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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.

CHRIST CHURCH CATHEDRAL, DUBLIN.—The chimes of this Cathedral which have been discordant in tone for some time have been put in perfect order, and rang out a merry and tuneful peal on Christmas morning. The great tenor bell, weighing some two tons, after a lapse of two years performed its parts well. During the past year a sum of £300 has been expended upon the organ in the Cathedral. It is now supplied with water engines and wind reservoirs which greatly increase its power. On the Feast of the Circumcision a beginning was made of special early celebrations for the poor, and the pretty little Chapel of St. Lawrence, in the South transept, has been adapted as a convenient morning chapel for a small congregation. The new and handsome railing and gates erected on the Eastern side of the grounds surrounding the Cathedral are now disclosed, and add considerably to the beauty of the building. The gardens are planted with shrubs and creepers, presented by Mr. Samuel Dobbin, Vicar Choral, and bedding plants adorn the grounds, the gifts of Rev. F. Tymons, Mr. N. Hone, and others. The Kyrle Society have provided nice and comfortable seats where visitors can rest and enjoy the scene. All these improvements have been carried out under the direction of Mr. Drew, architect to the Cathedral, who takes a lively interest in the building and its surroundings.

UNSATISFACTORY.—Bishop Douglas, of Aberdeen, at the annual meeting of the Synod of the Scotch Episcopal Church in Edinburgh, stated that nearly one-fifth of Scotland was unbaptized.

GOOD BEGINNING.—The sum of £3,500 in local subscriptions has been received and promised against £5,000 required, for the erection of the new Church, St. Paul's, Scouthead, Dobcross, Rochdale. The Church is to contain 320 sittings, half rented and half free.

WELL DONE.—A new Gothic Church at Epleton, dedicated to All Saints, has just been consecrated by the Bishop of Durham. The Church has cost nearly £4,000, and the local subscribers have been so generous that the Church was opened near free from debt.

A JUBILEE GIFT.—St. George's Church, Oldham Road, Manchester, consecrated in 1877, has been completed by the addition of a belfry, stage, and spire to the hitherto unfinished tower, rising to a height of 156 feet from the ground. The cost of construction, amounting to about £2,000, has been borne by a gentleman who takes an interest in the Church, and who has chosen in this way to commemorate the Jubilee Year of Her Majesty.

WELL RESOLVED.—At a conference of both clergy and laity held on the 16th December, at Cheltenham, it was unanimously resolved that a further increase of the Episcopate is necessary and that the creation of at least six new sees is urgently required. At a meeting of the beneficed clergy of the Archdeaconry of Southwark and Kingston a memorial to his Grace the Archbishop of Canterbury was adopted, urging the

necessity of uniting the separate portions of the county of Surrey into one Diocese.

NONCONFORMIST ACTION.—St. Columba's Church, Liverpool, has recently been re-opened after sundry repairs and improvements. The history of this building shows how Nonconformist desert decayed districts in English towns to build new chapels in new and better neighborhoods. Thus, St. Columba's was originally erected by the Wesleyans in 1839, afterwards disposed of to the Methodist Free Church in 1852, and sold to the Church of England in 1853, when it was consecrated by the Bishop of Chester. In the same way, as the Bishop of Durham lately testified, the churches occupying no less than seven Nonconformist chapels within the borough of Sunderland, and three more had been offered, but declined as unnecessary, being near existing churches. The Wesleyans are at present building a magnificent chapel in the most fashionable suburb of the same town, very near Christ Church, to cost £14,000, and when this is completed will vacate the old chapel in Sunderland proper, where it is believed John Wesley preached. No wonder there is so much of the population in large English towns uncared for when Nonconformity receives the gifts of so many of the more prosperous to be expended for their own benefit upon fine chapels and eloquent preachers to the selfish neglect of the masses around.—*Irish Ecclesiastical Gazette.*

REGRETTABLE.—*Truth* hears that Dr. Stainer contemplates resigning his important post as organist of St. Paul's Cathedral, to which he was appointed on the resignation of the late Sir John Goss, about sixteen years ago. Dr. Stainer has lately suffered from an affection of the eyes, and his retirement (says our contemporary) would probably be a prudent step, but he would be a very great loss to St. Paul's. He is happily independent of his profession.

PRESENTATION.—The Committee formed by H. R. H. Princess Christian, consisting of the following ladies:—H. R. H. Princess Christian, Mrs. Benson, Mrs. Benyon, Mrs. Church, Miss Gould, the Hon. Lady Grey, Miss Jackson, Mrs. Kitto, Lady Helen Stewart, Hon. Mrs. James Stuart Wortley, and Mrs. Temple, met on Thursday, December 22, at London House, when H. R. H. presented to the Bishop of Bedford the sum of 700*l.* This amount was collected among personal friends as a memorial of respect and affection to the late Mrs. Walsham How, in order that the Bishop might 'use it for the maintenance of whatever portion of his wife's work he might think most suitable. The Bishop of Bedford, in returning thanks for the memorial, stated that it was his intention to devote the amount to the maintenance of the Walthamstow Home for girls, which was originated by Mrs. Walsham How, and in which it is well known she always took the deepest interest.

PAN-ANGLICAN.—The answers received thus far to the call of the Archbishop of Canterbury to the 3rd Lambeth Conference in July next, indicate that the attendance will be much larger than at the Conference of 1878, when exactly one hundred Bishops were present. The An-

glican Episcopate now numbers 226 Bishops, of whom 64 belong to the Church in the United States, and 76 are Colonial.

A GOOD WORK.—Trinity Church, New York, has a down-town evening school, in which are taught German, telegraphy, shorthand, penmanship, arithmetic and book-keeping. It makes a long day for the toilers, but it is an unspeakable boon, and rescues many a girl and lad from a life of drudgery, raising them to a higher plane and giving them heart and hope.

SAD MISFORTUNE.—A letter to the *Pacific Churchman* tells of a sad misfortune which befell the Church people at Sierra Madre. A gale of great violence swept suddenly down from the mountains and leveled to the ground the beautiful little Church of the Ascension, recently completed with much effort, self-denial and prayer. Strange to say, while all other parts of the fabric are in ruins, the altar, the altar cross, and the Bible, were saved without a scratch. At a meeting held the next day among the ruins it was resolved to rebuild the Church forthwith, and plans have already been adopted.

STRIKING.—In a letter to Bishop Morris, of Boston, Bishop Talbot, the newly-elected Bishop of Wyoming and Idaho, gives the following interesting account of his life-long association with the Bishop-elect of Utah and Nevada (Leonard). "Strange, is it not, that we two boys—from the same little mission town, starting to school the same day, sitting on the same seat, confirmed and ordained both deacon and priest together, I marrying him and he me, and until lately at work in the same diocese—should be chosen for these vast Western fields!"

INVITATION ACCEPTED.—The Right Rev. A. N. Littlejohn, Bishop of Long Island, has accepted the invitation of the Vice-Chancellor of Cambridge University, England, to preach on the Second Sunday after Trinity, this year, before the Faculty and students of that institution.

NOTEWORTHY.—The Archbishop's letter brings to mind (says *The Church Kalendar*, of N.Y.), some interesting facts in regard to the growth of the Anglo-Catholic Church as a whole. At the first Lambeth Conference of 1867—only twenty years ago—its Bishops, English, Scotch, Irish, Colonial and American, numbered in all 161. The present number is an increase of over forty per cent. in twenty years; and the percentage is no greater in the United States than in England and her colonies. Again, we in this country think of ourselves as growing rapidly in numbers and our Mother Church as having hardly any increase in the number of her parochial clergy, especially in London. But we notice that the clergy of London are now four times as many as half a century ago. London has grown enormously in that time, but the Church has nearly kept pace with the population,—much more nearly than all other religious bodies put together. Within the Victorian age English Churchmen

have built—by voluntary gifts, be it remembered, not by State aid—four hundred and sixty churches in London alone,—nearly twice as many as the whole city contained when the present Queen's reign began.

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

HALIFAX.—The Rev. Dr. Partridge has just received a well merited honor from his Alma Mater. He has just had conferred upon him an honorary fellowship of St. Augustine's College, Canterbury. He graduated from that institution twenty years ago.

St. Luke's.—Rev. F. R. Murray, so soon to take his departure from Halifax, was last Monday made the recipient of an address and purse of money from the senior Girl's Bible class.

ST. ALBAN'S MISSION.—The children of the Mission through the kindness and hospitality of Mr. and Mrs. Geo. Franklyn, had their treat at Emscote. Over thirty children sat down to a splendid repast of all the good things to be found in a pastry cook's shop, together with an abundant supply of oranges and apples, to which ample justice was done, from the "we dot" to the almost young woman. This was followed by the unveiling of a fine Christmas tree heavily laden with fruit to suit every taste. One by one the good things were plucked and soon transferred to the arms of the anxious and overjoyed recipients.

Just before the tree was completely stripped Mr. Franklyn plucked a piece of fruit which caused immense surprise to the recipients. This was a present of money from the children of the Sunday-school to the rector, the Rev. F. R. Murray, in order that he might purchase something to be preserved as a remembrance of their love and esteem for him. This was presented by Mr. Franklyn, who in a few words expressed the desires of the children. The rector expressed his intense delight and surprise at receiving such a pleasing and substantial token of their love and regard for him. He sincerely regretted that there was any opportunity afforded for the presenting of such a gift, yet it seemed as if his departure to summer regions was the only way open for him to become restored to health and strength. He was truly sorry to have to part from them all—in whom he had always taken a deep interest, but would value the pleasing souvenir they had so kindly given him. The evening finished with a splendid magic-lantern display.

DIOCESE OF FREDERICTON

DALHOUSIE AND CAMPBELLTON.—The glorious and happy Christmastide has once more come and gone—once more bringing with it the glad news of the Saviour's birth.

St. Mary's Church, Dalhousie, and Christ's Church, Campbellton, were both prettily and tastefully decorated for the occasion with evergreens, and appropriate Scripture texts. The congregations were large in both Churches, with a good increase of communicants. The singing was bright and hearty at all the services—the Psalms, a new *Te Deum*, and a Christmas Carol (the music of this last was by the Rev. Fred. E. I. Lloyd, of Shigawake), were particularly well sung in St. Mary's.

The ladies of this congregation have formed themselves into a Church Guild, which meets once a week, and is progressing very well. Already they have procured another chandelier, and new matting, and are well advanced towards a new carpet for the chancel. It was through their efforts, last summer, that a fine new organ was put in the Church and paid for.

At Campbellton, it is expected that shortly, three handsome chairs (one of which will be a Bishop's chair), will be placed in the chancel.

What could be done without the help of the ladies?

In the Spring it is hoped that some improvements will be made to the pretty little Church in Campbellton—towards which object a considerable sum of money is now on hand.

SHEDIAC.—For the purpose of increasing the interest of Churchmen generally in the Diocese as a whole, a committee was appointed in July last, whose business was to put, in some way or other, before church people such a statement in detail of the needs of the Diocese as would be calculated to rouse their interest and evoke their practical sympathy and support.

The first attempt at carrying out this resolution of the Diocesan Church Society was made last week in the Rural Deanery of Shediac; when the Rev. Canon Briggs'ocke, of St. John, and the Rev. Canon Neales, of Woodstock, acted as deputations.

The first meeting was held in the parish of Westmoreland on Wednesday evening, the 11th January. The Rector hospitably entertained the deputation,—Canon Neales, as well as Rural Dean Campbell, and the Rev. Cecil F. Wiggins, who accompanied him. Although the weather for several days was exceptionally severe, there was a very good attendance of church people, who were much interested in the account of the work that needs to be done in the Diocese, but chiefly in that part of it which lies in the northern part of the Deanery of Woodstock.

The following evening a meeting was held in the Parish of Sackville, when the Rural Dean briefly introduced the deputation, who both spoke well and to the point.

On Friday evening, the 13th inst., the Parish of Dorchester was reached, and a large congregation assembled to hear Canon Neales illustrate his address by means of a small map; whilst Canon Brigstocke spoke on the general wants of the Church. It is keeping well within the mark to say that in each parish visited the people were interested and instructed; and we have good reason for believing that substantial results will follow.

Before leaving for their homes on Saturday a celebration was held in Trinity Church Dorchester, when upwards of thirty communicated.

MONCTON.—The Ladies of St. George's Church have collected a purse of over one hundred dollars, which was presented by His Honour Judge Botsford, on Christmas Eve, to Mrs. Talbot, the wife of the Rector, in recognition of her kindness as organist ever since she has been here. On Christmas Day, Mrs. Talbot's Sunday School class of boys presented her with a very nice plush ladies companion. The Rector was not forgotten, for the scholars of his Bible class waited on him at the Rectory on Christmas Eve and presented him with a very handsome swinging lamp for the study.

The Annual Festival of St. George's Sunday School was held on Jan. 12th, in the Pythian Hall, and was a pleasant affair. The School is in a very flourishing condition, and the services of the Church are well attended.

DIOCESE OF QUEBEC.

PORT DANIEL.—A bazaar was held a short time ago by the ladies of the Church of England at this place, and was a decided success. The amount realized was \$150, which is to be devoted to the erection of a building to serve the double purpose of a shed for horses, and a room for Sunday school and other parochial gatherings, similar to the one erected at Shigawake, during last year.

MALBAIE AND GASPE.—On the evening of St. Stephen's Day, the choir-boys of St. Peter's Church, and their parents were entertained in the School house, which had been nicely decorated with flags and evergreens for the occasion.

After tea the boys indulged in a number of games, and in the interval between some of them sang various songs. Shortly after 10 o'clock, the Rev. Mr. Walters, the Missionary, delivered a short address to those assembled, which brought the evening's entertainment to a close. Before dispersing the Churchwarden, Mr. Lemonguand, to whom the choir boys are indebted for the entertainment, proposed cheers for the Rev. Mr. and Mrs. Walters, and it is needless to say they were heartily given. All dispersed in excellent spirits after having spent a most enjoyable evening, and hoping by God's grace all may be spared to spend another such time in the near future. The surpliced choir in this Church was only introduced during the past year, and has so far proved most successful.

QUEBEC.—The Annual Meeting of the Church Society of the Diocese is to be held in the National School Hall in the city of Quebec, at 2 p. m., on Wednesday, Feb. 1st. An account of the proceedings will be furnished our readers shortly after the meeting.

Active preparations are being made in the several parishes of the city for special services during the rapidly approaching Lenten season.

DIOCESE OF MONTREAL.

St. Thomas.—On Sunday, 15th Jan., second Sunday after Epiphany, an ordination was held in this Church, in the morning, by the Lord Bishop of Montreal—when Rev. Samuel Massey, lately of the United Free Church, West End, Chatham Street,—was ordained Deacon. The Rev. Dr. Henderson, Principal of Montreal Theological College, preached the sermon; the Communion office was taken by the Bishop assisted by the Principal and the Rector, Rural Dean Lindsay. A large congregation witnessed the ceremonies with great interest. Mr. Massey brings to bear a vast experience on his new sphere of work. Before he came to this country he was a scripture reader in Manchester, we believe, and for nearly 40 years he has labored in this city,—as City Missionary of the Y.M.C. Association and otherwise. Originally a Congregationalist, he has always heartily co-operated with Christians of various denominations. He preached in the evening with much feeling and earnestness. It was, however, not the first time he had filled the pulpit of St. Thomas'; and he has always been acceptable to the devoted attendants. He is to preach each Sunday evening for the present.

The usual notices to the clergy apprising them of the intended ordination were not sent; at least we know of several who did not receive them.

We are informed that another ordination is to take place on the 4th of March in Trinity Church, when Mr. Dobie is expected to be made Deacon. Notices of this are out.

We congratulate our old friend Mr. Massey, on his obtaining valid orders, and wish him God speed.

Apropos of ordinations, the question is being asked why, when they take place in the city at least, they are not held in the Cathedral Church of the Diocese,—that in which the Bishop's Throne is; and which too has been appointed by Letters Patent as the Cathedral Church of the Diocese. It cannot be that the Rector objects: for he seems to be most anxious to develop the *diocesan* character of Christ Church: whose is the fault? and what is the answer?

GIRLS FRIENDLY SOCIETY.—The Annual service of the Montreal Branch of the Girls Friendly Society took place in St. George's Church, Sunday, January 8th, at 4.15 p. m., being the first Sunday after Epiphany, and was largely attended by the associates and members and friends of the Society. The service consisted of a shortened form of evensong said by the Dean, and a most impressive sermon suitable to the occasion was preached by the Bishop from Genesis ix. 10.

The Annual business meeting of the Girl's Friendly Society was held in the Synod Hall, Monday, January 9th, the Bishop in the chair, who opened the meeting with prayer. The President (Mrs. Henshaw) then read her annual address, followed by the Secretary (Mrs. Niven) who read the annual report, as well as the reports from the different Branches. Letters were read relative to the Union with Central Council, Toronto, after which a most interesting and instructive paper was read by Mrs. Skelton, subject, "The Aims and objects of the G. F. S." Miss M. Abbott then read a selection on "Woman's Influence." It was with deep regret the meeting read the resignation of Mrs. Niven, Gen. Secretary, who is unable to continue in office; a vote of thanks was passed for the untiring services she has rendered in the discharge of her duties ever since the G. F. S. was organized in this Diocese; her place as Gen. Sec'y has been taken by Miss Alice McDonald. The meeting was brought to a close by Rural Dean Lindsay who pronounced the benediction.

The annual Festival of the Girls' Friendly Society was held on Tuesday evening, January 10th, in St. George's school room. His Lordship Bishop Bond presided, and there were present, Very Rev. Dean Carmichael, Rev. J. G. Norton, Rural Dean Lindsay, and Rev. L. N. Tucker; Mrs. Henshaw, President; Mrs. Skelton, Vice-President; Miss McDonald, Secretary, Mrs. McIver, Mrs. Carmichael, Mrs. Norton, Mrs. Lindsay, and about 200 members and associates. Addresses were delivered by the Dean and Dr. Norton, and the Rev. L. N. Tucker exhibited by magic-lantern some very excellent views of London and Rome. Refreshments were provided by Mrs. Henshaw, and before leaving she presented each member with a New Year's card. The evening was much enjoyed by all present.

COTE ST. PAUL.—The first of the series of Entertainments to be given during the winter in the Parochial Hall under the auspices of the Glee Club, took place on the evening of the 12th, and was well attended and enjoyed thoroughly by those present. Amongst those who took part in the programme were the following:—Mrs. Spedding, Miss Porter, Miss Gilmore, Miss Gregg, Miss Higgins, Miss Sanders, Miss Grace McGovern, Miss Susie Gilmore, Miss Jeannie Sanders, and Messrs. Gregg, Huby, Gilmore, Parker, W. Clark. The next entertainment takes place on the 26th.

BEDFORD.—The next meeting of the Bedford Clerical Union is to be (D. V.) held in Cowansville Rectory, on 7th Feb. As the Church is far from the Rectory the Holy Communion will be foregone.

The discussion as to what St. James it was who wrote the Epistle of that name still occupies the fraternity.

DIOCESE OF ONTARIO.

BARRIEFIELD.—St. Mark's Church was prettily decorated for the Christmas Festival, and the services were bright and joyous. The congregation was large and there were, at the two celebrations, 58 communicants, a larger number than there has been for many years, in this parish.

The Christmas offertory was also larger than usual. This congregation is gradually learning to give through the offertory, as, last October, in answer to an appeal from the rector and wardens, to give through the offertory, instead of having a harvest picnic, they gave \$100. This, for the parish, was a most liberal offering.

The Annual Missionary Meeting was held, Wednesday Evening, January 4, when interesting addresses were delivered by Rev. Rural Dean Nesbitt, Rev. B. B. Smith, Henry Wilmot, Esq., M. P. P., Mayor Mayne, R. M. C.,

and Dr. Smythe. The offertory was fifty per cent. larger than last year.

KINGSTON.—Very successful Missionary Meetings were held during last week in St. James' and All Saints' Churches. The attendance was good, and the collections in advance of previous years.

St. James Branch of the Church of England Temperance Society, held an entertainment on the evening of the 9th, a number of readings and musical selections were given. This society is fast increasing in numbers.

Rev. A. H. Coleman, of North Augusta, paid a visit to the city, and preached in All Saints' on the 15th.

PLANTAGENET.—A sad gloom was cast on the little community of Church of England members and others in our parish, when it became known, that on St. Stephen's day the beloved wife of our respected pastor, the Rev. C. O'Dell Baylee had passed peacefully away after a severe illness of a few days. The Rev. Mr. Baylee had received the sad news of his mother's death, in Ireland, a short time before. Mrs. Baylee was greatly respected by all who knew her best in our parish. Deep sympathy was manifested by all denominations of Christians upon the occasion of the funeral. Many stood visibly affected when they saw the Rev. Mr. Fleming standing and baptizing her new born child by the side of the deceased mother.

DIOCESE OF NIAGARA.

HAMILTON.—Christ Church.—At the regular meeting of Christ Church Cathedral Total Abstinence Society, Rev. W. J. Taylor, rector of Wardville, delivered a telling and interesting address on the Temperance and Total Abstinence question, adducing figures and facts, mingled with anecdotes and illustrations, which greatly strengthen the cause. The Rev. Canon Mockridge, D.D., presided. There was a capital attendance, and several persons signed the pledge.

DIOCESE OF HURON.

WARDVILLE.—The three week-day services, usually held in this parish, have been closed for the present, and the addresses upon the Apostles' Creed have been finished. Three confirmation classes weekly take their place. The Epiphany offertory was a very liberal one, being the largest ever taken up for this cause here.

EXETER.—The Rev. F. F. Davis, of Thornedale, preached in Christ's Church on Sunday, January 15th. His sermons were much appreciated, and the congregation deeply interested.

LONDON.—His Lordship the Bishop of Huron has issued a pastoral calling the clergy of the Diocese together to observe with him a "Quiet Day" on March 7th. There will be service in the Cathedral with Holy Communion, commencing at 9 a.m. The Rev. Principal Fowell will deliver the address.

The clergy will meet in Cronyn Hall at 10 a.m. Proceedings to be conducted by the Bishop. The subjects to be considered are:—1. The work of the Holy Spirit; 2. The Preparation of Sermons; 3. Life in Abiding Union with Christ; 4. Parochial visiting; 5. The value of example; 6. The power of reality of prayer.

In the Evening at 8 p.m.—General Missionary meeting under auspices of Women's Auxiliary.

Thursday, March 8.—Cronyn Hall, 10 a.m., General Conference on Missions. 8 p.m.—"At Home," Bishopstowe.

The London Free Press says: The service in St. James' Episcopal Church, London South, on Sunday evening was one of especial interest,

and was largely attended. The Sunday school children to the number of about one hundred were arrayed in the front of the Church, and, the usual order of service being dispensed with, took the chief part in the programme of song, which had been prepared with great care by the rector, Rev. Evans Davis, and the organist Mr. W. Ellis, and beautifully illustrated the early portion of the life of Christ on earth.

RURI-DECANAL MEETING.—The regular January meeting of Ruri-Decanal Chapter of Middlesex was held in Christ Church on January 12th. The Rural Dean, Rev. Canon Smith, presided, and after devotional exercises the following gentlemen, among others, answered to their names: Revs. Canon Innes, Evans Davis, C. W. Ball, Principal Fowell, Canon Richardson, Charles Miles, G. B. Sage, W. Lowe, S. R. Asbury, A. G. Smith, J. Hale, R. D. Freeman; Messrs. W. J. Imlach, W. Robinson, H. Harris, W. Bell, and A. McCormick. After reading and confirming the minutes of last meeting some time was occupied in collecting statistics, according to the prescribed form. The question of extending the Church's limits in places where no services are held, was then taken up, the north-east portion of London city being among the places specified. It was urged that every possible effort be made to place the services within reach of all, and a resolution was passed that the Executive Committee of Synod be requested to consider the desirability of having printed the shortened form of service, authorized by Provincial Synod, for free distribution at such services. The election of officers of the Sunday-school Association in this Deanery was then proceeded with, and resulted as follows, viz.: Clerical President, Rev. Canon Smith; Lay Vice-President, Mr. W. J. Imlach; Secretary, Rev. Wm. Lowe; Treasurer, Rev. Charles Miles; Executive Committee, Revs. S. R. Asbury, L. DesBrisay and J. Hale; Messrs. F. Kains, H. Wilson and R. Thomas. A discussion ensued on the subject of Sunday-school work, after which the best plan of conducting Missionary meetings was considered at some length, and arrangements suggested for holding the same throughout the country. It was resolved that the May meeting of the Chapter be held at Delaware, and the Rev. S. R. Asbury and another appointed to read papers on suitable subjects. The meeting then adjourned. In the evening a pleasant and profitable time was spent at the Rectory in social conversation and devotional exercises.

EPISCOPAL APPOINTMENTS.—If the Lord will, the following order will be observed by the Bishop in his visitation of the Diocese for Confirmations for 1888:

Clergymen in each Parish or Mission are requested to have all the candidates from their several stations prepared and ready to be presented at the service, as arranged in the following lists.

It is the Bishop's wish that a list of all the candidates, with christian names in full and plainly written, be handed to him on his arrival, which lists, if necessary, will be subject to correction after the service.

The Bishop places the responsibility of punctual attendance at each service on the clergyman in charge, and particularly requests that nothing be allowed to interfere and prevent the Bishop from being present and ready for service, as named in printed lists. For February the appointments are:

County of Norfolk, &c.—Sunday, Feb. 12th, St. Paul's, Port Dover, Rev. J. R. Newell; Sunday, Feb. 2th, St. John's, Woodhouse, Rev. W. Davis; Sunday, Feb. 12th, Trinity, Simcoe, Rev. J. Gemley; Monday, Feb. 13th, St. John's, Port Rowan, Rev. W. Stout; Tuesday, Feb. 14th, Christ Church, Lyndoch, Rev. E. Softley, B.D.; Tuesday Feb. 14th, St. Alban's, Delhi, Rev. E. Softley; Wednesday, Feb. 15th, St. John's, 11 a.m., Tilsonburg, and Trinity, 7 p.m.,

Norwich, Rev. R. F. Dixon; Thursday, Feb. 16th, Trinity, Barford, and St. Paul's, Princeton, Rev. W. Johnson; Friday, Feb. 17th, St. Peter's, Drumbo, Rev. J. Gander.

County of Grey.—Sunday, February 26th, St. George's, Owen Sound, Ven. A. H. R. Mulholland; Monday, Feb. 27th, St. Mark's, Holland, and St. Luke's, Williamsford—Tuesday, Feb. 28th, St. John's, Desboro, and St. Paul's, Chatsworth, Rev. J. H. Fairtie; Wednesday, Feb. 29th, Maxwell, and Christ Church, Markdale, Rev. W. A. Graham, B.A.

DIOCESE OF ALGOMA.

The following extracts from a letter by the Rev. R. Renison, to the Bishop of Algoma, will be read with pleasure by those interested in the Indian work in this Diocese:—

“NEGUINENAU, Lake Nepigon.

Although we have been sorely disappointed at not seeing you, we hope that the Lord's hand has been in it all—as I have said before, your annual visit has been to us the brightest spot in the whole year; and I might perhaps in all truth say, in the words of St. Paul, “God that comforteth those who are cast down has (always) comforted us by the coming of (our Bishop). But seeing now how your valuable time has been so completely occupied, I fear I have been unreasonable in urging you to come.

During our absence Oshkapikida and the women were decorating the little Church and entry, and an arch upon which Oshkapikida had written these words, “We are glad the Big Black Coat has come to teach the Indians wisdom.”

When we arrived the women and children (every one) were on the hill to meet us; the women fired the salutes, and it was not until we got close to the shore that they realized their great disappointment.

I think I forgot to tell you that Mishael was compelled to give up one wife. His first wife's father is the Chief of the Indians at Nepigon Post; his name is Wiuchauf, and he was always very angry with Mishael for ill-treating his daughter and her children, and so he made a complaint to the Indian agent, Mr. Donnelly, and when he arrived here to pay annuities, he was very kind, and at the same time very strict; and plainly told Mishael that the law of the land will not permit a white man to discard his first wife for the sake of a younger one, and that since the Indian is no better than the white man, and that as the law now extends to the Mission, he cannot do so either; and that if he persists in living with the two wives, he will be imprisoned for five years. This put an end to the matter, and he is now living with his first wife, and the Indians here are very kind to Juliax, the discarded wife, and her children.

Joseph Esquan is sworn in as Constable for the settlement, as there are now Indian Constables on all the Reserves. Mr. Donnelly was much pleased with the improvements, the gardens were in good order, and there are plenty of potatoes this year; he promises to give them a yoke of oxen, and a stumping machine, and a plough; he says we have done more here than at any other Mission under his care among 1,900 Indians. This speaks well for them, and I am now also delighted to be able to say, that I see a great improvement in their Spiritual life. He has also compelled the parents to send their children to School; if a child absents himself from school without any just cause, and continues to do so for any considerable time, that child's annuity is stopped. This has great force, and we shall have our schools well attended this winter. All this will strengthen my hands very much, as the Indians begin to see that the Law and the Gospel agree.

I think we may safely say, that the Mission is doing well, although there are great difficulties to be contended with some times. I often think of St. Peter's words, “God of all

grace . . . after ye have suffered a little, make you perfect, stablish, strengthen, and settle you.”

The following is taken from a letter to a lady also written by Mr. Renison:—

“I must thank you most sincerely for your very kind and sympathetic letter; I was in a state of great despondency when it arrived, so that it was just like a draught of cold water in a thirsty land; and I honestly confess that it has cheered my heart and spirits, and given me new energy for my work. If the friends of the Mission only knew how much we prize such letters, as that which you sent us, they would, I am sure, feel amply rewarded for their writing. I am sometimes ashamed of my weak faith, and that I should ever be discouraged, seeing that the Lord is so good and kind to us, and has honored me by calling me to this work. But then I remember that it is in “Earthen vessels” that we have got the heavenly treasures, and these vessels sometimes droop and give way because they are earthen.

I desire for my own family, and for the poor Indians, to offer my most sincere thanks to the friends in Toronto, Ottawa, Sherbrooke, and other places, who sent us the bales; nothing could have been more suitable. We shall all feel quite happy and comfortable this winter, and I am sure it must add to the happiness of our many friends to know that they have made us happy. Our congregation looked quite respectable in Church, and I have no doubt they feel more and more every year, that it is good for them to be here, and that the God who offers them free salvation for their souls does not neglect their bodies, and this I need not say, has great weight with the Indians; and therefore, may we not safely conclude, that those who are keeping us with “gifts” of clothing and other necessaries, are as much engaged in Mission work as I am, although, perhaps, they have a chance of denying themselves in ways that I have not, and so may expect greater honor. I must say with St. Peter, “Silver and gold have I none,” but I hope the Lord will accept the little that I can give, and use my little day for His glory. Our Mission House, you will be glad to hear, will be quite comfortable this winter, though not finished—Obsihin has followed our example, and has built a neat house with bedrooms upstairs; so you see what a powerful thing example is for the Indian; in every way it will be profitable for the Missionary having a decent house to live in.”

BRACEBRIDGE.—Rev. James Boydell writes: I beg to acknowledge gratefully, through Mrs. E. O'Riley, Secretary C. W. M. A., Toronto, from Mr. Harris, St. Pauls, Toronto, the receipt of a large box of excellent clothing and many useful and attractive gifts for the Sunday school Christmas tree in the station outside the Village; also from Mr. Tilley, London, Ontario, a large contribution of S. School and other books, as well as a large bale of most acceptable clothing.

I would only say that I have endeavoured to the best of my ability to distribute the same as everyone had meet.

The hearts of the children were gladdened, and their bodies warmed and comforted by these sensible and useful gifts.

BRUCE MINES.—The decorations this Christmas in St. George's Church, eclipsed all previous attempts in that direction for Ecclesiastical accuracy and display. The baptismal font at the south entrance was most tastily festooned around its panels, columns, and steps, and crowned with a very intricate but effective spiral design. Between the nave windows were erected frames with appropriate monograms. On each side of the chancel above the choir stalls were screens bearing in white letters the words “King of Kings” and “Lord of Lords”; and above suspended from the top of the arch

a large star, and directly under it the word Emmanuel. On approaching the sanctuary is presented the inscription “Holy, Holy, Holy.”

The altar frontal of gold and white, was designed and executed for the occasion by the mission priest, the Rev. F. C. Berry, as were also the frontals for the lectern and prayer desk. On the super-altar between the lights and cross were vases of flowers. There was a large congregation both at matins and evening-song.

Presentation.—On Christmas Eve, Mr. Berry became the unexpected recipient of a very handsome Christmas box, in the shape of a fur coat well lined with dollar bills at the hands of his parishioners, and many of the C.P.R. officials.

PROVINCE OF RUPERT'S LAND.

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

DIOCESE OF RUPERT'S LAND.

We are glad to be able to state that there is a prospect of filling up our vacant Missions. There were ordained on Sunday last: Mr. C. Wood, late of the Missionary College of St. Paul, Burgh, E. gland, who will be stationed at Boissevam; Mr. W. Walton, a retired pensioner of the Indian Civil Service, who will be placed at Clearwater, and Mr. J. W. Paige, who will be for the present curate of Holy Trinity, Winnipeg. Two more students will be ordained in the spring, and three clergy are expected in a few months, one from England, one from Jamaica, and one from Nova Scotia. There are also one or two students from England, who will be ordained shortly after their arrival, if found to be adapted to their work. An earnest effort will have to be made to secure funds for some of these new appointments.

WINNIPEG.—Rev. O. Fortin, B.A., rector of Holy Trinity, has been appointed Archdeacon of Winnipeg. Mr. Fortin we regret to say is very much broken in health and has gone away for two month's rest. The name of the Archdeaconry has been changed from Manitoba to Winnipeg though the duties and jurisdiction are the same. The Canon's stipend formerly attached to the Archdeaconry has been withdrawn for the present until the Cathedral funds recover from the late depression, and the name has been changed, so as to obviate any legal claim to any of the funds. The name will be restored with the salary at some future time.

The other Archdeaconry comprises all the C.M.S. Indian Missions in the Diocese, and will be filled by some C.M.S. Missionary who can speak the Indian language.

PERSONAL.—The Bishop of Rupert's Land desires to thank a valued friend for a donation of \$15, which has been applied to St. John's College.

CHURCH ENDOWMENT FUND.—The fund for the support of Missions is growing very satisfactorily. The Bishop has been able to claim another £500 from the S.P.C.K., and the same amount from the S.P.G., making a total of £1,500 for investment. The income this year from the fund will be nearly \$3,000.

WINNIPEG.—The churches are all well attended and the services have been very hearty during the Christmas season. At Christ Church, Rev. E. S. W. Pentreath, rector, there were five services at the Parish Church, and one at the Mission Hall on Christmas Day. Holy Trinity gave special offertory of \$207 to Rev. O. Fortin. The Christmas offertory in the morning was given to the rectors. At All Saints' it was over \$90; Christ Church \$77.75, and St. George's \$50.

At Christ Church as usual, this year a band of young men sang on Christmas Eve before the houses of many of the parishioners. Chop's Book of Carols is used in this Parish during Christmas and Epiphany instead of the Hymn Book.

OAK LAKE.—A bazaar and concert has been held at Oak Lake, the Rev. C. Quinney, incumbent. Articles have been sent from friends in London, Warwickshire and Staffordshire in England.

PORTAGE LA PRAIRIE.—The Rev. S. McMorine, of Pakenham, Ont., will take charge of this congregation the end of January. Mr. McMorine is said to be an excellent man, and will be an acquisition to the Diocese.

RAT PORTAGE.—A social gathering has been held for the purpose of bringing the church people together, and was a great success.

BRANDON.—The offertory for the Rev. E. P. Flewelling on Christmas Day was \$50. Some steps will shortly be taken to build a school-house, which is much needed in the Parish.

EMERSON.—Emerson and Dominion City have both been having good concerts with vocal talent from Winnipeg, Minneapolis and Pembina.

DIOCESE OF QU'APPELLE.

ORDINATION.—An ordination was held at Qu'Appelle Church, on Sunday, Dec. 18, at which the Rev. Owen Owens and the Rev. W. Nicolls were ordained.

REGINA.—The Ladies Aid Society of this parish which has a membership of over 20 names, under the Presidency of Mrs. Benson, Vice-Presidency of Mrs. Jones and the Secretaryship of Miss Scarlett, are doing a great work for the furtherance of the Church. They have undertaken the liquidating of the debt upon the buildings, and with this object in view and the hope of one day being able to give a handsome sum towards the construction of a new Church, they are making every effort to raise adequate means, and their noble example may well stir up every member who has the love of their Church at heart to aid and help forward the work.

MEDICINE HAT.—*St. Barnabas'*—The members of the congregation of *St. Barnabas'* Church are to be congratulated upon having their Church completed by the addition of a chancel. It is the gift of old parishioners of the late Mr. Mountain, and a very handsome and acceptable gift too. The Church has been greatly improved in appearance by the addition.

MAPLE CREEK.—*St. Mary's*—This Church is a new addition to the Churches of the Diocese. It was consecrated on the xxiii. Sunday after Trinity, November 13th. It is both well designed and well built, and capable of holding 50 people. The Architect who designed this Church, and also the chancel of the Church, at Medicine Hat, is Mr. V. Dooley, of Medicine Hat. The Church fills a great want here, as many say they have been kept from attending the services through their not being held in a Church.

It is very pleasing to think that while the total cost of the Church came to nearly \$800 there remains only a small debt of \$100 on it; the amount of a loan from the Diocese Fund.

This Church is worked from Medicine Hat, and the frequency with which services are held in it must depend a good deal upon the sums collected, as there are railway expenses to be defrayed.

A Sunday school has been started now, and is very well attended.

MOOSOMIN.—At a Parish meeting held to consider the financial state of the parish, it was

stated that the total indebtedness to date was \$553.81.

- These motions were adopted:—
1. To raise \$500 to meet \$500 from the Diocesan Fund for the incumbent.
 2. That a Committee be appointed to canvass the congregation.
 3. That the envelope system be adopted.

QU'APPELLE.—*St. John's College*—Rev. W. E. Brown has left for a visit to England.

DIOCESE OF SASKATCHEWAN.

His Lordship the Bishop of Saskatchewan, spent Christmas in Winnipeg with his family, who are residing here for the present. He has visited every parish and mission in his Diocese since his consecration. He has been appointed on the new Council of Education for the North West, and will bring to it a large experience gained in Manitoba.

PRINCE ALBERT.—Ven. Archdeacon Geo. Mackay has been inducted into the Incumbency of *St. Mary's*, Prince Albert.

BATTLEFORD.—The salary of the Rev. J. F. Ritchard has been increased to \$1000. The envelope system for collecting has, we are glad to see, been adopted.

The clergy at Prince Albert have formed a Clerical Union similar to the one in Winnipeg. Rev. A. H. Wright has been appointed Travelling Missionary.

GLEECHEN.—The first anniversary of the opening of *St. Andrew's* Church was celebrated on *St. Andrew's* Day. There was a special service in the Church at 4.30, followed by a tea and concert.

The Church is now free of debt. A new organ has been placed in the Church, and it has been painted.

DIOCESE OF NEW WESTMINSTER.

VICTORIA.—On *St. Andrew's* day, at Christ Church Cathedral, Mr. H. Kingman, of *St. Augustine's*, Canterbury, was admitted to the Diaconate by the Bishop of Columbia.

SAPPERTON.—*St. Mary's Mount.*—Mrs. Sillitoe held a Drawing-room Sale of useful articles at the Bishop's office, on Tuesday, the 20th of December, on behalf of the Diocesan Fund. The room was arranged with wonderful taste, and the display of goods did great credit to herself and bevy of lady assistants.

MAPLE RIDGE.—The Ladies Working Guild, of the parish of *St. John the Evangelist*, held a Sale of useful articles on Dec. the 21st, at the Town Hall, Maple Ridge, clearing over sixty dollars.

DONALD.—Church work has been successfully progressing in this eastern part of the Mission. Three months ago the Rev. H. Irwin took up his permanent abode at Donald, as a centre from which to take mission services as far east as Stephen, and to the west as far as Revelstoke. The Kootenay country lying South of the C.P.R. was also included in Mr. Irwin's district. At Donald, a small but churchlike building has been erected; the funds were provided in a great measure from local resources. Within the last month a powerful and sweet-toned organ was presented to the Church, by Mr. Van Antwerp and the locomotive engineers. On the occasion of its being first used, choral services were introduced, and now an effective choir of ladies and gentlemen render the services in a very creditable manner.

Donald has lately had an acquisition to its Church workers, in the person of Mr. Evans, who was trained as an organist in Chester, and who thoroughly understands Church music and the training of a choir. Already his success

has been remarkable, one of the congregation on Christmas Day said: "It cheered my heart to be present at those services in that little mountain Church between the Rockies and Selkirk ranges, the choral services, the hymns and the chanting were given with such zest and spirit as well as taste and accuracy, as made me almost think I was in some parish Church at Home."

CONTEMPRARIOY CHURCH OPINION.

The *Church Year*, Jacksonville, Florida, referring to "Parochial Missions," asks:—

But may not the question now be asked whether, after all, the dangers attending the parochial mission in the forms in which we know it may not outweigh the probable good done by it? Some of these dangers are, the substitution of feeling for principle, of an emotional religion working in irregular starts for the steady, even measured growth of character, which is the outcome of a sanctified will-power; the disparagement of the ordinary services and instrumentalities of the Church; the association of the grace of the Holy Spirit with particular men rather than with the truth and ordinances of Christ; and the lessening of the influence of the permanent parish priest. We would gladly use any right means of bringing the Gospel of Christ into the hearts of men, but is it not possible to gain all the good of a parochial mission without having the mission, or, at least, without having it in its recognized form and methods, and so avoid its possible, even probable evils? We must remember that the fact that some persons are made to consider Christ and His service, and are, as the common phrase has it, converted by means of these meetings is not sufficient reason for adopting the system without reserve. The questions still remain: Are any injured either directly or indirectly by it? and may not more be saved by a zealous and uninterrupted use of the ordinary service and instrumentalities of the Church? The great good of a parochial mission we conceive to be the awakening of the members of the Church by baptism and confirmation, to a sense of their privileges and duties as Christ's disciples.

With a parish thoroughly alive to its blessings and responsibilities and ready to work heartily with him any earnest minister must be able to accomplish a satisfactory work. Cannot every parish minister by a careful study of the needs of his field seeking humbly the inspiration and help of the Holy Spirit and using the means that lay within his power thus awaken his people? If he cannot is he likely to be able to keep them aroused and to direct their extraordinarily enkindled zeal when the missionary has departed and all must return to the old ways of worshipping, learning and working?

HINTS FOR WORSHIPPERS.

Public worship is not a matter of taste or choice; it is a duty. To omit it without good cause is sin; and when omitted for cause, feel very sure that God will consider the cause a good one. When kept from public worship increase your private devotions.

Be in your accustomed seat at Church before the service begins; excepting unavoidable accidents or hindrances, it is just as easy to do this as it is to be in time for the steamer, the cars or business appointments. When you come to the House of God, employ the time before service in serious meditation, devotional reading, with a brief, silent prayer, as a preparation for the solemn duty of worship, in which you are about to engage. Talking or whispering before or during service is not preparation, is not worship, is not reverence, and is an annoyance and wrong to others.

If you are late, do not go up the aisle to your seat while the people are kneeling in the confession or the prayers, but wait quietly at the door till they rise from their knees. Do not whisper your confessions, prayers, and responses—speak out. The service is yours, not the minister's. Deadness, or feebleness of devotion in the people, is just so much weight upon the minister.

Conform to the posture of standing and kneeling if physically able. *Half-sitting* is not kneeling; what would you think of your minister if he should do this? Reverence of posture is due from you equally as much as from him. If you are "not a member of the Church" the amenities of good usage ought to suggest conformity.

At Holy Communion, engage in private devotion, both *before* and *after* partaking. You cannot too carefully prepare for this solemn duty, nor after receiving, too earnestly plead for its benefits. Receive the bread in the palm of the ungloved hand, and the chalice with both hands. Do not forget your offering. Keep your place after the benediction, until the remaining elements are consumed.

After the benediction—to be received kneeling—pause a few moments to thank God for the privileges you have enjoyed, and ask for grace that you may improve them to your soul's welfare.

Do not suddenly turn the quietness and sacredness of public worship into a confusion of tongues and merriment, but retire quietly from the sacred precincts of the Lord's House.

If you are tempted to criticise the service, the sermon, the singing, or any of your fellow-worshippers, first turn your thoughts inward and criticise *yourself*.—*Selected.*

NOTES ON THE CHURCH AND HER WORK.

BY REV. E. J. LLOYD, Shigawake, P.Q.

It is a patent fact that the Church of England is a revived, and still reviving religious power. The true Spiritual Mother of the British race, she is daily rising to a loftier realization of her maternal duties and responsibilities towards her own children, as well as to those numberless peoples who, either by conquest or otherwise, have become a portion of the vast British Empire, and thereby possess a lawful claim upon her affections.

For a long, weary period subsequent to the Reformation, that great religious convulsion of the sixteenth century, she "reeled to and fro, and staggered like a drunken man." Throughout the whole of the eighteenth, and far on into the nineteenth century, her condition was desperate. Languor, decay, irreverence, and, in many instances, a total disregard of even the externals of religion, characterized her services, her clergy, her people and the fabrics of her Houses of Prayer, and signs were not wanting that the time of her dissolution, as a Branch of the Catholic Church, was speedily drawing on. That even a spark of spiritual life existed within her bosom during this long night of gloom and death, was a mystery, but a palpable evidence, nevertheless, that God, although systematically dishonoured in her midst, and forgotten alike by clergy and people, was still with her.

The rise of so-called Methodism in the eighteenth, and of so-called Tractarianism in the nineteenth century, movements—call them by what name you will—for which we must all feel thankful, were after all but a flaming of the dying embers, first into the flickering flame of incipient, and as yet undeveloped Evangelicalism, (which as I take it was accomplished by the earnest and entirely well intentioned efforts of Wesley), and, afterwards into the full living fire of Catholicism the true and only Evangelicalism—a fire which burns to-day with the same vigour

as when first enkindled, but with an ever increasing clearness and brilliancy. How much the religious world in general, and the Church of England in particular, it indebted to the earnest prayers and pious labours of the brothers Wesley, John Henry Newman, Isaac Williams, Edward Bouverie Pusey, and John Keble, a brilliant company, of whom all but one have joined the Church Expectant, the Last Day will alone declare. It will then be seen (it might even now be seen if men would only have the honesty to confess it), how directly are to be attributed to the influence of these great men the revived earnestness and zeal for God and the souls of men, which are manifestly visible at the present time, not alone in the Church of England, and the many protestant denominations which have had their origin in the British Isles, but also in the more rigidly conservative Churches of Greece and Rome.

The Wesleyan movement, which many zealous and well-meaning Church folk affect to despise, both root and branch, deserves more careful attention on the part of our Church historians than they have hitherto vouchsafed to it. At any rate it is important to remember, that although in its later and alas! schismatic development it was, on this account, fraught with disastrous consequences to its adherents in cutting them off from the means of grace and salvation, yet it brought blessings many and great to the Church of England for which we may and ought to be thankful. And again, although at first, the seeds of the ever memorable Oxford movement found, in all conscience, but scanty congenial soil within the hearts of British Churchmen, yet I make bold to say that had it not been preceded by Methodism, a movement which had, at the very least, shewn the need that existed for change and improvement, it would, in all probability have found far less.*

We may be accused of uttering a truism, if so it is one which calls for frequent reiteration in these days of intense religious fervour, when we say that, although, regarded from the Catholic point of view, schism is *in se* an evil, and therefore, if possible, to be prevented, or, if not, to be deplored; still the general commotion which usually precedes it, and of which it is the result may be a distinct good, and conducive to the well being of the parent society in which it occurs; the loss which follows naturally and deservedly falling upon the authors thereof. One wiser than we has laid it down as a law of the Church's spiritual life, that divisions must arise in order that those who are approved might be made manifest. Looked upon therefore in the light of the Apostles words, we may conclude that that every wilful deliberate and causeless breach made in the Body of Christ, now, is but anticipatory of the great final schism, which shall be made by God Himself in the day of judgment and of separation, when the approved shall be made manifest, and the rejected covered with shame and eternal confusion.

Although at the present time Methodism is rapidly degenerating as a religious system, † we of the Church of England owe much of the increased attention which is now directed to the quickening of the religious life, particularly in its preaching and evangelizing of the masses aspect, to the early and well meant efforts of the first devoted band of Methodists.

If the spiritual growth of the Church of England at home during the past fifty years has been great, in the colonies it cannot be characterized as otherwise than phenomenal. A century ago our vast Colonial Empire had but a single Bishop, in the person of Charles Inglis, who was consecrated, nominally Bishop of Nova Scotia, but practically Bishop of the whole of Canada. Six years later a second Bishop was consecrated for Quebec. At the

*These remarks were penned before the publication of the Charge to his Clergy, delivered by Bishop of Argyle in 1887.

†This is supported by the testimony of eminent Methodists in England.

close of the first half of the century which began with the date of the consecration of Bishop Inglis the number of Colonial Bishops had reached only to seven. In the second half of the century which is just co-extensive with the reign of our most illustrious Queen, the number has increased to seventy-five. "Truly the growth, increase and consolidation of the Colonial Episcopate, are sufficient to call forth reverence, gratitude, and admonition." Beginning in British North America and subsequently planted in Asia, Australia, New Zealand, Africa, the Pacific Island, and the West Indies, our Foreign and Colonial Episcopate has flourished everywhere with an unexpected vigour, and each Bishopric, in its turn has formed the nucleus of extensive missionary operations which have been universally successful. When in August last we were celebrating the Centenary of the English Colonial Episcopate, much attention was fitly and very properly directed to the condition of the Colonial Church, and by means of the various helps in the way of tracts and leaflets which were provided by the S.P.G., and other Societies to the better understanding of her history, we may reasonably hope that much accurate information has been disseminated and assimilated, as well of what she has accomplished in her brief, but glorious past, as of what she hopes to achieve in the future.

(To be Continued.)

CORRESPONDENCE.

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

CHELSEA MISSION.

To the Editor of the CHURCH GUARDIAN:

SIR,—As incumbent of this Mission on the Gathieu, I beg through your columns to make an earnest appeal for assistance to all who would like to help a worthy object. I have undertaken to build a Parsonage here, because I felt that if the mission was to live the erection of a suitable home for the Missionary and his family must be determined upon without delay. The site for the house has been purchased, and the foundation and cellar walls have been built; a quantity of lumber, begged and bought is already on the ground, and now with \$500 cash, added to what I have in hand, I can put up my building. Who will help me? Contributions will be most gratefully received and promptly acknowledged. Will all who read these lines, at least in the Diocese of Montreal, please refer to Synod Report for 1886-87, pages 414 and 102.

GEORGE JOHNSON, Incumbent.
Chelsea, P.Q., 19th Jan., 1888.

N.B.—The Bishop of the Diocese, writing in my canvassing book, thus endorses the above project, "I consider that a parsonage there is an absolute necessity, and I trust that Mr. Johnson will be liberally aided by the members of the Church of England."

LETTERS FROM CALIFORNIA.

No. 3.—*Continued.*

It is related that an hotel-keeper of Los Angeles brought 50 waiters from the East, and next day on calling the roll only 33 answered to their names, the rest had engaged in the real estate business. Attracted by an advertisement of an extensive real estate sale at the Nadeau Vineyard between three and four miles from the city, we set out in a special train from the Santa Fe depot with some hundreds of other excursionists to see how this thing was carried on; a brass band accompanied us and led the way to the grounds on arrival at our destination; the vineyard was a large estate on the Nadeau ranch, said to be

the largest vineyard in the world. A portion of it had been bought by a Syndicate and was now to be sold in lots and acres; the South Pacific and Santa Fe roads both pass through this property and the vineyards are divided into tracts of 100 acres or more, shaded here and there by rows of tall eucalyptus trees which diversify the landscape and form an excellent protection from the wind. It is one of these tracts that is to-day for the first time to be auctioned off in lots and acres, the land is rich and the crops have never yet failed, being well watered; it is now covered as far as the eye can see with grapevines still having large clusters of fruit on them, some of these vines have had over forty clusters of well-filled bunches. There is only one house, a large residence to be seen, and a barn here and there; there is a great scattering among the vines until we draw near to the long tables filled with huge baskets of grapes and casks of wine to which any one can help themselves; these with ham sandwiches constitute the free lunch; we are promised by the auctioneer that a motor or electric railroad will soon run through the centre of the tract, that schools, churches and factories will be built, &c., and the Company has offered to donate lands for manufacturing purposes. After the usual eulogy on the fine climate, especially of this particular section, he commences the sales. There are plenty of maps of the township circulated among the crowd, with streets, avenues, and a public square, all laid out and named; at first the bidding is slow, corner lots 22 x 140 bring 200 to 250 dollars each; others 90 to \$100; the larger lots 50 x 140 sell from 200 to \$300. There is not much excitement, but quite a steady sale till about half the town plot is sold, and then comes the sale of acres. Meantime the crowd are getting hungry and a general onslaught is made on the sandwiches and wine. After this has ceased the sale of acre property takes place in another part of the grounds; acres bring from 550 to \$700 each, and from all appearances the sale is very satisfactory to the auctioneer and other interested parties. Whether it will be so to the buyers is entirely speculative; nearly four miles from the city, it is hard to tell what it may be, or when, if ever, this embryo village or town will be built up. Some think it too near the city to be independent, and too far for many years to come for a suburb. There are in Los Angeles two cable roads leading out from the city over the hills and towards the mountains which lie to the North and East; take the 2nd Street line and you will soon be going up and down the steep hills; get off at the terminus, there are pretty houses and villas everywhere, but plenty of room for more. It is here in the suburbs or hill terraces that you get the finest views. A short distance from the cars we come to Union avenue and Ocean View streets; here we look off on one side to the grand range of the Sierras, the sun shining with dazzling lustre on their snow capped summits; on the other side is a steep incline down from which you see at one glance the whole of the South portion of the Los Angeles valley with its clusters of houses, groves of fruit and shade trees; while full 20 miles away is the blue gleam of the Pacific; surely, this is a pleasant place to live; the heat of the sun is tempered by a pleasant breeze from the mountains and the scene grows upon you as if there was an irresistible fascination in the contrast of snow and green mingling with the blue of the distant ocean. Los Angeles has many attractions for a resident, chief of which is of course the climate, and there are especially fine building sites. As we ascend from the city proper to the terrace-like hills in the rear, in many instances we approach by long flights of steps cut through groves of trees: many of these places had vineyards which have now given place to fine residences surrounded by trees and flowers. On the cable line we pass

a small lake or pond; it is entirely surrounded by callas in full bloom; and as to roses, fuchsias, geraniums, and heliotrope, they are everywhere; the two latter grow to be large shrubs. The variety of roses in bloom in nearly every front garden, is very great; the cloth of gold seems a prime favorite; it has a pale cream tint, but who that has ever seen the Poinsettia in full bloom will readily forget it! about 8 feet in height, long pointed leaves, the flower is from six to nine inches across, of a deep crimson or magenta color. In no other place so far, have I seen this beautiful flower which is literally in a blaze of glory in some of the gardens in this city for it is at this time of the year in its prime. We would like to say a word of our Church prospects in this Aladdin-like city; there are five or six Church organizations, one of which named Christ Church is but lately started; its services are held in a Hall in the opera-house; a Church is soon to be built as the hall, seating nearly 400, is quite too small for the people who come. St. Paul's is a fine Church set in the midst of pleasant grounds with trim cypress hedges, a commodious building and handsomely finished, but too small it appeared to be on the Sunday morning we were there as chairs had to be placed all along the aisles; St. Paul's will take rank with any of the best built Churches in the city. The 1st Presbyterian Church was pointed out to us as an instance of the rise in value of real estate; the lot was bought five years ago for \$1,200, and they have just sold the Church, a wooden one and lot, for \$75,000 intending to rebuild; it is situated on the corner of Spring and Second streets, and the march of trade has advanced to its very doors. After a pleasant stay of 8 days, we say farewell to Los Angeles. Yours truly, S—.

NEW BOOKS.

THE JEWS, OR PREDICTION AND FULFILMENT; An Argument for the Times—by the Rev. Samuel H. Kellogg, D.D Anson D. F. Randolph & Co., New York; cloth \$1.25.

This is the second edition of a work published about four years ago by Dr. Kellogg, when resident in Alleghany, Pa., and to which he has now added an Appendix touching upon the events which have transpired since the publication of the first edition, and examining how far they affect his argument. The subject is one which becomes daily more interesting; and in view of the many attempts to deny successfully the inspiration of the Bible, and the abounding infidelity, the republication by the well known New York house of Dr. Kellogg's useful treatise is most timely. The author truly says; the history of the Jews, "affords the Church a most safe as it is a most easily available guide for interpreting the predictions of God's Word as to what yet remains of the history of redemption. Let him who will study the *unfulfilled* predictions of God's Word, study first of all the history and the present condition of the Jewish nation." In this, the student will find great assistance from the work now referred to.

AN EXPOSITION OF THE APOSTLES CREED.—By the Rev. John Eyre Yonge, M.A., late of King's College. Thos. Whittaker, Bible House, N.Y.; cloth, 75c. net.

This forms one of the "Theological Educator" series: and is designed to be a popular presentment of Bishop Pearson's great work following his division of the subject, and bringing the results of his deep research within general reach. In an appendix the author also gives: 1. The Nicene Creed in English and in Greek; critical remarks on the Greek, and history, character and clauses of the Creed. 7. The Athanasian Creed in English and Latin: character of it; its warnings—how they are to be understood; including an extract from Rev. F. D. Maurice; and 3rd, a List of Ancient Heresies. This

effort to bring Pearson's great work within the reach, and make it "understanded" of the people, must be beneficial to the Church; and the author has done his part well.

A MANUAL OF THE BOOK OF COMMON PRAYER— showing its History and Contents for the use of those studying for Holy Orders and others, by the Rev. Chas. Hole, M.A., Lecturer Kings' College, London; (S. R. Briggs, Toronto, Wm and Tract Depository; cloth 75c.)

This Manual has already received notice at our hands, but we may add to what has already been said that it contains Examination questions for practice which can be answered in great part from the Book itself, or from the text of the P. B.; and also a GLOSSARY explanatory of some of the principal terms or expressions of the Prayer Book. This volume too, forms part of the "Theological Educator" series; and as above noticed it can be had from Canadian publishers.

MAGAZINES.

The opening Article in the *Century* for January, is an illustrated description of the Catacombs of Rome by Prof. Philip Schaff, D.D. The upper Missouri and the Great Falls, described by Eugene V. Smalley, and admirably illustrated must also attract attention. (The *Century* Co., N.Y.; \$4 per annum.

The Cosmopolitan (Schlocht, Field & Co., N.Y., \$2 per an.)—for January is a very good number, but reached us rather late.

The American Magazine.—Capo Breton Island is described by F. M. Endlich, in the January number. Aside from its quaint inhabitants and primitive scenery, the island is of interest on account of a projected railroad, whereby the ocean trip to Liverpool may be shortened to four days. In a remarkably lucid and straightforward way, Alice Wellington Rollins explains what is meant by "Manual Training in Schools," and demonstrates its need and value. The leading poem of this number, "Twilight at Nazareth," is one of the best that Joaquin Miller has written. It handles with reverent touch and graceful art, a subject dear to Christian memory. (American Magazine Co., N.Y., \$3 per an.)

Babyland, 1888.—In general it will be about the same as in 87. Nothing in *Babyland* ever pleased more people than Finger-play rhymes and pictures. They have even been sought by Kindergartners in Boston and elsewhere; and the author has personally taught them. Six of the '88 *Babylands* will contain new Finger-plays. The other six will have a series of baby stories in rhyme about Crickets, how they manage their babies, with many pictures. *Me and Toddlekins* is a baby-cut story, with pictures, all through the year, by Margaret Johnson. Fifty cents a year; a copy sent for five cents. D. Lothrop Company, Publishers, Boston.

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The Church Guardian

— EDITOR AND PROPRIETOR: —

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

— ASSOCIATE EDITOR: —

REV. EDWYN S.W. PENTREATH, RD., Winnipeg, Man

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CALENDAR FOR JANUARY.

- JAN'Y 1st—CIRCUMCISION.
 " 1st—1st Sunday after Christmas. [Notice of Epiphany].
 " 6th—Epiphany. [Athanasian Creed].
 " 8th—1st Sunday after Epiphany.
 " 15th—2nd Sunday after Epiphany.
 " 22nd—3rd Sunday after Epiphany. [Notice of Conversion of St. Paul].
 " 25th—Conversion of St. Paul.
 " 29th—Septuagesima. [Notice of Purification].

Special Notice.

WE REGRET that we are obliged to remind MANY of our SUBSCRIBERS THAT THEIR SUBSCRIPTIONS HAVE LONG SINCE EXPIRED; and though the amount in each case is trifling, the aggregate is large, and the Non-Payment seriously prejudices our work. Will not each Subscriber examine the Label on the paper; and if IN ARREAR remit at \$1 50 per annum; renew Subscription, in advance, at \$1 00; and forward the name of at least ONE NEW SUBSCRIBER. If the CHURCH GUARDIAN is valued—as we are assured from every quarter of our large constituency it is—we would ask greater interest on the part of Clergy and Laity in extending its Circulation.

PRESBYTERIANISM.—II.

In the former paper upon Presbyterianism, we granted for the moment the contention that the evidence of Scripture is not decisive, and that it may be plausibly cited in favour of the Presbyterian theory. But now we withdraw that concession, and will proceed to show that it does not admit of proof; rather there is ample disproof of it. The Presbyterian argument, as already said, is chiefly made up of these two factors: that the words "Bishop" and "Elder" are used interchangeably in the New Testament, and must therefore denote the same persons, holding the same office; and that the presbytery is alleged to be the source of ordination, in the text, "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." (1 Timothy, iv, 14).

In the first place, it is not by any means a settled point that the New Testament Bishop and Elder do stand for the same office, and the very latest German criticism denies it, alleging that a difference of function underlies the difference of name; though agreement has not yet been reached as to the precise nature of that difference. But waiving that reply, and allowing that they actually do stand for the same office, the real point is not in the least touched. For the question at issue is not as to names, but as to things; not what this or that minister is called, but what different kinds and grades of

ministers are discernible in the New Testament. That there is a different mode of using the words implying ministerial office visible in the New Testament from that now employed is unquestionable, but a rigid adherence to it as exhaustive would lead to some curious results. Thus, our Lord Himself is spoken of as an Apostle (Hebrews, iii, 1), as a Bishop (1 St. Peter, ii, 24), and as a Deacon (Romans, xv, 8). The Apostolic office is called a diaconate (Acts, i, 17 25) and a Bishopric (Acts, i, 20), and the Apostles themselves are called Apostles (St. Luke, vi, 13), and Presbyters or Elders (1 St. Peter, v, 1; 2 St. John 1; 3 St. John, 1). Hence, as has been shrewdly pointed out, not only are deacons, on this plea, equal to Apostles, but superior to presbyters or elders; because Christ, Who is called a deacon, is never called a presbyter. It is further urged from the Presbyterian side, that the mention of Bishops and deacons only in the salutation of St. Paul in the first verse of the Epistle to Philippians clearly denotes that no other office existed in that Church, and therefore no other was instituted by the Apostles; while the same deduction may be drawn from his silence, in his address to the Ephesian elders (Acts, xx, 17-35), as to any superior to whom they owed obedience. But this is a mere evasion of the facts; for it is amply evident that there were three grades of the ministry then, the Apostles constituting the first and highest; and exercising direct authority and jurisdiction over all others. The elders in each place are not independent of external authority; they are obliged to obey the orders of the Apostles, and cannot settle the most trifling details without reference to that superior jurisdiction. How far the presbyters or elders exercised in turn authority over the deacons we have no means of learning from the New Testament; but as the fact of the deacons belonging to an inferior grade, with narrower powers, is not seriously disputed, it can be stated at once that there are three clearly marked grades visible at this point, Apostles, Presbyters or Elders, and Deacons.

The question that arises hereupon is this: Did this first grade disappear entirely as the Apostle died out, leaving only the elders or presbyters as the chief officers of the Church? Yes, reply the Presbyterians, it is beyond all question that the Apostolic college left no successor as it died out, and even the Pope of Rome, who claims a special Apostolic inheritance from St. Peter, cannot, and does not pretend that he can, do many of the things which St. Peter habitually did.

This argument, again, evades the real issue, for the question is not as to the continuance of the Apostolic commission in its entirety, but as to the continuance of it in certain persons so far as the power of ordination and government is concerned; with this important feature of difference, that the jurisdiction vesting as universal in the Apostles is merely local in the case of the persons who came after them. Here, too, the evidence of Scripture is express and clear. The powers conferred on St. Timothy and St. Titus are wider, higher, and more authoritative than any we can discover attributed to the presbyters and elders. They are empowered to teach with special authority, not merely directly, as any missionary must have done, but indirectly and more widely, by supervising and regulating the teaching of others (1 St. Timothy i. 3; ii. 10) to ordain (1 St. Timothy v. 22; St. Titus i. 5); and to exercise government generally, with no hint of any equals or co-accessors in office (1 St. Timothy iii. 1-16; v. 1-22; 2 St. Timothy ii. 2; iv. 1, 4, 5. St. Titus ii. 1-10; iii. 1). There is thus an intermediate grade set up between the Apostles and the elders, which we may conveniently call Apostolic Legates, and it is observable that the functions they discharge are closely akin to those seen as intrusted to Bishops when those officers appear as a distinct body in Church history. It is clear from the wording of St. Paul in Titus

i. 5, "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee," that the Cretan elders were not empowered to ordain, but had to await the intervention of the Legate. All that can be safely argued, consequently, from the mention of none but Bishops and Deacons at Philippi is not that these were the only offices of Apostolic institution,—which we see is not true,—but only that no Apostolic Legate had yet been commissioned for that city. No doubt, it was a difficult matter, even for St. Paul, to find fit persons to fill so important a charge, and he may very well have postponed the appointment in many cases, though keeping it in view as to be made when occasion served. As to his silence concerning a superior when addressing the Ephesian elders, the disproof is yet more cogent, because St. Paul expressly says that he besought St. Timothy to abide in Ephesus when he himself went to Macedonia, in order to give that superintendence to the teaching body which he himself could no longer do in person (1 St. Timothy i. 3), and besides a comparison of Acts xx. 4, 5, with the latter part of the chapter, shews that St. Timothy was with St. Paul when he addressed the Ephesian elders, and was preparing to accompany him further; so that in his absence, supposing him to have been already set over the Ephesian Church, there was no one else to whom those elders were immediately responsible, and thus no reason to say anything to them on the subject. On the other hand, if he was not yet nominated to his legateship, there was no official head at Ephesus at all, and the organization of the Church there must have accordingly been incomplete; or St. Paul would not have supplemented and altered it by appointing him to the superintendence of it later on. There is great obscurity as to the origin of the Elders as a grade in the Church. They are first mentioned in Acts xi. 30, as the persons to whom the contributions from Antioch were sent; but not a word about their institution occurs, and the notion that they were the Seventy disciples commissioned by our Lord, though with a certain plausibility, lacks all proof. At any rate, this much is clear, that whoever the first elders were, the next body of them consisted of men ordained by the Apostles (Acts xiv. 23), and not otherwise, so far as Scripture tells us, till we read of the power of ordaining elders being committed to Apostolic legates. And as regards these last-named officers, another point needs to be borne in mind; that while no particular title is given to either St. Timothy or St. Titus, although they held clearly a higher office than ordinary presbyters, yet we find such a title more than once elsewhere. That highest name of Apostle is not limited to the Twelve. Not only is it given to St. Matthias, on his election to fill the place of Judas, and to St. Paul, who claimed a directly divine commission, but to St. Barnabas (Acts xiv. 14), to Andronicus and Junia (Romans xvi. 7), and to certain unnamed persons besides (2 Corinthians viii. 23, where the Authorised Version inaccurately has "messengers," as the Revised Version also has, though giving "apostles" in the margin). The context implies that these persons were in some special sense St. Paul's colleagues, or "brethren," and the inference accordingly is that they were Apostolic Legates, with the title of Apostles, which title, as we learn from the "Teaching of the Apostles," did not die out of the Church with its original holders, but continued in use probably till the end of the first century.

As to the text about the "laying on off the hands of the presbytery," there are two matters to be noted concerning it which deprive it of value for Presbyterian purposes. First, according to the literal Greek of St. Paul, the active instrument in conferring the gift of ordination on St. Timothy was the "prophecy",

most probably some inspired indication of him as proper to receive that gift; while the laying-on of hands is merely spoken of as something which accompanied, or, more exactly, followed on, this indication, not as being itself the means of bestowal. Secondly, St. Paul attributes the ordination of St. Timothy to *himself singly*, in the words, "Wherefore, I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands" (2 Timothy i. 6); so that the most we are entitled to assume here is the kind of *joint action* which the presbytery in the Latin and English Churches take along with the Bishop in the ordination of presbyters, but which would be accounted by both Churches *invalid by itself*. And it is noteworthy that the Eastern Church, in most respects far more rigidly conservative than the Western, has no such usage in its Ordinal, but constitutes the Bishop the *sole minister of ordination*.—*Church Times*.

UNITY AND UNION.

An unstable equilibrium is better than its opposite, disorder. Disorder works toward ruin directly. The unstable equilibrium gives pause, at least, to devolution. We are in sympathy, therefore, with the efforts for union that have been earnestly made among Protestant Christians in these "last days." We respond with both faith and hope to the spirit which is abroad among "Christians of various names," and we watch, with hopeful interest, both every expression in favor of Christian union and every effort made towards its practical realization. Tested by the divine rule, "By their fruits ye shall know them," we are convinced, and glad to be convinced, that the Spirit of Peace is pouring into and out of the minds and hearts of "those who name the name of Christ." We rejoice and are glad, and bid our brethren "God speed in the name of the Lord."

But, with sore hearts we write it, yet we must, *we cannot believe in union without unity*. The difficulty lies just between these two words. They both stand together at the point where the "Church" and the "sects" meet. We use the words Church and sect for brevity and distinctness sake. We do not mean to give offence. We enter not now into the question whether Church and sect are so disunited, that they are in no respect one. We have an opinion on that point, which is a comfort to our hearts, and, in accordance with that opinion, we make thanksgiving to the Revealer of Truth and giver of His peace for the fruits of the Spirit wherever they are manifested. We believe that such fruits grow out of the organic life of the *One Body*. The "branches" that bear them cannot therefore be absolutely "cut off."

But we take our stand at *unity*. We do not believe in union without unity.

THE UNITY OF THE GOSPEL DAYS.

Those who desire Christian union, and those who desire Christian unity, stand together at the starting point. But, when they start, their courses do not run together. The first hope to develop union. Very earnestly they have tried, and are yet trying, to develop it. In the effort they have cultivated the spirit of love, and show both a high appreciation of and devout longing for brotherhood; even for membership one with another. In fact however they have not succeeded. Every alliance for *union* has been only formal. It has not been effectual. Indeed further divisions have been often the practical result.

Those who desire unity, believe that it is to be found, *not invented*. It was just as necessary at the beginning of the mission of Christianity as it is now. He, who gave the Gospel, must have provided for unity; not for *invisible* unity only, but for such as could be seen—"that the world may believe that Thou hast sent Me." Can this unity be found? Are its faculties and

forces in existence? Where is the body, in which those faculties inhere, whose functions are those forces?

If this body does not exist on earth, then the "gates of hell," have done what our Lord said they should not do. They have "prevailed." The believers in Christian unity do not believe, that the gates of hell have prevailed against "My Church."

* * * * *

We must go back, even to the antiquity of the first promulgation of the Gospel. This is the point to find the unity, which is of God; which was established at the beginning, which was essential to the full organism that Christ called into being, and with which He promised to be present to the end of the world.

We do not enter into the details of history. Let us first agree in principle. Which, union or unity? Union to be invented or developed or unity to be found and used? Union to grow out of abstract principles that may operate first upon faculties within—upon mind, heart, and conscience—and then evolve its own organism, or, rather, its own organisms, in form of various sects; or unity, that shows all those who are ingrafted into Christ the one way in which they may walk together visibly, in Christ-like charity, following like sheep the Shepherd's footsteps, or going on like soldiers after the Captain of Salvation?—*The Churchman*.

A PRESBYTERIAN ON LAY EVANGELISTS.

Professor Shields, of Princeton College, in a most notable article on Church Unity, published in the *Century Magazine*, says as follows:—

Without claiming to speak for others, but looking at the question from a strictly denominational point of view, I venture to hope that in any union to be devised the historic Episcopate can be retained, if only as one remaining bulwark against the well meant but lawless evangelism which is running wild in our churches and bringing all the Divine institutions of the Christian religion into contempt. The great revivalists, Whitfield and Wesley, were trained clergymen and ever appeared as such, even when driven from the pulpit into the field. But our lay evangelists are pressed from the field into the pulpit, and a divine success is claimed for them on the very ground that they are not clergymen but mere laymen. When earnest and gifted preachers of the Gospel, like Mr. Moody, decline to become ordained ministers of any Church, while everywhere exercising ministerial functions, with learned divines and faithful pastors sitting at their feet, and the whole order of God's house set aside, can we wonder if the popular inference should be that the ministry itself is but a human convenience. if not already a failure? Is any transient good done by them to be weighed for one moment against the lasting evil of overthrowing the most sacred ordinance and institutions, to say nothing of feverish excitements, whose track is often that of the simoon through the fairest pastures of Christ? Our chief danger in this land and age of freedom is not hierarchy. Instead of too much ecclesiasticism, there is too little. The clergy are fast losing their normal rank and influence. The time may yet come when pure presbytery and true Episcopacy shall appear not only congruous but inseparable, and together essential in maintaining that 'Catholic visible Church unto which Christ hath given the ministry oracles and ordinances of God.'—*The Church Chronicle, Kentucky*.

We are glad to find two new exchanges upon our Table this week. One, *The Scottish Guardian*, of Edinburgh; and the other *Our Messenger*, the Magazine for the Diocese of Qu'Appelle. Both are most welcome.

CHURCH ENTERTAINMENT vs SYSTEMATIC GIVING.—I.

Nothing has tended more to lower the Church in the estimation of the general public and degrade the name of religion than the worse than questionable methods employed for raising money now, unhappily in vogue throughout the Dominion. Only last month, the keepers of certain "bucket shops," in a Canadian city, that shall be nameless, replied to sundry newspaper strictures by asserting that their methods of making money were no worse than those employed by the various religious bodies in Canada. A statement, which the *Toronto Mail* in commenting on the incident, says, is only too true. And this straw unerringly shows whether the current of public opinion tends, and how universal and deep seated is the contempt which these practices have engendered in the minds of all thinking men, utterly alienating some, and filling the minds of others with sorrow and misgiving. I am not in the habit of croaking over the "degeneracy of the times in general, or of "modern Christianity" in particular, for I suspect that each age of the world, as is the case with individuals, has its own special vices and virtues, but this I will say, that if there is one special evil in nineteenth century Christianity, which justifies despondency and excuses "Croaking," it is the prevalence of this evil spirit of utter recklessness as to the means employed for raising money for Church purposes. One is continually hearing Church members say in a hard cynical sort, of way, that so long as you can get money for the Church it matters very little how you get it that although it would be better to raise money by direct giving, it must be raised somehow or other, even if questionable and illegal methods have to be resorted to; sentiments by the way that would utterly discredit a man among his business connections and make him an *object* of suspicion, and contempt to all ordinarily honest men of the world.

In view of all this avowed, and unblushing unscrupulousness on the part of Church members in the matter of raising money, is it surprising that the Church should be rapidly losing her prestige in the world, and failing to command that instinct of respect which even among worldly, not to say avowedly irreligious men, is so beneficial to society at large, and constitutes such an incalculably important factor in those restraining forces, which preserve the equilibrium of outward decency and the common amenities of life. For it goes without saying that the majority of mankind are unconsciously ruled by religion for which they have an instinctive respect. There are thousands of men, who utterly devoid of what may fairly be called moral principles, live clean decent lives from a feeling that there is in the shape of the Church, a stern and uncompromising Witness against all their shortcomings, and who are thus in a sense shamed into doing right or at least, kept from doing what is flagrantly and notoriously wrong. The Church's influence upon society is thus both negative and positive. While it directly dominates the lives of a comparatively small number, and constitutes the ruling principle of their conduct it in—directly shapes the lives of myriads of others, who partly by force of example, partly from a sense of shame, and to a large extent mechanically abstain from all gross vices, and practice those common-place virtues, which are absolutely essential to the existence of civilized society.—*Huron*.

(To be continued.)

To any one sending us \$1.70, with the name and address of a NEW subscriber, we will send a copy of Little's "Reason's for being a Churchman," the price of which *alone* is \$1.10.

FAMILY DEPARTMENT.

HOW LONG?—THE OLD YEAR'S
THRENODY.

How long? seems oft our journey
Upon the road of life!
We weary of the journey,
We weary of the strife.

The way is steep and narrow,
That leads to the "Home Land,"
And sometimes in the darkness
We see no guiding hand.

'Tis long ere we our Saviour
And Loving Lord may see?
'Tis long before He calls us,
At rest in Heaven to be.

How short a time, my brothers,
Have we in this our life,
For fighting the Lord's battles,
For conquering in the strife!

We fain would bear His banner,
The banner of His love,
Right through the ranks of foeman,
And faithful soldiers prove.

The time is *short*, O Christians,
For all that we should do,
To aid our Master's loved ones,
To hinder pain and woe!

'Tis *short*, our time for learning
The lessons we must know;
'Tis *short*, our time for working
The tasks set here below.

Take courage, then, dear brothers,
Work bravely to the last,
Till you to rest are summoned,
All toil and labour past.

—M. A. M.

THE BETHLEHEMITES.

FROM THE GERMAN, BY JULIE SUTTER.

CHAPTER IV.—Continued.

"Let the young eagle take his flight," said the latter in conclusion. "He will return to us chastened and ready to take his place here. The gods have laid low the pride of your house, but they have left you a scion that will grow to a mighty tree."

Zillah returning, found her son awaiting her impatiently.

"It is well," she said, "I go to prepare for our journey."

An exclamation of delight was his answer. They stood by the outer door, when trumpets were sounded in the inner court. Anana took a hasty leave and hurried back, the heavy iron gates closing behind him. There arose from the temple a many-voiced plaintive chant, the priests thus worshipping the setting sun, which even now was casting a reflex on the Nile, changing the blue waters into a glory of molten gold. And all visitors left the Necropolis, the city of the dead which in grandeur equalled the town of the living on the opposite shore.

Crowds of men and women who had come to honor their dead were hastening past the sphinxes to gain the little boats that should take them across the river.

"Not home yet, Crimo," said Zillah to the negro, as she entered her skiff; "row me down the river, I would be alone a while." And soon the little boat was dancing along the golden waters, past houses and gardens of the rich. Silence settled on the river, the songs of boatmen dying away in the distance.

Night had descended, the moon steeping the landscape in a silvery sheen.

Crimo had hoisted a silken sail, sitting motionless, like an ebony statue; a light breeze carried the boat between waving cornfields, and groves of palm-tree and sycamore. But Zillah

was insensible to the beauty around her, her thoughts carrying her back to the time when she was a gladsome maiden in her father's house. It seemed to rise before her, the old house amid the hills of Judæa, resounding with the laughter of her little brothers and sisters. And from the background of memory stood out that starlit night, when on the roof of the house, she listened to sounds of mystery, and saw a vision of Heaven's own light. She herself had seen the wondrous Babe lying poor and lowly in a manger. And presently the parents had disappeared with the child, no one knew whether. To Egypt then they had gone! And the words came back to her, "tidings of great joy to all the people." Should it be joy also to the sorrowful?

Was this what He had come for? She would go to Him—be made glad by Him, for her heart had been bowed to the dust.

In one of the sepulchres, hewn into the white rock on the hills behind her, were laid the earthly remains of six promising children, and thither also had been carried the husband of her youth. She had of late spent nearly all her time in the sacred dwelling of the dead, the loneliness of her own house being insupportable, since Anana too had left her to pursue his studies with the priests. Early in the morning, her negro boatman would row her across, laden with flowers she would climb the steep path, carrying the token of her undying love to the silent tombs. The hot hours of noon she would spend in the ante-hall of the sepulchre, on the walls of which were paintings, poor attempts to preserve the features of the children that had been the joy of her heart.

On certain afternoons she would visit the son who was all that was left her. Her life was lonely and sad. Was it possible then that even she should find peace at the feet of the Messiah? Had He words of comfort for a weary and heavy-laden one, such as she? She would go to Him, and see.

CHAPTER II.

AT ROME.

On a luxurious couch in a marble hall, opening into a garden, lay a noble lady. The pillared hall formed part of one of those splendid villas abounding in, and near Imperial Rome.

The terraced gardens stretched away to the yellow Tiber, behind which rose the hills of the Eternal City, with its temples and palaces. On a foot-stool by the couch sat a young girl, her white garment being set off by a purple border, denoting patrician blood. Flowers lay beside her, and her hands held a half-finished wreath, but she sat listless, her eyes dreaming away across the garden.

"Is the chaplet done, my child?" queried the lady, half rising on her couch.

"Are you awake, mother? No,—I have been thinking."

"Thinking?" said the lady; "is it thinking that makes these cheeks so pale?" and her hand passed tenderly over the maiden's face.

"Yes, mother, I am troubled," owned the girl, her eyes brimming with tears.

"Troubled!" cried the mother. "when it is my very wish and aim that your life should be gladdened! Helia we called you when you were born, for I said sunshine shall fill her days. Yet I fancied of late there was sadness in your voice. What ails you, my child?"

A door opened at this moment, and the two were joined by a distinguished looking man, the toga which he wore well becoming his fine figure.

"Tears?" he said; "what can be the meaning?"

"My husband will be surprised to hear that our Helia is troubled," explained the lady. "She has just told me so."

"Troubled?" echoed the father in his turn, a smile plainly denoting the view he took.

"Has she fallen out with her bosom friend, or lost a trinket, or what?"

Helia bent lower over her flowers, but answered presently: "I have no friend save Virginia, my mother's foster child and my cousin, and for trinkets I care not."

"What is it, then, my child, come tell your father!" He sat down by the couch, laying his hand kindly on the girl's head. But she, rising suddenly, stood before him, her frame trembling, the low voice of hers not lacking firmness. "I long to join the vestal virgins, father," she said. Her parents looked at each other in speechless surprise.

"My daughter be a vestal!" cried the Cornelian at last. "Why, you are as good as betrothed even now, and within a week we shall sign the marriage contract."

"I would rather it be never signed," said she.

"And why?" asked Publius, scarcely pleased.

"I am not made to be a great lady and to shine in the world," replied Helia softly. My companions laugh at me because I like not to join in noisy festivities, and hate the sights of the amphitheatre. They taunt me with unpatriotic feelings because I turn away shudderingly when poor slaves are torn to pieces by wild beasts, or when gladiators make cruel bloodshed to entertain the people. They call me

"A coward!" cried her father, his face flushing; "no, my daughter is no coward! Who can call you thus has not seen how bravely you bore the red hot iron, having been bitten by a mad dog last year; nor witnessed your courage in the autumn when our ship in the storm was dashed against the foam-covered rock. Strong men shook when death seemed certain, but the daughter of the Scipios was calm and peaceful as though she were in her mother's room."

"Your praise makes me happy," said the maiden, a slight flush mantling her face, "but others are of a different mind."

"Let me go, father," she added with supplicating tones. "I am not the first maiden of our house who dedicated her life to the service of Vesta; and Rome honors such. As for me, I love the peaceful abode, the cool quiet hills, where the sacred fire is tended. I have often been there with my mother."

"Are you not happy in your father's house, Helia?" asked Publius with loving reproach.

She looked at him with her hazel eyes, replying gently: "Surely I am; yet you are going to send me away."

"To make you more happy still," said he tenderly.

"Let me be open with my father," continued Helia. "I never cared for Claudius, but lately we met at the garden feast of Gallius. I was resting in a shrubbery, when I heard some young men passing without: Claudius among them. They saw me not, but I was the subject of their talk. Quintus Flavius made fun of me, saying to Claudius his future bride was not fit to bear the honored name of a Roman maiden, since she shuddered at the sight of blood. Another called me a little fool, who hid behind her mother's skirt whenever young people were in sight. And Claudius exclaimed, angrily, he despised me, swearing by all the gods of Rome he would teach me better, let me but be his wife. 'Not a sight in the arena shall be spared her,' he cried. 'She will soon put the iron ring to her finger, and with a hand of iron I will rule her.'"

"How dares he?" cried Cornelius, starting wrathfully. "How dares he threaten a daughter of my house! No, Helia, you shall never be his wife, I promise you; but neither need you be a vestal. My only daughter shall stay with me," added he, bending to her with a kiss. But she nestled in his arms with silent gratitude.

"Helia has made her mother cry," said he, turning to his wife, and as the maiden knelt down by her mother's couch, he continued:

"I came to tell you, Virginia, that sooner than I expected, we must get out for Judæa. Cæsar requires me to take charge of the citadel at Jerusalem with all speed. Here, also, is a letter from your brother Titus." And Publius took his leave.

"Undo the scroll, and read it to me," said Virginia: "my eyes are blinded with tears. I had hoped it was from Gaul!"

"Nay, mother," said the girl, "it is barely a week since we had news of my brother in Gaul."

(To be continued.)

BAPTISMS.

In Christ Church, Albion Mines, N.S. on Jan. 19th. Elizabeth Maxwell Wadden.

MARRIED.

MORRISON-JOHNSON—At Stellarton, Jan. 7th inst., by Rev. D. C. Moore, Rural Dean. Henry Edward Morrison to Lilla Blanche Johnson, both of Colchester County, N.S.

DIED.

MURRAY—At Stellarton, N.S., on Jan. 10th, from effect of explosion of a locomotive. Alexander David Murray, brakeman, I. C.R., aged 30 years.

HUDSON—At Westville, N.S., on Jan. 12th. Elizabeth Hudson, aged 82 years. A native of Dudley England.

SMITH—At Albion Mines, N.S., on Jan. 14, Joseph Smith, aged 6 months.

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The purpose of this article is to present calmly the reasons why Christians should by precept and example make every effort to keep pure and clean and healthful, this exceedingly delicate part of our physical constitution. As professed Christians, it must be remembered that we live not for ourselves, but for those that are to come after us, and whose happiness is dearer to us than our own; and God has so linked their destiny with ours, that we cannot harm ourselves even a little without harming them. A good man may take his cigar after dinner, and limit himself to one a day during life, and feel no particular inconvenience from it; but he hereby transmits to his son a more excitable, nervous system than his own, and that son cannot submit to the same limits, and his son goes down still lower. He, therefore, who indulges at all, can never estimate the account he may have to render in the coming judgment. The same is true in reference to drink, as illustrated in the case of John B. Gough. His father could drink to be temperate. He could not, because he inherited an exaggerated nervous irritability.

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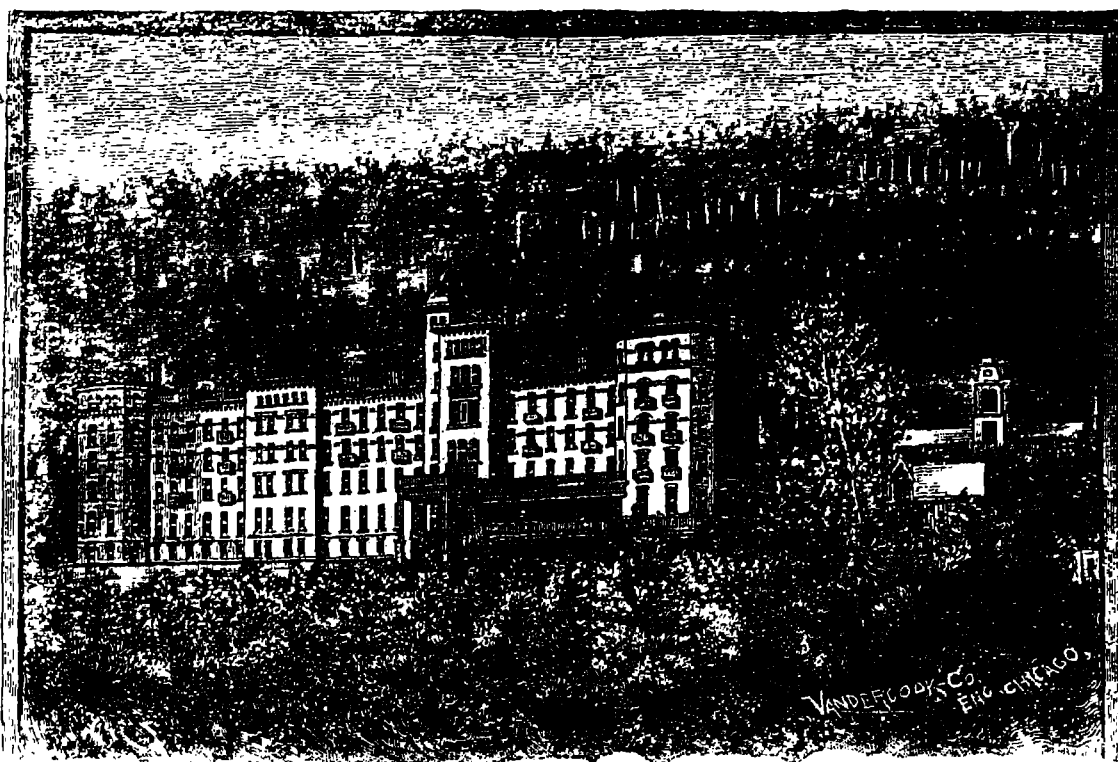
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