

arch on the marble slab supposed to mark the spot of Christ's birth. As the Gospel story is read, its details of swaddling the infant and laying him in a manger are carried out upon the image, which is finally closed, and the procession returns to the Latin Chapel, where mass is resumed. Not till the dawn creeps over the eastern sky does the prolonged services come to an end. And this is how they celebrate their Christmas at Bethlehem.

CHRISTMAS CAROL.

(For the Church Guardian.)

"Glory in the Highest,
Peace, good will on earth;"
Sang the Christmas Angels
At our Saviour's birth:
Flooding with strange glory
Bethlehem's poor town,
To the wond'ring shepherds,
Sloping swiftly down.

"Glory in the Highest,
Peace, good will on earth;"
Mused the wise men coming,
Through the desert's dearth;
Treading from the Eastward,
Star-lit wanderings,—
Bring they gold and incense
To the King of Kings.

"Glory in the Highest,
Peace, good will on earth;"
Sighed old Simeon dying,—
Seer of purest worth;
God's salvation seeing,
Ere his fun'ral knell,
In his old arms holding,
Christ Emmanuel!

"Glory in the Highest,
Peace, good will on earth;"
All along the ages,
Pealed that holy mirth:
From each Golden City,
On each green hill-side,
Rose that Carol deathless,
At the Christmas tide.

"Glory in the Highest,
Peace, good will on earth;"
Rings where'er creation,
Groaning, travailth:
Hope is shrined in Heaven,
Man is on God's Throne,
Jesu, His true people,
Knoweth, and is known.

"Glory in the Highest,
Peace, good will on earth;"
Roll the Anthem forward,
Round the earth's wide girth!
Through the lands unhallowed,
O'er the wild, white waves,
Till the whole world blesses,
Him who lives and saves.

"Glory in the Highest,
Peace, good will on earth;"
Sang the Christmas Angels
At our Saviour's birth.
Lift we up our voices!
Bend we low the knee!
Venerating duly
Christ's Nativity.

—REV. G. T. D. PETERS.

REVERENCE IN CHURCH.

A lady correspondent asks us to call attention to the importance of reverence in the church. She complains that in the church in which she worships, and she fears in many

other churches in city and country, there is a lack of that devotion which becometh the Lord's House, and which ought always to characterize those who confess themselves to be miserable sinners, and who professedly seek pardon and purity. In two particular ways, our correspondent thinks, this irreverence or want of devotion is shown. The first is in *sitting*, rather than kneeling, during prayer; the second is in the lightness and frivolity with which many of the congregation begin conversation as soon as the benediction is pronounced, and before they have time to leave the church.

The complaint is well founded. We have often been pained at the apparent want of devotion evinced in these ways. The same charge has been alleged by hundreds of the clergy, who have felt powerless to prevent the evil, and not only because our correspondent has brought the matter up, but also because the proprieties of the Church require it, we would plead for increased reverence in the worship of the Church. In this instance we speak only of the duty of *kneeling* down during the prayers; and in doing this we shall avail ourselves of the communication now before us.

The teaching and directions of the Church on this subject are most explicit. No one who will read, much less follow, the rubrics, can have any doubt as to what is their duty in the matter, or any hesitancy in doing it. In opening the Prayer Book we find in the order for Morning Prayer, and again for Evening Prayer, the following direction before the Confession: "A General Confession to be said by the *whole* congregation after the minister, *all kneeling*." The rubric which immediately follows relates to the absolution, and says that "the Absolution, or Remission of Sins, is to be pronounced by the Priest alone, standing; *the people still kneeling*." Then comes the rubric about the Lord's Prayer, which reads: "Then the Minister shall kneel and say the Lord's Prayer with an audible voice, *the people also kneeling* and repeating it with him, both here and wheresoever else it is used in Divine Service." In the Ninety-fifth Psalm, which we immediately recite, we are taught how to kneel when we pray: "O come, let us worship and fall down, and *kneel* before the Lord our Maker."

Now, our posture in worship cannot be a matter of indifference, as some people think. If it were so, would Daniel have knelt at his window, looking toward Jerusalem, when he knew that King Darius had made a decree, or law, that if he were found praying to his God he should be cast into the lion's den? Might he not have prayed standing up or sitting down? Then the servants of Darius would never have found him out. But what do we read was his conduct? "Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he *kneeled upon his knees* three times a day, and prayed, and gave thanks before his God, as he did aforetime." (Dan. vi. 10.)

Our posture cannot be a matter of indifference when we remember that our Blessed Lord Himself knelt in the garden of Gethsemane. "And He was withdrawn from them about a stone's cast, and *kneeled down* and prayed." (St. Luke xxii. 41.) Surely if Jesus Christ, our perfect example, knelt down when He prayed, how much more should we

do so? It is well that our bodies should be in a reverent and humble posture when we speak to Almighty God; it helps us to feel our own weakness and misery; it is our outward mark of humility and dependence. If we speak to an earthly king we bow down very low, or uncover our heads, or bend our knee. How much more, then, should we kneel down in speaking to the King of kings, and Lord of lords? It is most irreverent to sit or loll in our seats during prayers; it also sets a very bad example to those around us, and yet how often it is done! In many cases, we are persuaded, it arises from thoughtlessness, and in thus calling attention to the subject we have in part supplied a remedy.

Nothing can be too beautiful for God's temple; nothing too reverent for God's worship.—*Church Press.*

DEAN HOWSON, of Chester, whose death is announced by cable, was one of the best known clergymen of the Church of England. When in conjunction with the late Rev. W. J. Corybeare, he published the *magnum opus* of "The Life and Epistles of St. Paul," he and his coadjutor stepped at once to a very high place in the long roll of Pauline commentators. Possessing all the encyclopædic wealth of learning, and the minute and painstaking scholarship which have won for the German theologians so high a position as interpreters of Biblical thought, the work united a freshness of expression on a well worn theme with a grace of literary diction that charmed and delighted hundreds who had hitherto regarded the theological as a synonym for the dull and dreary. Probably few expository books have been so widely read by general readers. The authors set the example of a mode of presenting theological truth which has had many imitators since, and which may be confidently said to have done very much to relieve religion of a serious stumbling-block in the way of its reception arising from the popular misapprehension as to its inherent interest.

Since his preferment to the Deanery of Chester, Dr. Howson has taken an active part in the debates of the Northern Convocation, and to him more than to any other man, the Church owes the revival of the ancient order of Deaconesses.

The battle between Union and Separation has been nearly fought out in Ireland, and as far as the voting goes, the cause of loyal adherence to the Crown of this great Empire has been well nigh lost. It remains to be seen what the effect will be in England. In Ireland the issue is an unmistakeable one. Parliament has granted the Irish people an almost unlimited franchise, and they have selected to make the General Election on their native soil turn on the question, Shall we, or shall we not have a Separation from England? To be logical, Parliament having bestowed such powers on the people, is bound to pay the utmost consideration to this request. It is evident that Great Britain and Ireland are approaching an eventful crisis in their history.

A SUBSCRIBER remitting in advance for coming year writes: "We are much pleased with your paper the CHURCH GUARDIAN. We all eagerly look for it."

No single fact in science has ever discredited a fact in religion.