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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.

VOL. VII.
No. 43.

MONTREAL, WEDNESDAY, FEBRUARY 10, 1886.

\$1.50
PER YEAR.

SPECIAL ANNOUNCEMENT!

From a desire to bring THE CHURCH GUARDIAN more fully within the reach of every Church family in the Dominion, and to meet the many requests that have been made for a reduction in price, owing to the "hard times," we have determined to make the subscription,

**WHEN PAID STRICTLY IN ADVANCE,
ONE DOLLAR PER ANNUM,**

the rate remaining one dollar and a half if not so paid. This reduction will take effect on and from the FIRST OF MARCH now next. Present subscribers, on paying up arrears at old rates to, and before that date, may renew at the reduced rate; the year reckoning then from the first of March. New subscriptions will be received at the dollar rate. We cannot, however, receive subscriptions for less than one year. Nor can we accept orders to discontinue before the expiration of the yearly term.

We would ask subscribers also to note that, in accordance with business announcements in the past, all subscriptions are not only annual, but are continued on from year to year, unless otherwise ordered before the expiration of the current yearly term.

We would further request that subscribers would be particular to give, when remitting, or asking change of address, or desiring to discontinue, the post-office address to which the paper has been sent. A great loss of time to us, and frequently annoyance to subscribers themselves, result from oversight in this respect.

This reduction to one dollar per annum is a return, we believe, to the original subscription price of the CHURCH GUARDIAN, and renders it **THE CHEAPEST CHURCH OF ENGLAND PAPER IN THE DOMINION.**

And assured as we have been of the satisfaction felt in all quarters with the course pursued by the CHURCH GUARDIAN in the past, and receiving expressions of good wishes for its success, we trust that our action may meet with a hearty response from Clergy and Laity, evidenced by greater interest in every Parish and Diocese in increasing its circulation, and that ere the year closes we may be able to announce an issue of at least 10,000 copies per week. We believe our present weekly output of 5,000 copies to be nearly DOUBLE that of any other Church paper in the Ecclesiastical Province; but it surely is not too much to expect that at least 10,000 subscribers may be

had from among the Church of England people of the Dominion.

We hope for the earnest support and assistance of Clergy and Laity in this effort to make the CHURCH GUARDIAN a greater power for good to the Church at large.

JOHN WESLEY'S SERMON ON "THE DUTY OF CONSTANT COMMUNION."

We have received repeated requests to publish the above Sermon in full, and have determined to do so in the CHURCH GUARDIAN of the 17th February. We give two weeks notice in order that, if extra numbers be required, they may be ordered on or before the 12th February, so that the weeks issue may be increased, every one of the 5,000 copies presently struck off weekly being required. These extra copies will be supplied at 2½ cents each.

ECCLIASTICAL NOTES.

In the year of grace 1871 the Roman Catholic papers announced with a great flourish of trumpets that Lord Robert Montague had joined the Roman Church. In the year of grace 1886 the same journals never advert to the fact that the same Lord Robert Montague has just returned to the bosom of the Church of England. They feel that there are times when silence is golden.

With reference to the above statement that Lord R. Montague had now left the Church of Rome and returned to the Church of England, the noble Lord writes to the *Banner*:—"It is more than three years since Lord R. Montagu renounced and denounced the Church of Rome. It was on June 19, 1882, that he wrote a long letter to Cardinal Manning with this purpose, pointing out, from the Pastorals of the Cardinal and of other Roman Catholic Bishops of England and Ireland, the anti-Christian and revolutionary character of the Bishops of that Church. Recent facts have revealed them in that character, for all who care to see for themselves. And if it were not for the inveterate principle of falsehood which, for ten centuries and more (since the time of Isidoro Peccator), has pervaded that Church—the Church of Rome would now be universally recognized as 'The Revolution.'"

RELIGIOUS boycotting is added to Ireland's troubles. The Roman Bishop of Ossory has declared that any of his people who, without the proper ecclesiastical dispensation, marry non-Romanists, together with those who act as witnesses to the marriage, are, *ipso facto*, excommunicate, and "cannot be absolved by any priest in the Diocese of Ossory, unless by the bishop or by those to whom he grants special faculties." Thus, while the agrarian murderer or the cowardly and savage assassin can receive absolution on the usual easy conditions, the simple peasant or the well-conducted moral-living citizen is to suffer excommunication for his "most grievous mortal sin" in contracting matrimony with a pious, well-conducted Protestant. Is a religious war to be added to Ire-

land's other possible troubles?—*The Churchman*.

PRESENT STRENGTH OF THE CHURCH IN ENGLAND.—According to the *Official Year Book*, the present position of the Church in England is as follows:—Archbishops, 2; Bishops, 31; Suffragan Bishops, 4; Retired Colonial Bishops, 10; Deans, 31; Archdeacons, 85; Rural Deans, 630; Clergy of all classes, about 23,000. Probably about one-fifth of these are without parochial charge, being engaged in education, etc. The total number of benefices is 18,500. The income of the Established Church may be estimated at £8,000,000 per annum, of which half only is endowment. In Scotland there are 7 Bishops and about 230 Clergy. In the British colonies and dependencies, and on mission stations, there are 73 Bishoprics and about 2,750 Clergy.

A YEAR'S VOLUNTARY EXPENDITURE ON CHURCH EXTENSION.—The committee of the *Official Year Book* have recently endeavored to ascertain what was voluntarily contributed during the year 1884 for the purposes of church extension, and the result of the inquiries that have been made appears in the following summary:—Church building and restoration, £1,163,544; endowment of benefices, £189,587; parsonage houses, £95,317; burial-grounds, £7,381. Total, £1,455,839.

A PRACTICAL BISHOP.—A correspondent of *The Church* says of the new Bishop of Maryland, Dr. Paret:—

The Bishop is familiarizing himself with the condition and wants of each parish and congregation in the Diocese. The following story illustrates his manner of work. A rural parish had lost by death its rector, and the vestry wrote to the Bishop for his advice in obtaining another. In reply to his inquiry what salary would be paid, he was told that the deceased Rector received \$300. The Bishop said that so far as he knew all clergymen who would accept a call from that parish at that salary were dead, but that he would preach for them and see what could be done. He did so. At the close of the service a congregational meeting was held, and at his request one of the vestrymen went through the congregation to obtain pledges, and reported he had \$350. The Bishop said, "I observed that you only solicited pledges from the gentlemen; now try the ladies." The vestryman then reported \$600. The Bishop said, "You did not ask the children; ask them." Whereupon the subscriptions were increased to \$750. In conclusion he said, "Raise \$50 more, making in all \$800, which, with your rectory, will make a comfortable provision for a Rector, and I will help you."

FREE CHURCHES.—In an appeal put forth by the Bishop of Pennsylvania, some years ago, in behalf of a church in his Diocese, these words occur:—

"This is a free Church. It is the aim of the vestry to keep it so. It would be unwise and wrong to make it other than free. In the language of one of the wardens of the Church, 'It does not enter into our plans to make it

self-supporting; we rather aim to be an endless chain of faith, hope and charity, going down into the lowest state of society and bringing up the degraded ones, giving them a start, if possible, in a more elevated position, and going down again for others.' It is thus a work that is ever repeating itself, that is never finished, that will always be a claimant for the help and sympathy of fellow-Christians."

A BAPTIST PREACHER "STARVED OUT."—Under this title, the *Exeter Daily Gazette*, referring to the ordination of Dr. Hillier, says:—

"Special interest attached to the service—at least in the eyes of the Exonians—by the ordination of Mr. Wm. Isaac Hillier as deacon, and his subsequent license to the curacy of St. John in this city. Mr.—or, as he is more familiarly known, by reason of his musical acquirements, Dr.—Hillier has had an eventful time during his comparatively brief sojourn in Exeter. On arriving hither to assume the functions of Pastor at the Baptist Chapel in Bartholomew street, he brought with him a reputation which, lamentable to say, was and is singular as regards contemporary Nonconformist ministers—he was renowned for his antagonism towards the arch-atheist, Bradlaugh, and especially towards the efforts of that individual to obtain, by the favor of the Liberal party, a seat in the House of Commons. The renewal of the atheist's efforts to figure in Parliament induced Mr. Hillier to follow up his anti-Bradlaugh campaign with additional earnestness, and the upshot was that in a very short time he found himself opposed and boycotted, publicly and privately, by many of the Nonconformist party. It is no exaggeration to say that Mr. Hillier was literally starved out of the ranks of Nonconformity. The whole circumstances of the case constitute a crushing criticism of the liberality of political dissent. The sequel is highly instructive. The Church of England is sufficiently broad to embrace in her ranks and among her ministers one whose anti-atheistic zeal cost him his living in those Nonconformist circles with which, since boyhood, he had been identified. The Establishment shelters him from the narrow sectarian spite and jealousy with which he has been so persistently pursued since he dared to think and proclaim that an avowed atheist cannot be a fit and proper member of a Christian Legislature; and it now affords him a sphere for the exercise of his literary and oratorical abilities, where he will need never more apprehend the application of the 'screw,' turned on tightly and rigidly in deference to the mandates of the admirers of Atheism."

THE MISSION IN DETROIT.—Detroit has been following the example of New York, and with equal success. *The Church* says:—

At the first of the services for men only, at Grace Church, the building was full, and at the second hundreds were turned away. The preaching by the Rev. Mr. Rainsford has been fresh, clear, unconventional in manner and substance. His teachings are chiefly upon experimental religion, and are practical rather than doctrinal, and are run exclusively in no one ecclesiastical rut. His illustrations are taken chiefly from the fields, and streams, and streets, and shop, rather than from old books. His deepest sympathies are for the wayward and tempted and sorrowing. The singing was not a prominent feature, the hymns being most of them unfamiliar, and old hymns to new tunes not being readily accepted. The interest all through the Mission was sustained by the eager desire of the people already awakened to hear, and the overflowing supply of the fluent and sympathetic Missioner in meeting that desire. From ten to twenty requests for prayer were read at the noon meeting each day, and prayers offered by the Missioner and others. It has been proved beyond question, and to the sur-

prise of none more than to members of the very conservative Church as it is in Detroit, that a "Revival" in the Episcopal Church has characteristics peculiarly its own, in the prominence that is given to *teaching over exhortation*, and in the practical turn which may be given to a newly awakened Christian life. There is a *liturgical restraint* that is wholesome; a *traditional and deeply rooted fear of emotionalism that cannot but have an influence*; and then there is an ecclesiastical and Diocesan responsibility that imposes conditions, which are likely to exempt a movement like the one begun in New York and continued in Detroit from many of the evils attending an ordinary "Revival."

NEWS FROM THE HOME FIELD.

Gathered specially for this Paper by Our Own Correspondents.

DIOCESE OF NOVA SCOTIA.

HALIFAX.—*Return of the Lord Bishop.*—The Lord Bishop was welcomed back from England with the presentation of an address in the Cathedral on Monday, Feb. 1st. There were present quite a large gathering of both clergy and laity. The former included the Venerable Archdeacon Gilpin, Minor-Canon Murray, Rev. Drs. Uniacke, Nicholls and Partridge, Revs. Winterbourne, Wilson, Sampson, Neish, McCully, Edwards, Hind, Smith and Crisp. The Bishop was in his episcopal robes, and sat while the Registrar of the Diocese—C. B. Bullock—read the following address:—

THE ADDRESS.

To the Right Reverend the Lord Bishop of Nova Scotia:

My Lord,—We, the undersigned clergy of your diocese, desire to express the sympathy which we felt with you under the trying circumstances which attended your voyage to England; and we unite in thanksgiving to Almighty God who protected and spared your family in great danger. We now beg to tender you a hearty welcome back to your See, and we trust that you return with renewed strength and health to discharge the many duties of your station. We regret that any attack upon you in connection with King's College, appearing in the public papers, has caused you pain. We believe that your actions relative to that institution have been based upon a sincere desire for the promotion of its welfare. In conclusion, my Lord, we offer you our hearty co-operation and loyal support in your efforts to make the Church in this diocese more widely extended, and more efficient in all that concerns the honor of God and the welfare of the people.

We remain,

Your Lordship's obedient servants in the Lord,
Signed by the Archdeacons of Nova Scotia and Prince Edward Island, Canons, Minor Canons, and by the Clergy of the Diocese.

His Lordship made the following reply:—

My Reverend Brethren,—I thank you very sincerely for your hearty welcome and the warm expressions of sympathy contained in your address with reference to our voyage to England. The perils to which my family were exposed were indeed of a most serious character, and the wonderful preservation from personal injury of all who were in the wrecked steamer, including many women and children, demands our heartfelt thanksgiving. The danger was incurred through the ignorance or recklessness of man; the favorable circumstances of the wreck must be attributed entirely to Him who guided the ship through the fog, amidst the rocks and reefs, into the one spot where all could be safely landed. Oh, that men would praise the Lord for His good-

ness, and declare the wonders that He doeth for the children of men!

That I did not personally share with my family the perils and hardships of the shipwreck was, as you will remember, owing to my engagement in Newfoundland, whither I had preceded them to preach at the consecration of the cathedral, which, commenced by Bishop Field nearly forty years ago, has at length been so far completed as to be available for worship in all its parts. And in this connection, while congratulating the neighboring diocese upon its possession of that magnificent edifice, I cannot refrain from expressing my deep regret that this city, the seat of the first Colonial Bishop, is still, at the end of the first centenary, without that very important adjunct, a cathedral properly so called.

You kindly refer to the painful subject of the late difficulties at King's College. I am truly sorry that such a discreditable letter as that which lately appeared in the public papers could be written by any man in Holy Orders, but as it was written I could not regret its publication, that you and others might see a specimen of several communications received by me from the same source during the past year, and might be convinced, if previously doubtful, that whatever might be the professor's causes of complaint against the governors, it was impossible that he and the board could continue to work together with benefit to the college.

You only do me justice in assuming that my object in all my actions respecting that institution have been to promote its efficiency and stability with a view to the welfare of the Church.

I thank you for your assurance of hearty co-operation and loyal support in my work. I cannot expect that my actions will always be approved by you all, but I must ask you to bear in mind that in many things I must be solely responsible to God and the Church for the course adopted, and to give me the aid so essential to a successful administration of the diocese, believing that I honestly endeavor, under all circumstances, to ascertain what ought to be done, and to carry out in practice the conclusions of my judgment.

May the great Head of the Church guide and direct us to whom He has committed the care of His flock in this land, giving us grace that we may labor together in love, and blessing all our labors for His glory and the good of His people.

PERSONAL.—It will be learnt by many with regret that the Rev. W. C. Wilson has notified the rector and officials of St. George's Church of his intention to resign the curacy of that parish at Easter ensuing.

Rev. A. J. Townend has just published a remarkably clever letter in the local paper on his impressions of Dublin. The many Halifax friends of the reverend gentleman fully appreciate this token of friendship.

SUNDAY-SCHOOL TEACHERS' ASSOCIATION.—One of the best attended and most interesting meetings of the Association took place in St. Luke's Hall last Monday. Mr. Sumichrast, of Girton House, gave a model Bible lesson, of a high order of merit. After friendly criticism by members, the President of the Association, Rev. H. J. Winterbourne, read a paper on "Guilds." The paper was replete with information on the origin of guilds, and was a masterpiece of skilful composition. A lively discussion took place on various matters connected with the Association, and perfectly satisfactory explanations followed. We hope that many such meetings may be held during the year.

HALIFAX.—*Trinity Church.*—In a flattering report of this church in the secular press, we learn and are glad to chronicle that since the church has been in charge of the Rev. W. H.

Sampson it has been steadily gaining ground, until now there are 140 families in connection with the congregation, and 135 communicants. The Sunday-school has 162 on the roll. Since Mr. Sampson's charge, the larger part of the congregation is entirely new. The interior of the building has been very much improved, and new heating apparatus put in. The work has been carried on in a quite unassuming way.

HALIFAX.—St. Paul's.—The "Messiah" was sung in this church last Thursday, and although the weather was disagreeable, the old historic building was crowded. The singing was carefully studied. The offertory amounted to \$96, and was for charitable purposes; one-half was given to the St. Paul's Industrial School, and the other half to the Church of England Institute. Too much praise cannot be accorded to Mr. Porter, the organist, for the trouble he took on this occasion.

AMHERST.—A most successful parlor concert in aid of the church was held at the residence of Mr. and Mrs. Wilbur Douglas on the evening of the 27th ult., when the sum of \$30 was realized. It is the intention to hold another quite soon, and to be continued at intervals during the winter.

LOWER STEWYACKE.—Meeting of Rural Deanery.—The forty-second meeting of the Amherst Rural Deanery was held at this place on Monday and Tuesday, the 25th and 26th Jan. The members of the Chapter present were Rural Dean Moore, Rev. J. A. Kaulbach (secretary), Rev. V. E. Harris, Rev. J. C. Cox, Rev. J. Edgecumbe, Rev. J. R. Parkinson, Rev. Mr. Bent, and Mr. J. E. Warner, Lay Reader at Thompson's Stations. Two other members, who were expected to arrive on Tuesday morning, were prevented doubtless by the storm on that day from being present.

On Monday evening (Conversion of St. Paul) the Rural Dean preached a good and very instructive sermon on the Gospel for the Third Sunday after Epiphany, with especial reference to the healing of the centurion's servant. He also drew a lesson from the conversion of the great Apostles to the Gentiles.

Matins were said at Holy Trinity Church on Tuesday morning. On account of the storm, the congregation was small, yet the service was a hearty one. The preacher was the Rector of Pictou, Rev. J. Edgecumbe. The text, 1 Thess. i. 9, 10., was expounded with earnestness and much apparent feeling. The Holy Communion was celebrated, and a small number, in addition to the clerical brethren, availed themselves of this happy privilege. The celebrant was the Rural Dean, assisted by Rev. J. A. Kaulbach.

The members having all dined at the parsonage, the business of the Chapter was proceeded with.

Letters were read by the Secretary from the two brethren who recently removed from the Deanery—Mr. Brock, now President of King's College *pro tem.*, who expressed the highest satisfaction with regard to his present important position; and Mr. Sherman, now in charge of a parish near the city of Lawrence, Mass., where he is in convenient reach of medical aid, which he frequently requires.

The "Hodgson Memorial" for King's College was discussed, and a resolution to take some more prompt action with regard to it was passed.

The matter relating to the securing of a Travelling Missionary for the Deanery was duly considered; also the practical question of making more use of Lay Readers as aids to relieve our over-worked clergy.

The rubrics and the exhortation in the service of the baptism of such as are of riper years was then taken up and duly discussed.

The Rev. Mr. Parkinson, the new incumbent of Londonderry Mines, being present for the

first time, added much to the interest of the meeting by his wise and ready remarks, and especially by his very forcible, eloquent and logical address on Tuesday evening, on the subject of Infant Baptism and Confirmation.

The paper read in the evening by our painstaking and earnest Rural Dean, on the work of the Laity in the parish, was listened to with great interest, and cannot fail to have a good influence on those who heard it.

The offertory at each service was devoted to the Diocese of Algoma.

The next regular meeting of the Chapter will be held [D.V.] at Londonderry on the 8th and 9th of June.

RAWDON.—On the evening of January 18th the Rector was met by a number of his friends at the house of H. Canavan, Esq., at Hillsdale, where a very pleasant evening was spent. After tea, Mr. Ancient was presented with a purse containing \$32.25, and also with a few useful articles, amounting in all to about \$35. Several short speeches were made, all indicative of the good will existing between pastor and people. Votes of thanks were tendered to Mr. and Mrs. Canavan and the ladies, and the singing of the Doxology terminated a very enjoyable reunion.

On Feb. 1st the ladies of Centre Rawdon held a basket sociable at the house of Mr. Lewis Wier, which resulted in adding about \$26 to the new organ fund.

DIOCESE OF FREDERICTON.

ST. JOHN, N. B.—Ladies' Association of the Church of England Institute.—The annual meeting of the Ladies' Association of the Church of England Institute was held in the rooms of the institute on Jan. 26th., the President, Rev. Canon Brigstocke in the chair.

The following reports were sent in by the various committees:—

The new member committee reported 13 members had left and that 35 were added, making a total of 197 members. All subscriptions were reported to be paid up.

The public hospital committee reported having made regular weekly visits to the patients, with reading and prayer; also, on Christmas day, a gift of fruit and jellies.

The marine hospital committee reported weekly visits paid to the sailors, and a substantial tea for them on Christmas eve.

The flower mission committee reported that an abundance of flowers had been sent weekly through the summer for the hospitals.

The charitable aid committee reported that books, papers and magazines had been collected and sent to the convalescent rooms of the hospital.

The book committee reported 104 volumes selected and added to the library.

The fancy work committee reported an Easter sale which cleared \$252.

The girls friendly home committee reported regular payment from the tenant. In May, about \$200 will be at the disposal of this committee for charitable purposes. The treasurer's account showed a favorable balance of \$45 after all book bills and other expenses had been paid. The following officers were elected for the ensuing year:—Mrs. Thomas Walker, vice-president; Miss F. Symonds, treasurer; Miss Harriet Peters, secretary, and seven ladies as a committee of management.

As a centre of church work and as a means of education in literary taste and business habits, the Ladies Association of the Church of England Institute has done and is still doing good work among the Churchwomen of St. John.

DIOCESE OF QUEBEC.

DIOCESAN BOARD OF MISSIONS.—We take the following from the Report of the Diocesan

Board of Missions to the Church Society for 1885:—

Abstract of the Revenue Account of the Diocesan Board for the year ended Dec. 31st, 1885.

Dr.

To Stipends for 1885.....	\$21,580 87
" Pensions	883 19
" General expenses.....	252 42
" Balance	1,732 84
	\$24,449 32

Cr.

By Balance from 1884.....	\$ 268 72
" Assessments received	10,051 02
" S.P.G. Grant for 1885.....	6,764 69
" S.P.G. " " Pensions.....	483 19
" Mission Fund, Church Society....	2,948 34
" Sustentation Fund, "	1,133 76
" Clergy Trust Fund, "	2,654 93
" Amount rec'd from Lord Bishop.	144 67
	\$24,449 32

On comparing the above statement with that for 1884, it will be observed that while the expenditure for stipends has been larger during the year just passed, by nearly \$1,000, there has been a corresponding increase in the assessments received of over \$1,200. These are both, taken together, satisfactory results. The one involves the fact of some amelioration in the pecuniary position of the clergy; the other evidences appreciation of the work they are doing in their respective fields of labor, and faithfulness on the part of the various Missions in observing their engagements with the Board.

Your Board, having received half the surplus of the Clergy Trust Fund, has a balance of over \$1,700 with which to begin the year 1886. Had the grant of the S.P.G. been continued to the Diocese without reduction, part of this money might have been applied in dividing one or two of the most cumbersome Missions; but as the reduction amounts to the large sum of £300 stg., or nearly \$1,500, the surplus, it is feared, will be required to make up this deficiency.

The general condition and prospects of the Missions aided by the Diocesan Board are, on the whole, satisfactory. The reports of the clergy will make known to the Church Society details of successful work which form ample grounds for this statement. It would be invidious to single out the reports of any particular clergymen for commendation, since by implied comparison it would seem to cast a reflection upon others. Your Board, then, must content itself by asking members of the Church to take the trouble of reading those brief accounts of the past year's work for themselves, and endeavor to fill up between the lines all that is involved in those simple statements. But as main facts which are of value in forming an opinion of the progress of Missionary work in this Diocese, your Board would draw the attention of the Church Society to the following:—

The Mission of Cookshire has been self-supporting since the 1st July last, and the Mission of Drummondville since the month of April. The Mission of Dudswell also has ceased to receive aid from the Board since 31st March last; and the endowment fund of Hatley having become available, that Mission has been independent since 1st Jan. 1886. The Mission of Bury is now also a self-sustaining parish. Stanstead assumed the obligation of self-support a year ago, as well as Coaticook and Durham. The last mentioned parish, however, not being able, in the opinion of its Rector, to contribute at present a sum equal to the stipend which the new scale requires the Board to pay him, has suspended its connection with the Board, to be resumed, it is hoped, as soon as the congregations feel strong enough to make up the required amount. Coaticook was in the same position, but the Rector has consented that the

revenue he receives from the Endowment Fund shall be counted as part of the stipend he is entitled to by the new scale, and the parish consequently remains in connection with the Board. It is earnestly to be desired that the resources of the parishes of Durham and Coaticook may soon be augmented so as to restore to their clergymen the full incomes they have enjoyed during the year just ended.

The self-sustaining parishes which remain in connection with the Board are Stanstead, Coaticook, Cookshire, Bury and Hatley.

The Mission of Ireland presents an instance of recent progress which ought not to remain altogether unnoticed. It has increased its assessment from \$350 to \$540, one congregation alone having more than doubled the amount previously contributed, and has punctually fulfilled its obligations.

DIocese OF MONTREAL.

MONTREAL.—*Church of St. James the Apostle.*—A "Grand Musical Festival," under the direction of the "Solo Organist, Mr. C. A. E. Harris," and at which certain noted vocalists were to sing, was announced for performance at this church on Monday evening, the 1st inst., and duly took place. The *Star*, in referring to it, speaks of the "musical treat provided," "fully enjoyed by a large and appreciative audience;" proceedings opened "by a short prayer" by Rev. H. Kittson in the absence of the Rector; "eighteen pieces—carefully and artistically rendered," and then individualized as follows:—"A new tenor song, 'The Song of Praise,' by Mr. Stewart, and the bass solo by Mr. Nutter, gave great satisfaction. Mrs. Story, who made her *debut* before a Montreal audience last evening, was most pleasing in her rendering of Gounod's arrangement of Bach's "Ave Maria" and Sullivan's "Love not the World." She possesses a mezzo-soprano voice of great richness and purity. The well-known charming soprano of Mrs. Rowand was heard to advantage in Braga's "Angels' Serenade" and "Hear ye, Israel," from Elijah. The organ selections were performed by Mr. C. A. E. Harris, with his usual masterly skill."

How exceedingly *Church-like*! How gratifying to those who, vainly perhaps, think a church *holy* ground, to read of a charming singer making her *debut* within its walls! And why not? We pay our money in the *collection*, to be placed probably on the Holy Table as an offering to God, to be presented to the organist! Surely these things are shameful and discreditable, and utterly contrariant to the purposes contemplated by those who subscribed their money for the erection of a "House of God," and dishonoring to Him Who, when on earth, drove out in holy indignation those who dishonored the Temple, and Who has caused it to be written for our learning that He "would not suffer that any man should carry any vessel through the Temple." Such was His lesson of reverence. How long, we ask, shall this dishonor be done to His House? and how long shall "Prayer" be made the mere sham covering for the use of that House for that which, to all intents and purposes is a mere *secular* object? "My House shall be called the House of Prayer," not a house for witnessing the *debut* of noted singers, or listening to "carefully and artistically rendered" music, sacred though it be, but rendered for display, and not as an act of worship.

St. George's.—Letter-box or question-drawer night of the Young Men's Association of this church, on Thursday, the 4th inst., proved interesting and instructive. After the questions proposed had been ably answered by the Dean, the Chairman of the meeting, a paper entitled "Notes of a Trip to the Northwest" was read by Mr. F. Cole, in which he described his adventures and experiences in this great though new country.

The Thanksgiving Services on the 31st ult. were well attended. The day was also observed by the Roman Catholic as well as by the various dissenting congregations. At the Cathedral the musical portion of the service was, we are informed, excellently rendered, and the sermon preached by the Rector was most appropriate and eloquent.

The *Montreal Theological College* has given notice through the secular papers of its intention to apply at the next session of the Provincial Legislature for an amendment to its charter enabling it to grant degrees in Divinity. It may be asked [1] Has the Legislature power to grant such an application? and [2] Is it wise to increase the number of degree-giving bodies? Is there not a danger of lessening the value of the degree? Why not use the power already possessed through the University of Bishop's College, Lennoxville, which appertains to the Diocese of Montreal as well as that of Quebec?

Trinity Church.—The Rev. J. S. Stone, B.D., delivered a lecture on "Love in ye olden tyme," under the auspices of Trinity Church Association, on the evening of the 2nd inst. There was a large attendance. The Association intends giving a concert on the evening of the 16th inst.

LACHINE.—The semi-annual festival of St. Stephen's Sunday-school was held in the Town Hall on Friday, 29th January. After tea, a short programme, consisting of vocal music, hymns by the children and recitations, was presented, to the complete enjoyment of all present, and to the credit of those who took part. The festival was a success, owing, indeed, to the efforts of the teachers and many other kind contributors.

The gentlemen of St. George's Snow-shoe Club are soon to give a concert in Mrs. Hanna's hall, the proceeds of which are to go into the school-house fund.

DIocese OF ONTARIO.

OTTAWA.—*St. Alban's.*—The Rev. Mr. Williams, of Antigua, an undergraduate of Bishop's College, Lennoxville, Que., preached at this church on Sunday evening, the 24th ult., and the Rev. C. V. Bliss, Missionary to the Mattawa, on the 31st.

The Children's Missionary Guild held its usual monthly entertainment in the school-room, consisting of songs, recitations, charades, &c., on Saturday evening last.

St. George's.—At the fortnightly entertainment of the Men's Association, held on Tuesday, the 26th ult., Mr. W. Y. Soper gave an excellent exhibition of his mind-reading powers to a large audience.

St. John's.—The Young People's Association held its third weekly meeting in the school hall on Tuesday, the 2nd inst., Mr. E. L. Brittain, the President, in the chair. After the election of officers to the vacant positions had been proceeded with, an excellent programme of songs, readings, &c., was presented, and well received by the large audience.

Christ Church.—The Ven. Archdeacon Laurier has been absent from the city on an extended Missionary tour through the Pembroke district.

A complimentary benefit will be tendered to the organist of Christ Church, Mr. J. W. F. Harrison, by the Ottawa Philharmonic Society on the 26th prox., in the Dominion Methodist Church, when "The Messiah" will be sung by a choir of over 125 voices, the solos being taken by some of Ottawa's leading amateurs.

KINGSTON.—Missionary sermons were preached on Sunday, the 31st January, in St. George's Cathedral, by the Rev. Mr. Olin, Rector of Trinity Church, Watertown, and in St. John's

by Rev. J. Kerr McMorine. A very successful meeting was held in St. Paul's in the evening, at which Rev. Mr. Olin and Mr. R. Vashon Rogers, Lay Secretary for the Diocese, delivered addresses. The collections in aid of the Mission Fund were, in St. George's Cathedral, \$224, and in St. Paul's \$64.

GIRL'S FRIENDLY SOCIETY.—The St. George's Cathedral Branch of the Girls' Friendly Society celebrated the first anniversary of their inauguration on the evening of the 2nd inst., in St. George's Hall. A good programme was presented, and refreshments were participated in. Three hundred persons were present. The branch now numbers 75 members, 22 working and 25 honorary associates.

ODESSA.—The Rev. H. E. Plees paid a visit to this station on the 31st ult., preached an excellent sermon, and administered the Holy Communion to 13 persons.

DIocese OF TORONTO.

PERSONAL.—The Rev. Mr. Paget, Fellow of Trinity College, Cambridge, is now on a visit to his brother at Georgina in the county of Simcoe. He is about to take duty in Iowa.

We regret to hear that Canon Morgan's health still continues feeble. His duties are now taken by the Rev. W. Reiner.

Dr. Roy, of Cobourg, preached at St. Philip's Church, Toronto, on Sunday evening last, the occasion being the anniversary of the Church opening.

TRINITY COLLEGE.—The regular meeting of the Literary Society was held recently. Mr. Shutt acted as Chairman. The President, Mr. Hague, presented his resignation, which was accepted, the society tendering him a vote of thanks for his past services. Mr. Loucks read an essay on the great Public Schools of England. The subject debated was, "Resolved, that music has a more refining influence than literature." On the affirmative Messrs. Leake, Tremayne and Broughall spoke, and on the negative, Messrs. Beaumont, Matheson and Lewin. Messrs. Wright and Shutt spoke after the debaters. Mr. Davis gave an incisive criticism of the speeches. The election of a president was the next business. The names of Messrs. Wright, Tremayne, Lewin, and Beaumont were proposed, but the first three gentlemen withdrew their names in Mr. Beaumont's favour, whereupon he was declared president. Mr. Tremayne was elected unanimously to the office of librarian, made vacant by Mr. Beaumont's election. A short discussion on conversational matters followed.

ASHBURNHAM.—*St. Luke's.*—The Rector and Mrs. Bradshaw gave an "At Home" in the new schoolroom, on the 27th ult. The local paper thus writes concerning it:

"An invitation was extended to all the members of the congregation, who attended in large numbers. During the evening a programme, consisting of music by the choir, recitations, &c., was given. Refreshments were also served. A social conversation was one of the main features of the gathering. One of the objects of the "At Home" was to promote the social harmony of the congregation. Mr. Bradshaw is a firm believer in the doctrine that though the world may make distinctions, the Church should know none."

TORONTO.—*St. Matthias.*—There has been lately added to this Church a new portion which will accommodate the increasing congregation a little longer. It was opened very recently, and an entertainment towards the building fund was most successful. The programme was joined in by Miss Morson, Miss Mason, Mr. Gianelli, Mr. W. Read and Mr. Ramsay.

WYOLIFFE COLLEGE.—The annual dinner of the Alumni Association was recently held. There was a very large and thoroughly representative gathering. The number of graduates is now 27, and some of them are able young men. Unfortunately but few seek real Missionary work in the Diocese. They prefer to take curacies in towns and cities or failing this, they are appointed to tutorships. Messrs. Du Vernet and Daniel and G. M. Wrong are all attached to the College staff. In addition to this fact a great number have gone to other Dioceses, although our clerical staff is weak at present and there are a number of vacancies.

THE CENTRAL PRISON.—Certain facts are published regarding this institution which ought to be generally known. It is asserted that while the Roman Catholics are usually represented in the central prison by one third of the whole number of inmates, the chaplain of that church has almost all the religious privileges of the institution. While the Protestant, two thirds, have to share in the 33 services and meetings held semi-annually, the Roman Catholics have 78 assigned to their exclusive control. The proportion assigned to the Church of England is about seven. In other words, while the Romanists through their influence in the Government of Mr. Mowat, can secure 78 services in six months, the Church of England which has at least one third of the population of the city has to content herself with an eleventh share! What are the church authorities doing that they are content with such manifest injustice and unfairness to those who need spiritual attention and care more than their ordinary parishioners? We look across the Atlantic wondering at the insolent and aggressive faction dictating to the Empire, and we suffer with impunity, a similar state of affairs among ourselves! It is high time we should rouse up and not suffer the interests of our children and people to be handed over to Fraser, Mowat & Co.

TEMPERANCE WORK.—Owing to the passage of the Scott Act in many counties we have seen the C. E. T. S. branches lose heart and indeed, in some cases, become defunct. But there is plenty of room for thorough aggressive temperance work still and particularly among the young should earnest efforts be made to interest them in true temperance principles. There are several Bands of Hope in Toronto, all of them in a flourishing condition. The largest is perhaps that in connection with St. James' Church and its success is mainly due to the indefatigable exertions of the Curate, the Rev. H. P. Hobson. He is now endeavouring to secure a united Band of Hope festival for the city, and a public meeting is to be called on the 5th to discuss the subject. The idea is for all the city Bands of Hope to meet at the Pavilion and listen to addresses by prominent temperance workers.

DIOCESE OF NIAGARA.

ERIN.—In this parish the past two weeks will long be remembered by the Church people as a bright and a happy time. On the 18th of January a series of Mission services were commenced, and were continued daily until the 31st inst. The Missioner for the occasion was the Rev. R. T. W. Webb, of Grand Valley. Too much cannot be said of the very able and efficient manner in which he conducted the Mission throughout. This is the first Mission ever held in this village, and it is hoped that its influence will be for the good of all in the community. A very pleasing feature of the Mission has been the children's service, which for the size of the village were very well attended. The Missioner has the happy knack of keeping children interested, and at the same time placing things in a practical, common-sense light. At the closing services on Sunday

evening, the little church was packed to the doors with eager and attentive listeners. At the close of the service, the Missioner asked all who had been benefited by the services to rise, as an acknowledgment of that fact, when about sixty stood up. The service was concluded by singing the "Doxology." The Missioner and deacon in charge (Rev. G. H. Webb) then proceeded to the door and distributed "Memorial Cards" to the people as they passed, and thus ended the first Mission in the village of Erin. This has already done much towards breaking down the bigotry of Dissenters in this parish, and it is hoped that its effects will not stop there.

"Non nobis Domine, non nobis; sed Nomine Tua da Gloriam."

DIOCESE OF HURON.

LONDON.—A large meeting of the young people and others of the Memorial Church congregation was held in the school room last Thursday, the 28th ult., for the purpose of forming a society for social and intellectual improvement. Rev. Canon Richardson opened the meeting with prayer, and after a few remarks from him Mr. W. C. L. Gill was chosen to preside. Mr. E. Bullen acting as Secretary. A strong society was formed, to be known as the Memorial Church Literary and Musical Association. The following officers were elected:—Patron, Rev. Canon Richardson, M.A.; Hon. President, Mrs. H. T. Ford; President, B. Cronyn; Vice-Presidents, Messrs. H. T. Ford, F. Barnard and R. Baines; Hon. Vice-Presidents, Mrs. Tackabury, Miss S. Graydon, and Miss Bullen; Musical Director, Dr. Sippi; Treasurer, W. C. L. Gill; Secretary, H. Harishorne; Managing Committee, Misses R. Evans, Cronyn, R. Owens, and Mrs. Baines, Messrs. M. Sheppard Drew, V. F. Cronyn, A. Wigmore, and the officers *ex-officio*. The Association membership is not confined to members of the Church, but is open to all persons desirous of joining. Fifty-six names were put on the roll at the close of the meeting; an adjournment was made to Thursday, Feb. 5th, when the first regular meeting of the Association will take place.

LISTOWEL.—The Rev. E. N. English, M.A., Principal of the Hillmuth Ladies' College, London, conducted the services in Christ's Church on Sunday last.

SARNIA.—Rev. Mr. Hutchinson and C. Jenkins, of Petrolia, were the Missionary deputation who addressed the congregation of St. George's Church on the Missionary work of the Church and the wants of the Diocese last week. It is most gratifying to see the laity taking an interest in the Church's Missionary duties.

WINDSOR.—The Rev. Canon Hincks, of Gage has been appointed Rector of All Saints' Church, Windsor. The Venerable F. W. Sandys has been conducting the services since Mr. Ramsay left the parish.

LONDON SOUTH.—The Right Rev. Bishop Baldwin preached a sermon on Sunday-school work in St. James' Church on the 31st. The congregation was large and the sermon set forth the advantages of Sunday-school work in a simple and forcible manner.

The collection was in aid of the Library fund, the teachers being desirous of adding 200 more books to the library.

LONDON.—A Pleasant Gathering—At the invitation of Mrs. Baldwin, the President, a united gathering of St. Paul's and the Chapter House branches of the "Girls' Friendly Society" was held in the Cronyn Hall on Thursday evening. There was a very large attendance of members and associate members from both congregations, and a most enjoyable evening

was spent. The Bishop of Huron delivered a short but most interesting and instructive address, and the clergy present also spoke a few seasonable words. Several of the associate members entertained those present with songs. The room was well supplied with books, photographs, &c., and the microscope, lent by Mr. E. B. Reed, revealing the wonders of nature, made the few hours pass pleasantly. Dr. Wolverton brought some beautiful specimens of natural history, and delivered a most interesting address, using them to illustrate his subject. Very much to the regret of all, Mrs. Baldwin, who most liberally provided all the refreshments, was unable, through illness, to be present. The following resolution was passed:—
"Moved by Mrs. Ridout, the President of the St. Paul's branch, and seconded by Mrs. St. John, the President of the Chapter House Branch, the associates and members of the Girls' Friendly Society of the Diocese of Huron, desire to convey to our President, Mrs. Baldwin, their deep regret that she has been prevented through illness from being present with us at this the annual winter gathering of the city branches, and would assure her that this successful entertainment, given by her, augurs the future success and usefulness of the Girls' Friendly Society. It is earnestly hoped that this institution, in which her Majesty the Queen takes such a deep interest, and which has proved such an unspeakable blessing to thousands in England, may extend its influence in Canada, and that soon every church will regard it as an essential part of the parish work."

CLERICAL ASSOCIATION.—The usual monthly meeting of the London Clerical Association was held at the See House on Monday evening, the Lord Bishop in the chair. The members present were:—Rev. Canon Richardson, Rev. F. L. Chockley, Rev. G. G. Bellard, Rev. R. Hicks, Rev. Evans Davis, Rev. C. W. Ball and Rev. Canon Smith. The Rev. C. W. Ball was appointed Assistant-Secretary. The passage of Scripture selected for exegesis was Jno. xiv., 21-22, on which a deeply interesting and profitable discussion took place. The holding of the annual general missionary meeting was then considered at some length, and it was decided to secure the attendance of speakers from a distance. A resolution was also passed, requesting the Ladies' Missionary Association to undertake the preliminary arrangements, the meeting to be held in one of the public halls on Wednesday, the 17th inst. The meeting, which was throughout very earnest and practical, was closed with prayer.

On Thursday evening the young people of Christ Church gave St. Matthews' East London, the benefit of an evening with their New Year's Cantata. The characters were very good and well sustained, especially for a young and amateur company. The sympathizing community also very liberally and kindly patronized the entertainment. Miss Eliza Tibbs furnished a piano, Mr. Dreany a sleigh, and other friends teams to bring the company, &c.

The congregation of Christ Church, McGillivray, recently showed their appreciation of their clergyman's labors by sending to the parsonage, at Ailsa Craig, the handsome donation of about sixty bushels of oats.

The Rev. H. A. Thomas, of Ailsa Craig, has so far recovered from the effects of his late accident as to be able to resume his clerical duties. He is, however, obliged to labor sparingly.

PROVINCE OF RUPERT'S LAND,

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

DIOCESE OF RUPERT'S LAND.

BRANDON.—St. Matthew's.—On Sunday, Jan. 17th, the Lord Bishop of this Diocese and

Metropolitan was present at St. Matthew's Church, to institute the Rev. E. P. Flewelling, the newly appointed Rector. After the service of institution, his Lordship preached an impressive sermon from 1 Cor. iv. 1, 2: "Let a man so account of us as of the ministers of Christ and stewards of the mysteries of God; moreover, it is required in stewards that a man be found faithful;" pointing out clearly the design of the ministerial office, its Divine origin, and also setting forth the relative duties of pastor and people. At the celebration of the Holy Communion a goodly number came to pledge themselves anew in the Master's service.

His Lordship was also present at Evensong. The church was full. His Lordship preached from James iv. 2: "Ye have not, because ye ask not." The evening sermon was a setting forth of the practical duties of the Christian life.

On Sunday his Lordship was the guest of Mr. Clementi Smith, of the Dominion Land Office.

The Bishop returned to Winnipeg by Monday's train.

The new Rector has been most kindly received, and much is being done to make him feel at home among his new people.

Services were held on Sunday last morning and evening, as also a celebration of Holy Communion at 8.30 a.m. The Rector preached at both morning and evening services. At Evensong the church was well filled. The sermon, from the words of St. Mark vi. 47, 48, detailed the many difficulties of the Christian life, while it brought out more prominently its greater comforts and consolations.

Mr. Flewelling is striving faithfully to gather his people together; and his parishioners are using their best efforts to make his work successful.

THE BASIS OF UNITY.

An Essay read before the Convocation of Greenville at its 39th Session, in the Church of the Nativity, Union, S.C., on Thursday, Dec. 17th, 1885.

(Printed at the unanimous request of the Convocation.)

I.

In one of his noted "University Sermons," Canon Mozley warns all persons advocating any theological opinion to search into and examine carefully their motives for so doing.

One may advocate an opinion or tenet either because it belongs to the school of which he is a member, or because he believes it to be true. Such motives may force a man to give his body to be burned, or to die before the Inquisition, yet, after all, it is only a plausible deceiving self-pride that actuates him. The right motives for advocating any opinion must be because that opinion is true, and such, I trust is the motive of this essay.

Now, I must ask you, for the present, to cast aside all preconceived opinions, inherited beliefs, tendencies from position, connection, sympathy, and follow me in the search for truth, and, having found it, to embrace it with the mind, heart, and all the being, and to follow it wheresoever it leads, regardless of consequences. Truth is from God, and we must accept it as it is, and not try to alter it to what we would like it to be, or to fit present conditions.

Having done this much, we are ready for the question, "What is the Basis of Unity?" Two questions are presupposed by this:

1. Is unity of Christendom necessary, essential, or desirable? I simply give the instinc-

tive voice of universal Christendom when, I answer—Yes.*

2. What kind of unity shall this be?

This question requires a most careful, candid, earnest consideration, because, having determined the kind of unity, the basis of that unity is easily perceived. How, then, shall I proceed to answer this question?

Canon Holland truly says that the old mode of syllogistic reasoning now fails to conceive, however true may be the major and minor premises, however undoubtful and convincing the conclusion, it yet has no effect on the modern mind. The *a priori* form of reasoning has for the time being vanished. Coleridge years ago protested against the application of deductive and conclusive logic. He says to conclude terms proper and adequate from quasific and mendicant premises is illogical logic with a vengeance. The *a posteriori* inductive form of reasoning is now the all in all. The moral probabilities of induction are worth all the stone walls and irresistible conclusions of deduction. A new logic is demanded, a logic of facts and of experience. Accepting such a logic, I intend to bring forward facts, and to draw an induction from these facts in order to answer the question, What kind of unity shall there be? To begin—

(a). The unity of the Jewish Church was an external unity, with its limits, boundaries and laws. The Christian Church is a continuation of the Jewish, or, if this be denied, the Christian Church is founded on the Jewish model, since that was taken from the divine eternal pattern shown to Moses on the Mount.

(b). The prophets John the Baptist and Jesus Christ preached that a kingdom was to be formed. A kingdom suggests external unity and government, with outward limbs and laws, and visible positive institutions.

(c). The unity that Jesus Christ had in His mind for His kingdom, His followers, was an external unity. This can be gathered—

1. From His parables of the kingdom; for example, the net thrown into the sea bringing forth fish both good and bad. The one net is an outward visible thing holding the fish. No invisible line is drawn, no separation made between the good and bad.

2. By such beautiful and striking remarks as follows:—"There shall be one fold and one shepherd."

3. By His sacerdotal prayer, the most sacred and inspired part of the Word of God. God the Son prays to God the Father. How sacred and solemn! Christ unveils His mind, His heart's desires, to God, and allows us to see and hear Him at prayer. There is no vain repetition, no embellished rhetoric, yet in this prayer five distinct petitions for unity are offered. The last one is as follows: "That they all may be one, as Thou, Father, art in Me, and I in Thee." What unity can be like unto the unity of the Godhead, that undivided and indivisible substance? Yet Christ prays that His followers may have such a unity. The unity of the Godhead is not only an internal unity of will and love, but an external unity of substance and being.

(d). The establishment of the Church at Pentecost. We here meet with hard, dry, substantial, historical facts, which we can grasp, handle, and gaze upon, and cannot honestly deny. Such a fact the divine inspired historian portrays in this verse: "And they were with one accord in one place." The following can be written as the motto of the whole Apostolic history from Whit-Sunday to the last recorded act: "And they continued steadfastly in the apostle's doctrine and fellowship, and in break-

*That our Blessed Saviour founded one Holy Catholic Church on earth, that He gave and gives His Holy Spirit for the purpose of making it one, Holy and Catholic, and that it is His desire that it should continue one, and return to unity when the bond of peace has been broken, is an axiom which, in my judgment, admits of no question.—Bishop Wordsworth.

ing of bread and in prayers." Without any bias or bent of sympathy, what do these words, "one in bread, one in fellowship, and one in prayers," mean? Certain Epistles, or Books, were written during this period, and from them we gather the following:

(1). Oneness of believers is a oneness of spirit. "If there be divisions among you, ye walk not according to the Spirit." (1 Cor. iii. 3.) "Keep the unity of the Spirit." (Eph. iv. 3.) "Stand fast in one spirit." (Phil. i. 2-7; 1 Cor. 12-13.)

(2). Oneness of believers is a oneness of affection. "The multitude of them that believed were of one heart." (Acts iv. 32.) "Have the same love." (Phil. ii. 2.)

(3). Oneness of believers is a oneness of mind. "Be ye all of one mind." (1 Peter iii. 8; Phil. ii. 2.) "The God of patience and consolation grant you to be like-minded one toward another, according to Christ Jesus, that ye may with one mind and one mouth glorify God." (Rom. xii. 16.)

(4). Oneness of believers is a oneness of judgment and speech. "Let there be no divisions among you, but speak ye all the same thing, and be ye perfectly joined together in the same judgment." (1 Cor. i. 10.)

(5). Oneness of believers is a oneness of external order. "Let us walk by the same rule, let us mind the same things." (Phil. iii. 16.)

(6). Oneness of believers is the connection of all believers in one and the same visible organization. The Greek word "soma" means an outward visible body. "There is one body, even as ye are called in one hope of your calling." (Eph. iv. 4.) "By one Spirit are ye all baptized into one body, whether Jew or Gentile, whether bond or free." (1 Cor. xii. 13.) "Now are they many members, but one body." (1 Cor. xii. 18-20.) "Let there be no divisions in the body." (1 Cor. xii. 25.) "There is one Lord, one faith, one baptism, one God and Father of us all." (1 Cor. xii. 17.)

(e). The rhetorical figures describing the Church require an external unity—(1) a vine, (2) a light, (3) an olive tree, (4) a city at unity in itself, (5) a temple, (6) the body of Christ, (7) a kingdom. Division would destroy any one of these illustrations. What induction shall or must I draw from the facts? The analogy of the Jewish Church, the mind of Christ, the Apostolic history, the catena of quotations from inspired Apostolic writings? The Apostles sum it up in these two quotations: "There is neither Jew nor Greek, there is neither bond nor free, for ye are all one in Christ Jesus." (Gal. iii. 28.) "For this very end did Christ die, that He might gather together in one the children of God." (St. John xi. 52.)

The conclusion, then, from induction and experimental knowledge, is this: That there must be an external unity among the followers of Christ. This is the declared verdict of Apostolic history and writing.

Let us go down the course of history in order to see whether it sanctions this conclusion. A hiatus, break or chasm occurs for the space of a few years, but we will begin with Clement of Rome. The following can be inscribed as the motto of this period: "There is one Jesus Christ, than whom nothing is more excellent. Do ye therefore all run together as into one temple of God, as to one altar, as to one Jesus Christ, who came forth from one Father, and is with and has gone to one." (Epis. St. Ignatius.)

The Church in this period stood before the race the sole messenger of glad tidings to the world, the only city of refuge. On widely distant shores, in many a strange tongue, prayer was uplifted with the same spirit. Everywhere on the earth there was one Lord, one faith, one baptism—there was one Holy Catholic Apostolic Church. This is a fact, history, and, like Hooker, we challenge contradiction. A few

quotations from the Fathers will enforce this conclusion:

"Why are there strifes and divisions and schisms and wars among you? Have we not all one God and one Christ? Is there not one Spirit of grace poured out upon us? And have we not one calling in Christ? Why do we divide and tear to pieces the members of Christ, and raise up strife against our own body, and have reached such a height of madness as to forget that we are members one of another? Your schism has subverted the faith of many, has discouraged many, has given rise to doubt in many." (Clem. ch. 46, A.D. 95.)

"As children of light and truth, avoid the divisions of unity." (Ig. Phil. A.D. 107-114.)

"For the faith being ever one and the same, neither does one who is able at great length to discourse regarding it make any addition to it, nor does one who can say but little diminish it." (Ire. Her. ch. 10.)

"Vain men, seeking their own glory more than the unity of the Church, rend and divide the great and glorious body of Christ for no improvement can be made by them, so great is the sin of schism." (Id. ch. 30.)

Similar quotations might be made from Clement of Alexandria, Cyprian, and others, down to 325 A.D. From these facts we draw the conclusion by induction, viz., that our former conclusion is strengthened and confirmed beyond doubt—The unity of Christians is an external unity.

(To be continued.)

CORRESPONDENCE.

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

CHURCH LITERATURE.

To the Editor of THE CHURCH GUARDIAN:

SIR,—An extract from Bishop Perry's address on "Literature for Church Households," seems to me would apply equally as well to literature for Church Sunday-schools.

The publications of the "Religious Tract Society" London should be regarded by every true Churchman as objectionable books for a Church Sunday-school library, though on account of their cheapness they have been introduced into some Canadian Church Sunday-schools, when I add that they are also used in Baptist Sunday-schools you may judge of the style of religious teaching in them. I have read dozens of these books! they entirely ignore the Sacraments of the Church. Confirmation is never mentioned. When one has only to read the accounts of the Advent Missions in New York to note the advance in the sacramental life of the Church among all grades of Churchmen, one must think that the studied silence on these subjects shows decided enmity to the teachings of the Church. All the persons who die become angels. How can anyone who reads the Bible fail to learn that the holy angels are a separate order of creation, and that human beings can never turn into them! It seems to me sheer stupidity. One book was a libelous account of a school taught by Church of England sisters, the main object of these good women being to cajole and intimidate the children into the use of auricular confession, and to deceive their parents. One was decidedly Methodist in its teachings, another Presbyterian. I am quite sure our dissenting friends would not be so magnanimous as to circulate decidedly Church books, through the medium of their Sunday-school libraries. Is it not quite inconsistent to pray in the morning to be delivered from "all false doctrine, heresy and schism," and in the afternoon to send such books throughout the length and breadth of the parish? Bishop Perry says, "If we have faith in the records of Christendom, and believe in the Church

and Sacraments of our Lord's own institution, we are neither wise, consistent nor safe in failing to interest ourselves in the reading matter of our households. We have to fortify even our own households against insidious foes who would rob us of our faith, and our Church. We have to raise the old standard anew and rally beneath the old time legend "For the Church of God." It is wiser to fill the shelves with that which is pure and of good report, offering to the young or older reader that which accords with the doctrine and practice of the Church of Christ than to gather our libraries at hap-hazard, and buy books only because they are cheap."

A CHURCHMAN.

[Whilst we do not entirely agree with the opinion of our correspondent to the publications of the Religious Tract Society, we do feel that far too great carelessness is displayed in choosing books for our Sunday-school libraries, and that unfaithfulness to the Church in failing to supply the young with books of true Churchly tone, and in supplying them wishy-washy uncertain sounding publications, is one of the chief causes of the difficulties which occur in parishes and Churches; the children grow up without any fixed principles, uninstructed in the claims and position of the Church, and if not drawn off by the numerous denominations surrounding them, are ever ready to take alarm at and find fault with any specific sound Church teaching. We would say to S. S. Superintendents and to the Clergy: look to your libraries, take nothing on trust, but if unable to examine each book before placing it on the shelves avail yourselves of the work done by others in this respect. There are, we believe, several societies in the States whose special work is to examine books offered for Sunday-school use, and recommend such as are good.—ED.]

"DOMESTIC AND FOREIGN MISSIONS," "CATHOLIC" AND HIS RESPONDENTS.

To the Editor of THE CHURCH GUARDIAN:

SIR—Since the Christmas box of Rev. Alfred G. Pinkham I have been in expectation of further New Year contributions in reference to a matter deemed so important, as to have originated my communication to you in your issue of Nov. 25th. Your editorial leader of the 18th of that month simply reflected a side view of a more comprehensive topic, and virtually suggested the inquiry, "Is there not a cause?" I addressed myself to the question from another partial view, which, while true in itself, did not pretend to exhaust the question in a financial aspect; nor to formulate an infallible course, which, as applied to every condition of "givers" and "receivers," would meet every peculiar contingency. This remembrance, therefore, removes the point of your editorial remark on December 9th—"In other words, our Missionary responsibilities are to be measured solely by our ecclesiastical relationships." I submit that my letter does not justify such a conclusion. The confession is proclaimed to the world that a destroying canker of apathy is eating at the vitals of Church life in its forward march of Missionary enterprise and Church extension. Leave out your word "solely" and at once a normal truth is enunciated everywhere recognized, and not logically involving any denial of the most general interpretation of the Apostolic commission. If "our Missionary responsibilities" be not to a very large extent "measured by our Ecclesiastical relationships" then the very cause in question becomes absorbed into a field which will make "the fag-end of the world" much more distant than Algoma or the Northwest Territories. The very existence of our Board of Domestic Missions is the Church's

interpretation of the "responsibilities of Ecclesiastical relationships."

It is self-evident, for reasons of urgent necessity, of passing opportunity, of affecting proximity, that "the Church in the Northwest has a pre-eminent claim on our sympathy and our alms." This in no way conflicts with the logical position of secessionists, who with transferred allegiance usually refrain from "whining" about self-assumed burdens. Here I am at direct issue with your correspondent "Vox," in your issue of Dec. 9th, who found a weaker solution in Mr. Pinkham in the GUARDIAN of Dec. 23rd.

It may be well at once to say, which ought not to be needful, that as an ungovernable son who casts off home control and descends even to prodigality can righteously "justify" no appeal to self-broken ties, yet discovers an inexhaustible store of undying affection: so with regard to the Northwest Missionary enterprises. If, without conference, advice or consent, Manitoba and its subsequent accretions choose the cancelling of all direct ecclesiastical connection with, and responsibility to, the Ecclesiastical Province of Canada, then in common consistency and in ordinary reason this independent action carries with it, on their part, the complement of their action, viz., provision for their own needs, supplies for their own government; in other words, as far as they are concerned, requires and "justifies (if they would maintain self-respect in their course) isolation from financial sympathies." This is not saying that, even if they became the ecclesiastical prodigal, the sympathies of the Church, financially or otherwise, temporarily or permanently, should be withdrawn from either nearer or remoter portions of the Body of Christ.

The straggling fire of my respondent betrays weak fortifications and exhausted resources. In view of the sweeping calumny of destitution, of "Apostolic charity," and the self-written and false imputations (not to be found in word or spirit in my lines), that "Catholic's letter intimates that there is no desire whatever on the part of her members for intercommunion with any branch of the Catholic Church in general," on the part of Mr. Pinkham, which not only "abuses the plaintiff's attorney," but insists, in the absence of a case of his own, on supplying him with an abhorrent brief, it is desirable explicitly to point out—

1. That the Church Reform insisted upon throughout the Anglican Communion of the present day is that of enlisting every fraction of the Church of Christ, down to individuals, in that positive position of responsibility which is the only antidote to the prevailing and apathetic regard for her welfare.

2. That this Church of England, if it occupy a warrantable position at all in the eyes of Christendom, must "desire" the most intimate organic union and communion with every body and individual who names the Name of Christ upon earth.

3. That it follows from this, that the Church of England must antagonize the usurping claims of Rome (to which your correspondent irrelevantly alludes), which is the primary cause of all the schisms and disunion which blur Christianity, and must, on the other hand, present a cohesion which would attract rather than repel the scattered fragments which are to coalesce (in something more than regimental theories), if the world is to know that the Father sent the Divine Son. There must be a "higher unity" than that presented by the practical wisdom of Christian bodies who hold loosely to the one Lord, one Faith, one Baptism, which form the anchorage of the abiding Church of the Living God. The theory which is constantly manifesting the counter practice does not carry that indispensable conviction without which our separate Missionary enterprises are unjustifiable.

(Continued on page 11.)

The Church Guardian

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PROMPTLY.

CALENDAR FOR FEBRUARY.

FEBRUARY 2nd—Purification of St. Mary the Virgin.

" 7th—Fifth Sunday after the Epiphany.

" 14th—Sixth Sunday after Epiphany.

" 21st—Septuagesima.

" 24th—St. Matthias, Ap. & M.

" 28th—Sexagesima.

TO SUBSCRIBERS IN NEW BRUNSWICK, NOVA SCOTIA AND ONTARIO.

W. B. SHAW, Esq., is the only person, (Clergy excepted), at present authorized to solicit and receive payment of Subscriptions in New Brunswick and Nova Scotia.

Mr. JOHN BURNHAM, of Cobourg, has been appointed General Travelling Agent for Ontario for the CHURCH GUARDIAN; and we bespeak for him the kindly assistance of Clergy and Laity in the several Parishes and Dioceses.

THE SERVICE OF PRAISE.

Praise forms so important a part of our public worship that no time or trouble can be wasted in seeking to discover those aspects and qualities which go to make it best subserve its proper office and purpose.

Praise presupposes—1st. One to whom it is addressed; and 2nd. One or more by whom it is offered.

God being the One to Whom our sacred praise is addressed, and man he by whom it is offered, nothing which we can conceive or compose can be too grand, too noble, too majestic, too beautiful for that use.

Indeed, taking a general survey of the materials within our reach, and of the powers within ourselves, we might well be discouraged from attempting any music or song fit for Divine ears to hear.

Only as we remember that God's love accepts our offering, rather according to our intention than our achievement, we are emboldened to pray and sing praises to Him.

And there is this further consideration to be kept in mind, viz., that only as we take of what is within our control, and use our own endowments, can the product be an offering at all. Thus, and only thus, does man truly render praise to God, and earth lift up its voice to Heaven.

Praise thus addressed, by man to God has a twofold function and office to perform.

First, to inspire the worshipper with the spirit of praise. The first song of praise provided in our Morning Service is an exhortation to united song. "O come, let us sing unto the Lord" is addressed by worshipper to worshipper to stimulate the spirit of praise.

Secondly, our praise songs and music are designed to give utterance to the adoration and glad homage of the worshipper when once the sacred fire has been kindled in his heart. The "Te Deum," the "Gloria in Excelsis," and many of the Psalms, are beautiful examples of such direct praise.

We shall find few departures from these two objects in Scripture examples of inspired songs of praise.

In order to fulfil this double purpose, our psalms and hymns and spiritual songs must be of a catholic character. That is, they must have a universal sympathy. They must be such as to appeal to the general mind. They must be able to reach and influence and express the emotions of the hearts of miscellaneous assemblies in widely different communities. "The poor have the Gospel preached unto them" is the chief glory of the Gospel. Classical music reaches and pleases the few. Church music must encompass all with its charms, "high and low, rich and poor, one with another."

The task thus imposed may appear hard to perform, if not impossible. But if some have failed, others have succeeded in producing Church music of the kind described.

In attempting the task, some have failed because they sought to meet the needs of a special class, not of all classes. Dignity and grandeur have been sacrificed to the supposed claims of simplicity and plainness. This certainly is not necessary.

The life and words of our Blessed Lord prove that simplicity and dignity are entirely congenial. Who can question the utter simplicity of God made man—of Jesus Christ incarnate? His was a universal sympathy; His, the power to understand all and to be understood by all; His, a world-wide attractiveness. Though He humbled Himself to be made man, He never lost a Divine dignity. Indeed, dignity is but a sublime simplicity.

The parables and sayings of our Blessed Lord, like the Speaker, are as simple as they are grand and noble.

The psalms are further proof of the possibility of meeting these requirements of praise.

In secular music, we find something of the kind in "Home, Sweet Home," "The Last Rose of Summer," and other lays so universally popular that their very commonness becomes their greatest danger.

In Church song, we might instance, "Jesus, Lover of my Soul," "Rock of Ages," "Nearer, my God, to Thee," "All Hail the Power of Jesus' Name," and many others which will at once occur to the reader.

We do not believe it is necessary or edifying to put into men's mouths words lacking dignity, or tunes of such quality that they can be combined in a single medley with "Shoo Fly" and "Captain Jinks," even by the small boy in the street. The seal and stamp of sacred

song ought to be too plainly impressed to allow of that.

Can we imagine Christ uttering the words put upon His lips by some popular revival hymns?

We cannot but recall a scene in His life by way of contrast.

When the tempestuous storm lashed Galilee's lake into fury, and the terrified disciples awoke the Master with the reproachful appeal, "Master, carest Thou not that we perish?" what said He? Was it "Pull for the shore?" Never! But words infinitely more impressive and quite as simple, "Peace, be still!"

One example more. When the soul is beleaguered by its spiritual enemies, when the heart is rent by temptation, and the head is distracted with doubts; when alone in the closet, or in the congregation, we struggle and strive in prayer, can we imagine God speaking to us and saying, "Hold the fort, for I am coming?" Never! Immeasurably more helpful and encouraging to hear His own words, "Behold, I come quickly." The thought of His coming to right the wrong, to give victory to good and to drive away evil, we imagine, would also be quite as helpful as the other sentiment.

If we seek true models, we must go to the Bible and to Jesus Christ for the pure combination of universality, simplicity, and dignity.

CHRISTIAN UNION.

From Bishop Dudley.

The *Century Magazine* for February contains two letters in reference to Prof. Shields' now well-known paper on "The United Churches of the United States." One by Bishop Dudley, of Kentucky; the other, Rev. J. H. Hopkins, D.D., of Williamsport, Pa. The subject is one of so great importance and general interest, that we make no apology for reproducing Bishop Dudley's letter in *extenso*:

It has been a real pleasure to read Dr. Shields's paper in the November *Century*. His rainbow words of hope must bring a more than momentary delight to the Christian heart that is weary of the "wars and fightings" among us, the stormy controversies about matters of little moment, albeit our joy be but the recollection of the covenant of promise, and our eyes can see no sign of its speedy fulfillment in the oneness that shall be.

Grant that the dogmatic ferocity of the last century has been somewhat tamed, and that sectarian shibboleths are not sounded so loudly as then; grant that the time is near at hand, which, alas, we fear is far distant, when "the American churches, leaving their existing standards unchanged," can be "simply confederated in a formal profession of the Nicene or Apostles' creed," still how far would we still be from *organic unity*? They might, indeed, "appear to the world as the united churches of the United States"; but a confederation cannot be an organic unity, be the bond of the confederacy identity of theological opinion or identity of devotional expression. Dr. Shields well adduces the political confederation of the American colonies as illustrative of the weakness and worthlessness of such an ecclesiastical union. There was no organ of the confederated colonies through which might be put into operation their united strength; there was no *organic unity*, and so there was no real union. Equally valueless would be a union of ecclesi-

astical bodies resting upon a consensus of opinion.

And even less stable and less powerful were a merely sentimental association based upon a common liturgical worship. I doubt not that the soldiers of the confederated colonies shouted all the same batt'cry, that the drums and fifes of all confined themselves strictly to the same patriotic tunes, that the officers and men were all arrayed, as far as possible, in the same uniform, and yet the commander-in-chief of the armies was often pleading that his empty chest might receive the supplies which each State owed, and whose payment he was powerless to compel. And his righteous soul was often vexed by the obstructions placed in his path by the interference of wisecracks over whom he had no control. Unity of sentiment, unity of the expression of that sentiment, is not organic unity, and so is unequal to bring to bear the whole strength of the associated units.

Organic unity is unity of organization; it is the oneness of government, despite differences of sentiment, differences of opinion, and differences of expression both of opinion and of sentiment; and it is powerful because the one life puts forth its strength through the organs that are its appointed instruments. When the confederated States had adopted the Constitution, then they became *united*, and then they were strong, although a watchful jealousy sought successfully to hinder their perfect union by the restraints it imposed upon the activity of the one common life. Doctor Shields well says, "Ever since then they have been racked with internal conflicts, until at last welded together by the fiery blows of civil war." Necessity compelled the removal of the hindering reservations; to protect its own life the nation must exert its whole strength through its own organs, and so the restraints of individual State action were practically and quickly removed. The United States are to-day more than ever before, and in a very real sense, organically one. The world recognizes this fact, this changed condition; and to-day, in consequence, the name of "American citizen" is respected as never before. More than this, to-day the bonds of the United States Government are at a premium in the world's markets, though our national debt is of enormous magnitude, while before the Civil War, when the debt was nothing, the bonds of our government were to be bought at a discount.

Shall the illustration teach us, then, the necessity for ecclesiastical war as the alone creator of ecclesiastical unity? But is it not a possible lesson to be learned without pushing "a mere political analogy too far," that the organic unity we long for and pray for shall come at last, in the good providence of God, from the ever-fierce onslaught of the enemies of Jesus and His truth, and from the compelling necessity that Christendom shall be enabled to put forth her whole strength to resist this assault and to save her own life.

To the question, What shall be the form of this organization which shall include the great company of believers now separated into so many divisions? it would seem that there can be but one reply. Leaving out our view entirely the question of Scriptural revelation, and granting that there is no definite ecclesiastical polity laid down in Scripture, yet none other than a threefold Ministry of Apostolic Succession can by any possibility be made satisfactory to the great and ancient Churches of the East and of the West, even could the Anglican Communion be induced for the sake of unity to accept another.

But this one element admitted, of the Episcopal Succession which shall issue the continuous witness of the never-dying Apostolate, there may be large room for concession and change in the details of the organization, and it may be that Dr. Shields's vision shall be realized of a "comprehensive polity which shall be at once Congregational, Presbyterian, and Episcopal." But whatever be the polity under which all

Christendom shall be organized, when it shall be thus organized, and not until then, will it be *organically one*.

So much I have felt called upon to say, because I believe that it is all-important we shall have full understanding of the end we seek, that we shall know what we mean by organic unity. This end clearly set before us, then may we labor for union of lower and less real character, because subsidiary and helpful to that which is higher and alone satisfying.

Yes, let us labor that we may agree in theological opinion with our brothers of every name; let us minimize our differences and emphasize our agreements,—not because we believe community of opinion to be organic unity, but because we can hope that the more nearly we can approach the confession of a common creed, the more possible becomes the recognition that we may and that we should be members of one household of faith, speak with one voice the one message, and battle in one army for its defense.

Let us rejoice to mark every evidence of intelligent devotional progress, that dissatisfaction with the crudities of extemporized worship is calling to its aid as the vehicles of its prayer and praise, the liturgies consecrated by the use of the centuries,—not because the use of a common form is organic unity, but because the appreciation and employment of the treasures of ancient devotional literature and of the ancient system of Christian worship tends to soften the fierce demand for a narrow sectarian theology and practice, and so tends to create the comprehensive spirit which alone can make organic unity possible.

Above all let us strive to love "all them who love our Lord Jesus Christ in sincerity." Let us strive to "keep the unity of the spirit in the bond of peace." Let us join hand in hand with all Christian men in works of practical beneficence, of moral reform, of popular education. Let us rejoice to learn from their knowledge, to drink of the living water which they have drawn from the wells of salvation. And let us pray with ever-increasing earnestness of supplication that the Master will haste the day when we shall all be one. As He is in His Father, and His Father in Him, that so the world may believe that God did send Him.

T. U. DUDLEY,

Louisville, Ky.

CHRIST'S LIFE AFFECTING THE LIFE OF SOCIETY.

Christianity has a history, but is not a history. Christianity has a book, but is not a book. An idea may be great, a history may be great, but a person is greater. Luther's work, or Napoleon's work, is now linked to their ideas or their history, and to nothing else. We have the ideas and the history of Christ in the Gospels and Epistles, the most efficacious of all ideas, the most true and living of all history. But Christ's work continues linked to Christ's life. Listen to the last words of the record of the Life in the second Gospel—"they went forth and preached everywhere, the Lord working with them." Listen to the first line of the first history of the Church—"the former treatise have I made of all that Jesus began both to do and teach." Just so. The Gospel itself is but the beginning of that voluminous speech, of that crowded epic of works of love and wonder. Christ is not merely the central figure of the Galilean idyll, nor a form nailed to a crucifix, nor a pathetic memory. Our relation to Him is not merely one of ideas, or of recollection, or of literary sympathy. It is a present union of life with life. He does not say—"because My words shall be gathered up and written down with absolute truth My religion shall live." He does say—"because I live, ye shall live also."

—Bishop of Derry.

EDITORIAL NOTES.

It is said that the larger portion of the offertories taken up at the Thanksgiving Services on Sunday, the 31st ult., were applied to the Montreal General Hospital. Whilst this is undoubtedly a worthy and deserving charity, it does not seem that there was much reason for handing over to it the monies given as a thanksoffering for the decrease of small-pox. We believe the M. G. H. received no sufferers of this class, and that the work was wholly done by the Sisters of St. Margaret and the paid nurses. The natural application of such funds would have been in aid the work of those who, in great self-denial, and we believe from nought but earnest Christ-like charity, have ministered unto the wants of those suffering from the epidemic for the staying of which thanks to God were offered. As however this has not been done, the greater reason is there that the services of these ladies should be recognized in some form more tangible than mere thanks—who will initiate the effort?

THE Rev. Geo. W. Shinn, in an interesting article in the last number of the *N. Y. Churchman*, in regard to the drift towards *The Church* and the consequent responsibilities of Churchmen, thus refers to the absence of interest on the part of church people in the Church paper. "What a small proportion of our church people subscribe for our Church papers! You will find a Methodist paper in the house of nearly every Methodist family in many a neighborhood; but in a parish of fifty church families if five take a Church paper it is a large proportion. In some parishes the only subscriber is the clergyman. The time has come when this state of things should be greatly improved, and much larger use made of an exceedingly helpful agency." *Less than two cents a week* is the cost of the CHURCH GUARDIAN, and yet some people discontinue, asking us to believe that they cannot afford that!

"JUSTITIA," in his letter published in the GUARDIAN of last week, refers to the omission, in our report of the vote of thanks to the Sisters of St. Margaret, of the "other Protestant nurses." We were not represented at the meeting, which was one confined to clergy, and took our information second-hand. We did not know, to tell the whole truth, that there were other Protestant nurses (trained nurses we mean) in attendance. We learn, however, that there were several other most estimable ladies assisting, some of whom were paid a small salary. Of course they also deserve thanks, though they do not stand quite in the same position as those who have given themselves up entirely to this and kindred holy work. We do not believe that there was any intention of ignoring the ladies referred to: certainly there was none on our part.

A GOOD EXAMPLE.—An aged layman in Nova Scotia, in remitting, writes:—"It is fearfully dull here financially, and I am getting on in years, but I must try and keep my Church paper, which I value very highly indeed."

Life should be a constant vision of God's presence.

FAMILY DEPARTMENT.

"WAS LOST AND IS FOUND."

FOUNDED ON FACT.

By the Bishop of Bedford.

'Come in! come in!' the lady said—the door stood open wide—
The church was bright, and young and old were ranging side by side;
The lady's look was soft and grave; her voice was low and sweet;
The girl half stopped and turned—and then went faster down the street.
One moment, and a gentle hand, upon her arm was pressed:
'Oh, won't you stay?' the kind voice said;
'Come in, come in—' and rest;
The missionary will preach to-night, and all the church is free:
You won't refuse me now, my child; come and sit by me."
'No, no," she said, yet stopped—
was not hard to trace
The conduct passing like a cloud across that fair young face)—
when hastily, as though she feared her heart at last might fail—
Passed in and sat beside the door, so weary, sad, and pale—
The preacher spoke of God's great love, and how the Saviour blest
Called weary souls to come to Him that He might give them rest.
He spoke no grand or learned words, he used no studied art,
He simply spoke as one who tried to reach his brother's heart.
It was the old, old story, that can never pall or tire
When the lips of grace are fervent and the heart with love on fire.
And the lady marked how, one by one, the tears-drops grew and fell,
While eagerly those wistful eyes were fixed as by a spell.
And then a hymn rose all round—no cultured choir's display,
For every voice and every heart seemed moved to sing that day;
And faster, faster rained the tears, for with the well-known air
Came back her childhood's happy days, her childhood's home so fair.
She sees her father's thin white locks, her mother's loving eyes—
This night she cannot put aside the memory if she tries:
She sees—she cannot help but see—the little sister sweet;
She hears upon the broad old stairs the little pattering feet;
They laid her in the old churchyard, beneath the sombre yew:—
And "Oh! my God!" the poor girl sobs, "that I were laid there too!"
And now the preacher stands and waits, and bids who will to stay,
For he is yearning for their souls, and he has more to say.
The lady still is kneeling there, but kneeling all alone;
She lifts her head—alas! the girl has left the church and gone.
She had so yearned to take her hand and help her, and she sighs
To think of that poor suffering face, those eager, tearful eyes.
The pleading voice has ceased, yet still a scattered few are there,
As one by one the missionary kneels by their side in prayer;
And one by one they pass away, with hearts that throb to feel
They have been very near to One whose touch hath power to heal.

Oh! had that poor child only stayed and told her tale of grief,
The lady thinks, perchance she too had found the blest relief!
And now from out the silent church she with a friend depart;
Their words are few, but fewest words speak best from fullest hearts.
They part at last; and there, behold! eager and half shy,
The girl with those poor, tear-stained cheeks, that sad, beseeching eye
'Oh! it was long to wait," she said, "I thought it ne'er would end;
And then I could not speak to you, for you were with your friend;
Oh, help me, help me, if you can!" The lady gently smiled—
'I will," she said; "but God is love, and He will help His child."
Oh, no! oh, no!" the poor girl cried, despair in every tone;
"You cannot know how far away from His true fold I've gone.
I'm not as one who never knew, time was I used to pray.
I tried to do the right, but oh, I've sinned His love away!
Five years have passed since I wrote home, and now I cannot tell
Whether my parents are alive; they don't know where I dwell.
And all that time I never once have crossed the church's door
Until this night; and now, O God! there's hope for me no more!"
"Nay, nay, that can't be true, my child" (and oh! like gentle rain
The words fell on that withered heart, and softened it again);
"Why did God let me come to you? Why did he let you stay,
"Unless he had some word of hope to speak to you to-day?
Oh, offer him this very night that worthiest sacrifice—
The broken and the contrite heart, which he will not despise;
We both have need of pardoning grace; yes, sister, we will lay
Our sin-stained souls before his feet, and for his mercy pray:
And promise me one thing—this night, before aught else you do,
That you will to your mother write, and ask her pardon too."
"I will," she sobbed; and then her hand the lady kindly took,
And bade her read the blessed words of peace in God's own book.
"I have no Bible now," she said: the lady sadly smiled:
"That must not be," she said, "take mine; and now good night, my child."
Next morning at a hospital the lady needs must call;
Ah! little dreamt she of the tale that on her ears would fall!
Why runs the nurse to meet her there ere she can speak a word?
"Oh, is it not most strange and sad! Nay, surely you have heard?
A girl has been brought in to-day, but only just to die;
By some rough driver in the street struck down and left to lie.
We know her not, but you may know; for strange as it may sound,
A Bible with your name in it was a clue we found."
"Oh, let me see," the lady said, "I think I know too well—
Yes, it is she—but tell me, nurse, whate'er there is to tell."
"Not much," she said, "but once she spoke, before she passed away;
We thought she gasped, 'Thank God, thank God, this was not yesterday!'"

Next day their hearts stood before the gate, with a father so full to speak,
The girl with his thin white locks, a mother-love and meek.
The kind folk at the lodging house had guessed their errand well,
And sent them on, but had not heard the thing they knew to tell.
The lady sees them standing there; she knows who it must be;
No need to ask them who they are or whom they come to see.
She runs to meet them—"Yes," she cries, "I know what you would say;
Your child is here; my poor, poor friends, it happened yesterday.
"Come in, come in; God comfort you, and make you firm and brave,
For oh! your child has gone to him, and found him strong to save."
And then she took them by the hand, like little children weak;
They went with her, scarce knowing aught, too stunned to think or speak.
And then she told them all the tale, in loving words and slow:—
Ah me! they come to find their child—and they have found her so!
She lay there white and beautiful, no trace of conflict now,
No lines that told of sin and shame upon that marble brow:
The aged pair they knelt beside the bed where she was laid,
And "Not our will but thine be done!" amid their sobs they prayed.
What though the flower of childhood's grace no more be blooming there,
His snow white lily Death has laid upon that form so fair.
"Blest are the pure in heart"—so once the Friend of sinners cried:—
Yet not unblest, methinks, are those whom he has purified!

SIN BRINGS SORROW.

After a service in a place where the people had been a good deal bewildered by a self-ordained preacher, who accepted only so much of the Bible as suited his whims, and who was wont to make merry over the idea of future punishment, a man stepped up to me and said, in a bantering voice:—
"Bishop, do you believe in a hell?"
I said, "Are you anxious to know what I think of hell?"
"Yes," said he.
"Well," said I, "the best answer I ever heard came from a poor negro woman. She had a young niece, who sorely tried the poor soul. The more she struggled to keep this wilful charge in the right way, the more she seemed to wander. One day, after hearing a new preacher, the niece came bounding into the room, and said:—
"Aunt, I ain't gwine to believe in a hell no more. Ef dar is a hell, I jest wants to know where dey gets all de brimstone for dat place; dat's 'zactly what I would like to know."
"The old woman fixed her eyes on her, and with a tear on her cheek, said:—
"Ah, honey, darlin', you look out you don't go dere, for you'll find dey takes der own brimstone wid 'em."
I then said, "Is there any other question in theology you would like to ask?"
"No," said he.
And he went home, I hope, with a new idea that sin brings sorrow, and that to be saved we need deliverance from sin. Some men carry "their own brimstone with them," even in the world.—*Bishop Whipple.*

A Prince Edward Island Rector writes:—"I would like to see every family supplied with your excellent paper."

4. The kingdoms of nature, grace, political life and commercial and material progress point to a united people throughout the length and breadth of the Dominion. The very adduced facts of your correspondents, that "the lone land" is being peopled with our flesh and blood, with our sons and daughters, all prove the unjustifiable separation, ecclesiastically, of these members of the Body of Christ.

It is unnatural, unreasonable and justified by no natural boundaries, that the Ecclesiastical Province of Canada should be bound in by Newfoundland, which makes no appeal for financial aid towards its impoverished members, and by Manitoba and all to the West, who cry, give, give, give, but who formally declare "hands off" in every other aspect. Since "Vox" adduces Newfoundland as compared with Moosonee and Athabasca—all but "the blindness which will not see" would logically say; if like Newfoundland in one point, then be like Newfoundland in all.

If your correspondents' positions be worthy of any consideration, we may expect a further diversion of aid to Newfoundland at the next Provincial Synod in addition to that to Algona. We have the very signal example of the folly of financial aid beyond jurisdiction in the case of the unfortunate history of "the Church of Jesus" in Mexico, the only instance I believe of the countenancing of the principle involved in this Northwest work, by the Church in the United States.

5. It behoves the Church of England in Canada, and its members, from the Atlantic to the Pacific to grasp its true destiny, if true to its Apostolic origin and Divine Commission. We must not forget that we are laying foundations which if ill contrived or clumsily constructed will render the very sacrifices made abortive, and labours undergone comparatively fruitless. In Union there is strength ought not to be perched on Sectarian banners, higher than on these of the Church. Unity, without jurisdiction is a delusion and rope of sand. The Church of the United States (your correspondents to the contrary notwithstanding) struggled against the delusion with all their might amid their practical war—the Church in the United States struggled for corporate union at the earliest opportunity on the return of peace—the Church of the United States has never in form entertained the question of isolated independent Jurisdictions and the subordinate organizations of "Provinces" bear no relation whatever to the attitude or position of Manitoba and the Northwest. "The geographical necessity" has never prevented a very considerable number of representatives in the lobbies of our Provincial Synod, nor rendered "impossible" or "over-expensive," adequate deputations from these centrifugal members. The Church's life, genius, future and financial flow form a centripetal force which no far-seeing navigators of the work of Christ's Church can under any interested, delusive local pleadings afford to lose sight of.

6. We argue not for any withdrawal of present interest in Northwest Missions, for any lessening of contributions even under the existing and most unsatisfactory relations; but the question is one which has from the first stood repulsively at the threshold of progress, confidence and life; not from special opponents, but from God's unalterable laws which affect every channel of corporate well-being. The inadequate response to Missionary, Macedonian calls,—compared to the devotions of other Christian bodies,—to spiritual statesmen points to this as a question of such living, practical importance that it cannot and ought not, for an avoidable day, to be relegated to the "dim and distant future." We urge it not to dam up the stream of generous giving to the crying needs of the Northwest; not to advance theoretical constitutions, but to apply as in Parochial, Diocesan, so in the Dominion life, of this Church of England in Canada, the most powerful incentive to

Missionary ardour and unrestrained liberality, viz: individual responsibility and control, intertwined with individual sacrifice and labours. Treat the Church in Canada in its Northwest claims and relations as you treat dioceses in their autonomy and independent parishes in their self-government, and you will galvanize the apathetic body. Dery to the Church, the diocese, or the parish, the principle demanded and you induce palsy. The jurisdiction of the Ecclesiastical Province of Canada is, by reason and the needs of its work, coterminous with the field of its Domestic Missionary Board.

Yours,
"CATHOLIC."

LUNENBURG.—Parish Magazines.—Dear Sir: I should be glad to exchange Parish Magazines (covers) every month with clergy who issue them. Yours truly,

ROBT. C. CASWALL.

Lunenburg Rectory, N.S., Jan. 22.

[We have received a second letter from "Churchman" in regard to "Services of Song" which, we much regret we cannot find room for in our over crowded columns this week. It will appear in next number.—Ed.]

BRITISH BUDGET.

The late Rev. C Belli, who during lifetime gave 6,0 towards the erection of the new parish church of Brentwood, has left directions in his will for completing the edifice by building the tower and spire. This work will cost between 3,000l. and 4,000l. It is estimated that during his lifetime he gave something like 50,000l. towards Church work in the district of Brentwood, the building of the new church and parsonage-house and the endowment of the living at Bentley, near Brentwood, involving an expenditure of 23,000l. on his part.

The Rt. Rev. James Moorehouse, D.D., Bishop of Melbourne, has been appointed Bishop of Manchester. Probably four months at least will elapse before Bishop Moorhouse will be able to settle down to his episcopal duties in his new Diocese.

The Bishop of Rochester has left England for a trip to the West Indies for the benefit of his health.

The income of the Irish Church Missions for the year 1885 was £20,682, being an increase of £1,639 over that of 1884.

The death of Dr. W. Kay removes a learned Hebrew scholar from the ranks of English clergy and vacates the benefice of Gt. Leighs, Essex, of the annual value of 878l., in the patronage of Lincoln College. Dr. Kay, was in his 67th year.

BAPTISMS.

At St. Stephen's Church, Lachine, on Tuesday, 2nd February, by the Rev. R. Lindsay, M.A., Frederick Lindsay, son of Rev. Robert Lindsay Macfarlane, B.A., Rector of Lachine.

In Christ Church, Albion Mines, N.S., on January 3rd, Catherine Brooks.

DIED.

DRAKE.—At New Glasgow, N.S., January 4th, Francis William Drake, aged 54 yrs.

WATSON.—At New Glasgow, N.S., on January 12th, Jane Watson, aged 8 months.

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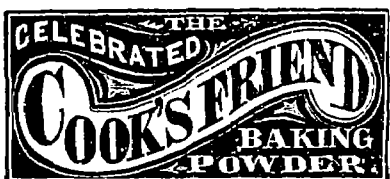
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BOOKS, MAGAZINES, &C.

THE PEOPLES BIBLE.—Discourses upon Holy Scripture by Joseph Parker, D.D., Minister of the City Temple, Holborn Viaduct, London, England. Funk & Wagnalls, 10 & 12 Dey St., New York. 8 vo. cloth, \$1.50 per vol.

Volume 2 of the intended series of 25 of these discourses is to hand, containing the comments and explanations of this very well known and prominent dissenting Minister, upon the principal facts or events recorded in the Book of Exodus. The style of these sermons is clear, incisive and original. The writer refers to Canon Cook's Essay on the Speakers Commentary and Canon Rawlinson's, in the "Old Testament Commentary for English Readers" as presenting with Dean Stanley's "History of the Jewish Church" with special reference to the period of the Exodus, all that the ripest learning can furnish as to the purely archaeological and critical matter of the Book of Exodus and adds "My object has been to discover the modern uses to which the whole teaching of the history can be put." These discourses will be found attractive both in matter and diction, and as dealing in a practical manner with many of the "difficulties" in belief existing in the present day.

LITTELL'S LIVING AGE.—Littell & Co., Boston. \$8 per annum.

The numbers of *The Living Age* for January 23d and 30th contain Disestablishment and Disendowment by Dean Plumptre, *Contemporary*; Reminiscences of an Attache, *Blackwood*; Frogs, *Gentleman's*; Similes, *Temple Bar*; Germany's Industrial Progress, *Saturday Review*; Ordeals and Oaths, *Antiquary*; Suns & Meteors by R. A. Proctor, *Longman's*; Tibet & Trade, *Pall Mall Gazette*; The Primate of All Ireland, *Saturday Review*, with instalments of "Fortune's Wheel," "Dr. Baïrere," "Oh,—Madame!" "A Strange Temptation, and poetry. A new volume of *The Living Age* began with the year, affording a favorable opportunity for the beginning of a new subscription.

THE NEW YORK FASHION BAZAR.—Geo. Munro, New York. \$3 per annum, for February is received.

A competent lady critic declares the patterns and styles illustrated in this number new and beautiful, and we heartily endorse the declaration, and advise our lady readers to secure a copy.

HYMNS FOR EVENTIDE.—S. R. Briggs, Toronto. Paper; 15c.

The compiler has gathered together in handy form 38 of the best known and most valued hymns, with tunes, amongst them the following:—"Holy, Holy, Holy," "Abide with me," "Hark, hark, my soul," "I need Thee, precious Jesus," "Sun of my soul," &c. The

work is well done, and the book will be found most useful.

THE OXFORD MOVEMENT.—By the Rev. Morgan Dix, D.D. 4th edition. Young Churchman Co., New York. Paper; 10c.

This is a reprint of an article which appeared in the *Church Eclectic*, from the pen of this well-known and able divine, and in which he points out what the movement was, and its effects for good upon the Church.

THE YOUNG CHURCHMAN.—The Young Churchman Co., Milwaukee, Wis. Single copies, 80c. a year; packages of 10 or more, 54c. per copy.

This is one of the very best of the weekly Sunday-school papers issued, and it ought to have a very large circulation in Canadian schools, on account of its reasonable price, and specially because of its certain and unmistakable Church tone. The illustrations—two in each paper usually—are good, and such as not only to attract, but also instruct the children.

YEAR-BOOK AND REGISTER of the Parish of Trinity Church, New York, 1885. A. Livingston, 22 New Church street, New York.

Containing a full and detailed account of the many noble works carried on by this grand old church. We wish that all who may happen to have read the iniquitous and untruthful attack made upon this Corporation by the *Witness* of Montreal and other papers could have this book in their hands, and see for themselves how wicked and unchristian was the attack.

THE POSITION AND WORK OF THE LAITY IN THE CHURCH.—A Tract for Parish use. By the Rev. Melville M. Moore. Thos. Whittaker, 2 and 3 Bible House, New York. 10c. each.

This is an admirable exposition of the duties of the Laity, and of the responsibility attaching to them relatively to the extension and success of Church work. It will be found most useful for general circulation, and ought to be "in stock" in every diocesan tract and book store.

OUR LITTLE ONES AND THE NURSERY. Russell Publishing Co., Boston.

The February number comes to hand as attractive as ever. Valentine Day is duly marked by two pieces of poetry, accompanied by illustrations.

TREASURE TROVE AND PUPIL'S COMPANION. E. L. Kellogg & Co., New York.

The February number contains much to interest and attract the young, amongst which is an interesting article by Dr. Alex. Winchell, "A Walk Under the Sea." The publishers seem determined to keep up the reputation acquired by this magazine.

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PARAGRAPHIC.

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By the will of the late William Beard, of Brooklyn, \$5,000 was given to the Home for the aged and Orphans, on the Church Charity Foundation in that city, and \$2,500 to the Protestant Orphan Asylum.

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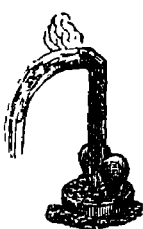
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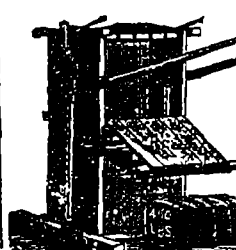
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Temperance Column.

MONTREAL.—Christ Church Temperance Association.—A monthly social of the Association was held last Wednesday evening in the Synod Hall. The Rev. J. A. Newnham presided, and a large number were present. A number of temperance pledges were administered, and amongst the ladies and gentlemen contributing to the programme were Mr. Wurtele, Mr. Chatwin, Mr. Hodge, Mr. Dettmers, Miss Rocap, Miss Cleghorn and the McGill College Glee Club. A very pleasant evening was spent.

C. E. T. S.—The Churchman, of New York, says:—

Doubtless the principles of the Church Temperance Society and its methods of work are destined to meet with much misunderstanding and opposition, even from many earnest workers for the same cause. The spirit of the English and American Churches has always been in matters of practical work the spirit of a broad common sense. Thus the Church Temperance Society recognizes that fanaticism only alienates sympathy and injures the cause which it has at heart. While confessing that total abstinence is the best safeguard, the Church has uttered a clear voice of protest against the condemnation of any other course as sin. She is glad to take any sort of pledge which gives promise of being the path to definite improvement. And in some of the local guilds among workingmen such pledges as that one will never "treat" or "be treated,"—will not buy or touch liquor from Saturday noon to Monday morning, will abstain always on Fridays and other Fast Days,—have been found most practically helpful. But the great glory of the Church Temperance Society is her full recognition of the truth taught by St. Paul, that we can only "overcome the evil with the good."

The work of temperance among young men and the poorer classes can only be made successful as it is supplemented by an attractive social life in club-room, under church supervision, or in church parlors. And, therefore, the Church Temperance Society advocates a weekly meeting in each parish, and a guild-room where reading and games are accessible, if practicable, every night in the week. To make this interesting and successful is hard; too often already the one skeleton in a parish is the Young Men's Guild; it is the one thing which the rector can't make "work." None the less it is plain that these suggestions of the society are in the right direction; they give more

promise of lasting temperance work than a thousand public lectures. The cause of temperance thus begins to fall into line with the other practical work of the Church; it resolves itself to a great degree into the old problem how to fill men's minds with something so good and attractive that there shall be no room left where vice can find lodgment. There is work for the Church in educating the head as well as in training the heart of her children; among the poorer classes she must meet their social as well as their distinctively religious needs; and she must do this humbly, patiently and persistently if she would save them from intemperance, and all the other allurements of the world.

LUNENBURG, N. S.—C. E. T. S.—One of the members of our Church of England Temperance Society having suggested at a recent meeting, that we should hold a "Basket Sociable" some evening, the idea was carried into effect on Wednesday, Jan. 27th, at the new Sunday-school room. Each member of the Society had the privilege of bringing one friend, the result being that a party of about seventy assembled on that evening, and it may safely be said that everybody present enjoyed the evening thoroughly. Nothing great or startling was to be attempted, nor was there any underlying plot to make money out of the enterprise, but we wished to be sociable with one another and each to have a choice friend to participate in the pleasure. Each member who intended to come sent a basket of good things in the afternoon which the committee took charge of, arranging the tables at the upper end of the room in a tasteful manner: so that everything was ready by 8 o'clock the time of meeting. The regular business of the Society was first proceeded with, this being the meeting for the election of officers for the year. The Rector is permanently the President, being a Total Abstaining member of the C. E. T. S.: but all the other officers were to be elected. The following was the result of the elections; Vice-Presidents Mr. W. J. Dauphinee, and Dr. Jacobs; Secretary, Mr. Daniel J. Rudolf; Assistant Secretary, Mr. R. Ivey Robertson; Treasurer, Mr. James Brown; Usher, Mr. Charles Whitney; Assistant Usher, Miss Julia Hewitt; Janitor, Mr. Reuben Anderson; Organist, Miss Leonora Anderson. After the initiation of two new members, the business proceedings closed, and the entertainment began with singing by the ladies, and choruses by the young men and boys, a short address by the President, and a capital reading by Colonel Fuller; refresh-

ments were then handed round, and afterwards a pleasant and unexpected addition was made to our programme by a message coming to us from the Curtian Band that if it would be agreeable to us they would be happy to come in and give us a selection of music. The proposal was accepted with much pleasure, and their beautiful music added greatly to the attractions of our social evening. After the singing of the National Anthem the proceedings closed at 11 o'clock with the Benediction by the President.

BAND OF HOPE ADDRESSES.—Those engaged in Temperance work among the young are now admirably provided for by the publication department of the United Kingdom Band of Hope Union. In the recently issued catalogue there is abundant proof that the Committee fully realise the importance of giving the young people thoroughly good teaching, and yet in a pleasant form, for text-books, diagrams, chemical apparatus, leaflets, etc., are now provided in great variety. The Band of Hope Chronicle also continues to make the instruction of the members of Societies its chief aim, and although it is now seven years since the publication of an address for every week in the year was commenced, those announced for 1886 promise to equal, if not to excel, their predecessors. The following are the titles of the respective series:—"Water-drinkers of the Bible," by J. W. Kirton; "Our Bodies," by Rev. Charles Courtney; "Character, or How to Succeed in Life," by Mrs. E. R. Pitman; "Chats about Eating and Drinking," by Judson Bonner; "The Poisonous Weed," by Miss E. Farmer.

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BURPEE'S FARM ANNUAL for 1886, advertised elsewhere, is a very handsome and complete catalogue of garden, farm and flower seeds, bulbs, plants, thoroughbred live stock and fancy poultry. It contains 128 pages, two colored plates, hundreds of illustrations, and is beautifully bound in an illuminated cover. It contains much information of value to every farmer and gardener, and will be sent free on application to W. Atlee Burpee & Co., the well known seedsmen of Philadelphia, Pa.

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