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Missing pages 14 and 15.

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.

CHURCH MUSIC.—A very interesting discussion on this subject took place at a recent meeting of the E. C. U. in London. The subject was opened by a Mr. Joscelyn Courtney, who, in a long essay, defended the use of elaborate music by the choir, even if such use involved the silencing of the congregation. As there appears to be some danger of similar errors finding favor with our choirmasters in this country, we append one or two of the forcible rejoinders to Mr. Courtney's paper:—

Mr T. Layman said that he intended to take a line diametrically opposed to that taken by the lecturer, and to take the side of that very large class of whom Mr. Courtney had said (quoting some lines of Coleridge's) that it would be well that unlike the swan, which sang before it died, they would die before they sang. He heartily enjoyed a well performed musical service, but, he asked, how often could that perfection be reached in the existing state of the Church. When it could be attained, by all means have it. But what he contended for was, *that they should not say one word to hinder that portion of the service which belonged of right to the ignorant and uneducated, from being joined in by them.* These people did enjoy a musical service, rough and uncultivated though it necessarily must be, and were greatly benefited by it. What meant the recent Mission in the East of London, if it did not mean this, that we were to be satisfied with a very low standard of musical excellence, as a general rule, among the people.

Mr. A. R. Clark said he would strongly advise those who wished well to congregational worship, to let people alone, and allow them to sing either the air, or a part, as they might please. It had come in his way to see a good deal of the Salvation Army, and he tried his best to find out what was the secret of the power, such as it was, which it exercised over its adherents. He had come to the conclusion that it was explained by the lavish provision of "hymns"—so to call them—sung to tunes which the people knew. The lesson which this seemed to teach, and which indeed we all knew before, was that song, however rude, had a great power to stir the blood, provided that people sang it themselves. Doubtless, refined and delicately executed music had also power over the heart, but as a rule it would only move those who enjoyed the advantage, if it was an advantage, of a sensitive musical temperament. Such persons were, to the great mass of Englishmen, comparatively few; and to substitute a choral service which people at large would appreciate and take part in, would be to renounce the effort which all who valued the welfare of the Church, or desired the spread of the Gospel, were making to win back the estrayed millions of our countrymen.

The *Church Times* editorially remarks on this discussion:—We, of course, agree that in music, as well as in anything else, the best we have should be devoted to the service of the sanctuary; but it may be a question whether the best music a congregation has is not the best music which it can itself produce after taking all the trouble in its power. It is a doubtful form of sacrifice to spend

a thousand a year and upwards in producing music which any connoisseur would give half-a-crown to hear, and then for the donors to go and hear it themselves.

THE NEW ARCHBISHOP OF DUBLIN—General surprise is expressed at the heavy voting in favor of the new Archbishop of Dublin. The united Synods contain some 240 clergymen, and some 480 laymen, and nearly all were present on the occasion of the second poll. Lord Plunket received a total of 470 votes, as against 82 given for the Bishop of Ossory. Whatever feelings may have actuated the constituency which have elected the Archbishop, their resolve to put the Bishop of Meath into the chair of St. Laurence O'Toole, of King, Magee, Whately, and Trench, was marked and decisive. By an overwhelming majority which outdistanced all competition he ascends the vacant throne. No event of the same interest and importance has occurred probably since the time of the Reformation, when Archbishop Browne took the lead in the new regime. Lord Plunket is the first Archbishop of Dublin since that time who does not owe his elevation to an English Minister. He is Archbishop of Dublin by virtue of the unfettered franchise of the great majority of his Presbyters and faithful laity, who who will now look to him to be their able, conscientious, and diligent Chief Pastor, showing favor to none, but bending himself to the great task of furthering the interests of the Church of God, over which he is called to preside in these united Dioceses. His Lordship cannot overlook the fact that he is also the head of the Southern Province and Metropolitan. We believe we can say with truth that there is a large number of the Roman Catholic citizens of Dublin who are also pleased with the result of the election, Lord Plunket's name being known as that of a patriot clergyman of the Irish Church, who does not sink his interest in the political welfare of the country in mere ecclesiasticism, and who inherits a title first made famous by the eloquent advocate of Catholic Emancipation.

ROMANISTS—PROTESTANTS.—In 1800, Romanists constituted one third of the population of Great Britain and Ireland; in 1884, less than one-seventh. In the English-speaking countries of the world there are 11,000,000 Roman Catholics and 88,000,000 Protestants.

WEEK DAY SERVICES.—"What is the use of attending services on a week day?" Under certain circumstances, and to certain persons, probably none. For example, if there be no Almighty God on week days; if He have no claims on us for worship except from half-past ten until twelve on Sundays, or if our once-a-week worship be so consummate that it supplies for Sunday and overflows for all the other six; or if you have no soul to be tried or endangered during the week; or if you have no spiritual wants, no need of "Daily Bread," outside of Sunday; or if on Sunday, you store up a holy supply, a stock on hand, which can, like compressed air, be let on from

time to time during the week, in quantities sufficient to meet the immediate wants and distress.

LONDON CHURCHES AND SERVICES.—The Rev. Dr. Montgomery Schuyler, of St. Louis, in a letter from London, Eng., to the *Church News*, says:—"The churches here are full. We attended at Westminster Abbey and St. Paul's Cathedral morning and afternoon, and found large congregations, and while no doubt there were many mere curiosity seekers, yet the greater portion came with their prayer books to take part in the service. In all the churches I have attended, whether on week day or Sunday, the services have been choral, and in no case has there been a processional or recessional hymn sung. The choristers come in quietly, followed by the clergy, and take their places, all preceded by the vergers, and the service is begun after silent prayer. The singing is mostly plain music and hearty, and joined in by the mass of the congregation, while there is provision made for one elaborate anthem by the choir alone, with solos, duets, etc. It was our privilege to hear the noted Canon Liddon in St. Paul's at 3 o'clock in the afternoon. We arrived more than an hour before the time of service, and people had already begun to assemble, and they kept coming in until the time of service. Of course you could not fill St. Paul's; but every available space within the sound of the preacher's voice was filled with a quiet and reverent congregation. There was no bustling about getting up and going out. The service was sung and the lessons read intelligibly, not *muttered*, and you come prepared by the solemn dignity in the manner of conducting the service to listen to the preacher."

BISHOP RULISON.—Much interest was added to the occasion of the collation following the formal introduction of Bishop Rulison to the Diocese of Central Pennsylvania by the reading by Bishop Howe of a letter dated Lowville, N. Y., 1863. It was addressed by a lady friend, and describes the "intense excitement which prevails in this community over the defection of a young man named Rulison from the Methodists to the Episcopalians. It is the absorbing topic of conversation of the town. One good old lady exclaimed, 'Oh! oh! to think of a young man so good and so spiritual going over to the Episcopalians.'"

THE MINISTRY OF THE PRAYER BOOK.—It has caused homesick and hungry prodigals—prodigal in sensual indulgence, prodigal in intellectual self-will, prodigal in a Pharisee's pride—to arise and go in spiritual repentance to their Father. It has healed those who had no health in them, till their spiritual "flesh came again, like the flesh of a little child." It has brought into the way of spiritual truth millions of "such as had erred or were deceived." Such as we were ready to despair of because the "burden" of their sin was "intolerable" it has lifted into spiritual light, cheering them with its peaceable offices of absolution, pledging pardon, confirming and strengthening from the Father of our Lord Jesus Christ, who never desired the death of the vilest or guiltiest sinner in the world.—*Bishop Huntington.*

NEWS FROM THE HOME FIELD.

Gathered specially for this paper by Our Own Correspondents.

(We have published accounts of Christmas services from all parts of the Dominion, and have received many more which we should have been pleased to insert had they come to hand at an earlier date. We must beg our correspondents to send their communications as soon as possible after the event to which they refer, and to make them as concise as possible. Our pace is limited.—Ed.)

DIOCESE OF NOVA SCOTIA.

LOCKEPORT MISSION—The Rev. C. Croucher having been offered work by the Bishop of New Westminster, closed his ministrations in this Mission on the 31st, and will be succeeded by the hardworking Cape Breton Missionary, the Rev. G. Gibbons.

Sometime in November a tea meeting was held at Green Harbor, at which ninety dollars were cleared for the new church, and the Incumbent had the pleasure of offering Divine Service in the new church (now ready for consecration) for the first time, on the Sunday before Christmas. This very pretty church will long bear witness to what people with willing hearts can accomplish for God. Under circumstances the most discouraging the work was begun in faith, by the late much loved priest, the Rev. C. Churchward, who has lately passed to his rest. The people under his successor have courageously carried it to completion. "Silver and gold" they had not, but strong arms and willing hearts were not wanting, and so the issue from the beginning was not doubtful. God never asks for what we have not. He never makes what we have more than enough. The Incumbent has resigned with every feeling of thankfulness to God for having given him the work and enabling him and his people to accomplish so much in the short space of two years.

A beautiful stained glass window and a new three hundred and fifty dollar organ in Holy Cross Church, a font and communion plate in Trinity Church, a new church built and paid for, besides a new parsonage, all testify to the zeal and devotion and love of the few Churchmen in Lockeport Mission. May that zeal and love never decrease.—*Com.*

(Our correspondent has also favored us with the text of the address presented to Mr. Croucher and the rev. gentleman's reply, for which we regret we have not room.—Ed.)

ALBION MINES—The Christmas Communion were gratifying as to the number partaking, considering all things. The Chancel of Christ Church was tastefully decorated—and the nave slightly. The cross and vases were filled with lovely natural flowers.

At St. George's Chapel the decorations were similar to those in former years. The Scriptural sentences—shields, labels, &c., doing great credit to the willing artificers.

The Sunday Schools had their festival on Epiphany, first going to Church and thence to the Hall of the Sons of Temperance where the children disposed of more cake, pies, tea, fruit, and candies than any one would have deemed possible. With a verse of "God Save the Queen" and three very hearty cheers all went home, (through the rain—we are sorry to have to add.) To the teachers and friends their grateful thanks are rendered.

ALBION MINES—The following from the *Colonial Standard* will be interesting to many who have been connected with this parish in former years. By God's mercy all those who have resided here as clergy during the last 34 years are yet alive. The Rev. C. Elliott (father of the respected town clerk of Pictou,) began work here, and held occasional service in the school house, etc.

In January 1849, a subscription was opened for the building of a church and obtaining a resident clergyman. The general mining association undertook to find house and coal. There was no other place of worship on the west side of East River. Mr. Poole and Mr. Davies gave \$100 each towards the church, and largely toward the stipend. Robert Morrow, Jas. Taylor, George Bowran, Wm. Ross, Enoch Hill, J. Hill, Geo. Davidson, Jonathan Hartley, Wm. McPherson, John McIntosh, Wm. Partridge, and many others subscribed according to their means. In 1851, the Rev. Joseph Forsyth (still living at Liverpool, N. S.) became the first rector. In the autumn of 1852 the church was consecrated by the present Bishop of the Diocese. In 1857, Mr. Forsyth was succeeded by Rev. Henry DeBlois, now working energetically in Annapolis County. The Rev. O. M. Grindon (now of Bristol, England,) came in 1859; to him succeeded, in 1864 the present rector of Annapolis, Rev. L. M. Wilkins. He resigned in 1870, and next came the Rev. Chas. Bowman (now Dr. Bowman, the respected rector of Parrsboro') who remained eight years, and was then followed by the Rev. D. C. Moore, who is still in charge of the parish, which (as is not generally known) is co-extensive with the townships of Maxwellton and Egerton.

The church had a chancel added in 1881; the corner stone being laid with masonic ceremonies by P. D. G. M. Lewis Johnston on 20th August, and the fabric was consecrated by the Bishop, (who had set apart the church itself just 31 years before)—on October 20th of the same year. The church was then painted stone colour—bringing out the excellent carpentry of Mr. Peter Cormick (still living in Pictou) who erected the spire. A chapel of ease has been built for New Glasgow (St. George's) which was opened in May 1882 and consecrated last month by his lordship Bishop Binney. In Mr. Grindon's time the endowment fund for the Diocese was in course of formation and this parish was the first to pay up its quota in full, viz., \$794.

NORTH SYDNEY AND SYDNEY MINES—Christmas Day was begun by a celebration of the Holy Communion at Sydney Mines, at 9 o'clock. At 11 o'clock Matins was said at North Sydney, followed by the celebration, and a sermon on the Incarnation by the Rector. In the evening at 7.30 service was held at the Mines, and a sermon preached. Both churches were very prettily decorated, the greatest attention having evidently been bestowed upon the chancels. The congregations at all the services were very good.

The joy natural to the season has been greatly dampened here by the sudden and tragical death of Mr. John Barrington (who was poisoned from eating partridges,) many of the more prominent parishioners being either relatives or connections of the deceased.

The Rector is now living in the new Rectory at Sydney Mines.

King's College—The following account of a meeting to consider the question of College Consolidation will be of interest to our readers in Nova Scotia. It is taken from the *Halifax Mail* of the 14th.

A number of citizens interested in collegiate question met at the old Dutch church last evening in response to an invitation from Rev. Dr. Partridge. They spent two or three hours in an informal discussion of the project of a federation of Kings and Dalhousie colleges. Dr. Partridge occupied the chair and J. J. Hunt acted as secretary. The following gentlemen made up the remainder of the company: Hon. A. G. Archibald, Prof. Lawson, Prof. Sumichrast, W. C. Silver, J. Y. Payzant, Prof. Alexander, Prof. Weldon, Prof. Forrest, Rev. F. R. Murray, Rev. Mr. Sylvester, J. W. Longley, Rev. W. C. Wilson, S. D. Scott, Prof. MacGregor, J. T. Bulmer, C. S. Harrington, Mr. McDonald, Robert Sedgewick, Prof. Fraser, F. Brown, Maynard Bowman, Judge Rigby, Rev. Robert Murray, and Prof. Schurman. The discussion was carried on in the most friendly spirit

For the reason that all present were warmly in favor of the confederation movement, the abstract question was not discussed. As the meeting was in no way an authoritative one, but merely a preliminary gathering, no definite scheme was proposed. All were agreed to go forward. The work before the house was to decide upon the method of procedure. The outcome of the deliberations took the shape of the following resolutions: Moved by Rev. F. R. Murray, seconded by W. C. Silver.

Resolved, that a meeting of the friends of the union of King's and Dalhousie be called at an early date and that the following gentlemen be appointed a committee to convene said meeting and to gather all information, financial and otherwise, bearing on the subject in connection with both universities and submit the same at said meeting:

Further resolved, that the committee consist of three representing each college, with Rev. Canon Partridge as convener.

Representing Dalhousie: Hon. A. G. Archibald, Prof. Forrest, Prof. MacGregor,
Representing King's: Rev. F. R. Murray, Mr. Sumichrast, Mr. Fraser.

The meeting separated after passing a vote of thanks to Dr. Partridge. The discussion was earnest and enthusiastic, but was carried on in a business like spirit. Several of the speakers expressed the hope and belief that the movement now commenced might end in the federation of all the Nova Scotia colleges. Rev. Mr. Hodgson, of Charlottetown, has been in communication with some of the movers here, and expressions of sympathy have been received from Episcopalians throughout the province.

St. Matthias' Mission—It is with great pleasure that we announce that the Mission is free from debt. During the past six months, between five-hundred and six-hundred dollars have been raised and paid over to the contractors. The people of the Mission have worked harmoniously in one solid body in order to accomplish this purpose and have been well assisted by many kind friends in Halifax and elsewhere. Through the kindness of Mrs. Armstrong and Mrs. Thompson, of Halifax, who gave a parlour entertainment in aid of the Mission, the last bill has been paid from the proceeds of the entertainment and a small sum remains in hand as a nucleus towards finishing the building. A strong committee from the Mission, seconded with many promises of assistance from ladies in Halifax, have determined to hold a monster bazaar in the drill shed next summer for the purpose of completing the present Mission building. We hope that the affair will be successful, and that a comfortable building will be provided before the cold of next winter sets in. It is of no small importance to the church in Halifax that a suitable and comfortable building be erected in that part of the city in order to cope with the increasing and attractive accommodations offered by both the Methodists and Presbyterians in that vicinity.

St. Mark's—We regret to learn that the Rev. H. J. Winterbourne has been confined to his bed by a serious inflammatory illness, and was unable to attend to his usual duties last Sunday. The Rev. gentleman from last accounts was much better. On Sunday evening, the Rev. Dr. Hill preached at St. Mark's.

SUNDAY SCHOOL TREATS—The children attending the Bishop's Chapel Sunday-school received from the Lord Bishop, a handsome and valuable lot of prizes last week, which they had gained during the year.

The children of St. Paul's industrial school had a very pleasant Christmas entertainment which has been well spoken of.

At St. Luke's, the usual Christmas entertainment and distribution of prizes took place on Tuesday night. At the North West Arm Sunday-school there was quite an interesting Christmas Tree laden with valuable prizes, which the children received. We congratulate Mr. James Gabriel on

the interest he shews in this work. Many ladies worked hard to make it a success, among whom we may mention Mrs. Bennett, Mrs. Potts, Mrs. Stevens and Mrs. Fenerty.

Girton House.—This establishment is succeeding admirably under the management of Mr. Sumichrast. We hear that it is Mr. Sumichrast's intention of moving down nearer town for the better accomodation of day scholars. We wish this first class institution full success.

ANTIGONISHE.—The Xmas Festival held here on Dec. 23rd., proved a decided success; the sum realized being \$200. We were indebted to kind friends from abroad for contributions which were thankfully received by us. We desire to proffer our sincere thanks to the generous donor (a gentleman in Connecticut, U. S.) for the liberal donation of \$25—received through Mrs. Jarvis, of whom her many friends will regret to hear that she has met with a serious accident. While returning home from the hall on the evening of the festival, she fell, dislocating her wrist, but we are thankful to add she is progressing favourably. Amid the rush of love and labour, time was found for church decorations and of them we can say, the effectiveness and good taste displayed has surpassed other years, reflecting much credit on the few ladies and gentlemen who gave their attention to the work. The Xmas service was bright and heartily joined in by those present. Mr. Rodgers, a gentleman from Montreal, presided at the organ; as he is gifted with rare musical abilities, his rendition of the Xmas selection was fine and well accepted (as was also his very generous donation to Mrs. M. Grey for the fancy table.) The annual Xmas S. S. Tree and Supper was held by request at the residence of Edwin Milledge, Esq., C. E. The little ones did ample justice to a bountiful tea; Sung carols in a praise worthy manner and enjoyed the distributions from the handsomely illuminated branches, sufficiently repaying their pastor (Rev. R. F. Beine) teachers and friends. Mrs. Beine was the unexpected recipient of a very handsome parlour carpet in tapestry. The gift of Mr. and Mrs. Campbell McDougall (Halifax Banking Co.) also a corresponding one for hall from Mr. and Mrs. H. K. Beine, which with some other gifts were most gratefully accepted and thoroughly appreciated. Such tokens of good will and esteem are estimated both for their intrinsic value and the warm hearts which prompt such acts.

CARD OF THANKS.—Miss Fannie W. Beine, desires to cordially thank the kind members of St. Paul's congregation, Antigonishe, who contributed to the envelope presented from the Xmas S. S. Tree in token of the appreciation of her services as honorary organist in Church and S. S. for the past two years.

DIocese OF FREDERICTON.

ST. PAUL'S CHURCH (VALLEY).—The branch of the Girls' Friendly Society in connection with St. Paul's parish have engaged and furnished for their purpose a neat and commodious room in Stanley Street, Portland. The first meeting held last Friday evening, was well attended and was a great success. Miss Harriet Peters, secretary of the organization, gave a short opening address, after which came refreshments and games. A very pleasant evening was closed with some suitable and excellent remarks by the Rector of the parish, Rev. Canon DeVeber. It is earnestly hoped that other branches of this useful and necessary institution may be shortly established in the various city parishes. All information respecting the Girls' Friendly Society will be cheerfully given by the secretary, Miss H. Peters, Wright Street, Portland.

DIocese OF QUEBEC

TWELFTH NIGHT CELEBRATION.—At Levis, on the 6th inst., and in connection with the Church of the Holy Trinity was held a children's festival in a fine large room belonging to Mr. Dumontier and kindly lent by him and the Ship-Labourers' So-

ciety through their president Mr. Louis Sampson. To all of these hearty thanks are due. A feast was spread for the children at 5 o'clock at which about seventy sat down. A little after 7 o'clock parents and friends came in, and were offered more than an hour's entertainment in the singing of hymns and carols by the children and teachers led by Miss Annie and Miss Amelia Hamel, and by other pieces. Miss Mary Addie sang a song and also recited a "New Year's greeting." Miss Hunter gave a reading, and Master Francis O'Connell a recitation, and Miss Nuttie Piton sang a French song. Mr. King in a short opening address had welcomed all and explained the appropriateness of Twelfth Day festivities, and the programme was closed by a Hymn for the Epiphany. Then were distributed from a heavily burdened Christmas-tree its accustomed fruits of various kinds, sizes, shapes and colours. Every child attending the Sunday School received something off its branches and from the teachers—any distinction of presents being made mainly on the basis of most frequent attendance. For a few others also some valuable fruits had grown. Amongst these a rich and beautifully worked sofa cushion appeared and was presented to the Rev. Ernest King, by the Willing workers of his congregation. This is but one of many thoughtful and generous gifts bestowed upon the Rector during the recent festive season. Mr. King made a little speech in acknowledgement of this unexpected kindness, saying how much he appreciated the existence of those bonds of sympathy and good heartedness which such tokens evidenced, and how happy a thing it had always been to him for now over five years to feel that in all good works for the welfare of the children, and for the benefit of the parish generally, he had ever been able to count upon the kindly, active and zealous co-operation of the "Willing Workers." After the singing of the National Anthem the well-filled hall became an animated scene in the scramble for caps and wraps and in the preparation of young and old for their return home. The teachers and others had been unsparing of time and trouble and most liberal in their provision of refreshments and gifts. To all concerned, indeed, much credit is due for the great success which by common consent attended the amusement and the singing of the children and all the arrangements made for the festival.

VACANT MISSION FILLED.—The Rev. Alfred Taylor just arrived from England and late of New Zealand, has been appointed to the extensive mission of St. Sylvester and parts adjacent. At the request of the Bishop the Rev. Ernest King accompanied Mr. Taylor to introduce him to his field of work.

The Synod of the Diocese of Quebec assembled on the 13th inst. The Synod was opened by Divine Service in the English Cathedral. The Service was choral. The prayers were said by Rev. A. Taylor, Rev. H. C. Stuart and Rev. E. A. King, respectively. The Epistle was taken by Rev. Chas. Hamilton, and the Rev. G. V. Housman read the Offertory sentences.

The Lord Bishop was assisted in administering the Holy Communion by Principal Lobley and Rev. H. J. Petry.

On conclusion of the Services the Synod proceeded to the National School Hall to organise.

The Synod was called to order at 3 p.m., when Rev. A. A. Von Iffland was elected Clerical Secretary; James Patton, Jr., Lay Secretary; E. Jones, Esq., Treasurer; and Messrs. R. H. Smith and James Patton, Jr., Auditors, respectively.

COMPLIMENTARY.—On the motion of Rev. Mr. Ridley, seconded by Rev. Dr. Roe, the Rev. John Ker, of the Diocese of Montreal, was invited to take a seat upon the floor of the Synod.

THE BISHOP'S CHARGE.—The Lord Bishop then delivered the following address, which was listened to throughout with the deepest attention.

His Lordship said:—

Rev. Brethren and Brethren of the Laity,—This is now the second occasion upon which the Synod has met for the dispatch of business in the

winter season. A winter session was tried two years ago as an experiment, and I am not quite sure whether in the judgment of the members the experiment is considered a successful one or not. For the missions in the Gulf the winter is, of course, an inconvenient time, but then, the difficulty of travelling to so great a distance makes it almost as impossible, it would seem, for those living in the seaside missions to attend when the Synod sits in the summer. For the rest, Quebec, though the crossing of the river may not be always unattended with inconvenience, is accessible even in winter; and most people, both in town and country, are then at leisure. I am told though, by many of the Clergy, that they find it inconvenient at that season to leave their homes for any length of time. We are now, I should suppose, in a condition to say definitely whether this is the best season for our meetings or not. And before we part I should like to have an expression of your opinion upon the point. Whatever time you may determine to be the best, I will make suitable to myself, and summon the Synod, accordingly. I have thought it well to say this at once, before going into the business we have to transact, because I want to have a clear understanding upon the matter.

Since last we met in Synod two of our brethren have left the Diocese. The Revd. Isaac Brock has taken a parish in the Diocese of Nova Scotia, and the Rev. S. Nicolls has moved to the Diocese of Rhode Island.

The Revd. C. Rawson has taken a charge in England, and the Revd. M. M. Fothergill has taken a charge in the Diocese of Rhode Island. It is the intention of each of these gentlemen to return to the Diocese. The latter indeed has not relinquished his cure. The Revd. L. Dinzey, late Principal of Compton Ladies' College, has taken a charge in the Diocese of Vermont, which for the present at least, and in view of his possible return to the Diocese, he regards as temporary.

And one who promised to be one of the best of our Missioners, has died. The Rev. P. Trowbridge, who was ordained in 1883, never sat in the Synod, and is probably unknown to many of you. By those to whom he was known his unassuming piety, and his devotion to his Master's work were valued as they deserved to be.

The Rev. W. King, after a service of 44 years, in which he laboured with a zeal and assiduity seldom equalled, has retired from active duty.

From other dioceses have come to us the Rev. B. B. Smith, late of the Cathedral Church, Ottawa, now Rector of Sherbrooke,—not indeed a stranger to us, since he was educated at our own University of Bishop's College; and the Rev. J. W. Fyles, late of the Diocese of Montreal, now S. P. C. K. missionary to the immigrants at Levis; the Rev. J. Ridley, late of the Diocese of Huron, now assistant at the Cathedral of Quebec, and the Rev. J. W. Taylor, recently from England, but formerly missionary in New Zealand, to take the mission of St. Sylvester.

Other changes you will learn from the report of the Diocesan Board.

Those ordained are—Deacons, Rev. H. P. Trowbridge, Rev. W. J. Forsythe, Rev. R. Newton, Rev. W. C. Bernard, Rev. F. G. Scott, Rev. D. F. Mackenzie.

Priests—Rev. A. Judge, Rev. W. J. Forsythe.

The missions now vacant are: Labrador, which is in temporary charge of Mr. Willis, lay reader and school master, and St. John's, Melbourne, which has been served in the interim by the Rev. A. Balfour, Rector of Melbourne and Richmond.

I have confirmed since the Synod last met 1,155 persons.

I have consecrated the churches of Danville, Tingwick, Lorne, Cape Cove, Gaspe Basin, Peninsula, Grosse Isle (Magdalen Islands), Dixville.

At the request of the Synod I some time ago invited the clergy of the diocese to form temperance societies in their respective missions.

In many places it was found that the doing of this would produce an undesirable antagonism to already existing temperance associations; in others, branches of the Church of England Temperance Societies were established. Of these we have (so far as I

can learn, for the returns are not complete) 12 now in existence, with a total membership of 703, 503 being total abstainers and 200 who have joined for the promotion of Temperance without being themselves total abstainers.

The College at Compton, which is held by Trustees appointed by the Synod, for the education of young ladies in the principles and under the influence of the Church, is now closed.

The Rev. I. Dinzey, the late Principal, found himself in the middle, or towards the end, of last summer's vacation, unable any longer to carry the institution on. The suddenness of the collapse placed the Trustees in a position of great difficulty. They were unwilling to close the college, and for the purpose of keeping it open, for at least another year, they raised a guarantee fund of \$500. It was found, however, that owing to the shortness of time allowed for preparation, and the consequent paucity of promised pupils, the school could not be carried on without the probability, not to say the certainty, of debt which they were unwilling to incur.

The property is mortgaged, but the mortgagees are willing to forego their interest for the present year, in order that an effort may be made to reopen the school in September next.

These matters will appear more clearly in the report of the Trustees which will be presented to the Synod. I have mentioned here because I wish to say that there seems no likelihood of our having a Ladies' College as a permanent institution among us unless the conviction of its desirability becomes a much more practical one than it has hitherto been.

From the report of Bishop's College you will see that that institution is doing a good work, and doing it well.

Through the munificence of Robert Hamilton, Esq., seconded by the subscriptions of other friends of the college obtained by the indefatigable exertions of Dr. Roe, the trusts for the maintenance of the Principal and of the Theological Professor, have been placed in a more satisfactory condition.

Some change has been made in the organization of the institution, the office of Principal of the College and Rector of the School being combined.

Under the able administration of Dr. Lobley, this plan has succeeded admirably.

The Professors and Masters know their work and do it. The strain upon the head of the whole institution is undoubtedly great, but the resulting advantages are great also. And it is of inestimable advantage both to men and boys that they receive during the most critical years of mental and moral growth the benefit they now derive from contact with his fine character, and his powerful mind.

Church education of a more elementary kind is also a matter of no less interest and importance. And it may be as well that I should, however briefly, call your attention to that.

Of Sunday Schools we have in the Diocese 86, with 2,110 pupils. But the instruction that can be given in the best of Sunday Schools will be fragmentary and incomplete (as regards results, however neat and systematic the course may be) unless it is built upon the solid substructure of daily teaching through the week.

And what substructure have we of this sort?

In the curriculums of the common schools of the country a certain amount of Scripture history is prescribed. It may be prescribed though without being attained. And some, who have given their attention to the subject have informed me that not much is attained.

Then there are 20 of these common schools aided by the Church Society of the Diocese, and by the Colonial and Continental Society. In these the teacher is always a member of the Church of England; and the catechism, with Scriptural instruction of an elementary kind, is taught. The Clergyman's influence may be as great as he chooses to make it; and his written certificate of approval is required before a grant is made.

These schools are inspected also by the Church Society's Inspector who reports particularly to the society upon each school every year.

In them, therefore, we may reasonably believe

that religious teaching is effectively given. But they are all too few.

Besides these we have one purely church school—that at Stanstead. And I believe that the work it is doing is a good work. Similar schools were maintained for a time in Coaticook and in New Ireland. But these it was found impossible to continue. And the same may be said of the National School in this city, although in this latter case there are funds continually increasing, which promise ultimately to form an endowment sufficient for the support of the school.

That is the state of religious instruction in the diocese. Something indeed is being done. But it is earnestly to be desired that more were being done.

And now my Rev Brethren and Brethren of the Laity,—I will not detain you longer from dealing with the special business of the Synod. We have many and important matters to consider, and I pray that He, in whose name we meet, may cause His presence to be felt amongst us, and His power to be upon us, to cleanse our hearts, to direct our counsels, and to restrain our lips.

Several reports were read and notices of motion were then handed in.

The remainder of the afternoon was taken up in the discussion of the amendments to the Canons. The Synod adjourned at six o'clock until ten o'clock this morning.

SECOND DAY.

MORNING SESSION.—The Synod re-assembled at 10 a.m., on the 14th inst. After prayer the minutes of the previous day were read and confirmed.

The Rev. J. B. Grant, of the Committee of the Diocese of Vermont, was requested to take a seat in the Synod.

The Report of the Committee on Repairs of Parsonages, &c., was handed in and adopted.

It was resolved that Dr. Marsden and R. H. Smith, Esq., be a permanent Committee to report on the qualifications of Lay delegates.—Carried.

A motion was moved by Geo. Lampson, seconded by Dr. Roe—"That the members of the Committee named to apply to the Legislature of the Province of Quebec for legislation regarding Temporalities, together with such other members as may be named by the Lord Bishop, be appointed a Committee to report at the next session of the Synod, what changes will be required on account of the proposed legislation."—Carried.

Mr. Hemming's motion, as to missions in arrears already referred to in a previous number of the GUARDIAN, was then taken up and it occupied the attention of the Synod the principal portion of the morning. Shortly before one o'clock a division took place and the motion was declared lost, fully two-thirds of the delegates voting in the negative.

AFTERNOON SESSION.—The business of the afternoon opened with the following elections, which took up the greater portion of the time:—

- 1 Trustees of Bishop's College.
- 2 Members of Corporation of Ladies' College, Compton.
- 3 Delegates to the Provincial Synod.
- 4 Boards of Enquiry under Canon X.
- 5 Members of Diocesan Board.
- 6 Members of Executive Committee.
- 7 Boards of Foreign and Domestic Missions.
- 8 Nomination of two clergymen and two laymen to serve on the Board of Management of the Domestic and Foreign Missionary Society of the Church of England in Canada.

The only returns handed in were the names of the delegates elected to attend the Provincial Synod.

Lay Delegates—Messrs. James Dunbar, Hon. G. Irvine, J. Hamilton, jr., R. W. Heneker, C. Judge, E. J. Hemming, Captain Carter, J. B. Forsyth, R. H. Smith, Col. Ready and Geo. Lampson.

Clerical Delegates—Revs. C. Hamilton, H. B. Allnatt, Dr. Lobley, A. A. Von Iffland, J. Foster, Dr. Roe, A. C. Scarth, G. H. Park, C. P. Reid,

G. V. Housman, E. A. King, and T. R. Richardson.

E. J. Hemming, Esq., remarked that there ought to be something done with a view to having religious-instruction introduced in public schools, the Sunday-school teachings did not reach the masses, and the amount of ignorance that prevails with regard to Scriptural matters amongst the young was something appalling.

Mr. C. W. Wurtele deemed this the most important matter that had come up before the Synod.

Dr. Roe and his Lordship the Bishop also expressed themselves favourably on the subject, and the following motion was submitted and carried:

Moved by Dr. Lobley, seconded by Rev. Mr. Vial, that a committee of this Synod be appointed to communicate and consult with the Synod of the Diocese of Montreal, and if after such conference it should be thought desirable, with the representatives of other Christian bodies, with a view to the introduction of religious instruction in the public schools of this Province.

Mr. Porteus' motion to amend Canon XIV produced a spirited debate.

Mr. Lampson remarked, from a legal point of view, that it could not be done, and consequently he thought it but right to oppose the motion.

At six o'clock a committee was struck to enquire into the matter and to report to the meeting this afternoon the decision arrived at.

The Synod then adjourned until the first at 10 o'clock.

The Synod resumed their duties at 10 a.m., on the 15th inst. The meeting was opened by prayer. The minutes of Wednesday were read and confirmed. The Report of the Corporation of Compton Ladies' College was read by Dr. Roe and adopted by the Synod.

The Canon for increasing the number of Trustees for this College was also carried.

Several of the Committees handed in their reports.

The Committee appointed to report on the proposed amendment to Canon XIV recommended that it should be allowed to stand over until the next session, which was agreed to.

The afternoon session was brief. A number of minor motions were presented. At the close votes of thanks were accorded to the Literary and Historical Society for the use of their rooms, to the members attending the Synod, the Lay Secretary, James Patton, jr., and the Clerical Secretary, Rev. A. Von Iffland.

A special vote of thanks was unanimously accorded His Lordship the Bishop.

The Bishop thanked all those present for the attention that they had given to the business during the session; and, in conclusion, hoped that when they re-assembled it would be in summer, and trusted that there would be a larger number of delegates present.

The Synod then closed.

DIOCESE OF ONTARIO.

RICHMOND.—On Friday evening last a treat was given to the children attending the Sunday-school of St. John's Church. They assembled at 6.30 in the Town Hall, where a Christmas tree was provided. After a carol had been sung, each child received a gift from the tree, and an apple, orange, and sweets. As soon as the Christmas tree was done with, a concert was begun. Outsiders were charged 15 cents for admission, in order to defray the expenses of the festival, and about \$15 was realized. During the evening Mrs. Jemmett was called on to the stage, when an address was read by Miss Good, and Miss Lewis presented her with a very handsome black fur coat and muff, intended to mark the great good will in which she was held by all denominations of Christians here, and by the parishioners of St. John's Church, more especially. The Rev. G. Jemmett made a suitable reply, and a short farce, entitled "Mrs. Willis's Will," brought a very pleasant evening to an end.

MERRICKVILLE AND BURRITT'S RAPIDS.—Three Sunday-school Festivals, with Christmas trees, were

held in this parish, giving the 200 children on the S. S. roll a good Christmas treat, and increasing the funds to the extent of \$56.

The kind people of this parish did not forget their pastor and his family at Christmastide. The congregation of Christ Church, Burritt's Rapids, presented the Incumbent with a fine fur coat, valued at \$50, and an address, couched in very kindly terms.

The congregation of Trinity Church, Merrickville, presented Mrs. Houston with a very kind address and a purse containing \$50. The Christmas offertory amounted to \$54. Large congregations worshipped on Christmas Day—the communicants numbering 155.

OTTAWA.—Church of St. John the Evangelist.—The annual festival in connection with the Sunday-school of this Church, was held on Wednesday evening, the 7th inst., in the School building on Mackenzie Avenue. This Sunday school is one of the largest, if not the largest, in Ottawa, there being nearly four hundred names on the roll, with an average attendance of about two hundred and fifty. The festival was attended by nearly three hundred and fifty scholars, and was a great success. The Rector, the Rev. Henry Pollard, presided, and associated with him was the Rev. A. W. Mackay, the newly appointed curate. Mrs. Tilton, who has always taken a lively interest in the school, kindly gave her services at the organ. Early in the evening the scholars were all assembled in the upper rooms and were regaled with an ample supper and attentively waited on by their teachers and friends. After supper the scholars of the senior classes went to the lower room, while those of the infant class, some sixty in number, remained above and were recipients of presents from a most tastefully arranged Christmas tree, after which they were amused with capital views from a magic lantern. In the meantime the senior classes were amused in the lower room with an excellent programme, including instrumental and vocal music, a recitation and choruses. A very pleasing event was the presentation of twenty-five prizes by the Rector to the scholars who had received the highest number of marks during the past year. The festival was brought to a close with the singing of "God Save the Queen."

CHURCH OF ST. ALBAN THE MARTYR.—The annual festival of the Sunday-school in connection with this Church, was held on Tuesday evening, the 6th inst., in the basement of the church, which was filled to overflowing with scholars and teachers, with some of the members of the congregation. The Rev. J. J. Bogert, M.A., Rector, presided. After the distribution of prizes to the scholars, Mr. Maynard, the People's Churchwarden, on behalf of the congregation, presented Mr. Bogert with an elegant Persian lamb skin coat and cap, accompanied by a very complimentary address, to which Mr. Bogert made a very feeling reply. The old, but always welcome amusement, the magic lantern, was one of the most important numbers on the programme. Mr. R. J. Wicksteed, LL.D., kindly exhibited a large number of capital views which amused all present, and kept the youngsters in perfect screams of wonder and delight.

DIOCESAN MISSIONARY MEETING.—The annual meeting on behalf of the Diocesan Mission Fund of the congregation of the Church of St. Alban the Martyr, Ottawa, was held on Sunday evening, the 11th inst. The Rector, the Rev. J. J. Bogert and the Rev. W. J. Muckleston, Curate of Christ Church, officiated. After Evening Prayer, addresses were delivered by the Revs. W. J. Muckleston, Henry Pollard and the Convener, the Rev. Canon White, Incumbent of Matilda. In the course of a lengthy but interesting address, Canon White read an extract from an appeal issued by the Diocesan Mission Board, in which, amongst other things, it was stated that twelve places lately receiving assistance had now become entirely self-supporting, leaving \$1,900, which, with \$1,300 saved through increased ability of other missions to provide for themselves,

left a total of \$3,200 to be applied to strengthening weak missions and opening new ones. A brief description was then given of the work lately done:—The new lines of railway had been followed; missions too large had been divided; the new settlements along the line of the Kingston and Pembroke Railway had been ministered to; missions had been opened around the Madoc Mines; the new town springing up around the factories at Cornwall had called for missions there, and up the River Ottawa a mission established among the Germans needed more assistance. An appeal was therefore made for funds to meet these great necessities, the Diocesan Mission Board asking for \$15,000 for the current year. He closed with an earnest appeal for increased assistance from the congregation.

Trinity Church, Frankford, was re-opened for Divine Service on Sunday the 14th ult., after a cessation of services for five weeks. The church presents a very beautiful appearance, the painting, kalsomining, etc., having been done by Mr. Bland, of Trenton. A fine new pulpit, made by Messrs. James, has also been placed in the church, and was used for the first time. Chandeliers and matting and furniture for the Communion Table have also been added. A chancel carpet of the same piece as that at Christ Church Cathedral, Montreal, had been laid. There were very large congregations at both Morning and Evening Prayer, and a Baptismal Service at 3 o'clock, at which four children were received into the Church. The Rev. Horatio G. Parker, Curate of St. George's Church, Trenton, officiated at all the services.

At St. Mark's Church, Pakenham, the service on Christmas Day was well attended, the church was tastefully decorated and a very impressive service was held. The Incumbent, the Rev. Samuel McMorine, M.A., preached the sermon. On the following Sunday he preached a sermon to the children. On Christmas Eve a number of the members of the congregation presented Mr. McMorine with a handsome fur coat. The address, which greatly enhanced the value of the gift, was read by Miss Lowe, and was suitably replied to by Mr. McMorine. The New Year's concert, given in the Victoria Hall, by the young men of St. Mark's, was decidedly a great success, and considering the bad state of the roads and the many drawbacks, reflected great credit on the managers.

A meeting of the Vestry of the Church of St. Mary Magdalene, Napanee, was held on Monday, the 15th ult. The Venerable Archdeacon Jones presided. The treasurer's statement showed the finances to be in a satisfactory condition. The receipts through the Sunday offerings have been sufficient to meet the current expenses since Easter, and the arrears on envelopes is small. Successful efforts have been made to pay the outstanding liabilities, and meet the heavy claims for interest, insurance, etc. Towards this object the Church Union has contributed \$150, and the ladies of the congregation, \$219. The total receipts since Easter have been \$1,227. Mr. McGuin reported payment of another debenture from the Chamberlain bequest. Dr. Ruttan was requested to superintend the ventilating apparatus. The seats in the church have been free for seventeen years, and the expenses maintained by voluntary subscriptions. The Vestry decided to continue the envelope system.

The usual festal services on Christmas Day at St. James' Church, Perth, were well attended. The decorations were confined to a single vase of flowers placed behind the Communion Table. The architectural adornments of the church being so beautiful that but little is required in the way of decoration. Miss Anne Matheson presided at the organ. The Rector, the Rev. R. L. Stephenson, M.A., preached a fitting sermon from Matthew xx. 28. "Even as the Son of man came not to be ministered unto, but to minister and to give his life a ransom for many." A large

number partook of the Holy Communion. The offerings amounted to \$154.11. Presents in kind of the value of over \$45 had been previously sent in to the Rectory. A bazaar held during the previous week went off very successfully, the gross receipts amounting to \$307.88, which were placed to the credit of the Rectory Fund.

The congregation of Christ Church, third line of Huntley, gave the Incumbent, the Rev. C. Scudamore a surprise party on Saturday, the 20th ult., when they presented him with a cutter, sleigh bells and provender, accompanied by an address highly complimentary to Mr. and Mrs. Scudamore. The address was read by Mr. P. Garland. Mr. Scudamore made an appropriate reply, heartily thanking the donors on behalf of himself and Mrs. Scudamore, for their generosity and the kind appreciation of his services shown in the address.

The choir of St. Luke's Church, Lyndhurst, spent the last moments of the old year very pleasantly with their beloved minister, the Rev. Francis Codd. The superintendent of the Sunday-school in connection with St. Luke's distributed a number of valuable prizes among the scholars.

It is with regret we learn that Mrs. Kirkpatrick, widow of the Rev. F. W. Kirkpatrick, is seriously ill. She has been removed to the residence of her sister, Miss Gildersleeve.

Mr. Kirkpatrick has, by his will, bequeathed one-tenth of his estate to St. James Church and the General Hospital of Kingston, to be equally divided. The Church and hospital which had been so much indebted to his services in his life, have thus additional reason for thankfulness. The late Rev. Mr. Kirkpatrick effected an insurance of \$3,000 on his life as late as October last, in the Canada Life Assurance Company.

The annual Christmas tree for the scholars connected with the Sunday-school of Christ Church, Burritt's Rapids, was held on Christmas Eve, and was a complete success financially, the amount taken at the door being \$15.85. Members of the congregation have subscribed \$40 for the purpose of procuring a fur coat for the Incumbent, the Rev. R. L. M. Houston, B.A.

Quite a commotion took place at St. George's Church, Trenton, during Morning Prayer on Sunday, the 4th inst., owing to the furnace setting fire to sweepings and accumulation of dust, which had fallen through the register and ignited from the heat of the flue, bursting up through the register. The large blaze was soon put out and no damage was done. The church had a narrow escape from being burned.

DIocese OF TORONTO.

LANGTRY v. DUMOULIN.—Once more these well-known names now immortalized or scandalized, crop up. The Vestry of St. James decided on Wednesday night last to take the case to the Court of Appeal. Canon Dumoulin condemned their action in the strongest possible way, and manfully informed them that they must not give notice of appeal in his name. The Rector said "If the Bench had pronounced a halting, hesitating decision, and if eminent Counsel had advised that it should be appealed, then there might be some ground of reason for further litigation. There is an entire absence of both elements from the case at present. After hearing every argument on your behalf for several hours, the learned Judges at once, and without asking Counsel to reply, delivered a clear, certain and emphatic judgment against your claims, and your own lawyers have not advised an appeal. Under these circumstances the case comes to an end, and I must absolutely refuse to lend myself to its further prosecution. I sincerely regret that I am compelled thus to differ from a majority of this Vestry, but I must also say that I do so without any manner of doubt or misgiving, and I know, too, that I have done everything to avoid such a difference that any reason,

able man could be expected to do by reasonable men. Gentlemen this is the answer, the only answer that I can give to your resolution, and I beg that you will regard it as well considered, final and unalterable." In the face of this explicit statement it is certainly to be hoped that the Vestry will not carry out their decision to appeal.

TRINITY COLLEGE.—The proposed scheme of University Confederation was considered by the corporation at two meetings recently held. There was a large attendance. The provisions of the federation scheme were fully explained by the provost and the Chancellor. It is understood Trinity will accept the basis with some slight modifications.

PROGRESS.—An effort is being made at present to keep pace with the increasing population in the city, so far as the Church is concerned. The extension of Church privileges in the district of Leslieville, Dovercourt Village, Rosedale, and the district north of St. Matthias' parish is greatly called for. In all these directions a good field for Church work already exists, and must shortly be undertaken. The matter was fully discussed at a meeting of a number of the city Rectors, the president being the Bishop, the other day, and steps will shortly be taken to begin services at several of the above-named points. Now is the time for work to commence.

CANNINGTON.—Recently this ambitious village secured the presence of one of the most eminent of Canadian writers, in the person of Mr. Goldwin Smith. He delivered a brilliant oration, not of the popular character, however, and secured the sum of \$75 for church purposes. The affair was in connection with the children's Christmas treat. The attendance was very large, the hall being crowded.

PRICE'S CORNER.—The children of St. Luke's Sunday-School here very generously donated the amount which had been provided for Christmas prizes, to the Bishop of Algoma for use in his Diocese. The deed was so thoroughly unselfish that to mention it will, we hope, induce others in like manner to realize that "it is more blessed to give than to receive." Surely the children enjoyed Christmas none the less for their kindness and generosity. A magic lantern entertainment was given the school shortly after the above occurrence, which was most successful. Mr. F. W. Armstrong, of Orillia, very kindly undertook to promote the children's amusement by giving the exhibition.

KINMONT.—On Tuesday evening very recently, an entertainment was given here under the auspices of the Sunday-School. It consisted of dialogues, recitations, &c., and the play, "Cinderella and the glass slipper." About \$34 were realized, a portion of which is to be devoted to the organ fund.

TORONTO.—*St. Anne's.*—This Sunday-School held their usual winter treat on a recent Friday evening. A full programme, consisting of songs, carols, recitations, &c., was very creditably rendered; fifty-six prizes were distributed to the successful winners. The school now numbers 255 scholars, and has an average attendance of 180 scholars, with 18 teachers. Mr. G. B. Kirkpatrick is the very efficient superintendent.

THE WYCLIFFE QUINCENTENARY passed off very well. Dr. Wilson presided and the papers on "The Social and Religious Aspect of Wycliffe's Time," by Rev. J. S. Stone; "The Theology of Wycliffe," by Dr. McLaren; "Wycliffe and the Friars," by Dr. Newman; "Wycliffe and the Bible," by Dr. Sheraton—if they did not bring forth anything new concerning the bold Reformer, at least presented the truth about him under various aspects.

BARRIE.—Recently Rev. J. C. Morgan, the able Superintendent of Trinity Sunday School here, and the energetic choir master, resigned his positions owing to expressed dissatisfaction with

his management of affairs. A requisition signed by 143 members of the congregation requesting Mr. Morgan to retain his offices was presented to him at a quarterly meeting of the Vestry, and he kindly acceded to their request.

PERSONAL.—The Rev. Henry Heaton, formerly *locum tenens* at Woodbridge, has been appointed to Brooklin and Columbus *vice* Rev. F. Burt, removed to Scarborough.

Mr. Schrader, lay-assistant at Minden, has decided to join the Rev. Forster Bliss at Mattawa, in the Diocese of Ontario.

DIOCESE OF NIAGARA.

LOWVILLE AND NASSIGAWEGA.—Amid the hardship of a Missionary's lot, there are, now and then, experiences both cheering and helpful. It is pleasant to record a series of such experiences in this Mission, lately.

On Tuesday, Dec. 23rd, the Missionary himself, and members of the Nassigawega congregation, waited on Miss Stokes, the organist of the Church, at her father's residence, and presented her with a purse. In presenting it, the faithfulness of the recipient, and the esteem in which she is held by the congregation, were flatteringly alluded to.

On Christmas Eve, Mr. Geo. Twiss, and Mr. A. Whitley brought the Missionary a load of oats as a donation from the Lowville congregation.

And on the evening of the 6th inst. (Epiphany), a joint deputation from the three congregations took possession of the parsonage, and replenished both larder and cellar with meat, flour, butter, potatoes, &c. A bountiful supper was spread by the ladies, and when all had partaken of the feast, Mr. J. Roberts, on behalf of the three congregations, presented the Missionary with a valuable cow; the milk of which was no less acceptable to the Missionary's little ones, than was the "milk of human kindness" which prompted the donors, to the Missionary himself. How much might every congregation do in this way, to cheer the heart and strengthen the hands of its Minister, assuring him of their sympathy, and lightening his burdens.

BURLINGTON.—The Christmas Treat of the Sunday-school children was varied this year by substituting a Boat for a Tree. The presents were numerous and costly.

The united ages of the 5 persons last buried in this parish amount to 414 years.

LUTHER VILLAGE.—The annual Xmas Tree and entertainment, given by St. Alban's Sunday school of this village, was held on the 30th day of December last (Tuesday.) It was as usual a very enjoyable affair, and heartily participated in by all the members of the S. S. as well as many others. It was concluded by the singing of a Christmas carol, and a short and appropriate address by the Rev. R. T. Webb, Missionary in charge.

DIOCESE OF HURON.

WALLACEBURG.—The service in Holy Trinity Church at 11 o'clock on Christmas morning was hearty and devout. The sermon by the Incumbent, Rev. H. A. Thomas, was founded upon the Resolution of the Shepherds, "Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known to us." St. Luke ii. 15. The lesson of personal acquaintance with the Saviour was impressively urged. The gladsome music, the beautiful decorations, and the generous offerings, were in keeping with the joyous occasion.

The Masons of Pnyx Lodge attended Divine Service, in a body, on Sunday, the 28th December. After Morning Prayer, the Incumbent said that as the attendance of the Masons was in connection with the Festival of St. John the Evangelist (which fell on the previous day) his theme should be that Wondrous Being on whose bosom St. John leaned, and whom he ever recognized as his Lord and Master. He then preached an instructive sermon from Philipp. ii. 9, "God hath highly exalted

Him, and given Him a name which is above every name." The bright regalia of the brethren combined with the Christmas decorations of the Church to give a very pleasing effect.

As the Scott Act is to be submitted to the electors of the county of Kent on the 15th instant, there has been great activity in regard to it for some time past. An enthusiastic meeting was held here on Tuesday evening last. Very able and earnest addresses on behalf of the Act were delivered by Mr. E. Parrotte, of Dresden, and Rev. Chas. Smith, C. M. Minister of Wallaceburg. A very lame and ludicrous attempt to champion the opponents of the Act was made by a certain "Professor" Johnson, a travelling tailor and phrenologist.

Mrs. Yeomans, of Picton, on the Thursday evening following gave a masterly address upon Intemperance, basing her arguments upon incidents in the lives and characters of Ahasuerus, Queen Esther, Mordecai, and Haman. At both the above mentioned meetings, all the Protestant Ministers of the town united their efforts. Also on Sunday evening last, each of them preached a sermon upon the subject, that in Holy Trinity Church being by the Incumbent, from the text "Take up the stumbling block out of the way of my people," Isa. lvii. 14.

A mass meeting in the interests of the Scott Act is to be held on Tuesday evening, at which the Rev. W. A. Mackay, of Woodstock, Ont., is to deliver the leading address. Without doubt the close of the poll will find the County of Kent numbered as having given the 56th victory for the Scott Act.

GLENCOE.—When the Xmas Day's service in St. John's Church had been concluded, the Incumbent was presented with a \$60 fur coat and cap by the congregation.

EXETER.—The Rev. E. J. Robinson, has been appointed on the staff of the Scientific and General Lecturers by the Association of Mechanics' Institutes of Ontario.

LUCAN.—A concert under the auspices of Trinity Church Sunday-school, was held in the Town Hall on New Year's night. It was a great success, and the large crowd seemed to enjoy the singing and recitations of both young and old thoroughly. The children did their several parts well and elicited much applause.

Chapter House.—LONDON.—The Rev. R. Hicks officiated at both services on Sunday, Jan. 4th. The congregations were much pleased and some expressed the wish that Mr. Hick's stay might be prolonged amongst them beyond the six weeks which he promised to spend here before he leaves for England.

LONDON.—The rector and churchwardens of St. Paul's give notice in the *Ontario Gazette*, of their intention to apply for an act authorizing them to remove all the remains from the cemetery, London East, to Woodland.

St. James.—LONDON SOUTH.—Cottage meetings in connection with St. James', are being carried on weekly in the more remote parts of the parish, and are largely attended.

The teachers and friends of St. James' Sunday-school gave the scholars an entertainment on Thursday evening last. The programme consisted of singing by the children, dialogues, &c., &c. At the close each child was presented with a bag containing candy, nuts and raisins, and an orange. All seemed to enjoy themselves thoroughly and the children rendered their several pieces in a creditable manner, for which much applause was given by the large crowd present.

The Very Rev. the Dean of Huron is improving in health, and able to go out for a drive daily, but it is feared he will not be able to assume any kind of work again. This will be universally regretted,

as no clergyman in the Diocese is generally beloved as he.

Mr. Davis, student, son of Judge Davis of London South, preached in St. Mary's Church, Portage la Prairie, on Sunday, the 4th, and assisted the Rev. A. L. Fortin in the evening service.

DIocese OF ALGOMA.

PORT SYDNEY.—*Muskoka*.—The Rev. R. W. Plante acknowledges the following contributions toward the fund for rebuilding the Parsonage at Port Sydney:—

O. A. Spenshaw, Southport, England, a cheque for ten shillings; Miss Lefroy Uppercross, Reading, England, a cheque for four pounds; E. Bosanquell, Bristol, England, a cheque for one pound one shilling; Mrs. Chas. Coate, Memphis, Tenn. five dollars.

The Bishop has entered on his second tour, for this winter, in Muskoka, though so far as the essential element of the weather is concerned, under rather unfavourable auspices, as the snow has almost entirely disappeared, leaving the roads in a state not very conducive to locomotion. Indeed two extra points in Uffington Mission (Rev. W. Greening) were inaccessible and had to be left unvisited till later in the season. On Friday last the Bishop visited Bracebridge, and consecrated the cemetery in the afternoon, also holding evening service in St. Thomas' Church, and confirming three candidates, who had been carefully prepared by the Rev. W. Stubbs, the late Incumbent, whose departure to Europe, in ill health, is the cause of deep and universal regret. Though only a few months in Bracebridge, both he and Mrs. Stubbs had endeared themselves to the whole congregation, by their unceasing, self denying devotion to their spiritual welfare. A very touching evidence of the regard which had sprung up was seen in the presentation, to Mrs. Stubbs, of a beautifully bound Bible, by a number of railway navvies, whose camp she had been in the habit of visiting, every Sunday afternoon, for the purpose of holding a Bible class among them. Mr. Stubbs, we believe, has been recommended by his medical adviser to spend a few months in Switzerland. Many an earnest prayer will follow him, that he may "prosper, and be in health, even as his soul prospereth."

Province of Rupert's Land.

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

In the above heading the new names of two of the Dioceses will be noticed. The old Diocese of Athabasca is now named McKenzie River, and Assiniboia has been changed to Qu'Appelle. In the case of the latter, the necessary legislation has been applied for to amend the Act incorporating the Synod, the delegates having pronounced in favour of the change of name.

DIOCESE OF RUPERT'S LAND.

WINNIPEG.—Christmas is over. The churches in the city held the usual services, which were well attended. The decorations at Holy Trinity, All Saints and the Cathedral are very slight this year; St. George's is very neatly decorated with evergreens; Christ Church looks very well, the decorations being similar to those of last year with a few additional banners. The Christmas offertories were given to the clergy, but were not large in consequence of the depression prevailing. The new organist of Holy Trinity is Mr. F. W. Saffery, formerly of All Saints, and later of Christ Church Choir, Mr. Martin, of Nelson, Man., has been appointed organist of All Saints. The only midnight service on New Year's Eve this year was held in Christ Church. The weather was very cold, on New Year's morning at 5 a.m. it was 47 below. In spite of the cold, a goodly number assembled in the Church, service beginning at 11.15 p.m. There

were 80 communicants at the celebration immediately after midnight. Rev. C. A. Lane, rector of All Saints, delivered the address, the rector, Rev. E. S. W. Pentreath, wishing the congregation a "Happy New Year."

Christ Church.—A very successful Ballad Concert was arranged by a number of Englishmen, the performers in which were all Englishmen. The proceeds were for the relief of the poor of the Parish, and about \$50 was realized. Mr. Joseph Brommell has been appointed Treasurer of the Relief Fund. It is hoped the distress will not be so great as last year, but there are many cases in the Parish needing relief.

PERSONAL.—A wedding in which many Eastern readers will take an interest will have taken place before this appears in print. Miss Margaret J. S. Brydges, daughter of C. J. Brydges, Esq., is to be married on the 8th to F. W. Stobart, Esq., of Stobart Bros., wholesale dry goods merchants. The ceremony will take place in All Saints Church, and Canon DuMoulin, of Toronto, will solemnize the marriage.

DIOCESE OF QU'APPELLE.

REGINA.—Rev. H. H. Smith, of Regina, has been ordained to the Priesthood by Bishop Anson.

DIOCESE OF NEW WESTMINSTER, B. C.

From the address of the Lord Bishop at his late meeting of Synod as given in the *Churchman's Gazette*, published at New Westminster, and just to hand, we take the following extracts.

Since our last meeting, one clergyman, the Rev. R. C. Whiteway has left the Diocese, and three, the Rev. A. Shildrick, the Rev. R. Small, and the Rev. H. Edwardes have joined it; we number eleven clergy, therefore, now, exclusive of myself, against nine last year. Three more laymen have undertaken the office of reader, and we have now five lay-readers in place of two.

In educational work, Mrs. Smith has resigned the teachership of All Saints' School, Nicola, and Miss Boyce has been appointed to succeed her; and three ladies of the Sisterhood of All Hallows, Ditchingham, England, have commenced School work for Indian girls at Yale.

Our staff of workers altogether therefore is increased by eight.

The Solemnization of Marriages.—This is a subject upon which I earnestly desire that some action shall be taken at this meeting of Synod.

The authority to marry is, as regards Society, one of the most important functions of the Priesthood, and I think that we have already delayed too long in the establishment of a common rule to bind both clergy and laity. While the Synod remains silent on this subject there is, in my opinion, too much latitude left for the individual will, with the double result of want of harmony, which is at the least unedifying, and danger besides, of scandals which might cause irretrievable harm. I recommend, therefore, that a Canon be enacted, dealing with the following points:—

(a) The hours during which marriages may be solemnized.

(b) The solemnization of marriage publicly in church.

(c) The encouragement of banns as a safeguard against clandestine marriages, with a provision for certificates of due publication where the parties are not resident in the Parish in which they are to be married.

(d) A declaration of the Table of Kindred and Affinity as an integral part of the Book of Common Prayer.

Periodical Collections.—Another subject which I should like to have considered is periodical collections for various public objects, such as S. P. C., S. P. C. K. and the Diocesan fund. We are under deep obligations to both S. P. G., S. P. C. K., and although the obligations do not

rest equally upon all Parishes still all do in a measure share in the benefits conferred, and, in any case, an occasional appeal for objects external to the Parish is a wholesome protest against exclusive congregationalism, and teaches the great principle of the Unity of the Church.

Book Notices, Reviews, &c.

CANADIAN CHURCH CONGRESS REPORT: We have received a copy of the authorized Report of the Second Congress of the Church of England in Canada, held last autumn in Toronto. It is well printed, and got up in neat form, reflecting much credit both upon its editor and printer. It is of uniform size with the report of the First Congress, and the two bound together will make a useful volume of Canadian Church literature.

In the Report now before us the Cathedral System is discussed by the Bishop of Toronto and Rural Dean Bland, while the practical and burning question of the hour as regards the clergy—"Clerical Incomes"—is well handled by Ven. Archdeacon Boddy, Mr. George Elliott, of Guelph, and others. Interesting papers on the "Canadian Missionary Society," by Rev. Messrs. W. Shortt and W. F. Campbell, with a practical speech by Mr. Thomas White, M.P., are followed by two powerful and excellent papers on "The Church and Modern Thought" by the Dean of Montreal and Rev. J. G. Low, of Brockville, together with an admirable speech on the same subject by Rev. Prof. Clark, of Trinity College, Toronto.

The question of "Religious Instruction in the Public Schools" is one specially affecting the Province of Ontario. The need of speedy reform in the direction indicated is clearly shown by Ven. Archdeacon Dixon, of Guelph, Rev. Canon Hill and Rev. J. Langtry, while the wider subject of the "Proper Observance of the Lord's Day" is discussed from the good old conservative point of view, by Rev. Canon Curran, of Hamilton, Rev. Dr. Carey, of Port Perry, Mr. W. J. McClure, Hon. A. W. Allan, and others.

The subject of "Retaining Sunday-Scholars" is always and must always be one of vast importance, and it comes in for a fair discussion at the Congress. It is dealt with chiefly by Rev. J. D. Cayley and Mr. C. R. W. Biggar, of Toronto, and Rural Deans Hill and Nesbitt.

The sermon preached on Wednesday evening by Right Rev. Dr. McLaren, Bishop of Chicago, is published in full in the Report, and will repay careful perusal and study. It is a masterly defence of the Christian's grand hope of immortality, as compared with the gloom of those who have no such hope.

The old subject of the Diaconate and Lay Help, which always admits of much to be said, because so little is practised with regard to it, was handled vigorously by Rev. Dr. Mockridge, of Hamilton, and Rev. J. Pearson and Mr. W. H. Howland, of Toronto. Several gentlemen spoke on this subject, and among them the Lord Bishop of Ontario.

Church gatherings can hardly be held now without something being said on the subject of Temperance. It was brought up at the late Congress in relation to the Church of England Temperance Society, and was dealt with by Rev. E. P. Crawford and Dr. Snelling, Q.C., in a manner which showed that the great question is not without zealous champions in our midst.

The last question, regarding "Attaching People to the Church," brought an admirable and exhaustive paper from Mr. Charles Jenkins, of Petrolia—a paper which in itself is well worth the price of the Report. Many useful hints on the same subject were also given by Rev. C. E. Whitcombe.

We wish the Congress enterprise every success, and we hope to see a ready sale for the valuable collection of papers and speeches brought together by it in so readable a form as the Report which we have now placed before us.

The Church Guardian

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SPECIAL NOTICE.

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CALENDAR FOR JANUARY.

- JANUARY 1.—CIRCUMCISION OF OUR LORD.
" 4.—Second Sunday after Christmas.
" 6.—EPIPHANY OF OUR LORD.
" 11.—First Sunday after Epiphany.
" 18.—Second Sunday after Epiphany.
" 25.—CONVERSION OF ST. PAUL.
THIRD SUNDAY AFTER EPIPHANY.

Third Sunday After Epiphany.

BY THE BISHOP OF ALBANY.

The distinct point of last Sunday's manifestation was, in one sense, clearer than to-day's, for the clue to it was furnished in the Gospel story; and yet to-day's Epiphany is, in another sense, clear enough to need no clue. It is at first sight the exercise of Divine power in the healing of disease, and as one looks into it, it is the evidence of a Diviner power still. All our Lord's miracles of healing upon the bodies of men were not only seals of His Deity and signs of His merciful "looking on the infirmity of a man," but illustrations, also, of His greater power and more gracious purpose for the cure of spiritual disease; and so the cleansed leper and the healed paralytic here are really only figures to us of the larger and deeper might and mercy of God, that "look upon our infirmities, and help and defend us in all our dangers and necessities." Of these infirmities, the Epistle and the Gospel set forth two classes, and suggest different methods and measures of relief. And serious as are the bodily diseases, and the sins they represent—leprosy and palsy—it is not too much to say that the Epistle presents to us sorer and subtler phases of spiritual disease, and more difficult to cure—the self-conceit of wisdom—the spirit of retaliation and revenge—the habit of dishonesty and the being overcome of evil.

At first sight there appears to be here too much demand for personal effort, and too remote a reference to the exercise of God's power to bring these in, under the prayer of the collect or the illustration of the gospel. But nothing is more marked in all the story of Christ's exercise of His Divine power than the variety of means employed, the demand of effort and obedience made upon those for whom the works were wrought, and, sometimes, the delays and difficulties interposed

between the asking and the granting of relief. This very story in to-day's gospel furnishes the instance in point. To the leper there is granted the instantaneous gift, and the personal touch of the Master is the means employed; to the centurion there is no touch, no outward sign, no visible evidence, till he had "gone his way," to where his "servant lay at home." This is the lesson which the epistle teaches: first, of God's power working through our efforts with ourselves; and secondly, of the postponement of certain results, which our impatience would bring about, if need be, by committed sin. For God's repayment waits often, and we must go sometimes a long way to find it. It is easier and quicker to satisfy our sense of injustice by returning evil, by self-assertion in word or deed; to avenge ourselves; to get rid of sorrow by what men call drowning it; to relieve suffering in dishonest ways; to right wrongs, personal or social, by the sweeping violence of self-will; but it is safer, better, surer, to put ourselves under the strong defence and help of God's right hand; to "give place" and time "for the wrath" of men to spend itself; to give room for the anger of God to work; to wait for what our translation calls "the vengeance of God to repay"; which really means God's righting all things, and "justifying Himself when He is judged," and making good to men what they forbear to make good to themselves in hasty or dishonest ways.

Passing to the Gospel, we come upon that saddest and most striking picture of the infirmities, and dangers, and necessities of man, the loathsome, hopeless, separated leper, the intensest type of sin, in its inheritance, its uncleanness, its almost incurableness, and its exclusion of the sinner from the companionship of all but the sharers of his misery. And, at the entrance of Capernaum, we meet that other phase of sin, almost more hopeless, because altogether helpless, the paralytic man, who cannot even come to Christ; tongue-tied till he even cannot, with the leper, cry "Unclean," and only brought within the range of God's merciful eye and strong right hand by the faith and prayers of others. Surely in these two we have the saddest and the fullest presentation of our sore necessities, of our grievous dangers, and our great infirmities. The visible outstretching of God's right hand is only in the leper's case, and it is marvellous that it should be there, for contact with a leper was forbidden by the Law. But, visibly or invisibly, in both these instances of healing, as in the correction of the spiritual diseases, in the Epistle, it is "God's right hand"—that is to say, it is the power of God in Jesus Christ that works the cure.

It becomes us in making the perpetual and personal application of this prayer and this story, to keep this always in mind. Amid all the variety of means employed by Christ—voice, touch, clay moistened with spittle, Siloam's pool, His garment's hem—the one thing present and prominent is the right hand, the power of God in Him. Does it follow from this variety that we are left to-day to choose or to invent the means by which this right hand shall be stretched forth for our defence and help? It certainly does not; for each sufferer had to do just what the Healer bade him do; to reach his own hand out, or to be touched by Christ's outstretched hand; to be told, if he says "I am not worthy that Thou shouldst come," "I will come; or if he says "Sir, come down," to be

told "Go thy way." That is to say, the self-will of selection or dictation as to what means we will use was forbidden then as now. *Each* must do what is bidden *him*; and to us the same means are commanded *alike to all*; and we must use them if we will be healed. It is a vast "mistake to fancy that the two miracles recorded in the gospel prove, in the one case, the needlessness of a human priesthood, because the leper was cleansed before he showed himself to the priest; or prove, in the other case, the uselessness of intervening means, because none were employed in the healing of the centurion's servant. For, in the first place, Christ did employ the Jewish priesthood for the only function it was competent to discharge, namely, to certify the fact of a cure with whose working it had nothing to do. And by this token He employs the Christian priesthood for the function which it is empowered to discharge in the healing of spiritual disease, not only to certify the fact, but to administer the means of the forgiveness of sins."

So in reference to the use of means; their necessity is not only not ignored, it is impressed and required here. For what are means? *They are the things which God commands.* The essence of them and the virtue in them are two things: first, that Christ works in them, according to His promise; and next that we use them in obedient faith. And the hand of Christ, the prayer of the centurion for his servant, the road along which the centurion went home, each one of these is just as much a sacrament, an outward means, whose virtue lies in God's requirement of them, and in our believing use of them, as baptism or the holy Eucharist. In all these means, through all these veils, it is God's right hand that is stretched forth to help and to defend; and in them all, it was true when the Lord was here upon the earth, having "come down from the mountain" height of heaven; it is true, now that He has gone back to reassumed glory, that His Epiphany of "power to help and to defend" is an Epiphany to faith. —Ext.

The Bishopric of Niagara.

The Synod of the Diocese of Niagara will meet on the 27th inst., for the purpose of electing a Bishop. We earnestly hope that all those who are called on to take part in this solemn and momentous act will dismiss from their minds all considerations save the glory of God and the interests of His Church, and we pray that their deliberations may result in the choice and consecration of a godly and able man, who will worthily carry on the work so well begun by the lamented Bishop Fuller.

Christianity the Religion for Perfecting Humanity.

We desire and labor for the propagation of Christianity throughout the world, because we believe that Christianity is God's method for perfecting humanity. Can Christianity stand that test? We say, Yes; and we say that no philosophy and no other religion can.

What, then, is that perfection which Christianity seeks and provides for? It is the perfection of man as made in the image of God, and capable of a character like His. That character consists in a perfect combination—perhaps we should rather say identification—of life and righteousness. Let

a man have this, and he would be perfect as his Father in Heaven is perfect. He would be like Jesus Christ, who was the Image of the Invisible God, and who has taught us by His own example what perfection is. How, then, is this perfection reached? What is the method? When Philosophy would reach perfection, it takes man as he is, and strives to perfect him through education; its word, involving its method, is "culture." Superstition—religion subverted, the best thing come to the worst—takes man as he is, and degrades him. Christianity takes a man as he is, and seeks to produce a radical transformation. Its words are, "repentance and faith"—repentance recognizing sin, and faith, dependent on another.

Here we come to that of which philosophy knows nothing. It knows of what is opposed to the conscience, and of crime as opposed to civil law, but it does not know of sin as opposed to the government of a personal and holy God—a moral government. This word "sin," is the most awful word in the vocabulary of this or any other world; it brings us face to face with problems that philosophy cannot solve. God only can say on what terms and by what means a sinner can be restored. Here, then, Christianity comes in. The theory of Christianity is that the evils of this world have come through the departures of men from God, and its remedy is to bring them back to Him. Christ came into the world to save the people from their sins. The whole object of Christianity is remedial. If there be one in the world who has no sin, or who is able to make himself perfect, Christianity has nothing to say to him—not a word. Its whole object is to work a radical transformation from alienation to sonship, from selfishness to love. It strikes directly at that which is most central and deepest in man, and works from within outward. That is the principle and the method of all true reform. It is plain, then, that Christianity is adapted to perfect society. The character which it forms is composed of love and righteousness. The essence and outcome of such a character must be love of God with all the heart, and of one's neighbor as one's self. Let such love be universal, and we should have the most perfect possible material for a perfect society.

Even as imperfectly as Christianity has been accepted and applied, it is marvellous what overturnings and revolutions it has produced. In its beginning it founded no school, it built no college. it made no invention, it did nothing to extend the dominion of man over nature, it ignored art that people make so much of now, it disregarded wealth, it sought no political influence or offices, and yet it has founded new civilizations, with elements of permanence unknown before. There never was a civilization without Christianity that could stand, and never will be, and it only needs full scope to make society as perfect as it can be in this world. But any perfection which may be reached here, any millennium which men may look forward to here, comes far short of the ideal of Christianity. That can be reached only in the new heavens and the new earth wherein dwelleth righteousness. Those heavens and that earth are revealed as the scene and theatre of a moral and social system corresponding in extent to the physical system which is revealed by modern science. From that system all evil, moral and physical, will be excluded. In that system there will be beings higher than man, and an innumerable company of angels, rank above rank, that will form a part of that system; and of

it God and Christ will be the centre and the light, and in it will be found the only permanent home of man—the Father's House, where many mansions are. There humanity will be perfected: perfected humanity will be there. It is there now in the person of Christ.

Such is that Christianity which our Epiphany appeal calls us to bear to the nations—a Christianity that shall take its place as originating a perfection that shall glorify God for evermore.

Editorial Notes.

The New Year has already contributed two distinguished names to the roll of the Church's honored dead. The Right Rev. Dr. John Jackson, Bishop of London, was the son of a London merchant, and was born February 22nd, 1811. His early education was conducted at Reading school, under the celebrated classical scholar, Dr. Valpy. His talents there gave token of the future eminence of their possessor; and he proceeded thence to Pembroke College, Oxford, with the reputation of a promising scholar. He graduated B. A. in 1833, with first-class honors, and gained the Ellerton theological prize. In 1836, he took his M.A., and was shortly afterwards appointed head master of the proprietary school at Wellington, which position he occupied for ten years. He was, shortly after his appointment, presented to the incumbency of St. James', Muswell Hill, in the parish of Hornsey. This preferment was followed by his appointment to the rectory of St. James', Piccadilly, in 1846. In the following year he was nominated Chaplain to the Queen, and in 1852 he became Canon of Bristol. He was appointed select preacher before the University of Oxford on no fewer than four occasions, in 1845, 1850, 1862 and 1866. In 1853, he delivered the Boyle Lectures, and in the same year was raised to the Episcopal bench, as Bishop of Lincoln. When, in 1869, Dr. Tait was translated from the bishopric of London to the highest ecclesiastical dignity in the realm, Dr. Jackson was promoted to the metropolitan see, amid general signs of approbation, which his subsequent career amply justified. Bishop Jackson was an excellent administrator, a clear and forcible writer, and one of the ablest preachers of the day. By his sudden and unexpected death on the 6th inst., the Anglican Church has lost one of its brightest ornaments, who, as scholar, Christian, and prelate, reflected honor on the communion to which he belonged.

The sister Church in the United States is also mourning one of her most widely-known and respected priests—the Rev. Dr. Noah Hant Schenck, of Brooklyn, N.Y. Dr. Schenck visited this country a few years ago, as a delegate from the General Convention of the American Church to our Provincial Synod, and those who met him on that occasion retain a vivid impression of his noble presence, genial manners, and fervid eloquence.

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

Church Life.

Let no one imagine that he can do nothing to benefit his fellow-men because his means are scanty, or the sphere of his influence limited. Responsibility ceases when means are exhausted, and duty never calls us beyond our appropriate spheres; but, up to the extent of our means, responsibility rests solemnly upon us, and within our respective spheres duty is imperative and uncompromising in its claims. The servant to whom but one talent was given was summoned to activity and effort not less than he to whom ten were entrusted. It is not numbers, it is not wealth, it is not splendid and imposing rites, as many are disposed to imagine, that clothe a people with their mightiest influence for good. A church and congregation may be small, and destitute alike of wealth and all the distinctions of worldly greatness; but if they are characterized by unbending adherence to the principles they avow—by consistency of life, and by earnestness in the employment of such means as they can command for the diffusion of the Gospel and the happiness of their fellow-men—they will shed around them an influence that will be irresistible, subduing prejudice and kindling admiration. There may be no voice heard in the streets, nothing to draw the wonderful observation of the multitude; but their very silence and unobtrusiveness will constitute a part of their power. It will surround them as an atmosphere, which their fellow-men will breathe; and, like the balmy influence of spring stealing gently over the face of creation and quickening death into life, it will transform and renew—like the perfume of ointment that is poured forth, it will diffuse itself aound, gliding noiselessly over all barriers and drawing the gratified attention of all whom it reaches—or, like the light of the sun, it will stream forth in silent beauty, entering the cottage and the mansion alike, commanding the admiration of beholders, and leading wanderers to God and to heaven.

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.]

To the Editor of THE CHURCH GUARDIAN.

DEAR SIR,—Allow me to express my gratitude and thankfulness, through your columns, for the valuable contributions sent me for the "Christmas Trees" in my Mission, and also for general purposes. I am deeply indebted to the following friends for the above.

Geo. E. Robinson, Esq., Mrs. Robinson, Mrs. Geo. Codd, and the Ven. Archdeacon Lindsay, of Waterloo, Que., the Rev. Canon Henderson, Montreal, the Rev. A. H. Baldwin, Mrs. Buchan and Miss Spencer of Toronto; also from St. Peter's Church, Toronto, per Mrs. Boddy, a box; from St. Luke's Church Sunday School, Waterloo, P. Q., per Mrs. Robinson and Mrs. Codd, a parcel; from St. Timothy's Church Sunday School, Collingwood, Ont., per Miss McMaster, a parcel; and a valuable and choice lot of Christmas cards from an unknown friend in England.

Very respectfully yours,

R. W. PLANTE,

Incumbent "Mary Lake Mission."

PORT SYDNEY, Muskoka,
Diocese of Algoma.

FAMILY DEPARTMENT.

HOPE ON, HOPE EVER.

Hope on, hope ever. Though dead leaves are lying
In mournful clusters 'neath your wandering feet;
Though wintry winds through naked boughs are sighing
The flowers are dead; yet is the memory sweet
Of summer winds and countless roses glowing
'Neath the warm kisses of the generous sun.
Hope on, hope ever. Why should tears be flowing?
In every season is some victory won.

Hope on, hope ever, though you deck loved tresses
With trembling fingers for the silent grave,
Though cold the cheek beneath your fond caresses,
Look up, true Christian soul; be calm, be brave!
Hope on, hope ever. Though your hearts be breaking,
Let flowers of resignation wreath your cross,
Deep in your heart some heavenly wisdom waking,
For mortal life is full of change and loss.

Hope on, hope ever, for long-vanished faces
Watch for your coming on the golden shore,
E'en while you whisper in their vacant places.
The blessed words, "Not lost, but gone before!"
Hope on, hope ever, let your hearts keep ringing,
When low you bend above the churchyard sod,
And fervent prayers your chastened thoughts are winging,
Through sighs and tears, to the bright throne of God!

Hope on, hope ever. Let not toil or sorrow
Still the sweet music of Hope's heavenly voice.
From every dawn some ray of comfort borrow,
That in the evening you may still rejoice.
Hope on, hope ever—words beyond comparing,
Dear to the hearts that nameless woes have riven;
To all that mourn, sweet consolation bearing.
Oh, may they prove the Christian's guide to heaven!

Chambers' Journal.

Sunday Chimes.

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

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

CHAPTER II.
A HAPPY HOME.

Presently the bells struck out for afternoon
service, and the good mother said:—

"It is my turn for church this afternoon, and I
will take little Mary; then you can have a nice
walk with Willie and Janie, father. It is not so
hot to-day; there's a fine breeze blowing over St.
Thomas's fields."

"Oh, yes, father," said Willie; "you will
come, won't you?"

Tom Bankes yawned and stretched. He felt,
perhaps, a little more disposed, after his good noon
day meal, to take a nap in his chair; but he knew
he should be none the better for that, and a great
deal the better for fresh air, and a quiet walk with
his two elder children; so he told them to run and
get ready; and his wife, having filled the kettle,
and put it on the hob, ready for tea on her return,
went also to prepare for church, taking little Mary
in her arms.

They all left the house together, Mrs. Banks
locking the door, and putting the key in her
pocket. At the end of the bye-road where Salis-
bury Place was built, the father and mother
separated.

"You'll be home by five o'clock, father," were
his wife's parting words, "so there's nice time for
tea before evening service."

"All right," was the answer; "and I asked
Aunt Jane to look in, and go to Church along with
us this evening; but you'll be home, so as to let her
in?"

"Oh yes," was the answer. "Good-bye."

And thus the husband and wife parted.

The afternoon service was short; and a few
simple words spoken by the clergyman on a pas-
sage of holy Scripture, which were easy and plain
to understand, took the place of a sermon. To-
day the words seemed to come home especially to
the heart of the good mother who listened; for
Mary Bankes had her worries and troubles, like all

mothers of families, whether rich or poor. Some-
times she felt oppressed with the struggle of life,
and the effort she made to keep a tidy, inviting
home for her husband. Sometimes, too, a natu-
rally quick temper would give her trouble; and
every repeated failure was a cause of repeated sor-
row. But she had learned to take all her sins and
all her troubles to the cross of Jesus; and the
sound of Sunday chimes always seemed to give her
fresh courage and fresh hope. Mary Bankes
would not have foregone the hours she spent in
God's house for all the excursion trips in crowded
trains in the world.

The clergyman's words to-day were upon the
benediction of the King to those who had served
Him, and that all unconscious of the service
rendered:—

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

Many had been the little acts of love that Mary
Bankes, in her humble way, had managed to ren-
der; kindness to a sick neighbor—often not more
than the cup of cold water; little helps on the
rough journey of this work-a-day life, which had
been given for love's sake, and would bring their
own reward.

Little Mary, who was but four years old, fell
asleep, and thus her mother was left free to give
her whole attention to the words of the preacher.
As she listened, she did not think that those words
were to fortify her for a deed of love which she
was soon to be called upon to perform,—a deed of
blessed charity to a forlorn outcast, which would
bring forth fruit such as she little dreamed of.

As I have said the whole neighborhood of St.
Thomas's was new, and many of the houses were
yet unfinished, and some were just raised above
the foundations. There was a whole row unfin-
ished opposite Salisbury Place, and the house on the
right-hand side of the Bankes was uninhabited, and
had "To Let" upon the windows, roughly painted
in large white letters.

Mary Bankes was at home before her husband;
but at the little garden gate she saw a trim figure
standing, who she knew at once to be Aunt Jane.

"I hope you have not been waiting long, aunt,"
Mary said, as she came quickly up, and took the
key from her pocket, to fit into the lock of the
door.

"Oh, of course that does not matter," was the
reply. "I have been standing here in the melting
sun for something like a quarter of an hour; but
it's of no consequence; only it's a pity Tom asked
me, if I wasn't wanted."

"We want you very much," Mary said good-
temperedly; "the children always are pleased to
see you. Willie and Janie are out with their
father, but they will be home directly. Do step
in, Aunt Jane, and take off your bonnet."

"But Aunt Jane still paused."
"There's a queer noise out yonder, across the
road, which I can't make out," she said. "It
sounds as if it came from behind that wall, and I
have listened to it till I am quite nervous. There!
now do you hear?"

"Yes," Mary said, "it's like something in pain.
Just take little Mary's hand, Aunt, and I'll go and
look."

"Take care, Mary," was the reply. "A mad
dog may rush out on you, or no one knows what."

But Mary Bankes had crossed the street before
Aunt Jane had time to give vent to any more
spinster-like fears; and, peeping over the line of
bricks which had been raised next the road, she
saw, lying in the trench dug for the cellars, a heap
of rags, from which the sound proceeded.

"Why, it's a child," she said: "it's a child, and
she is hurt," as the groans of pain succeeded again
and again. "What is it?" she asked. "Who is
it? Get up."

Then from the bundle of ragged clothes a head
was raised, with a mass of tangled dark hair tossed
from the forehead; and a pair of piteous dark eyes
were turned up to the kind motherly face bending
over it, while a broken feeble little voice said—

"I've been and broke my leg; I can't move; I
can't get up. Oh dear! oh dear!"

"Did you fall over, my dear; and what could

you be doing here on Sunday afternoon? But
there, I won't ask no more questions of the poor
thing," she said, half to herself and half aloud.
"Here comes Tom, he will soon lift her out."

Her husband answered Mary's summons by
striding to the place where she stood, and telling
the children to go along home.

"What is it, Mary?"
"A child has fallen down into the cellars of this
house. Look, Tom."

Tom, looked, and exclaimed, "A child! Why,
it looks like an old sack of 'tatoes."

"Go down and lift her up. She is in dreadful
pain. Hark how she is groaning."

"So she be," said Tom, letting himself down
cautiously to the level of the place where Matsie
lay; for he had his best Sunday suit on, and was
careful not to hurt it by lime or dirt, to which on
other days he was well accustomed.

"Bless me, Mary," he said looking up at his
wife, "I don't feel as if I could touch her, now I
am here; she ain't wholesome."

"Never mind, Tom; she is in awful pain; and
if our Janie had fallen —"

"Janie—yes," her husband whispered; "but
—"

Here, however, Tom paused; and the kindly
spirit asserting itself, he put his great strong arms
beneath the bundle of rags, and in spite of Matsie's
groan's and cries, carried her up through the back
of the half-finished buildings and soon put her
down by his wife's side, who was standing by their
own little garden gate, Aunt Jane and the children
clustering at the door.

"Well," Tom Bankes said, "and what now?"

"Take her into the washhouse, Tom, and I'll
send Janie and Willie to ask Dr. Mansfield to
come and advise us what to do."

All this time Matsie's large wistful eyes were
fixed upon the faces bending over her. As Mary
spoke she said—

"Don'tee send me away, I be so bad, and I've
got nowhere to go; nowhere;" she repeated in a
piteous tone, which expressed pain and utter deso-
lation.

Tom's heart was touched. He did not say an-
other word, but he went off himself for Dr. Mans-
field, having first taken the child into the out-
house as his wife desired.

"You are never going to keep that dirty, filthy
child about the premises," was Aunt Jane's remark,
as Mary Bankes returned and bid little Janie set
the tea.

"I must keep her till the doctor has seen her
anyhow," was the answer. "I don't think her leg
is broken, it is only a sprain."

"Just as if it mattered whether it was a sprain
or not, bringing the fever and the worst of com-
plaints to your own children. Why them sort of
folks live like dogs, and often die like 'em."

"Oh! Aunt Jane, don't talk so. That poor for-
lorn creature has got a soul like my own little one;
a soul for which Jesus died."

Aunt Jane looked unutterable things, and sat
down to the expectancy of a plate of hot toast and
a comfortable Sunday tea, for which preparations
were made.

"Tom Bankes came back in less than a quarter
of an hour, but he was alone.

"The doctor is out," he said, "but he will be
here before very long. I left word with the servant.
Now then, Mary, I want my tea."

"And what is to be done with this poor miser-
able object?" Aunt Jane inquired, when she had
sipped a cup of good tea.

"When you are all gone to Church, I will look
after her," Mary Bankes said.

And when the Sunday chimes were ringing out
from the churches far and near, this good woman,
in her tender motherly way, was bending over poor
Matsie, and speaking to her out of the depths of
her heart, which was full of pity, not only for her
bodily distress and wretchedness, but also for the
darkness of her soul.

(To be continued.)

SWITZERLAND.

The Vatican, alarmed at the progress the Old Catholics are making in Switzerland, has composed its difficulties with the Federal Council, and will at once take steps to fill the vacant Sees with men acceptable to the authorities. In this case the Roman Church has not come out best in the encounter with the civil power.

Christian men should not forget that while the religion of the age does not always open the eyes of the spiritually blind, neither does it seal those of the worldly observing. Many a man as insensible as a mummy to his own moral deformity and spiritual deadness, is thoroughly alive to every defect of the kind in his Christian neighbor. The prime evil which results is not so much that the latter is detected and faulted, as that through his fault the other is confirmed in self-blindness to his own destruction. But neither directly nor indirectly, if it be possible to avoid it by a holy life, should we destroy him for whom Christ died.—Southern Churchman.

BORN.

TANTON.—At New Glasgow, N.S. Jan. 10th the wife of W. D. Taaton, of a son.

DIED.

CASWELL.—On January 8th at the Rectory, Lunenburg, N.S. of Diphtheritic Group, Henry John, only son of Rev. Robert G. Caswell, lately of Georgetown, Ont.

CASSIN.—At New Glasgow, on the 10th inst. Ellen Sullivan, beloved wife of Michael Cassidy. Deceased was born in New Carlisle, P.Q., July 30th 1817.

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SYNOD of the DIOCESE of NIAGARA.

Secretary-Treasurer's Office,

Hamilton, 3rd January, 1885.

Under the provisions of Clause 34 of the Constitution of the Synod of the Diocese of Niagara, I am directed by the Ven. Archdeacon McMurray, in accordance with the request of the Most Reverend the Metropolitan, to summon a Meeting of the Clergy and Lay Delegates of the said Diocese, to be held in the Sunday School Room of Christ Church, Hamilton, on TUESDAY, the 27th day of January, 1885, at Two o'clock, afternoon, for the purpose of the election of a Bishop for the said Diocese.

J. J. MASON,

Sec'y-Treas.

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A copy of the UNIVERSITY CALENDAR, and any further information required, may be obtained on application to the President, or to the Secretary T. RITCHIE, Esq., Halifax.

THE MISSION FIELD.

JAPAN.

The Japanese Christians in Japan are becoming aggressive. They have started a Missionary Society, of which all the converts connected with the Missions of the Church of England and America may be members. Bishop Williams says this is a move in the right direction. It has served to bind Christians together and has called forth their sympathies and zeal.

MISSIONARY FUNDS.

The total contribution, from all sources, to the Domestic and Foreign Missionary Committee, for the year September 1, 1883, to September 1, 1884, was, \$208,718.72 for Domestic Missions; \$134,981.58 for Foreign Missions. Total, \$343,700.30

CALCUTTA.

A Mahomedan Moulvie, named Abdul Haq, was lately baptized by Mr. Banmann, at Bhangulpore. He had been a bitter opponent of Christianity, and had come from the Punjab to Calcutta to preach the doctrines of Islam. It is said he had succeeded in converting some Europeans also to a belief in the Koran.

There are in the Diocese of Calcutta no less than 230 separate congregations, exclusive of purely native congregations. Allowing two out stations to each clergyman, in addition to his chief station, the number of clergy would be 76. At present it is found that 45 only are available from the staff of chaplains, leaving 31 to be provided by diocesan organization. For this purpose an addition of at least 11 is needed to the clergy now maintained by the help of the Additional Clergy Society. More support is much needed from the diocese, only 65 laymen being found among the subscribers last year, and only 65 congregations out of the 230 contributing collections. In connection with European work in India an important scheme has lately been put out by Mr. Brook Deedes, proposing to make Allahabad a strong centre of Church work and life, to be organized on the model of a large English parish. There are in Allahabad a considerable number of the lowest class of Eurasians, whose social and spiritual condition verges on semi-barbarism. A large central church is in course of building, and will soon be sufficiently advanced for opening. High schools for boys and girls, railway school, free school, hospital, almshouse, women's workshop, and other agencies, are all in operation. There is full scope for work of the most varied and interesting character, such as may react on the Church life of the whole province. A staff of not less than four clergy will be required.

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van from the coast. The whole village breaks out in uncontrollable excitement. It means to them the news of a whole year compressed into a few days. The men who have come up from the coast with the caravan are entertained, courted, looked up to as great travellers. They have seen the world; they are qualified to give an opinion; they have been to the great city, Zanzibar; what have they to tell of it! They tell how they visited that great city with its ships, and its large houses, and its 100,000 people; and how they passed by the place where the old slave-market stood, where 20,000 to 30,000 human beings used to be put up for sale every year. All this, and much more, they might tell of the sights of Zanzibar and the work of the Mission.

When the Mission first came to Zanzibar, simply intending to use it as a door through which to enter Africa, they found on the very threshold a number of sick, infirm, miserable people, who appealed loudly for their pity and assistance. They were the slaves set free by Her Majesty's ships. Many of them thousands of miles away from their own country, and unable to speak the language of Zanzibar. Our aim is to raise up a native Church from these spoils of the slave dhows, so that Africa may be evangelized by the Africans themselves.



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The Department will not be bound to accept the lowest or any tender.

By order, F. H. ENNIS, Secretary.

Department of Public Works, Ottawa, December 16th, 1884.

Owing to a change of printers, THE CANADIAN MISSIONARY will not be issued for JANUARY.

The year will commence with the FEBRUARY NUMBER, which will be published on the 1st of the month.

After that the management fully expect to be able to publish promptly and regularly. The Magazine will have many articles of interest during the New Year.

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The Department does not bind itself to accept the lowest or any tender.

By order, F. H. ENNIS, Secretary.

Department of Public Works, Ottawa, December 16th, 1884.



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All Exhibits for Antwerp should be ready for shipment not later than the first week in March next.

These Exhibitions, it is believed, will afford favourable opportunity for making known the natural capabilities, and manufacturing and industrial progress of the Dominion.

Circulars and forms containing more particular information may be obtained by letter (post free) addressed to the Department of Agriculture, Ottawa.

By order, JOHN LOWE, Secy., Dept. of Agric.

Department of Agriculture, Ottawa, December 19th, 1884.

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Address Correspondence and Communications to the Editor, P. O. Box 504. Exchanges to P. O. Box 1950, Montreal.

PARAGRAPHIC.

THE WAY OF THE WORLD.—That many with the glad consent praise new-born remedies, especially if they pay a larger profit—no one conversant with the substitution practiced in this respect will deny, and when you are told by interested parties that such and such a preparation is as "good or better"—than the great sure pop corn cure—Putnam's Painless Corn Extractor. Just for a moment consider if your benefit prompts the advice, or if the small additional profit secured by the sale of inferior or poisonous substitutes lies at the bottom of the suggestion. We say then, buy only PUTNAM'S PAINLESS CORN EXTRACTOR; the safe, sure and tested remedy for corns will be found in Putnam's Painless Corn Extractor. N. C. Polson & Co., Kingston, proprietors.

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Coleridge says, "Some readers are like the hour-glass, their reading as the sand. It runs in and runs out, but leaves not a vestige behind."

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

"Some readers are like a sponge, which drinks in everything, and returns it in the same state, only more muddy."

Sheridan's Cavalry Condition Powders will positively prevent all ordinary diseases common to horses, cattle, sheep, hogs, and fowl, besides constantly improving them. Beware of the large 25 cents packs; they are worthless.

Little Rudolph one day begged an invitation to dinner. At the table his hostess anxiously inquired, "Rudolph, can you cut your own meat?" "Humph," said Rudolph, who was sawing away, "Can't I? I've cut up just as tough meat as this at home."

What the Rev. E. B. Stevenson, B. A., a Clergyman of the London Conference of the Methodist Church of Canada, has to say in regard to A. H. Dixon & Son's New Treatment for Catarrh.

OAKLAND, Ont., Can., Mar. 17, '83. Messrs. A. H. Dixon & Son: DEAR SIRS,—Yours of the 13th inst. to hand. It seems almost too good to be true that I am cured of Catarrh, but I know that I am. I have had no return of the disease, and never felt better in my life. I have tried so many things for Catarrh suffered so much and for so many years, that it is hard for me to realize that I am really better.

I consider that mine was a very bad case; it was aggravated and chronic,

involving the throat as well as the nasal passages, and I thought I would require the three treatments, but I feel fully cured by the two sent me. I am thankful that I was ever induced to send to you. You are at liberty to use this letter stating that I have been cured at two treatments, and I shall gladly recommend your remedy to some of my friends who are sufferers,

Yours, with many thanks,
REV. E. B. STEVENS O

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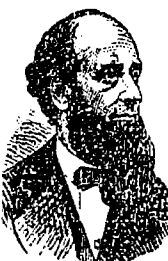
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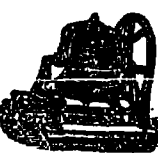
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