His sake she must try to be good: if He died for her, how thankful she must be; and to lie and steal and drink and use bad words, became something very different in her eyes now she could understand that they grieved this unseen but present Friend of whom Mary Bankes told her.

As now and then we hear the story of missionary effort in distant lands finding its reward in the complete surrender of some poor heathen heart to God, with a fulness and sincerity which we, who take His Name day by day on our lips, and are familiar with the revelation of His Son from our earliest years, cannot easily understand; so Matsie, who, as I have said, was not one whit less ignorant than a Brahmin or Hindoo child—even within sound of Sunday chimes—lifted her poor little soul to God, and He gave her the Spirit of knowledge and His holy fear.

That night Mary Bankes obtained from her husband leave to keep the child, who had been as she said, sent to their very door. Of course discouragements, and wonder, and assurances from Aunt Jane and the neighbours, that it would not answer, were soon poured in on her. And many were the prophecies of evil in which Aunt Jane, in particular, indulged. The "children would suffer from bad example she said; Matsie would steal and lie, and teach the children to use bad language." But Mary Bankes held on her way, and by love and forbearance won Matsie to her service.

In November, when a baby made its appearance under Tom Bankes' roof, Matsie first developed the power which was in her. She kept strictly to her mistress's orders, and the house was as neat, and the humble dinner as well cooked almost, as when Mary was about. Then the baby! how Matsie loved it. One Sunday morning, when she was trusted to take care of it while the rest were at church, was the proudest of her whole life. The bells were ringing as she hushed it in her arms; and her mistress, looking back on her as she stood by the window, smiled and waved her hand. Then Matsie broke into a low sing-song which kept tune with the chiming bells:—

"Ah! baby, I know not why the bells ring,—why they ring so pretty on Sunday. Because it is God's Day, baby,—the best day of all the week,—and the bells call us to go and hear about Jesus, and pray, and learn to be good. Ah! baby, baby. Sunday is the best day for poor Matsie now,—just the very best day of all."

And as Mary Bankes walked with her husband and children to God's house that winter morning, to her too the bells had a sweet message; and as the image of Matsie with her baby in her arms rose before her, the chimes seemed to bring to her soul the words to which she had listened on the day when she found her ragged and forlorn, and took her in:—

"Inasmuch as ye did it unto one of the least of these, ye did it unto me."

Some deed of love lies within the reach of all of us, rich or poor, gentle or simple, young or old. We may each find a poor destitute Matsie on our threshold. We may not ever be in the same position as Mary Bankes; but it is impossible to pass through life without some opportunity of doing something for Him who has done so much for us. Let us look for these opportunities, and pray to see them when they lie before us; let us bear about with us, in the working days of the week, messages from God's Day of Rest; and let Sunday bells ring for us a ceaseless chime of Peace and Good-will towards man.

CHURCH MANNERS.

Be on time. No one has a right to disturb a congregation or preacher by being tardy.

Never talk or whisper in church, especially after the exercises are opened.

Do not put on your overcoat or adjust your wrappings until after the services have been formally closed.

No gentleman ever defiles the place of worship with tobacco.

Never be one of the staring crowd about the door, or in the vestibule, before or after church.

Never look around to see who is coming in when the door opens.

Be polite to the stranger. Invite him to a seat, offer him a Prayer Book and Hymnal, or share with him your own. Be cordial to all. But do not be offended if you are not especially noticed.

MAURITIUS.

In the British Colony of Mauritius, Mission-work among the motley population makes steady advance. In the C. M. S. Stations alone there are 1771 Christian adherents; 110 adults were baptized last year, and 1231 scholars are educated in 22 schools. There is a Native Church Council, under Bishop Royston. Five languages are used—Bengali, Hindi, Tamil, Chinese, and Corlie.

In the November Mission Field the Rev. W. H. Bray gave a most valuable account of his visit to the Assam Mission.

The Rev. S. Endic, the head of that Mission, has since sent an interesting report of his work, describing his methods and the circumstances much as Mr. Bray has done. We do not therefore print in full, but the following description of the beginning of a Theological class, and of the ends which it is hoped to fulfil, is of too great interest to be omitted:—

“One of the great needs of the Mission hitherto has been a want of properly-trained native assistants. Some attempt has been made to supply this want during the past twelve months by the establishment of a Theological class at Tezapore, where regular and systematic instruction in Christian doctrine is given day by day. Only three pupils attend this class at present, but I hope to add to their number materially during the coming year; and when such candidates are properly trained, to station them two and two at different points on the Bhutan frontier, where they will do what they can to bring home the truths of Christianity to the minds and hearts of their countrymen. The pupils of this class have during the past year read carefully with me, in Assamese, portions of the Book of

Common Prayer, with Scriptural proof, e. g. the Morning and Evening Service, the collects, part of the catechism, Bible history (Old and New Testaments), Church history, and with special teachings on the parables, which offer a groundwork and form of teaching (figurative) particularly adapted to the capacity and mental teaching of those to whom they will be sent to minister. I look with some hopefulness to the work of this Theological class, for among the more promising of its pupils we may perhaps be able hereafter to select promising candidates to supply what is the great want of our Mission—an earnest, self-denying native ministry.”

MARRIED.

WILSON-COCHRAN—At Holy Trinity Church, Montreal, on Jan. 22nd, by the Rev. Dr. Partridge, of St. George's, Halifax, assisted by the Rev. G. R. Martell, the Rev. W. C. Wilson, of St. George's and St. Matthias, Halifax, to Susan C., fourth daughter of the late Hon. A. McNutt Cochran.

DIED.

MOUNTAIN—At the Rectory, Carleton Place, on Monday Jan. 19th 1885, Anne Mary Mountain, Widow of the late Judge Jarvis of Cornwall, Ont. aged 72 years.

CASWELL—On Jan. 25th, at Lunenburg Rectory, N.S. of Diphtheria Kathleen Sidney fifth daughter of Rev. Robert C. Caswell, M.A., aged 8 years and 3 months.

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THE MISSION FIELD.

AFRICA.

The Irish Ecclesiastical Gazette gives the following interesting account of a tour made in September last, by the Rev. J. J. Cooper, formerly of St. Stephen's, Dublin, and the Rev. A. H. Turpin, round some of the Mission Stations in the Diocese of Grahamstown. Mr. Cooper writes:—

"At the close of our first day's journey (Saturday, September 27) we had reached Breakfast Vlei. We had intended starting early the next day to a small Mission Station to give the natives their quarterly celebration of Holy Communion, but it became so stormy and wet in the night that we were obliged to wait a little, but the weather moderating we left about 7.30 a.m., and reached the catechist's cottage in about an hour. Here we breakfasted. The natives felt cold and wet, so much that it would have been useless coming on earlier. Moreover, at this place, the 'Rura,' the only place at present available for service is a Kaffir hut, far from waterproof. This is the first of a group of Mission Stations worked by the catechist and native readers under him; both are again under Mr. Turpin, who visits these and other stations every three months to note their progress, enquire into cases of discipline if need be, and celebrate Holy Communion, also Holy Baptism. At 11 a.m. we had matins, Holy Baptism, and Holy Communion, in Kaffir—about 40 people. We had 16 communicants. It was a solemn service; the people so reverent, and all in a poor mud hut—but still a sanctuary of God. They sing so sweetly. They sing everything; it is perfectly natural to them. No instrument is needed. I gave a short address on the Gospel for the day. Then dinner, and talk with the catechist. He lives on the very edge of his district, which extends at least 30 miles from his home seawards; but the small town of Peddie, 9 miles off, where the strongest congregation exists, ought to be the centre and will be as soon as possible. At present Mr. Patteson, the catechist, is building a little church at the 'Rura,' (it takes its name from the stream). They had a little building here, but being rudely built it was blown down some time ago. Mr. P. works hard himself at it; he has made the bricks with the help of his people, and he did nearly all the brickwork himself. It is, of course, plain, but will be quite suitable. When this church, St. James's, is finished, which will be about Christmas, he will move into Peddie, and there set to work at the new church. At present the native Christians at Peddie worship in a building in the yard where the English temporary church is, but it is so close that it is not possible to hold services at the same time owing to the noise. How I wish

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some of our friends at home could have heard the Peddie natives sing in Kaffir, 'Holy, Holy, Holy, Lord God Almighty,' as we came into church. I can quote the words, 'ingewele, ingewele,' and the tune was our own. But I must hurry on. We saddled up after dinner, and rode two hours and a half over a rough country into Peddie, a pretty little spot, a fort of some note in the old days of war. Part of the fort is now used for the English church, school-house, and the native church building. Here we had Kaffir evensong at 5, with several baptisms, which made the service a little fatiguing—it is very difficult not to be wearied after a little in joining in the Kaffir service. A chapter in the Bible in Kaffir is about as long as three chapters in English. On Monday we visited another Mission Station, matins and Holy Communion. Next day we rode to Alice—most beautiful scenery; I was perfectly charmed. After a ride of 31 miles we had dinner, then walked a couple of miles to Kaffir evensong, and returned via Lovedale, the great Presbyterian Missionary Institution, and back to the English evensong, when I preached. It had been a hot day, and I confess I felt done up at night. My companion, however, had strained his back, and was quite hors de combat, hence I had to go on next day without him to Fort Beauport. About 2 miles from Beauport is Holy Trinity Mission. Mr. Turpin was to have celebrated here for them, and I now did so. We had a large congregation. The native deacon, Stephen Muykama, assisted me, and said the necessary parts in Kaffir, commandments, creed, etc., while I said the rest in English, and preached, he interpreting. Fifty communicants! A solemn and impressive service, which I much enjoyed. I finished my day by riding 12 miles with Stephen to a farmhouse, where I spent the night. I had ridden more than 150 miles in five days." A letter received by Mr. Cooper from a deacon examined by him for Holy Orders, in the extreme

north-east of the Diocese, nearly 400 miles from Grahamstown, is interesting and encouraging:—"The district of Herschel is anything but an inviting spot. The Mission is situated amongst the mountains at the eastern end of the reserve. The people are about as wild a set as you could find, and rank heathenism exists on all sides. O! how odious is heathenism when one is right in the centre of it, and how feeble one's efforts also appear when compared with the gigantic enemy which one has to grapple. It was a day of great rejoicing with us on the Feast of St. Michael and All Angels. It was the sixth anniversary of the foundation of the Mission. All the people came in their festive attire, so that the station looked very gay with their vari-colored handkerchiefs, parasols and dresses. There were 18 candidates for baptism, so that we commenced with the Baptismal Office. We have no font in the church, but the late Bishop selected a spot in the river close by to serve for that purpose. It is quite a natural font worn out of the solid rock by the action of air and water for many years. We formed a procession from the church to the river, singing, in Kaffir, the hymn, 'As pants the hart.' The banks of the river were lined with people, both Christian and heathen, to witness the reception of their friends into the Church of Christ. The usual method of baptism here is immersion, but it was too cold on this occasion, so that each candidate knelt by the river while Mr. Cox poured water upon them. We then returned to the church for the sermon and Communion office. The church was filled. It seemed so strange to have such a congregation of black faces all so attentive. The service was choral, and there were 60 communicants. It must have been a joyful sight to Mr. Cox (the clergyman in charge of the Mission), and to everyone else who saw it. One could but thank God and take courage. It was quite evident how the work in the past had been signally blessed.

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PARAGRAPHIC.

When Report

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At the 18th Annual Convention of the Western Ontario Dairymen's Association held recently at Stratford, Mr. S. M. Barre, of Montreal, read a paper on "The Improvement of Butter Making." He advocated the introduction of large creameries such as are used in Denmark and Germany with so much success. He claimed that creameries would bring about a uniformity of butter which would be advantageous to the country, would increase the number of cattle in the country, and would reduce the waste of labor.

A smart girl that waiter in a Boston boarding-house. When the Sabbath morning comes round, she doesn't waste her breath with "beans, fishballs, and brown-bread." She simply says, "Sunday."

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Capt. Bedford Pim, of the British Navy, who recently has been explaining the route of the proposed Panama Canal, says over sixty million dollars has been expended in the work. Thus far, less than three miles of the contemplated forty-one miles have been opened, that owing to the nature of the soil it would be impossible for a force of 10,000 laborers to complete the total excavation of the canal in less than fifteen years, and that to protect the work from the overflow will require five years of great industry and immense outlay.

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A young man entered an illustrated newspaper office the other day and applied for a position. "Can you draw well?" ask the publisher. "No," said the young man. "But if I had the well I could draw water." He didn't use the elevator going down stairs.

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"Do you understand how to fix my hair?" asked a lady of a newly-hired colored servant. "Yes, m'm, I kin fix it in ten minutes." "You will never do for me. What would I do with myself all the rest of the day?"

At a recent woman's congress one lady remarked that "it's a nice thing for a man to keep his mouth fit to be kissed." What has that to do with woman suffrage? Is this a forecast of campaign tactics in the hazy future.



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The Temperance Cause.

THE SCOTT ACT.

What effect, says the *Montreal Gazette*, if any, the decision of the Supreme Court on the McCarthy Act has upon the constitutionality of the Scott Act, assuming that decision to be a sound one, is naturally causing some discussion. The statement of the Court that those portions of the McCarthy Act which provide for the enforcement of the Scott Act are *ultra vires*, does not by any means settle this question. The Court evidently felt itself bound by the decision of the Privy Council in *Russell* and the Queen, affirming the constitutionality of the Scott Act, and in *Hodge* and the Queen, affirming that of the Crooks Act, and their effort appears to have been to make their own opinion square with those two manifestly contradictory judgments. They therefore decided that the regulation of the retail traffic in intoxicating liquors belonged to the Provinces, notwithstanding that the Scott Act, which deals almost exclusively with the retail traffic, had been declared to be within the competence of the Dominion. To most people it will appear perfectly evident that the power to prohibit all but a single tavern in a locality and the power to prohibit altogether must belong to the same authority. At least it is important that this whole question should be finally settled by the highest court.

The *Globe*, referring to the decision, says:—

As to the Scott Act, we fail to see how it is in any way affected by the Supreme Court's finding on the McCarthy Act. That Court, as well as the Judicial Committee of the Privy Council, has already held that the Scott Act is constitutional, and although we do not believe that it was fairly or fully argued before the Privy Council, there can be no question that it is the law of the land. A new appeal and an exhaustive argument by capable counsel, might lead their lordships to reverse their former decision, and to rule that the authority to prohibit, as well as the authority to regulate, is in the exclusive jurisdiction of the local legislature, but this is extremely doubtful."

The voting on the Scott Act in the County of Missisquoi is expected to take place on or about the 26th of this month. The advocates of the measure are much encouraged by its success in the neighboring County of Bromé.

Sir Edward Malet, the British Ambassador, has distributed a proposal among the delegates to the Congo Conference that the powers agree that the freedom of transit on the Lower Niger shall not include alcohol, when the traffic in that article is prohibited by the native chiefs.

A great building, costing over 70,000 crowns, was publicly inaugurated with great *clat* by the Norwegian Good Templars, at Christiania, on November 21st. It embraces halls for lodge sessions, club rooms and temperance hotel and café.

The reports of the British Army show a steady decrease of drunkenness in the last seven years. This may be attributed to the temperance movement which has prevailed in England for a few years past. The Admiralty now marks its approval of the efforts of the Royal Navy Temperance Society by sending out the organ of the Society officially.

The *New York Tribune* recently stated that "one in twenty of the inhabitants of this country are rendered idle and incapacitated for work through the liquor traffic; and these, if not idle, would, at ordinary wages, earn \$200,000,000 annually."

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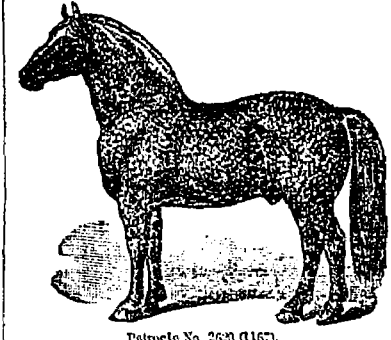
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