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# The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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## ECCLESIASTICAL NOTES.

**CARDINAL NEWMAN'S OLD LOVE.**—Though English Churchmen no longer place great value on the opinions of Newman, at least it is interesting to read what he has to say in favor of his old love. "I am fairly sure (says the Cardinal in a letter to a correspondent in regard to the question of disestablishment) that were the Established Church to lose its present high political and social position, this would not be for the advantage of religion. The Protestant Establishment is, at least at present, the most capable opponent in England of unbelief. If the Establishment were removed, a powerful obstacle to the spread of unbelief would at the same time be removed."

**THE CHURCH OF ENGLAND THE MOST LIVING CHURCH IN CHRISTENDOM.**—Under this title, the Rev. W. J. Bonham, one of the English Missioners, in an interesting article to the *Church Record* (Conn.), says:—

Churches, abbeys and cathedrals, for a season almost deserted, are now crowded, and the services inspire fervent devotion. It can no longer be truly said:

"The hearers perplexed 'twixt the two to determine,  
Watch and pray said the text, go to sleep said the sermon."

So brightly burns the flame of fervor that nothing outside can attract her members, and a number, a few years since frozen out, have gladly returned. The vigorous spiritual life at diocesan centres in reciprocal currents flows through every parochial artery, one life pervading all; and the general religious life and activity have amazed those who are called "Dis-senters." The editor of one of the papers devoted to their interests candidly says, "Evangelistic work, second to none, is being carried on within the borders of the Church of England, by holy men of God, whose love for souls and devotedness in preaching Christ's gospel is a pattern to all others; and with a thoroughness which produces results in which all Christians must greatly rejoice." Rev. Dr. Rigg, a prominent Methodist, accounts for the decrease of Methodism by the fact that the Church of England is now wide-awake and thoroughly in earnest. At the Methodist Conference, held in London, the Rev. Dr. Osborn said:—"Our harvest was when the Church was fast asleep and the Dissenters were nodding; but now she is wide-awake, covers the country, and has advantages nobody else has, and nobody can have. I do not believe there ever was such a revival of religion as that of which the Church of England has been the subject during the last half century. Looked at in its origin, effects, tendencies and results, there is nothing in ecclesiastical history that can be put side by side with it. The clergy are patterns to all Christian ministers of every name and distinction in zeal and untiring labor." The President of the conference held in Hull said:—"The Established Church is the most influential of all the churches."

**A MODEL BIBLE CLASS.**—The following is

an extract from the third report of the St. Stephen's Working Men's Bible Class, Westminster:—

"Although our Bible class is open to men of all religions and no religion, although it recognizes no difference between race or creed, yet it makes no concessions in its teaching, although it welcomes men of all schools of Christians, and all shades of thought. It knows no ban except for those who insult the name of God and deny the Catholic faith. Like the Church of old we welcome all. It is the home for every man. It has been said, with truth, we are a severe set of men. It is true. We are a severe set of men, men determined at any cost to restore the creeds of the ancient Church to the people. Not a figment of Christianity, but the true Creed. We will not sacrifice truth to gain any section of the people. We will make no concession to error in any form. Our motto has been and will always be, 'Not peace, but truth.' Not peace at any price. For that will not bear the test of time. Not peace, but truth."

**EPISCOPAL SYMPATHY.**—Episcopal sympathy is both valuable and reflexive; it is cheering to the recipient and helpful to those who know of it. It happened the other day, when Bishop Wilberforce, of Newcastle, was very busy with the examination of candidates, that an hon. canon of the Cathedral called to tell him of the illness of one of the local clergy, whose health had broken down through over-work and the anxiety of working up a new parish, raising a congregation, and erecting a church. In a few minutes his Lordship and the canon were calling upon the sick clergyman. The Bishop expressed his great grief to learn of his illness. He suggested a sea voyage, and a sojourn abroad for some months, and said he would at once take steps to get the duty supplied, so that the good work should not go back, and he concluded by saying, "Now, I will preach for you next Sunday morning." "May I publish it, my Lord?" "No," answered the Bishop; "first tell your reader a friend is coming to preach for you." And he did preach, and enjoyed the service, too; and the canon, to complete the good work for the next Sabbath, said, "I will preach for you in the evening."

**REVELATION AND SCIENCE.**—Revelation and true science have many things in common; true science is often permitted to be a hand-maid to revelation, to lead us to higher views of the wonderful works of God, and to stretch before our eyes still wider horizons; and can never, and will never, ultimately pass into any definite attitude of divergence or opposition. As knowledge increases, revelation and science will be found to assume relations of ever-increasing harmony. But each has its proper domain; each has its fundamental principles. To mix up these principles, and to try and show how old facts can live with the new by adapting the old to the yet unverified hypotheses of the new, is to depart from the Apostle's wise rule of "comparing spiritual things with spiritual" (1 Cor. ii. 13), and to endanger that which is intended to be supported and strengthened. Dogmatic theology, as Bishop

Martensen has wisely said, has its own peculiar province, and "cannot support itself on the conjectures and assumptions of natural science." To seek to adapt itself to them is to terminate its own existence.

**CONFERENCE OF ENGLISH CHURCHMEN AT DRESDEN.**—Bishop Titcomb, who acts as chor-episcopus of the Bishop of London in Northern Europe, presided at a highly interesting conference of English Churchmen held in Dresden the other day. English chaplains abroad necessarily find themselves so often precluded from helpful intercourse with other members of their order, that they tend to become like the proverbial sticks in the bundle, each one lacking in power to effect the great work he has at heart. We trust that the result of this action may be to strengthen and foster the spiritual life and vigor of the clergy, and through them to exert a powerful influence for good on their flock.

**A YEAR'S CONVERSIONS.**—A correspondent of the *Living Church* writes:—

"Last year I sent you a list of conversions of sectarian ministers in the United States, from Advent to Advent. Here is a list for the past year, and some of the men were ministers of note in their respective denominations. From Advent 1884 to Advent 1885:—Methodist, 5; Roman Catholic, 3; Presbyterian, 3; Congregationalist, 3; Reformed Episcopal, 2; Dutch Reformed, 2; Adventist, 2; Salvation Army, 2; German Reformed, 1; Universalist, 1; Jewish Rabbi, 1; Evangelist, 1; Secularist, 1; Unknown, 1. Total, 28. The year ending Advent, 1884, the number published was 26, I believe. I should add that four of these only returned to their first love—were not converted."

The marked success of the Advent Mission services in New York has been duly chronicled in the secular press, and has been warmly acknowledged by the newspapers of other religious bodies. Among the latter, the *Observer* says editorially, "We have attended many of these services in the Episcopal churches, and bear our testimony to the simplicity and fidelity with which the fundamental truths of the Gospel have been proclaimed, and the faithfulness with which those who profess and call themselves Christians have been urged to a consecration of themselves to Christ in holy living, and in earnest effort to bring others to a saving knowledge of Christ as a Saviour." In another place the same journal says, in speaking of a similar movement in England carried on by the Established Church, "If it continues, it will make that Church, whether established or dis-established, the greatest religious factor in the life of the English nation. When the Church ministers the grace of evangelism with such power there is no room for a Salvation Army, with its errors, vulgarities, and other horrors." It is gratifying to note, also, that Christians of every name throughout the country have been aroused to renewed zeal and effort by the Advent Mission. Surely this is as it should be; for it shows that this Church is realizing its function as the leader of the religious thought and work of the whole land.

W. J. B. MONTREAL, WEDNESDAY, DECEMBER 30, 1885.

## NEWS FROM THE HOME FIELD.

Gathered specially for this Paper by Our Own Correspondents.

## DIOCESE OF NOVA SCOTIA.

HALIFAX.—*Personal*.—His Lordship Bishop Jones of Newfoundland and his chaplain, the Rev. Mr. Botwood, arrived in Halifax en route to Bermuda.

Rev. Canon O'Meara, of Winnipeg, is in Nova Scotia, pleading the claims of Rupert's Land for pecuniary assistance. The rev. gentleman is to visit Prince Edward Island and Yarmouth. At a meeting of the city clergy at the Church Rooms last week, the Canon asked the hearty co-operation of his clerical brethren for support, and it was proposed to hold a public meeting in the city of Halifax on Monday, January 4th, 1886. The Rev. Canon preached in Trinity Church last Sunday, and is currently reported as one of the aspirants to the rectorate of St. Paul's in this city.

ST. LUKE'S.—A timely circular was distributed in St. Luke's Branch of the C. E. T. S. on the Sunday before Christmas, in the shape of an appeal to the ladies of Halifax asking their support "in the practical way of abstaining from allowing intoxicating beverages on their table during the visiting season."

VACANCIES.—Among the many unfilled places at present in the Diocese may be mentioned the parishes of Clementsport and Port Medway. On Prince Edward Island, Georgetown and Cherry Valley are still without settled rectors.

LOCKEPORT MISSION.—*Green Harbor*.—During the absence of the Missionary in the West Indies, a concert was held in this place by Mrs. Gibbons, assisted by native talent, the proceeds of which, amounting to \$10.25, were given to the organ fund of St. Peter's Church.

On December 15th a tea meeting was held in the new house belonging to Mr. Uriah Lloyd, who most kindly cleared out and arranged it most comfortably. The matter was arranged during the Missionary's absence. Great credit is due to the constant work and patience of all engaged. They had the pleasure of handing \$77.23 to the Missionary for the organ fund, which on Christmas Day will ring out music, no longer in debt. We are all glad our rector has returned stronger in voice.

WINDSOR.—*King's College*.—A well known and influential clergyman in Halifax has had occasion recently to visit King's College in fulfilment of duties put upon him by the Board of Governors of the University. On his return to Halifax he published in one of the daily papers of that city the following letter, which we are sure will be read with interest and satisfaction by the sons of King's in Nova Scotia, New Brunswick and elsewhere:—

SIR,—It would probably interest the public, especially the members of the Church and the friends of King's College, to learn that the college is now in a most healthy and progressive condition. On going there a few days ago to discharge some special duties, I was first struck by the appearance of the old building. Certainly the change in the governors has been a good one, and the new element introduced last June has been active. The old window sashes, fallen to pieces as they were with age and decay, have been replaced with new modern ones, giving an aspect of life and freshness which corresponds well with the alterations for the better in the internal economy of the college. The outside now only requires to be painted to bring it up to its proper condition, and this will probably be done in the spring of next year.

As regards the faculty and the students, it is

not too much to say that the college is now a united and happy family. The most cordial relations exist between the different professors, and the undergraduates, who, with one special exception, are all resident in the college, are working with the utmost pains and industry for the various classes. The acting president is evidently well fitted for his position, and the students speak in the highest terms of the interesting form and precise information of his lectures in divinity. The classical tutor has contrived to infuse an animation into his classes which draws forth the best work from his pupils. While the mark which the professor of English literature has already made in the literary world justifies the hopes which his many friends have of a brilliant future for him, and makes the students quite enthusiastic in their appreciation of his lectures, and the fact that both the last-named professors are *facile principes* in the athletic sports constitutes a strong claim on the respect with which they are regarded by the students.

In short, the present state of affairs affords the most happy augury for the future of the college. The undergraduates, treated as gentlemen, respond to the estimate put upon them; while the faculty, conscious that it rests no less with them to redeem the college from its low state and to restore the public confidence in old King's as an educational institution, are doing their utmost to perform that duty.

In all this no one rejoices more than myself. If Churchmen, forgetting the past, will now rally to the support of their university, and by their liberality place her in a position to do the work she is capable of, there need be no further changes of any kind, excepting such advances and expansions as will keep her ahead of the times.

PRESBYTER HALIGONIENSIS.

## DIOCESE OF FREDERICTON.

RICHIBUCTO.—Preliminary to the exodus of our good Rector and his amiable family from Richibucto, a deeply interesting valedictory of the Band of hope was held at the Temperance Hall, at which a large gathering of the intelligence and respectability of the town attended to do honor to Mrs. Almon, the efficient organizer and superintendent of this interesting young troop. James D. Phinney, Esq., barrister, occupied the chair during the evening, with the Rev. Messrs. Kirby, Tait and Almon on either side. The band, consisting of 100 members, 83 of whom, wearing their blue badges, were present, and 25 of the number on the platform taking an active and intelligent part in the programme, has been worked up to a high state of culture and discipline by the devoted attention and unwearied labors of Mrs. Almon, and their appearance and performance on this occasion was a credit alike to their teacher and her beloved pupils. Mrs. Almon, as usual, took charge of the programme, the details of which went off most admirably, and was highly appreciated by the audience. The first part consisted of recitations, music and dialogues, by Bessie Ferguson, Nina Frecker, Sadie Price, Maggie Barnett, Murray Conferthwaite and John Beach. A solo and semi-chorus, "If for me the cup you fill," by Emma Harris and seven boys and girls, and two solos and semi-choruses, "Let the lower lights be burning" and "Love shall be the conqueror," by Janie F. Harris and seven girls, were all sung with great taste and spirit. Two solos, "Sweet violets" and the "Open window," by Sadie Hudson, a little girl of eight years of age, and a duett, "List to the convent bells," by Misses Forster and Percy, were sung most pleasingly. "God bless the little badge of blue," the first part of each verse being sung by Arthur Conferthwaite, Fred Phinney and Russel Forster, the whole band taking the chorus, was greatly admired, and received a well deserved *encore*.

The band then sang "Try again," "Come, oh! come with me," and "God bless our youthful band," with fine effect, after which the glorious old anthem, "God save the Queen," so dear to every loyal Canadian heart, was given by the band and visitors with vim and vigor. The Rev. Messrs. Kirby, Tait and Almon then addressed the meeting, the two former alluding with delight to the performance of the band, the culture and good behaviour of the children, the patient and successful labors of the gifted superintendent, and the regret and sorrow which they and the public at large felt that the temperance cause in Richibucto was about losing the earnest and devoted labors of Mr. and Mrs. Almon, and that God might bless and prosper their work in some other portion of the Master's vineyard. After an admirable closing address by the Chairman, a member of the Band of Hope stepped to the front and read the following address, which was presented to Mrs. Almon, with a purse containing \$11.75, as a heart-offering from the children:—

Dear Mrs. Almon,—Having learned that you are about to leave Richibucto, and that the meeting night is the last one at which you can be present, we cannot separate without expressing our sorrow at losing you. When we call to mind that it was you who organized our Band of Hope, and when we think of the many pleasant evenings that we owe to you, and of all your kindness to us, we can hardly tell you how sorry we feel at the separation. We ask you to accept this purse as a mark of our esteem and regard, and with it our wish that your future may be bright and happy.

ARTHUR CONFERTHWAITE,  
FRED. E. PHINNEY,  
Committee.

DORCHESTER.—A meeting of the Deanery of Shediac was held in this parish on Dec. 16th and 17th. The clergy present were the Revs. J. Roy Campbell, Rector, Rural Dean; C. F. Wiggins, of Sackville; F. W. Vroom, of Shediac, and A. J. Reid, of Moncton. The 5th Chapter of the Epistle to the Hebrews was read in Greek and carefully discussed. Several important subjects were brought before the Chapter for consideration, including the Choral Union, the Bishop Medley Scholarship Fund, the Diocesan Magazine, and the establishment of a Book Depository. The annual Choral Union service was appointed to be held at Sackville on Wednesday, March 3rd.

Rev. C. F. Wiggins resigned the Secretaryship of the Deanery, and Rev. F. W. Vroom was appointed to the office.

Service was held at Trinity Church on Wednesday evening, which was very well attended. Three addresses were delivered, the first by Rev. C. F. Wiggins, on Missionary interest, the second by Rev. A. J. Reid, on Disestablishment, and the third by Rev. F. W. Vroom, on the Bishop Medley Memorial Scholarship Fund. Mr. Wiggins brought out well the duty of bearing one another's burdens, and Mr. Reid applied the principle by shewing the interest which Churchmen here should take in the agitation for the Disestablishment and Disendowment of the English Church. The immorality of Disendowment was well brought out and it was plainly shown that the endowment which it is proposed the State should seize were the gifts of the Church's sons in former ages. Mr. Vroom following shewed the duty of the Church in the Diocese to sustain itself instead of being a burden to the Mother Church, and especially urged the necessity of providing for the training of the clergy, by aiding the scheme for establishing the Bishop Medley Scholarship Fund.

DERBY.—The Rector desires to acknowledge the receipt of \$5 from Mr. W. H. Shey, of Halifax, N.S., towards the Nelson Church fund. Donations to this object will be thankfully accepted and promptly acknowledged.

## DIOCESE OF QUEBEC.

**SHERBROOKE.**—The Children's Carol Concert referred to in our last issue, came off on the evening of the 24th inst. in St. Peter's Hall, and was a complete success. The children who participated did credit alike to themselves and their instructors. Prof. Read had charge of the boys, and Miss Hollowell of the girls.

**ST. FRANCIS DEANERY.**—The Chapter of this Deanery consists of twenty-two clergy, with the Rev. Dr. Reid as Rural Dean. A meeting was recently held in the hall of St. Peter's Church, Sherbrooke, at which the Lord Bishop was present and kindly took part. The Dean expressed his wish to resign, stating, though he had firmly decided, it was on account of his age, having spent more than fifty years in pastoral work. The feeling of all present was one of regret at even allowing Dr. Reid to give up the position which he so long and so ably filled. Three able papers were read upon the necessity of dividing the larger parishes into smaller districts, with more clergy to work among the scattered members of the Church, and build up congregations at several important centres. There not being time to discuss this important matter, it was decided to adjourn till January 25th, when the election of Rural Dean would be also proceeded with. The Rev. Dr. Adams, the new Principal of Bishop's College, kindly invited the Chapter to meet in the College Hall and join him at dinner on that day, which was received with great pleasure by all present. Of visiting clergy invited to take a seat among the members of the Chapter were the Rev. Mr. Fisher, of St. Johnsbury, Vt., and the Rev. D. Lindsay, of Montreal.

## DIOCESE OF MONTREAL.

## CHRISTMAS IN MONTREAL.

**Christ Church Cathedral.**—There was a large congregation present at the morning service in Christ Church Cathedral on Christmas Day, when Rev. Mr. Norton delivered an eloquent and impressive sermon from the text 1 Tim. i. 15. The psalms and hymns were all simple, and were joined in most heartily by the congregation. The service throughout was choral, Gounod's Communion Service being used, and after the Benediction the *Agnus Dei* was sung by the large choir, most of whom (with their conductor) had remained to take their part in this Communion office. It would, however, be a great improvement if the *baton* of the conductor could be so thoroughly used before service, at the various meetings for practice, as to render it unnecessary during any part of Divine service. The presence of the conductor, as such, during the administration of Holy Communion seems particularly objectionable.

**St. George's Church.**—Early Communion was celebrated at 9.30 a.m., a very large number attending. At 11 o'clock the usual service was held, at which there was a crowded congregation. The Very Rev. the Dean was the preacher. At each service a collection was taken up for the poor, and a handsome sum was realized. Mr. Stevenson, organist of the church, conducted the musical service, which was exceedingly good. The boys' choir rendered the Christmas hymns in excellent style, which reflected much credit on the training they receive from Mr. Stevenson. The church was tastefully decorated, the communion table with flowers and holly leaves, and in the centre were the letters "I.H.S." At the mid-day celebration there was also a very large number of communicants.

**Church of St. James the Apostle.**—As usual at Christmas, the Church of St. James the Apostle was decorated. There were three services, the first two being celebrations of the

Holy Communion. The third service commenced at 11 o'clock, and consisted of full morning prayer, with Holy Communion. There was a large congregation. The musical portion of the service was excellently rendered by a surpliced choir, under the direction of the organist, Mr. C. A. E. Harriss. The rector, Rev. Canon Ellegood, preached, taking for his text St. Luke ii. 2. The collection was on behalf of the poor.

**St. Stephen's Church.**—At St. Stephen's the services were hearty and congregational in character. The Christmas anthem, "O Zion that bringest good tidings," was beautifully rendered by a full choir. Ven. Archdeacon Evans and Rev. Canon Empson officiated, and the preacher was the Rev. William Haslam, of London, Eng. A liberal offertory was made for the poor, to aid which Archdeacon Evans explained that the usual Christmas decorations had been given up. The number of communicants was large.

**St. Martin's Church.**—Great care and excellent taste are displayed in decorating this beautiful church at the various festivals of the Christian year, and at Christmas it always looks most attractive. The banners on the pulpit and lectern were most tastefully adorned with fresh flowers; huge holly-boughs set off the chancel-railing; and font, pillars and windows were beautified with wreaths of evergreen. There were two services, both largely attended; one at 9 o'clock, a plain celebration of Holy Communion, and the other at 11, full morning prayer, sermon, and a choral celebration. The music was well rendered by a large and well-trained choir. The rector, the Rev. J. S. Stone, B.D., preached from Hebrews i. 1, 2: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son." The sermon was listened to attentively by a large congregation. The offertory was for the benevolent institutions of the city.

**St. John the Evangelist.**—Midnight service was held in this Church on Christmas Eve, and on Christmas Day three celebrations were held, besides the usual morning prayer. *Gounod's Messe Solenne* was most efficiently and beautifully rendered by a large well trained choir, the tenor portion being sung by Mr. C. Geddes. The Rev. Arthur French, B.A., was the preacher at the Morning service.

**Trinity.**—Services were held in Trinity at 9 and 11 a.m. The attendance was large. His Lordship the Bishop was the preacher, and delivered an eloquent and appropriate sermon from the 16th verse of the 1st chapter of the Gospel according to St. John: "And of His fulness have all we received." The prayers were read by the rector. The musical portion of the service was well rendered by the choir, under the leadership of Mr. E. A. Simon, the organist. A noticeable feature in connection with the services in this Church was the large number of communicants. The Church was not decorated.

**St. Jude's.**—This Church was tastefully decorated with wreaths and designs in evergreens. The text, "Peace on earth; good will towards men," in gilt letters on a grey ground and "Glory to God in the highest," in large white letters suspended over the chancel, added very much to the general effect which was very pleasing. The service was very hearty throughout and the responses good. The choir shows a steady improvement both in the number of its members and in careful training under Miss Kirkman. The rector, Rev. J. H. Dixon, chose for his text the 21st verse of the 1st Chapter of Matthew, "And thou shalt call his name Jesus for He shall save His people from their sins."

**St. Thomas.**—At this Church the Rector, the Rev. Mr. Lindsay, preached from the text, "Great is the mystery of Godliness; God was manifest in the flesh," 1st Tim., iii., 14.

**St. Matthias, Cote St. Antoine.**—There were two services held in the above Church on Christmas: Holy Communion at 8:30 a.m., and morning prayer and sermon at 11 o'clock, when Holy Communion was also administered to a large number of communicants and an appropriate sermon was preached by the Rev. Canon Norman from the text, "And the Word was made flesh." The Rev. Mr. Read, of Lennoxville, read the prayers. The Church was tastefully decorated with evergreens and holly berries, the peculiar emblem of an English Christmas.

**Church of the Redeemer, (Cote St. Paul.)**—Morning service was held in this Church, Dr. Davidson officiating. A large number of the children of the Sunday-school were present and sang two beautiful Christmas Carols. The Church was tastefully decorated.

**Christmas Day at the Small-pox Hospital.**—During the past week, the devoted Sisters of St. Margaret's, with their assistant nurses and a goodly band of convalescent patients, have been busily at work preparing Christmas decorations for the Protestant Small-pox Hospital. The work went on happily, and on Christmas Day the Hospital was beautifully and abundantly decorated with bright wreaths and flowers and the many well-known emblems of this holy season. A great Christmas tree, richly furnished, stood in the centre, admired by all. Convalescents gathered round it, sick patients sat up in their beds to see it, and children in various stages of small-pox seemed as merry as if they were in perfect health. At 3 p.m. there was a most hearty evening service. The singing was excellent, "O come, all ye faithful," and "Hark, the Herald Angels sing," were sung very sweetly; and the honorary chaplain now in charge, the Rev. J. G. Norton, gave a simple and earnest evangelistic address, like those which he has been giving almost daily, and occasionally twice a day, at the hospital for some time past. The service concluded with "Sun of my soul," sung at the special request of one of the patients in a bed close by. At the close of the service, several persons who had refused to receive the Holy Communion last week, requested permission to join the band of communicants at the 11 a.m. celebration on the next day (Saturday). The rev. gentleman distributed pretty Christmas cards and letters to all the inmates of the hospital. In the evening the glories of the Christmas tree were exhibited by electric light. Altogether, Christmas was a joyous and thankful day in the Protestant Small-pox Hospital.

[For Diocese of Ontario See page 6.]

## DIOCESE OF TORONTO.

**PERSONAL.**—The Rev. T. W. Paterson will deliver one of his interesting lectures in the village of Hastings next month. It will be in aid of St. George's there.

The Rev. W. C. Bradshaw, Rector of St. Luke's Church, Ashburnham, has declined the offer of Assistant Minister at St. George's Church, Montreal, which was tendered by the Rector and Vestry a few weeks ago.

**MILLBROOK.**—**St. Thomas.**—This pretty little Church was opened for divine service on the 16th inst. It will accommodate a congregation of 450 persons, and is a neat substantial and well designed edifice, reflecting much credit on the architect, J. E. Belcher, Esq., C.E., Peterborough. Services were held at 10:30 a.m., when the Bishop of Toronto, delivered an appropriate discourse. At 3 p.m. the rite of Confirmation was administered to a large class of candidates, and at 7 p.m. service was again held, when an eloquent discourse was given by

Canon Dumoulin. Among those present were the Ven. Archdeacon Pinkham, of Manitoba; Dr. Smithett, Omamee; Dr. O'Meara, Port Hope; Rev. S. Weston-Jones, Lindsay; Rev. J. W. R. Beck, Peterborough; Rev. A. B. Chafee, Perrytown, and others from the district. The congregation provided refreshments for the visitors in the school-room, and the ladies waited on the clergy and others during the afternoon. The services were very largely attended, and Rural Dean Allen was congratulated on the energy and earnestness of his people.

TRINITY COLLEGE.—The following are the results of the Christmas examination at this institution:—

## HONOR LISTS.

*Classics.*—I. Class, Loucks, McGee; II. Class, Broughall, Bedford-Jones; III. Class, Lewin, Leake, Vankoughnet.

*Mathematics.*—I. Class, Wright; II. Class, Mackenzie, McGee.

*Mental and Moral Philosophy.*—I. Class, Tremayne, Mackenzie, Matheson.

*Physical and Natural Science.*—II. Class, Beaumont.

## PASS LISTS.

*Divinity.*—Third year, Tremayne, Wright, Lowin, Beaumont; second year, Creighton, Matheson, Broughall, Loewen, Godden, Leake, Mackenzie, Davis, Johnston, Shutt; first year, Loucks, Warren, Cox, Bedford-Jones, McGee, Swallow, Lampman, Powell, Vankoughnet, Blackler, Sherwood, Fitzhugh.

*Classics.*—Third year, Tremayne, Lewin; second year, Broughall, Leake, Creighton, Loewen, Godden, Matheson, Davis; first year, McGee, Loucks, Bedford-Jones, Cox, Vankoughnet, Lampman, Swallow, Powell, Warren, Sherwood, Fitzhugh, Blackler.

*Mathematics.*—Third year, Wright; second year, Mackenzie, Creighton, Godden; first year, Loucks, McGee, Bedford-Jones, Warren, Lampman, Swallow, Vankoughnet, Sherwood, Powell, Cox.

*Mental and Moral Philosophy.*—Third year, Tremayne, Pyko; second year, Creighton, Mackenzie, Matheson, Johnston, Davis, Loewen, Shutt.

*Physical Science.*—Third year, Beaumont; second year, Johnston, Creighton, Shutt, Davis, Godden, Loewen; first year, Sherwood, Bedford-Jones, McGee, Warren, Blackler, Swallow, Lampman, Cox, Powell, Fitzhugh.

*Natural Science.*—Third year, Beaumont; second year, Creighton, Davis, Johnston, Loewen, Shutt; first year, Bedford-Jones, Warren, Sherwood, Lampman.

*French.*—Second year, Loewen, Godden, Davis; first year, Cox, Vankoughnet, Powell, McGee, Blackler.

*German.*—First year, Cox.

*History.*—Second year, Davis, Creighton, Godden, Loewen, Matheson, Johnston, Shutt.

*Hebrew.*—Second year, Creighton; first year, Loucks, Swallow.

ORDINATION.—The usual Advent ordination was held on Sunday last at All Saints' Church, Toronto. The Provost of Trinity College took the ante-Communion service, the Rev. Dr. Scadding read the Epistle, and Mr. Herbert Symonds the Gospel. The candidates, who were presented by the Rev. A. J. Broughall, examining chaplain, were Herbert Symonds, B.A., Trinity College, Toronto; J. C. Street-Macklem, B.A., Canbub, and F. E. Farncombe, B.A., Trinity College, Toronto. The preacher was the Rev. Professor Clarke, who took as his text St. John i. 23, from which he preached an admirable sermon on the duty of ministers to be witnesses for God, and on the necessity of proclaiming true and sound doctrines from the pulpit.

TORONTO.—*St. Peter's Church.*—The annual winter bazaar was held a few days ago in the school-room. There was a large attendance, and a considerable quantity of fancy articles were sold. In the evening additional interest was given to the proceedings by a number of vocal and instrumental selections. The building was tastefully decorated. The "gleaners' table," at which articles were sold that were worked by the children of the church, was presided over by Mrs. Keighley, Mrs. Robins, Mrs. Dalton and Miss Richardson. The candy table, which attracted considerable attention, was supplied by Miss E. M. Pellatt with some choice confectionery of her own manufacture. In addition to this there were flower tables, a "willing workers' table, and a table supplied by the ladies of St. Peter's Association. The proceeds of the bazaar are to be devoted to sending a Missionary to the Northwest.

WYCLIFFE COLLEGE.—A successful dinner was held here at the close of the Michaelmas term. The attendance numbered about fifty. Dr. Sheraton presided, and an enjoyable evening was spent by all present. He stated \$30,000 had been contributed last year by the friends of the College. Dr. J. G. Hodgins, Deputy Minister of Education, replied to the toast of "The Friends of the College," giving interesting reminiscences of the founding of the College. Rev. T. C. Desbarres proposed "The University of Toronto," which was replied to by the venerable Mr. Archibald H. Campbell, on behalf of the Trustees and Senate of the University, and by Mr. W. A. Frost, B.A., on behalf of the graduates. Mr. J. Cooper Robinson proposed "The Profession." The Rev. G. M. Wrong, B.A., Dean in Residence, proposed "The Students," which was replied to by Mr. Heber Hamilton, B.A., Mr. T. O'Meara, and Mr. Richard L. Sloggett. The dinner closed with the National Anthem and the Doxology.

## DIOCESE OF HURON.

HOLMESVILLE.—*St. John's Church.*—In this part of Rev. Mr. Steele's Mission, a concert and tea meeting, under the auspices of St. John's Church, was held on the 18th instant, and proved a decided success. A sum of \$30 was realized, to be applied to needful repairs on the church. Our friends here deserve all praise for their efforts in sustaining a church where inroads from proselyting efforts in years past have weakened their numbers and their ability to sustain ordinances. This is the second entertainment held this winter; the proceeds of the first having been very generously donated to their clergyman to aid in paying for a new buggy for the purposes of the Mission. Such acts of generosity must endear a people to their clergyman.

## DIOCESE OF ALGOMA.

PORT CARLING.—The incumbent of St. James', Port Carling, most thankfully acknowledges the receipt of a box with presents for the children in the Sunday-school in his Mission, from the Churchwomen's Missionary Association of Toronto.

ROSSEAU.—The Rev. Alfred W. H. Chowne begs to acknowledge with heartfelt thanks the gift of a very handsome stole from his friend, the Rev. Ch. H. de Garneo, of St. John's, Toledo, Ohio; a Christmas box for his Mission from C. W. A. S., per Mrs. O'Rielly; also a box from Miss Clara Brown, Hamilton, containing toys, and he also thanks the same lady for her continuation of the gift of the *Dominion Churchman* to his Mission; CHURCH GUARDIAN from Mr. Joseph Unsworth; a parcel of CHURCH GUARDIANS per kindness of the editor; *Echos* per Miss Blanche Knox, the Vicarage, Heathfield, Sussex, England.

## PROVINCE OF RUPERT'S LAND,

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

## DIOCESE OF QU'APPELLE.

Owing to pressure upon our columns we have been obliged to hold over the following admirable address of Bishop Anson, delivered at the opening of the College Farm Buildings at Qu'Appelle. The lapse of time has not, however, robbed his remarks of their interest for the Church at large.

His Lordship took as his text: 1st Cor. iv. Chapter, "We labor working with our hands."

What solution shall be found for the great and pressing problem that is before the Church in this country, in feeding the widely scattered flock of Christ as she ought to do in obedience to the commission of her Lord? It is a problem the difficulties of which are owing to various circumstances in many respects peculiar to this age. In the first mission of Christianity the Gospel was proclaimed to kingdoms and nations already settled, and the kings, or rulers, or chiefs of those countries when converted gladly made provision out of their possessions and lands, often most bountifully, for the maintenance of those who had brought them the glad tidings of salvation. In the early history of colonies, again, those who went forth from their old homes to found new nations, as in the colonization of New England, Maryland, Pennsylvania and Virginia, went for the most part as Christian communities, sometimes even for the very purpose of propagating with greater freedom, as they thought, their distinctive opinions. They, therefore, always made it their first care to provide for the maintenance of religion in their midst. But in this country I need not remind you there are no rulers, nor large possessors of property to endow the faith of their adoption, and the state which owns the soil, while it makes provision for education in every township, makes no provision at all for religion; while those who come to settle here come as separate individuals or families, and not as corporal's colonists, having a united religious interest. Indeed, my brethren, the chief cause of the special difficulties that confront us in the work of this age is the unhappy divisions of Christendom. It is these divisions that prevent the State giving any aid to religion. It is these divisions multiplying ministrations so unnecessarily that make it impossible for each settlement to support a minister of religion in its midst, as it might otherwise so well do if one would suffice where three are now needed. Pardon me, my brethren, if there are any here who do not ordinarily worship in our churches, for alluding to this subject on this occasion, but I do not say who is to blame for these divisions, I leave that to the verdict of Scripture and of history, and moreover I readily acknowledge that the real blame is rather with those who in years long passed caused these divisions in the Church, rather than with those who now only follow that which they have inherited. I would only say, and I cannot help saying it, that the more I see of the difficulties of the work here, the more does it seem to me that those divisions are most deeply to be deplored, whoever is to blame, and the more clearly do I see the evil that they have caused. Could those divisions be healed. I for one would indeed gladly sacrifice much that I may think right so long as it was not of the essence of the Church's truth. I know that there are some who think that these divisions tend to good, because they cause a rivalry between the various bodies and it is affirmed that more is done, than would otherwise be the case. I would answer unhesitatingly, perish that Christianity that has need of such low and utterly wordly motives for its

support. The only rivalry that true Christianity needs or can endorse is the rivalry, if rivalry it can be called of loving hearts jealous for the greater honour and glory of Him who died on Calvary's Cross. But whatever is the cause of the difficulties now so plainly surrounding the Church's work in this country, whatever solution if any shall we find for them? One thing at least seems to me certain if any solution at all is to be found for the difficulties, if we are ever to have a sufficient number of clergy to reach in any adequate degree our scattered population, if we are not always to be dependent as paupers on the alms of people in England for the maintenance of religious ministrations in our midst, it must be by a return to more primitive customs in the ministry than we are now used to, it must be by frugality and self-denials of men labouring without gain, simply for the love of Christ, and shaming those amongst whom they labour to give them that maintenance in the necessities of life, and means to carry on their work, which is all they ask from those to whom they minister in the Lord, and which they ought to be able easily to supply. It must be by the ministrations of men accustomed to earn their livelihood by the work of their own hands and willing to do so still as ministers of the Gospel, even as St. Paul did, if those to whom they minister cannot, or will not adequately support them without their so doing, by men upon whose souls there is laid a great constraining force, a woe to me if I spread not the Gospel, at all costs and under all circumstances.

Nor must we depend for this work being done only by those called to the holy offices of the ministry. The church must if she would do the work before her, devise means whereby the many into whose hearts God has put it to desire to work for Him, and His holy church, and to devote their whole life it may be to His service, but who yet are not called to the ministry may be able to do so. Why should the offices of the ministry be the only path of life in which a soul can entirely consecrate its labours to the Saviour's service? Why should not men be encouraged to give their labor, their time, whatever they can call their own with an entire consecration to God's service, just as much as one whose education and opportunities enable him to make that consecration of his life in the Ministry. Sure I am of this that such a life is acceptable to God, and will by Him be most abundantly blessed. It was men animated with this spirit, and thus consecrating their lives to labour for the sake of Christ, who as it has well been said in the middle ages, taught the world not so much by precept as by example that lesson of such surpassing worth, namely that in labour of the hands there is dignity and not degradation. Incalculable was the gain when the Benedictines gave a religious consecration to cultivation of the earth by the linking of this with prayer and the reading of Scripture, thus effectually and forever redeeming this labour from the dishonour which slavery had impressed in the old world on an occupation which was regarded as the proper business of slaves, and relegated to them.

And why should not men do the same in these days? Labour may not need to be redeemed from the dishonour under which it then was, but men do now, as then, need to be reminded that there is something better worth living for, and working for, than any pursuit of worldly gain and money making. Why should not men again in this spirit, simply and solely as a work for Christ and His Church, not expecting any earthly reward or remuneration beyond what is necessary for their maintenance, give themselves to that most important work of education? Bishop Gray said of his African Diocese thirteen years ago, "What is passing in England and here is impressing me with the necessity of our attempting if possible the work of education through Brotherhoods." What he then said seems to me as applicable now of this country as it was then of

that country. Would that some one would arise with power and zeal and wisdom sufficient to formulate some bond of union combining whatever was of worth in those old orders and yet adapted to the life of the present day whereby the zeal of young men, of whom I hesitate not to say there are hundreds in England earnestly desiring to consecrate their lives to the Master's service, might be drawn out, regulated and made available for the Church's use.

It was the conviction that some were ready and anxious thus to consecrate their labors to the Lord, and also that some, anxious to receive the blessing of ordination, but unable to find the means for the education required in England, might be willing to work for their livelihood while also studying, that made me first think of this institution that we have met today to dedicate to God, and upon which we have invoked His blessing. With that which was the first and chief intention of this foundation, it was afterwards thought might be advantageously combined a temporary home for those who were intending to make this country their future home, where they might learn something of the country and of the character of the agriculture specially adapted to it, before settling for themselves. We know too well the terrible spiritual dangers and difficulties experienced by those who, coming fresh from all the helpful surroundings of God-fearing homes and plentiful religious ordinances in England, are suddenly cut off altogether from such helps, and not improbably find themselves in cramped homes where even the continuance of private religious acts becomes a great difficulty, if not almost an impossibility except to the strongest and most determined. We know, alas! how often the trial is more than the soul can bear, and slowly but most surely souls that once felt a delight in the thought of God and His worship in the sanctuary fall into neglect and indifference till the heart becomes so hardened that when the opportunity of the means of grace is once again offered there is no desire for them. There are hardships enough in this country to be endured by those who have been accustomed to all the luxuries of home life in England; it cannot be otherwise, and those who come to a new country must expect many things to be altogether different and at first strange. We would not try even if we could altogether to change this in this house. The life here, if it is to be a preparation for the future life of the settlers, must be in some degree like to what they will have to live. We would, however, at least offer to those who desire it a refuge for a time from the spiritual dangers of which I have spoken, and we earnestly trust that, while here, those who come may be so strengthened and confirmed in the holy faith of our Church that they not only be able to stand steadfast in whatever circumstances they may be placed, but, seeing the need, may be, wherever they are, witnesses for Christ and His truth.

The special generosity of two donors, one of whom anonymously gave £1,500 and the other £1,000, aided by many other contributions of smaller amounts, has enabled us to purchase this land and to erect this building. It is therefore a free gift from England to this Diocese. I trust that in three years time the work here may be self-supporting. Before that it can hardly be expected to be so. I would therefore very earnestly commend the work to the prayers, and if any are able to help us in other ways during that time, to the bounty of the members of the Church in this Diocese.

Your offerings to-day are asked for the harmonium and other fittings necessary for this little Chapel. All the altar furniture has been I may say, given by the generous donor of the £1,500, but the things have not yet arrived from England. To those who have also come to live amongst us I cannot give any words of counsel more suitable than the words spoken by that great missionary, Bishop Selwyn, on the

occasion of the foundation of a very similar institution at Wainats, in New Zealand, a college also dedicated to St. John: "It is the bounden duty of everyone to bear always in mind that the only real endowment of St. John's College is the industry and self-denial of all its members. Even if industry were not in itself honourable, the purposes of the Institution would be enough to hallow every useful art and manual labour by which its resources might be augmented. No rule of life can be so suitable to the character of such a college as that laid down by the great Apostle of the Gentiles and recommended by His practice, "Let him labour working with his hands."

May God of His infinite mercy accept and prosper to His honour and glory, to the preservation and edification of souls in the Faith, and to the welfare of His Holy Church in this land, the work to-day began.

#### TRAINING FOR SUNDAY-SCHOOL TEACHERS.

*A paper read before the Halifax branch of the Church of England Sunday-School Association, by F. C. Sumichrast, Principal of Girton House, Halifax, N. S.:—*

The object of the Church of England Sunday-School Association being avowedly to bring together teachers in Sunday-Schools and Bible classes for the purpose of comparing modes of work, the methods adopted, and the measure of success obtained—so that by the experience gained and stated, mutual aid may be afforded, greater progress secured, and more satisfactory results obtained—it may be of use to take up one or two points that suggest themselves when considering the work and the workers.

All teaching alike requires certain matters to be attended to in order that success may be insured—and these may be briefly summed up in two words—Knowledge, and Patience.

Let me take the latter first. Just as poets are born, not made, so are some teachers born, not made; but these are few and far between. Most teachers must be made, and in the ranks of these are to be found many of the very best instructors.

Now to manufacture a teacher out of the material usually supplied involves, as the expression itself shows, training, and it is here that the present system fails. Our Sunday Schools are supplied with teachers from the members of the congregations, some being volunteers, some actually pressed into the service, because the demands of the schools are imperative and helpers must be found somewhere, and provided somehow. Naturally of the instructors thus secured, and I speak of both classes, many are not up to the mark in some respects and, spite of the greatest goodwill and energy on their part, fail and fail dismally, even to the extent of doing positive harm.

The truth is, that to take a young man or a young woman and place him or her in a class, with a Bible in the hand, a catechism in the lap, half a dozen children seated around, and say to him or to her—"Now, teach," is not the way to make a teacher; is not the way to make sure that the children will be taught anything worth knowing, or if they are taught anything that it will be well imparted. No lay school would be thus officered, yet religious education is infinitely more important than lay training.

Teaching was Christ's particular and special work while on earth. He came to open the eyes of the blind, and that is precisely what good teaching is; it is helping the child, the youth, the girl, ay, helping the grown man or woman; it is smoothing the road for the little feet; casting up the highway for the weak; it is removing the obstacles, aiding in the overcoming of difficulties; it is sharing and bearing another's burden; it is giving strength; it is healing infirmities.

The characteristic point of our Lord's teach-

ng was the truly divine patience He manifested. He desired to make teachers of His Apostles, and, during His stay with them on earth, He devoted Himself to their training with unexampled patience. And this He exhibited not only when teaching the Twelve—of whose dullness in matters spiritual, not as great as ours, we have more than one instance recorded by the Evangelists—but also when teaching the multitudes; a patience so marvellous; so utterly inexhaustible that it indicates the source whence it flowed, and warrants the assertion that had the beloved disciple never written the comforting words "God is Love," every reader of the life of Jesus would have written or uttered them himself after finishing the study of that life of devotion to the spiritual training of men. In this holy Love lies indeed the secret of Jesus' patience; the love that made Him come from heaven to earth took the form which we near sighted mortals call patience; Love made Him, Incarnate Word of Love, understand the difficulties of apostle and disciple; Love gave Him that sympathy with each and with all by which He won first their hearts and then their souls. He never forgot for a moment the weakness of the human natures He had to deal with; the imperfections, the short-comings, the lack of intelligence.

So the Sunday-school teacher must remember what is too generally forgotten—that the child is a *child*, not a grown-up individual like the teacher himself; that he himself is educated; that the child is *growing* is being educated; that the process of instruction is but barely begun; that the child cannot grasp all that is offered to it, cannot understand every statement as readily as an older person, cannot realize many a declaration of doctrine which is perhaps not very clear to the teacher either. It is so easy to call a child "stupid," and thus to get rid of the uncomfortable feeling of failure to make one's self understood, that stupidity is very frequently charged on scholars, while in truth it is simply that the natural bounds of the intelligence have been reached.

It is so important that every teacher, and especially those inclined to easily ascribe stupidity to their pupils, should fully realize what are the difficulties which young learners have to struggle with, that I would recommend every one to take up some study quite out of his or her usual course of reading; say a language such as Greek or Latin, in the case of those who have, if not a distaste, at least no pronounced turn for the acquisition of language; or Euclid or Algebra for those whose mind is not mathematically inclined—any branch of science or of knowledge indeed, with which they are wholly unfamiliar, and in this practical way to put themselves in the place of the taught, and by actual experience of the crying need of patience and help be brought to be patient and helpful to those under their care. One is so apt to forget the troubles and difficulties met with in childhood, that this plan, even if only carried out for a short time, and at less or greater intervals, will be found beneficial.

It should be remembered, too, that it is a capital mistake for a teacher to manifest impatience, since, as a rule, any such manifestation confuses and muddles the pupil, and the inevitable result is the clogging of the child's faculties and a hopeless chaos in his brain instead of clear perception and cheerful endeavor to master the difficulty.

Very often, too, it is not the pupil but the teacher who is at fault; it is the teacher who does not make himself intelligible, for the very good and plain reason that he does not know his subject, and does not understand it. The epithet "little idiot" is unhappily by many teachers of this sort considered a ready means of shifting the responsibility for the failure from the impatient and unprepared teacher to the suffering pupil.

Now, no one can teach without having first learned, and a good teacher—bad ones are not

wanted in Sunday-schools—must know far more than the bare lesson to be taught; must have a mind well stored with information pertinent to the work, so as to be able readily, as circumstances require and various capacities demand, to vary and interchange illustrations and explanations.

This brings me to my second point.—Knowledge.

With due submission, what do teachers, on the average, know? Little. The work entrusted to them is most important; they have to train souls; to give the first bent which is to mould them for life. The more one thinks of the responsibility of teachers, the more tremendous it is seen to be. How are they prepared, how are they fitted to discharge it? All, it is true, have, or can have, the great advantage of teachers' meetings, of sermons, of Bible classes conducted by rector or curate—and too much value can scarcely be attached to these aids—but value them as highly, use them as fully as possible, they are after all but partial aids, incomplete, imperfect, and certainly not forming or providing an adequate foundation for the knowledge sought to be imparted by them.

(To be continued.)

#### DIOCESE OF ONTARIO.

KINGSTON.—Last week the ladies of St. George's Cathedral Churchwoman's Aid Society sent to the Rev. George Scantlebury, at Sharbot Lake, a large box containing many useful and fancy articles to be used for the benefit of his mission of North Frontenac. The box also contained over three hundred Christmas Cards. The Society will also present Mr. Scantlebury with a Communion Service. It is being made specially for them.

The ladies of St. James' Church held a very successful sale of useful and fancy needlework in their school home on the 18th inst. In the evening a very attractive programme of local and instrumental music was rendered, in which the principal amateurs of the city assisted. The Rev. J. K. McMorine was the happy recipient of a very handsome dressing gown and slippers. St. James' congregation is very large, every pew is rented, and still many applications are being made; it is said that the Church will be enlarged.

CARRYING PLACE.—The new Church of St. John, which has been in process of erection in this village for nearly four months, although not completed was formally opened on Thursday last, the 17th Dec. The whole service, with slight exception, was rendered chorally by the choir of Trenton. It is encouraging to know that this feature was highly appreciated by the numerous congregation composed almost exclusively of a rural people to whom it was entirely new.

The Ven. Archdeacon Jones preached an extremely interesting, instructive and edifying sermon, which was listened to with breathless attention for nearly an hour.

The proceedings terminated in a short adjournment by the choir to the parsonage for refreshment. The beauty of the building and many unusual and striking points in its architecture elicited much commendation, and the expression of a hope that they may be repeated in future similar erections.

The congregation very gratefully acknowledge the extremely liberal and unsolicited contribution of \$400 from Mrs. Cochran, of Belleville, and nearly the entire balance necessary to the completion of the building given in the most unostentatious manner by its aged and most respected member, Reuben Young, Esq., well and truly does the prophet's prayer here apply, "Think upon me my God for good, according to all that I have done for this people."

REXFREW.—The special Christmas service at St. Paul's was of a most bright and cheerful

description. The following was the musical programme:—Processional Hymn, 60 A.M.; *Venite*, Chant 9 (Toronto); *Te Deum*, Jackson's in F; *Jubilate*, Jackson's in F. The psalms were sung antiphonally, and were heartily rendered. The anthem, "O Lord our Governor," &c., with Mrs. Hyett and Mrs. Archer as soloists, was sung with fine effect. Post Consecration Hymn, "O come, all ye," &c., 59 A.M. The Communion service proper was fully choral, and the large congregation remained in their places until the service was over. The rector, Rev. D. V. Gwilym, preached from St. John iii. 16. We are blessed with one of the best organists in the Ottawa Valley, and Mrs. Vandeleur deserves great praise for the artistic success of our Christmas service. The church was tastefully decorated, and the offertory for the clergyman reached the handsome figure of \$40.

#### THE PRAYER BOOK OF THE CHURCH OF ENGLAND.

In a former number of the GUARDIAN we referred shortly to the essay of Prof. Shields (Presbyterian) lately published in *The Century* and to the testimony given by him as to the Prayer Book and the Church. We quote further from the same article:

The English liturgy, next to the English Bible, is the most wonderful product of the Reformation. The very fortunes of the book are the romance of history. As we trace its development, its rubrics seem dyed in the blood of martyrs; its offices echo with polemic phrases; its canticles mingle with battle-cries of armed sects and factions; and its successive revisions mark the career of dynasties, States, and Churches. Cavalier, Covenanter, and Puritan have crossed their swords over it; scholars and soldiers, statesmen and Churchmen, kings and commoners, have united in defending it. England, Germany, Geneva, Scotland, America, have by turns been the scene of its conflicts. Far beyond the little island which was its birthplace, its influence has been silently spreading in connection with great political and religious changes, generation after generation, from land to land, even where its name was never heard.

At first sight, the importance this book has acquired may seem beyond its merits, as the Bible itself might appear to a superficial observer a mere idol of bigotry and prejudice. But the explanation is in both cases somewhat the same. It is to be found in the fact that the Prayer Book, like the sacred canon, is no merely individual production, nor even purely human work, but an accumulation of choice writings, partly divine, partly human, expressing the religious mind of the whole ancient and modern world, as enunciated by prophets and Apostles, saints and martyrs, and formulated by Councils, Synods, and Conferences, all seeking heavenly light and guidance. Judaism has given to its lessons and psalter; Christianity has added its epistles and gospels; Catholicism has followed with its canticles, creeds, and collects; and Protestantism has completed it with its exhortations, confessions, and thanksgivings. At the same time each leading phase of the Reformation has been impressed upon its composite materials. Lutheranism has moulded its ritual; Calvinism has framed its doctrine; Episcopalianism has dominated both ritual and doctrine; whilst Presbyterianism has subjected each to thorough revision. And the whole has been rendered into the pure English and with the sacred fervor peculiar to the earnest age in which it arose; has been wrought into a system adapted to all classes of men through all the vicissitudes of life; and has been tested and hallowed by three centuries of trial in every quarter of the globe.

It would be strange if a work which thus has its roots in the whole Church of the past should

not be sending forth its branches into the whole Church of the future; and any one who will take the pains to study its present adaptations, whatever may have been his prejudices, must admit that there is no other extant formulary which is so well fitted to become the rallying point and standard of modern Christendom. In it are to be found the means, possibly the germs, of a just reorganization of Protestantism as well as an ultimate reconciliation with true Catholicism, such a catholicism as shall have shed everything sectarian and national, and retained only what is common to the whole Church of Christ in all ages and countries. Whilst to the true Protestant it offers evangelical doctrine, worship and unity on the terms of the Reformation, it still preserves for the true Catholic the choicest formulas of antiquity, and to all Christians of every name opens a liturgical system at once Scriptural and reasonable, doctrinal and devotional, learned and vernacular, artistic and spiritual. It is not too much to say that were the problem given, to frame out of the imperfectly organized and sectarian Christianity of our times a liturgical model for the Communion of Saints in the one universal Church, the result might be expressed in some such compilation as the English Book of Common Prayer.

#### CONTEMPORARY CHURCH OPINION.

The *Family Churchman* says of the new Bishop of Salisbury's pastoral to his diocese:—

Bishop Wordsworth's pastoral to the clergy and laity of his diocese is a document of historic value. It augurs well for the administration of the diocese that he expresses his resolve, even at his own inevitable pecuniary loss, to resist the institution of unworthy clergymen; and that he intends always to defer institution for the statutory month so as to enable parishioners to put before his lordship any considerations which might move him to refuse institution. The law at present shelters great evils, and this step will win the Bishop immense popularity among the laity, especially of largely-populated districts.

The *Church Standard* prints the following extract from Dr. Pusey, on the subject of "CATECHISING":—

The care of children, one may well know, to be the sign of a standing or falling Church, as we see it daily to be, of a standing or falling family, and our Church in her happier days amply provided for it. She gave them to her ministers as the prime of their charge; nay, she made it the main office of one order of her ministers, to "catechise children," and, through the Bishop, she requires all her Deacons to promise so to do. She bade her ministers never to be weary in instructing them, and thought it not possible that the members of the Church could think it a weariness to witness them being received into her bosom, or to listen to the instruction which she appointed on each Lord's day to be imparted to them in the presence of the congregation.

The Christmas story, the truth of the Incarnation, steadily wins its way in the world's faith by its own sweet reasonableness. From time to time there may be an eddy in the current, setting backward toward denial of the Godhead of Christ; possibly a crustening over of the current of faith with the ice of formalism may occasion some of these eddies; but in the end the swelling flood breaks the ice, and sweeps onward, eddies and all. Let the observer compare the religious element of Christmas-keeping this year with that of years before. Note the affirmation of the ancient, catholic faith in hymns and carols and Christmas sermons and addresses. At this writing, a few days before Christmas, we safely predict a marked increase of apparent enjoyment of the

real and high significance of the feast.—*Standard of the Cross.*

What is the effect of simple, firm faith in the Incarnation? It does not prevent us from studying the mind of Christ as we would study the mind of any other man. His consciousness of His Divine nature we may suppose to have been sometimes as dim as it could possibly be without sinful doubt of the special revelations from time to time enjoyed by Him. Perhaps, for example, when Satan whispered, "If Thou be the Son of God," our Lord had only His memory to rely upon for the assurance given at His baptism, "Thou art My beloved Son." But the Incarnation teaches that God does care for men as for sons and brethren. It is our only assurance that we are not orphaned of our Maker. It is the pleading of God, "Draw nigh to Me, and I will draw nigh—I have drawn nigh—to you." And the least in the kingdom of heaven, the wise man who has but seen Christ in His cradle, is greater than the greatest of prophets who could but foretell God's coming and reign. The greatest of prophets before Christ was but a voice. But as for us, our eyes have seen God's salvation.—*Standard of the Cross.*

#### MODERN HYMNS.

We are glad to find that what will be conceded universally to be, a competent critic says, of the popular poetry, which is commonly in use in the Church and the Meeting house, just what we have had occasion to say more than once. Canon Liddon, in a Sermon in St. Paul's, on Easter day, 1882, said:

"A modern hymn, as a rule, is full of man, full of his wants, of his aspirations, his anticipations, his hopes, his fears. Full of his religious self perhaps, but still full of self. But an ancient hymn, as a rule, is full of God, full of His wonderful attributes, and of His Son and His acts, His sufferings, His triumphs, His majesty. Certainly ancient Christianity did justice to the needs and moods of the soul, just as in the Psalms they found the soul's separate needs of hope, fear, penitence, and exaltation so abundantly provided.—(*Church Standard, N. Y.*)

#### 1885.

As we write these figures, the year which they represent is rapidly passing into the vanished past. Like its predecessors, it has been a year of many trials and more abundant blessings, and as we sum up its more prominent events, we desire, in the spirit of faith, to thank God, both for what He has given, and for what He has taken from us.

For the Canadian Church, in all its Dioceses, the year has been one of quiet growth and steady progress. Peace has reigned within our borders, and the work of the Lord has prospered in His servants' hands. The Diocese of Niagara has welcomed a new Bishop with a loyalty and enthusiasm which the few months of his Episcopate have amply justified. Two of the most talented and laborious Priests of our Church have been called to their account in the prime of their life and powers—the Rev. Francis W. Kirkpatrick, of the Diocese of Ontario, and the Rev. George W. Hodgson, of the Diocese of Nova Scotia. They were men, "full of the Holy Ghost and of faith," and now "they rest from their labors, and their works follow them."

The year 1885 is memorable in the annals of the Mother Church of England for the extraordinary and, as we believe, unprecedented

mortality in the ranks of her Episcopate. Seldom, if ever, has any National Church been called upon to mourn the removal in one short year of five such prelates as Jackson of London, Wordsworth of Lincoln, Moberley of Salisbury, Fraser of Manchester, and Woodford, of Ely. The names of these great bishops witness to the comprehensiveness and strength of the Church which nurtured in her bosom and equipped for her service men so richly endowed and yet so diverse in their mental characteristics, but alike in their devotion to her interests and their zeal in her service.

Turning from these losses to the active work of the Church of England during the past year, we find much to re-assure and encourage us. Despite her age, and the pressure of many trials, signs are not wanting that her eye is not dim, nor her natural force abated. By land and by sea, among the dwellers in palaces and the teeming millions of her toiling poor, her ministrations are more extended and more vigorously prosecuted than at any previous epoch of her history, and never was she more firmly settled in the affections of the English people. A striking proof of her strength was given in the result of the recent Parliamentary elections, when the advocates of Disestablishment (or, more correctly speaking, of spoliation) received such a signal rebuff as caused them to modify very materially their outrageous proposals.

The most noteworthy event of 1885 in our sister Church of the United States was the Advent Mission in New York, of which we recently gave an extended account. This particular branch of Church work, which has been successfully prosecuted for many years in England, is new to our American brethren, but from the earnestness with which they have taken it up, we feel safe in predicting that it will be henceforth a recognized and most important part of their ecclesiastical machinery.

In secular matters, the year has been a remarkable one both at home and abroad. The outburst and speedy suppression of the rebellion in the Northwest, with the tragic circumstances accompanying and succeeding it; the virulent epidemic which has temporarily arrested the progress of the chief city of the Dominion; the inauguration of a new Administration and a new policy in the adjoining Republic; the changes of ministry in France and England, and the extraordinary result of the appeal to the people in the latter country, threatening to place the control of the Empire in the hands of an unscrupulous and irresponsible adventurer; the disturbance of the peace of Europe by the unwarrantable invasion of Bulgaria by her Servian neighbor; the overthrow of the Burmese tyrant by our little Indian army; all these matters must be fresh in the memory of our readers.

The year 1885 leaves to the world a heavy legacy of unsettled questions. The signs of the times indicate much of trouble and anxiety in the near future; but the Church of God may tranquilly lift up her head and bide her time, in the sure confidence that "the Lord of Hosts is with her; the God of Jacob is her Refuge."

Let parents train up their children in the fear of God, and in reverence for their own bodies,



# The Church Guardian

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## CALENDAR FOR DECEMBER.

- Dec. 6th—Second Sunday in Advent.  
" 13th—Third Sunday in Advent.  
" 16th } EMBER DAYS.  
" 18th }  
" 19th }  
" 20th—Fourth Sunday in Advent.  
" 21st—St. Thomas A. & M.  
" 25th—CHRISTMAS.  
" 26th—St. Stephen's—First M.  
" 27th—St. John—Ap. & E.  
" 27th—First Sunday after Christmas.  
" 28th—The Innocents' Day.

## CHURCH WORK AMONG YOUNG MEN.

The importance of Church work among young men can hardly be overstated. In the first century the conversion of our young men gave a mighty impetus to the Church of Christ.

The conversion of Saul of Tarsus repaired the breach made by the death of St. Stephen, saved from cruel persecution the little flock at Damascus, gave a marked evidence of the truth of the Gospel, and raised up an agent fitted to carry the olive branch of peace to the confines of the civilized world. In the fourth century the conversion of one young man had a no less blessed result. Augustine, given to the prayers of a mother filled with zeal for Divine truth, proved a bulwark against heresy and paganism, and left his mark in all succeeding ages. In the sixteenth century, a young man, a zealous young monk, finding a Bible in the monastery received the truth into his heart, and came forth, in face of fiery persecution, as an instrument in the hands of the Most High for dispelling the dark shadows that had long encompassed Christendom.

Teach one young man right and you do a great work. You take one who might have been a curse to hundreds of his fellows, and make him more or less a worker for righteousness and the kingdom of God. Considerations like these, and the reflection that there is an immense population of young men who are allowed to drift into religious error, or into vulgar indifference to religion, for want of proper organization, has led to the formation of Young Men's Associations in many of our city parishes, and these are doing a noble work. We desire, however, to see the movement extended throughout the country districts, where the need is at least equally great. Most of the

country clergy have to lament a sad lack of *esprit-du-corps* among the young men committed to their charge, a lack for which we are compelled to say that they are themselves in a measure responsible.

The time is past and gone when it was possible to lead young men by apron-strings. Molly-coddles and milksops are not now in fashion. Young men are compelled by the increasingly hard struggle for existence to think and act for themselves. One result of this is to create facilities for their acting wrongly on a mistaken or inadequate view of clearly ascertained facts. Many of our young men feel keenly their practical desertion by the Church from their Confirmation to the marriageable age. They feel that they have just been taught sufficient to form a wrong conception of what otherwise they would have had no conception of at all. The other result is (we hope) to make clear the way for a thorough *esprit de corps* among young Churchmen. The stumbling-block is tradition. We are often told that the Church of England does not accept tradition either in matters of faith or practice. This is a stupid error. We are bound hand and foot by foolish traditions, not uttered *ex-cathedra*, it may be, but acted-up to with religious deference. A dozen such quickly suggest themselves. Guilds are still looked upon with suspicion in many quarters. A "charity" spirit is sometimes looked upon, even by Churchmen, as "sectarian." But the Church is loved by the young men within her pale, and might be loved by those still, alas! without, in spite of old-fogey tradition, and the remnant of puritanical prejudices. It is a magnet that is needed, and it is the magnet that must be found if the Church is to do her duty in this matter.

With these preliminary observations we may leave the fuller discussion of the subject for a future issue.

## REMOVALS.

We take from our valued exchange the *Church Messenger* of North Carolina, the following remarks as to an evil, not unfelt we fear in the Church in this country. There is too much of self seeking and self serving in the removals of clergy from one parish or cure to another: and too little regard, at times for the interest of the whole Body.

"We are much inclined to believe that we are allowing a dangerous error to creep in among us in regard to what constitutes a proper ground upon which a minister may remove from one cure to another. In one of our exchanges we read a few weeks ago of a resignation by a rector, whose people, it was stated, consented to give him up only because they knew that they could not give him "a salary commensurate with his ability and worth." We are thankful to say that it was not asserted that this was the cause of the resignation, but this was the view the congregation took of the matter. And we are afraid that this is a feeling too common in the Church. Talents and learning and culture are attractive, and command a high price. Parishes which are poor, whose "finances are in a depressed condition," must not expect to enjoy the ministrations of a man of "ability and worth." It is only the rich and prosperous who can afford such luxuries.

If this is to be the prevailing spirit amongst us, how can we look for anything but selfish-

ness on the part of the laity and restlessness and a desire for change on the part of the clergy? If the people think that their money procures the services of their minister, they cannot complain when the minister, accepting this theory, looks out for a parish where he can get a better salary.

We do not believe that this pernicious, this un-Christian, conception of the pastoral relation prevails among us; yet we cannot but fear that it is, little by little, making itself felt, and that it has something to do with these constant changes. It seems to be assumed, among the laity even more commonly than among the clergy; that Providence is on the side of that "call" which promises the largest salary.

We enter our solemn protest against the first approaches of such a dangerous, such a degrading, theory of ministerial duty and obligation. The minister of Christ has no right to trade upon any real or supposed good qualities, which he may possess, for his personal advantage. He has given himself and all his powers to his Master. If he is to follow that Master, he must be willing to spend and to be spent in His service, and to sacrifice worldly interest and domestic comfort in His cause.

It is well that we should all ponder this subject. Ministers and people need to have higher standards of their mutual obligations. The prosperity of Christ's Kingdom depends upon the purity of His servants and their freedom from the sins of selfishness.

## THE EPIPHANY.

Of all the teachings of Epiphany one fits especially just here. We all know it means the shining forth and upon. Join to it its ancient name, Theophany, and we have the meaning in full, the shining forth of God upon the world in darkness. But it was primarily the manifestation of the little Babe. No mother's babe is hers alone. No matter how tight she holds him, his range of influence is far beyond her life. And Mary's child was no longer hers but the world's, when the Magi worshipped and the Gentiles claimed Him as their own. Ah! the first piercing of the sound came then. So our Epiphany is of the Child, whose kingdom is the world. The little one tears out the roots of selfishness by the ceaseless sacrifices and tenderness that it requires, and man fresh from the children is more tender with all humanity. And this nestling Babe, our Child, our Son, as he conquers self and removes our personal grasping, shines out, must shine out from us upon all the world, which still lies largely in darkness and comprehends not the light. Christmas without Epiphany fails of its meaning. And the Epiphany in us and from us for all mankind is the necessary complement, and completion of the high and holy Christmas-tide. By realizing and practicing the Epiphany we alone make Christmas real.—*Church Record.*

## THE GROUP OF CHRISTMAS FESTIVALS.

We may not develop singly each of these special holy days, with their manifold teachings, but we may note, in the light of what has been said, the significance of the order of the group. First, St. Thomas the Doubter, doubting merely by his intense capacity for faith,—as thought to-day is questioning and cannot yet believe—is followed by the Christ-child, who satisfies the yearning and fills up the need. The closely following is St. Stephen, the martyr, who in child-like trust soon joined His master, St. John the Evangelist, who sounded the great Evangel of childhood, purity and love. And then the Innocents, the children, hosts upon hosts of them, nearest to the Saviour in life, linked closest to Him in death, witness of the meaning of life eternal, its law,

its portal and its triumph. The seasons choral sounds full, the melody lacks no note.—*Church Record.*

### THE OLD AND THE NEW YEAR.

With strength exhausted lay the expiring year,  
Clasping with feeble hand a ponderous book,  
Upon whose once fair pages were inscribed  
The past transactions of his busy life.  
Both good and ill; His dimming eyes looked out  
With troubled gaze, and turning to the wall  
His aged face, with failing voice he spake,  
"O shadow of the past, whose histories lie  
Within this volume—closed until the end,  
Why come ye here to haunt my dying hour?  
I know you all, and few among you do  
I welcome now! My strength is well nigh gone,  
Else would I once again this heavy clasp  
Undo, and with hot tears of penitence,  
Blot out the record of those sinful deeds,  
Which raise your phantom forms to scare my  
soul.

Might I but live again the time now past,  
A better witness should these pages bear.  
Yet is He merciful before whose eyes  
They shall be spread, and he may now accept  
This contrite heart, which rests upon His love.  
Scarce could his words be heard, for all around  
Rang out the sounds of mirth and gaily,  
From those, who, heedless of the solemn scene  
So soon to close,—with festive song and dance,  
The livelong night in wildest revel spent.  
A few there were, who round the dying bed,  
Watched prayerfully the sad departing soul.  
And as the midnight chimes, with deep toned  
voice

Pealed forth the years farewell, he passed away.  
But wondrous change! scarce had his spirit fled.  
When in his place a smiling infant lay:  
Whose tiny hand played with the massive clasp  
Of a large book, like to the old one which held  
The history of that varied life just closed.  
Unsuited yet its virgin pages shone,  
Waiting the record—soon to be begun,  
Of that young life which looked so gladly forth  
From out the azure depths of those clear eyes.  
The few who prayed, when they behold the babe,  
Their supplications changed to songs of praise;  
And as the tidings of his advent spread,  
The revellers prolonged their noisy mirth,  
In joyous welcome to the new born child.  
All hail to thee, New Year! and when thy  
course

Is fully run, may'st thou in peace lay down  
Thy hoary head; may no dark shadows rise,  
From out the finished record of thy days,  
To make thee veil thy face in shame or grief;  
But blest with happy visions of the past,  
May'st thou serenely end a well spent life.

J. T.

Lachine, 5th Dec., 1885.

### HE SHALL SAVE HIS PEOPLE FROM THEIR SINS.

Tidings of great joy come to us at this blessed season. When the world was at its darkest, Christ came, not that He might revolutionize society in one instant by a single word of gentleness or through a single act of humility. He came that He might indeed make all things new, but to do that it was requisite that He should be the man of sorrows, and that He should close up a self-denying ministry by the presentation of His spotless life in an act of sacrifice to God. The coming of Christ does not tell us that the dread consequences of sin and wickedness have all been arrested here and hereafter. Jerusalem, the representative stronghold of the irreligious forces that stayed the progress of mankind, was judged and destroyed,—and in that, we have the type of the judgment that will come upon the disobedient earth. "Thou shalt call His Name Jesus for He shall save His people from their sins." "He

saves as He educates us to higher planes of thought." Yes. "He saves as He rouses and inspires us to nobler deeds." Yes. But the chief element in His power to educate and inspire consists in this, that "He made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men, and being found in fashion as a man, He humbled Himself and became obedient unto death, even the death of the Cross. His supernatural power to bring men unto God, consists in and with the power to present the perfect sacrifice as He died "the just for the unjust." He moves the world to the joys of Christmas by the tragedy of His own death. A dead world is animated with the life which Jesus gave up, and poured out, and forever imparts.

Christmas, how it gladdens our households, and beautifies the earth, and unifies the Church in the recognition of the Christ, the Saviour, and the only Saviour of mankind! And at the same time how the doctrine of the Incarnation tries the faith of some and fills them with questionings, if not with doubts. How shall such questionings be satisfied? Not, this writer says, from looking at pictures of the Virgin Mother and her infant Child, not by lingering evermore at Bethlehem, not by ignoring (comparatively) the superhuman ministry of Jesus according to which He manifests Himself to be the way, the truth, and the life. Christ Himself is the strongest proof of Christianity; and by His own character, deeds and words, our doubts are resolved, and failing faith is strengthened and ennobled. Not the infancy of Christ alone, but, more powerfully, the manhood of Christ shows forth the Incarnation. "The only begotten Son, which is the bosom of the Father, He hath declared Him." In the Man Christ Jesus, we behold "the glory as of the only begotten Father, full of grace and truth." What convincing pathos in His invitation: "Come unto Me all ye that labor and are heavy laden and I will give you rest." What grand assurance comes to us in the words of Jesus spoken in answer to the solemn adjuration of the High Priest, "Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven!"—(The Church.)

### THE WORSHIP OF GIVING.

The December number of the monthly paper of the Open Church Association says:

In a recent issue of *The Church Times* there is a leading article under the above heading on a vital question affecting Churchmen. The article was called forth by a correspondent who had commented on the fact that an increasing debt on the church work in a certain parish did not lead to the idea that the Vicar's incumbency had been very successful, or such a debt would not have been allowed to have accumulated as it had done. The typical Englishman, the writer goes on to say, has very little idea of Giving as a matter of principle and as an act of Worship. This misapprehension of a clear duty arises from the notion that the great object of religion is to gain some benefit for themselves. Sermons innumerable advocate this unchristian principle, and hence our innate selfishness renders such teaching popular. As regards worship by the purse there are occasions when to do good out of love to God it is useful for people to put down their names for sums of money in a subscription list. But at the same time we must remember that the scriptural method is to give money as an offering to God "in secret," either through the offertory or anonymously in a subscription list. Giving there must be, and if this giving be not practised, either members of a congregation are very badly taught or they are very neglectful of the teaching they have received.

Of late many have no doubt been compelled, owing to what are called bad times, to reduce

their expenditure, but in the majority of cases this has been done it is feared in the meanest sort of way. In a fashionable church we do not find, for instance, that the dresses of ladies show more economy than when times were prosperous. The fact is that not a little of the economising which has taken place is, and has been, to put it plainly, at God's expense. God is robbed of His due that appearance may be kept up before the world. This may seem a strong expression, but the prophet Malachi, speaking in the name of God Himself says: "Will a man rob God? Yet ye have robbed Me! But ye say wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation."

People appear not to know that God expects a portion of those goods with which He has blessed us to be returned to Him for His service. This giving He regards as an act of worship, and this giving is always rewarded. Does not a father thank a child for a present bought with his money he has given to the child? If economising be necessary, let Churchmen then remember that the last item of their expenditure to be reduced is that which constitutes an act of worship to God, or in other words, money gifts towards religious and charitable objects.

### OUR BOYS.

The Primate of All England, in an admirable address at the opening of the Suttley Reformatory Institution, thus referred to the boys and their training:—

The principle upon which the treatment in that, the oldest reformatory in the country, and in other institutions of a similar kind, was based, was the principle of endeavoring to give the lads consciences. He hoped that the boys in that school would always remember with gratitude the place in which their consciences began to be aroused, and in which they were thus enabled to become now beings.

It is precisely this lesson which our boys of the coming generation will have to learn. Let no boy think he is to be made a gentleman by the clothes he wears, the horse he rides, the stick he carries, the dog that trots after him, the house he lives in, or the money he spends. Not one of all these things do it; and yet every boy may be a gentleman. He may wear an old hat, cheap clothes, live in a poor house, and spend but little money. But how? By having a conscience well-tutored and sensitive. By being true, manly and honorable; by keeping himself neat and respectable; by being civil and courteous; by respecting himself and others; and finally, and above all, by fearing God.

More and more do we see the necessity that the Church should care for the children. All around us are men and women who are wrecks of faith, because they were not trained in childhood in the Catechism and the doctrines of the Church. "Popular" preachers are proclaiming heresy from hundreds of pulpits, and even our own people will listen to them, and then have doubts as to some of the fundamental truths of the Christian religion. Possibly, not much can be done with the present generation, but care should be taken to get hold of the children more and more, and instil into them "what a Christian ought to know and believe to his soul's health." Where the Sunday-school is the only agency a clergyman can have, by all means let him give his best efforts to that. Unless the children are properly looked after, godless schools and a godless age will turn out men and women to take our places, who will be very "far gone" in all that relates to the Christian life.

## FAMILY DEPARTMENT.

## CHRISTMAS-TIDE.

(For the Church Guardian.)

Rejoice, the morn is breaking  
In beauty o'er the earth;  
Let eager hearts awaking  
Declare the Saviour's birth.

Listen, the Angel's singing  
Still echoes in the sky,  
The joyous tidings bringing  
Of gladness from on high.

We hail the Blessed Stranger,  
In lowly stable born,  
Was rested in a manger  
On that first Christmas morn.

We hail the Virgin Mother  
Of God, the Holy Child,  
For she, above all other,  
Is pure and undefiled.

To Christ, in strains of gladness,  
Our loving thanks shall rise,  
For He will bear our sadness,  
And lead us to the skies.

Not yet our eyes behold Him,  
Who cometh from above,  
Although our hearts enfold Him  
In mystery of love.

In His dear footsteps pressing,  
While still on earth we roam,  
We hope to share the blessing  
Of His eternal home.

How sweet amid the swelling  
Of songs that never cease,  
In light and glory dwelling,  
To laud the Prince of Peace.

Jesus! we bow before Thee,  
The Father and the Son;  
Blest Spirit! we adore Thee,  
Eternal Three in One.

Lachine, Dec. 15, 1885.

J. T.

## JACK'S CHRISTMAS.

BY EMMA K. PARRISH.

(From St. Nicholas.)

Jack had just heard of Christmas for the first time! Ten year's old, and never knew about Christmas before! Jack's mother was a weary, overworked woman, and had no heart to tell the children about merry times and beautiful things in which they could have no share.

His parents were very poor. When I tell you that they lived in a log-house you might think so, although some people live very comfortably in log-houses. But when I say that the snow drifted through the cracks in the roof until the chamber floor was fit to go sleighing on, and that it was so cold downstairs that the gravy froze on the children's plates while they were eating breakfast, and that the little girls had no shoes but cloth ones which their mother sewed to their stockings, you will see that they were poor indeed. Mrs. Boyd, Jack's mother, generally went about her work with a shawl tied around her, and a comforter over her ears, on account of the earache; and on the coldest days she kept Jack's little sisters wrapped up from head to foot, and perched on chairs near the stove, so that they wouldn't freeze. No; she didn't feel much like telling them about Christmas, when she didn't know but they would freeze to death, or, may be, starve, before that time. But Jack found out. He was going to school that winter, and one learns so much at school! He came home one night brimful of the news that Christmas would be there in three weeks, and that Santa Claus would come down chimneys and say, "I wish you Merry Christmas!" and then put lots of nice things in all the stockings.

Mrs. Boyd heard him talking, and was glad the children were enjoying themselves, but hoped from her heart that they wouldn't expect anything, only to be bitterly disappointed. Most of that evening little Janey, the youngest girl, sat singing:

"Wis' you Melly Kitsmas!  
Wis' you Melly Kitsmas!"

in a quaint, little minor key, that wasn't plaintive enough to be sad, nor merry enough to be jolly, but only a sweet monotony of sounds and

words showing that she was contented, and didn't feel any of the dreadful aches and pains which sometimes distressed her so.

For a week, Jack wondered and mused within himself how he could get something for Christmas presents for his little sisters. He couldn't make anything at home without their seeing it, nor at school without the teacher's seeing it, or else the big boys plaguing him about it. Besides, he would rather buy something pretty, such as they had never seen before—china dolls in pink dresses, or something of that kind. One morning, however, Jack discovered some quail-tracks in the snow near the straw-stack, and he no longer wondered about ways and means, but in a moment was awake to the importance of this discovery. That very evening he made a wooden trap, and the next morning early set it near the stack, and laid an inviting train of wheat quite up to it, and scattered a little inside. He told his sisters, Mary and Janey, about the trap, but not about what he meant to do with the quails when he caught them. That afternoon Jack went to his trap, and to his unbounded joy found an imprisoned quail, frozen quite stiff. He quickly set the trap again, and ran to the house with his bird. All that evening he worked at quail-traps, and made three more.

It was so much warmer that their mother let the children stay up a little later than usual; and Mary ventured to bring out her playthings and Janey's. These were two dolls, some bits of broken dishes, and a few little pine blocks. Mary watched her mother's face until she was sure she was "feeling good," before she ventured to begin a play, because on days when mother was very discouraged it made her feel worse if the children were noisy, and so they would keep quiet and speak in whispers.

"Does Santa Claus bring dolls?" asked Mary, suddenly, of Jack.

"Oh yes; dolls with pretty dresses on; and little bunnits and pink shoes; and little cubberds to keep their clothes in, and chairs, and everything," said Jack, enthusiastically.

"Oh, my!" sighed Mary, as she looked dolefully at their poor little heap of toys.

Reader, their dolls were cobs, with square pieces of calico tied around them for dresses; and after hearing what Jack said, it wasn't so much fun playing, and the little girls soon went to bed. After they were asleep, Mr. Boyd said, reproachfully:

"Jack, I wish you wouldn't say anything more about Christmas to the children."

"Why, is it bad?" asked Jack, so astonished that he stopped whittling.

"No, of course not; but you're getting their heads full of notions about fine things they never can have."

Jack's eyes twinkled.

"Oh, but you don't understand, mother," said he; "maybe Santy Claus will come this year."

His mother shook her head.

"You know I caught one quail to-day?" whispered Jack.

"Well!" said his mother.

"Well, I'm going to save 'em all the week, and Saturday take 'em to the meat-man in the village. I guess he'll buy 'em. I heard that quails were fetching two cents apiece. And I'm going to get enough money to buy the girls something nice, and you must make 'em hang up their stockings, mother, and then we'll put the things in after they get asleep."

His mother smiled quite cheerfully. "Well," said she, "do the best you can."

Their father was away that evening. He was generally away evenings, because most of the neighbors had cosier firesides than his, besides apples, and sometimes cider; and so he passed many a pleasant hour in gossip and farm-talk, while his own little family shivered gloomily at home.

By Saturday morning Jack had ten quails. The four traps had not been as fruitful as they

ought to have been, perhaps, but this was doing very well, and he trudged joyfully to town with his game hanging on a stick over his shoulder. The meat-man did indeed give two cents apiece for quails, and he invited Jack to bring as many more as he could get.

The next Saturday was only two days before Christmas, and how beautiful were all the stores on the village street! Even the groceries had Christmas toys and Christmas trees. A good many boys and girls stood around the store windows pointing out the things they most admired, and wondering what Santa Claus would bring them. Jack had fifteen quails, which brought him thirty cents; so he was now the owner of half a dollar, which was more money than he had ever possessed in all his life before. But when two dolls were bought, and they weren't very fine dolls either, there were only twenty cents left. Jack *did* mean to buy something for his mother too, but he had to give that up, and after looking over the bright colored toy-books in the show-case, he selected two little primers, one with a pink cover and one with a blue one, and, with a big ache in his throat, parted with his last ten cents for candy. How very, very little he was buying, after all, and not one thing for his dear mother who had sat up till two o'clock the night before, mending his ragged clothes for him.

Jack's heart was very heavy as he walked out of the gay store with such a little package, but it sank still lower when his father's tall form loomed up suddenly before him, right in front of the door.

"What are you doing here?" he asked, sternly.

"Been buying a few things," said Jack.

"Let me see 'em," said his father.

Jack tremblingly opened his package.

"Where'd you get the money?"

"With quails," said Jack, meekly.

His father fumbled over the things with his big, mitted hand, and said quiet gently:

"For the girls, I s'pose."

"Yes, sir," answered Jack, beginning to feel relieved.

"Well run along home."

Jack was only too happy to do so. There wasn't much sympathy between him and his father, nor, indeed, between his father and any of the family—that is, there didn't seem to be but I guess the stream was frozen over, and only needed a few gleams of sunshine to make it bubble on, laughing and gurgling as in the best of hearts.

Jack related his adventures to his mother in whispers, and hid the Christmas articles in the wash-boiler until such time as they should be wanted for certain small stockings. He told his mother how sorry he was not to have a present for her, and that little speech went a long way toward making her happy. That night she sat up—I wouldn't dare tell you how late—making cookies,—something that hadn't been in the house before that winter. She cut them out in all manner of shapes that feminine ingenuity and a case-knife could compass, not forgetting a bird for Janey, with a remarkably plump bill, and a little girl for Mary, with the toes turned out. She also made some balls of brown sugar (the Boyds never thought of such a luxury as white sugar), to make believe candy, for she didn't know Jack had bought any candy.

Now I am going to tell what Mr. Boyd did after he met Jack by the toy-store. He had gone to the village to have a "good time." That didn't mean, as it does with some men, to get tipsy; but it meant he was going to Munger's grocery, where he could meet people, and talk and joke, and keep warm.

Mr. Boyd had been chopping wood for a farmer, and had received his pay; but instead of going dutifully home and consulting with his wife about what he should buy, he was going to "look around" and see what Munger had. He was touched at the sight of Jack's

poor little package of gifts, but I doubt if it would have made much impression on his mind if somebody hadn't walked in to Munger's, and a ked in a brisk, loud voice:

"Got any Brazil nuts, Munger?"

The man with the brisk voice bought I don't know how many quarts of Brazil nuts, and walnuts, and filberts, and almonds, with all the loungers looking on, very much interested in the spectacle. Then he bought raisins, and candy, and oranges, Mr. Munger growing more smiling every minute.

"Going to keep Christmas, I guess," said he, rubbing his hands together.

"That I am; 'Christmas comes but once a year,' and there are little folks up at our house who've been looking for it with all their eyes for a fortnight."

Then he bought a bushel of apples, and, filling a peck measure with them, passed them around among the men who sat and stood about the stove.

"Take 'em home to your little folks if you don't want 'em," he said, when any one hesitated.

There were three or four apples apiece, and Mr. Boyd put all his in his pockets, with a slight feeling of Christmas warmth beginning to thaw his heart.

After this cheery purchaser had gone, some one asked:

"Who is that chap?"

"He's the new superintendent of the Orphan Asylum," answered Mr. Munger, rubbing his hands again; "and a mighty nice man he is, too. Pays for all them things out of his own pocket. Very fond of children. Always likes to see 'em happy."

There were two or three men around that stove who hung their heads, and Mr. Boyd was one of them. He hung his the lowest, perhaps because he had the longest neck. I don't know what the other men did,—something good and pleasant, I hope,—but Mr. Boyd thought and thought. First he thought how the "orphants" were going to have a brighter and merrier Christmas than his own children, who had both father and mother. Then he thought about sweet, patient little Janey, and quiet Mary, and generous Jack, who had taken so much pains to give pleasure to his sisters, and a great rush of shame filled his heart. Now, when Mr. Boyd was once thoroughly aroused, he was alive, though the whole of his long frame. He thumped his knee with his fist, then arose and walked to the counter, where he dealt out rapid orders to the astonished grocer for nuts, candies and oranges; not in such large quantities, to be sure, as the "orphants" friend had done, but generous enough for three children. And he bought a calico dress for his wife, a pair of shoes for each of the little girls, and a cap for Jack. That store contained everything, from grind-stones to slat-pencils, and from whale-oil to peppermint-drops. These purchases, together with some needful groceries, took all Mr. Boyd's money, except a few pennies, but a Christmas don't-care feeling pervaded his

being, and he borrowed a bag, into which he stowed his goods, and set out for home.

It was a pretty heavy bagful, but its heaviness only made Mr. Boyd's heart the lighter. When he reached home, he stood the bag up in one corner, as if it held turnips, and said, "Don't meddle with that, children." Then he went out and spent the rest of the short day in chopping wood, which was very cheering to his wife. So many Sundays had dawned with just wood enough to cook breakfast, that Mrs. Boyd began to dread that day particularly, for her husband was almost sure to go right away after breakfast and spend the whole day at the neighbors' houses, while his own family shivered around a half-empty stove.

Mr. Boyd said never a word about the bag, and the unsuspecting household thought it contained corn or some other uninteresting vegetable, and paid little attention to it. It also stood there all the next day, and the children grew quite used to the sight of it.

Sunday went by quietly, and, to the surprise of all, Mr. Boyd stayed at home, making it his especial business to hold Janey on his lap, and keep the stove well filled with wood. Janey wasn't feeling well that day, and this unusual attention to her made the family very kindly disposed toward their father, whom of late they had come to regard almost as an alien.

Jack, whose shoes were not yet worn out, went to Sunday-school, and after his return the winter day was soon gone. Then he began to fidget, and was very desirous that his mother should put the little girls to bed; while, strange to say, his father was desirous that the whole family should go to bed except himself. In course of time the little girls were asleep in their trundle bed, with their little red stockings hanging behind the door. Mr. Boyd sat with his back to the door, so Jack slipped in his presents without his father's seeing him, and went to his cold bed upstairs.

"Aint you going to hang up your stocking, mother?" asked Mr. Boyd after Jack had gone.

Mrs. Boyd looked startled. "Why, no," she answered, hesitatingly, not knowing whether the question was asked in irony or in earnest.

"You better," said Mr. Boyd, going to the bag in the corner, and beginning to untie the strings.

He laid out package after package on the floor. His wife knelt down by them in a maze of astonishment. Then, with a great deal of enjoyment, Mr. Boyd untied them one by one, showing candy, nuts, oranges, shoes, and all the rest, except the calico dress, which he kept out of sight.

Aladdin felt very fine when he found the cave-full of precious stones, but I don't believe he was much happier than Mrs. Boyd. Her eyes were so full of tears that there seemed to be about eight pairs of shoes, ten bags, and half a dozen Mr. Boyd's; but she managed to lay hands on the real one, and him she embraced fervently. Then she

brought out the cookies and sugar balls she had made, and said to her husband, in a very shame-faced way:

"See my poor presents; I didn't know the children would have anything nice, and I made these. I guess I wont put 'em in their stockings though, now."

But Mr. Boyd insisted on their going in with the other things, and I think they were prized by the children a little more dearly, if such a thing could be possible, than those which they called their "boughten" presents.

Now, I can't begin to describe the joyful time they had the next morning, and particularly, the utter astonishment of Jack, who didn't expect a thing, and hadn't even hung up a stocking. When that devoted boy recognized one of his own gray socks crammed full of knobs and bunches, with a beautiful plush cap on top, he was almost out of his wits. Likewise, Mrs. Boyd's surprise was great at the discovery of her new dress. The little girls were too happy that day to do much else but count and arrange and re-arrange their delightful Christmas presents.

Mr. Boyd killed a chicken, and Jack contributed four quails which he had caught since market-day, and the festival of Christmas was kept with much hilarity by the Boyd family.

The neighbors, one by one, were surprised that Mr. Boyd hadn't dropped in, as he usually did on Sundays and holidays. But Mr. Boyd was engaged elsewhere. And this was only the beginning of good days for that family, for, somehow, the Christmas feeling seemed to last through all the year with Mr. Boyd, and through many other years; and the little ball set rolling by Jack with his quailtraps, grew to be a mighty globe of happiness for the whole family.

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**MISSION FIELD.**

**EAST AFRICA.**

There are now seven Missions from Great Britain in East Africa. (1.) The "Universities' Mission" was founded in 1859, in consequence of the personal appeal of Livingstone to Oxford and Cambridge. Its first leader, Bishop Mackenzie, attempted to place it on the Shire river, a tributary of the Zambesi, but tribal wars and the climate proved serious obstacles. Within two years he and three of his companions died, and the rest (except one) were invalided home. Bishop Tozer, his successor, removed to Zanzibar in 1864; but the great extension of the work is due to Steere, consecrated third Bishop in 1874, who died in 1882. U-sambara was occupied; then the valley of the Rovuma, from which Lake Nyassa has been reached. In the island of Zanzibar itself much has been done, under the generous protection of the Sultan, Said Burghesh—though an earnest Mohammedan—as well as of Sir John Kirk, the excellent British Consul: a handsome church now stands on the site of the old slave-market. (2.) A C.M.S. Mission was commenced on the isle of Mombasa as early as 1844, but the devoted pioneers, Krapf and Rebmann, saw little directly spiritual fruit from their labors. On the advice of Sir Bartle Frere, after his visit to Zanzibar in 1873, Mr. Price came from the Freed People's Home at Nasik, in India, to establish a like settlement on the mainland opposite Mombasa, naming it Freretown. Christianity has spread hence to the Wanika tribe around; and the stations and missionaries are steadily increasing in number. (3.) The "United Free Methodist Mission" to the Gallas, &c., was founded in 1861; its leader, Mr. Wakefield, is still at its head; its stations are Jomvu, near Mombasa, and Ribe, a few miles inland. (4, 5 and 6.) Since Livingstone's death the Scottish Presbyterians, both of the Establishment and of the Free Kirk, have planted Missions on Lake Nyassa; and the London Missionary Society one on Lake Tanganika. These are all firmly rooted and prospering. (7.) The C.M.S. Nyanza Mission has been frequently mentioned in these columns. The latest accounts thence—in a letter by Mr. Mackay—reach to May 20. Mtesa's successor, the young king Mwanga, grew angry at the non-arrival of other missionaries, whom he suspected of having turned aside to stir up against him a neighboring people. A persecution ensued, in which three of the baptized Uganda youths won the crown of martyrdom. The chief who seized them cut off their arms, and then slowly burnt them to death. They were mockingly told to pray now if Isa Masya (Jesus Christ) would rescue them: they were kept steadfast to the end. The English Missionaries had not yet been struck, but expected, at least, expulsion every hour. Yet neither Christians nor inquirers showed dismay; on the contrary, the latter increased, alleging, as one motive, that they

had been led by the firmness of the martyred boys to "learn to pray also." By the middle of May the king himself changed front, repelled his cruel advisers, and accepted private instruction from Mr. Mackay. Three French Roman priests from the other side of the lake have arrived; unfortunately Bishop Hannington and Mr. Hooper's party cannot be in Uganda till the end of the year.

**MADAGASCAR AND MAURITIUS.**

The Bishop of Mauritius is commencing a Divinity College for his diocese, described by him as a training institution for our Creole catechists and Mission Agency. By 'Creole' is simply meant 'country-born'; some are of European, some African, some Indian origin. There are at present some seven or eight promising young men who desire to be trained with a view to Holy Orders. The S.P.C.K. has granted £125, towards the new college, the Bishop having already in hand enough besides to pay £600 for a structure of colonial timber on a given site. He writes: 'Just now it is a neck-and-neck race here with the R. C. French community for our Indian population of 300,000 souls. The college is an absolute necessity for our work here, as well as for the Seychelles and other dependencies.' The non-Indian population of Mauritius is only 120,000, of whom not more than 10,000 belong to the Anglican Communion; but we have large and flourishing congregations among the 'Indians.'



**Welland Canal Enlargement.**

**NOTICE TO CONTRACTORS.**

SEALED TENDERS addressed to the undersigned and endorsed "Tender for the Welland Canal," will be received at this office until the arrival of the Eastern and Western mails on MONDAY, the 25th day of JANUARY next, (1886), for raising the walls of the locks, weirs, &c., and increasing the height of the banks of that part of the Welland Canal between Port Dalhousie and Thorold, and for deepening the Summit Level between Thorold and Ramey's Bend, near Humberston. The works, throughout, will be let in Sections. Maps of the several localities, together with plans and descriptive specifications, can be seen at this office on and after MONDAY, the 11th day of JANUARY next, (1886), where printed forms of tender can be obtained. A like class of information relative to the works north of Allanburg will be furnished at the Resident Engineer's Office, Thorold; and for works south of Allanburg, plans, specifications, &c., may be seen at the Resident Engineer's Office, Welland. Contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, and, in the case of firms, except there are attached the actual signatures, the nature of the occupation and place of residence of each member of the same; and further, an accepted bank cheque for the sum of Two Thousand Dollars or more—according to the work on the section—must accompany the respective tenders, which sum shall be forfeited if the party tendering declines entering into contract for the works, at the rates stated in the offer submitted. The amount required in each case will be stated on the form of tender. The cheque or money thus sent in will be returned to the respective parties whose tenders are not accepted. This Department does not, however, bind itself to accept the lowest or any tender. By order,  
A. P. BRADLEY,  
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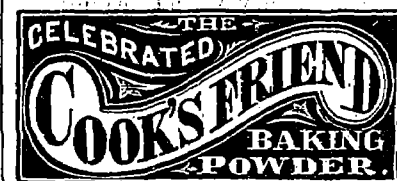
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**PARAGRAPHIC.**

**A TERRIBLE TRAGEDY.**

A terrible tragedy was happily averted the other evening by the presence of mind of the wife of one of our most respected citizens. This family consists of the husband, wife and two children. We briefly narrate the thrilling experience of this family. Mr. A. hurriedly entered the room where his wife and family were seated and from the determined expression upon his face, Mrs. X. saw at once that something was amiss. He demanded his razor, which had accidentally been removed. The horror experienced by Mrs. X. may be imagined, and in order to divert his attention inquired for what purpose he wanted to use it. Imagine her relief when he stated his intention of removing a corn or two which ached terrible, and like a true woman she was equal to the occasion, for she had already purchased a bottle of Putnam's Painless Corn Extractor, of which, on every hand, she had heard nothing but praise. Avoid the evils of domestic life by using Putnam's Corn Extractor.

Very few deep basques are in this season's dresses; the style most affected seems to be copied from the funny tail-feathers of a Bantam chicken.

Portland, Ont., }  
February 26th, 1880. }

S. S. Scovil writes:—I have sold the Perry Davis' Pain Killer for over thirty years, and the same has always given my customers entire satisfaction, and I have much pleasure in recommending it as a good and reliable family medicine.

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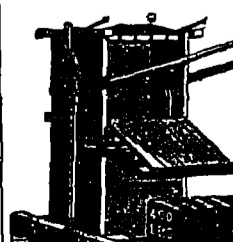
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**Temperance Column.**

The annual meeting of the Orillia Church of England Temperance Society was held under somewhat unfavourable circumstances. The illness of his wife prevented the Rev. G. E. Lloyd from remaining in Orillia for it. Death in the family prevented Mr. J. L. Tipping from contributing to the musical part of the programme; the Rev. W. H. French was unavoidably absent; yet a pleasant, and it is believed profitable meeting was held. The report showed that several public meetings had been held during the year, addressed by the Bishop of Algoma, the Rev. C. H. Marsh, Dr. Elliot, Mr. A. D. Kean, and others. The Rev. S. Weston Jones preached the annual sermon. Although the Scott Act had been adopted in Simcoe the Society had not relaxed its educational work, except that from force of circumstances the Band of Hope had been suspended for a time. It was hoped, however, that that work would be resumed in the near future. The Society did much in the way of distributing temperance literature and possessed a good circulating library, books from which could be obtained at the Dominion Restaurant. The Treasurer had received from all sources \$101.76, and expended \$103.30. The Society being supported wholly by voluntary contributions, members were urged to assist in extending the work by providing more funds. The Branch had done much to promote the cause throughout the Rural Deanery, and rejoiced that flourishing societies were carrying on the work at Waubushene, Elmvale, Waverley, and other places. The Rural Dean was requested to exert his influence to have a branch established in every parish. The membership had increased seventy-nine during the year.

The reports having been adopted, the Rev. John Jones, of Medonte, moved a resolution expressive of thankfulness to God for the progress made at home and throughout the Diocese. He urged greater zeal for the reformation of the intemperate; invoked especially woman's aid therein; referred to the value of a good example; warned his hearers against laughing at the poor drunkard, reminding them that when Noah was drunk, the curse fell upon the son who made sport of it, instead of upon the one who had become drunken; said as the Master came to call not the righteous but sinners to repentance, so his mission as a temperance worker, he conceived, was to the fallen rather than to those who stood upon the safe ground of total abstinence from intoxicants.

The Rev. W. J. Armitage, who presided, adverted to the reports, pointing out what had been accomplished, and urging more zealous efforts for the future.

The following office-bearers were chosen: The Rev. A. Stewart, M.A., President; the Rev. W. J. Armitage, C. S. Elliot, M.D., F. Evans, M.A., G. J. Booth, Esq., S. S. Rob-

inson, Esq., Vice-Presidents; H. Greenland, Secretary; G. H. Hale, Treasurer; Nathaniel Baker, Librarian; Mrs. Nathaniel Baker, Mrs. Goffatt, Miss Stewart, Miss H. Elliot, Miss Thompson, Miss Evans, and Messrs. B. H. Rowe, J. L. Tipping, J. Hern, G. W. Matthews, Wm. Dreyer, and the Rev. J. Jones, Executive Committee.

The Treasurer moved a vote of thanks to the clergymen of the parish, and others who had assisted in the meetings held during the year. He pointed out the evil of welcoming the volunteers or others whom it is sought to honor, with the drink. Though General Middleton stated that the success of our volunteers in the Northwest was largely due to the absence of drink, there was a deplorable amount of drunkenness in Winnipeg and Toronto on their return. One of the 90th, Wm. Wainwright, who died the previous day by his own hand at Toronto, was a South Simcoe boy. A young man of good parts and fair education, who did his duty bravely with one of the most gallant regiments in the Force, he was reduced to wretchedness and suicide, at the early age of twenty-six, by the drink.

The Secretary, Mr. H. Greenland, gave an appropriate reading very effectively.

Hymns were sung at intervals by the choir, under the leadership of Mr. N. Baker, Miss Stewart presiding at the organ.—*Orillia Packet.*

The lamented death of Dr. Cole seems to have stirred up some of the friends of Nashotah. The acting president, Dr. Adams, announces the receipt from a gentleman in New York of \$5,650, and from one in Wisconsin of \$1,000. The ordinary "daily mail" is also quite up to the average.

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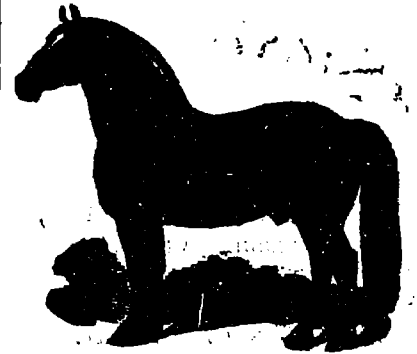
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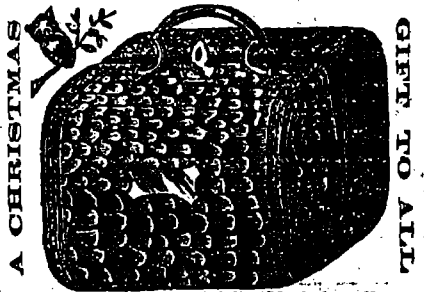
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