

The Church Guardian

OF MONTREAL.

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

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ECOLESIASTICAL NOTES.

THE secretaries of the Ripon Diocesan Victoria Clergy Aid Fund have received a donation of £500 from a lady who wishes to be anonymous.

THE treasurers of the Bishop of St. Albans' Fund have received from "A Friend," a donation of £1,000 towards the sum of £9,000 required before the close of the present year.

"MY HISTORICAL STUDIES," said Mr. Edward A. Freeman, "have made me more and more sure that this thing which we call Christianity cannot be human."

MRS. CHARLES TURNER, the munificent donor of clergy pensions in the dioceses of York and Liverpool, has given £1,000 towards the fund the Bishop of Liverpool is raising for the maintenance of poor Church schools in that city.

At the choral celebration of the Holy Communion in Chester Cathedral in connection with the diocesan conference, the Bishop, who was the celebrant, was vested in cope and mitre, and had his pastoral staff borne before him.

A CORRESPONDENT having drawn the attention of "Father Ignatius" to the statement in the newspapers that he had seceded to the Church of Rome and bequeathed Llanthony Abbey to the Pope, the Anglican monk writes that there is not the least shadow of truth in the statement, which is an infamous falsehood, published by some person to annoy him.

THE thirty-fourth winter course of special religious services in theatres, balls, and mission-rooms in London has commenced. On many occasions during the season some 3,000 workmen and women will be found at the Pavilion Theatre, Whitechapel; 1,000 at the Queen's Theatre, Poplar; 1,000 at Morley Hall, Hackney, and so on.

THE *News* of London, England says that the appointment of a successor to Bishop Hills, who lately resigned the See of Columbia, B.C., has been delegated by the Synod to the Archbishop of Canterbury. He jointly with the Metropolitan of Rupert's Land also holds we believe the appointment of a successor to the Bishop of Qu'Appelle.

THE London Hospital Sunday collections amounted to £41,512. The Rev. Canon Fleming, of St. Michael's, Chestersquare, headed the

list of contributions with £1,208, the Rev. Prebendary E. Eardley Wilmot, of St. Jude's, Kensington, coming next with £1,004; the Rev. C. J. Ridgway, of Christ Church, Lancaster gate, also sending £1,000.

A REMARKABLE "Forward Movement" has been sanctioned by Archbishop Vaughan, (Roman). He has exempted certain priests from their parochial duties in order that they may carry on a controversy with periodicals which are full of Protestant "historical inaccuracies and prejudices." By setting forth the Romanist view of the questions dealt with, they hope to combat these "prejudices." This is a movement which, in our opinion, should be promptly met by a similar movement on the Protestant side. Every Protestant society should at once take up this matter, and appoint suitable men to reply to Rome's attacks in the newspaper press.—*English Churchman, London.*

PLAIN-SONG.—This is the secret of the whole matter, we must be more religious than we are in order to appreciate the old Plain-song; the worldliness, the sensuousness of this age cries continually for that which appeals to the senses; and our Church musicians, that is, those who compose music designed to be sung in the Churches, cater to this bad taste; the object of their music is to catch the ears of the people, to be popular; the true object of music composed for the Church's services should be to render sacred words in the most fit, most reverent form; if an age is irreverent, as this age surely is, the musician should not yield to its demand, but seek to win it back by reverent strains to devout worship of God.

A CHRISTMAS MEDITATION.

THE Epistle for this week sums up within a short space what should be the principal graces exhibited by Christian people at the present festive season. Probably it was with this purpose that the Epistle was so specially selected. If we look at it we shall find that it is an exhortation to the exhibition of seven very principal Christian virtues and practices. They are these—Joy, Moderation, Watchfulness, Trust, Thankfulness, Prayer, and Peace of Mind.

Now, if we think of it, we shall find that the Christmas festival cannot be properly kept without the practice of these several graces. They make up between them the *Christmas temper*. Let us take them one by one, and see the part they should play in our spiritual life for the next few days.

First there is Joy, which rings the key-note of all. Joy is surely a Christmas virtue. There was joy on the first Christmas morning, "Joy that a man"—(*the man*)—"was born into the world." Many were to rejoice at His birth. If it is incumbent on Christian people to "rejoice in the Lord always," how much is such joy pressed on us at this time! On the first Christmas morning the shepherds rejoiced, and the angels rejoiced, and the Blessed Mother rejoiced, and the pious people like Simeon and Anna, who waited for the consolation of Israel rejoiced. So profoundly impressed is the Christian world with the unique greatness and blessedness of that which we celebrate on Sunday next, that it has always made Christmas Day a day of unusual rejoicing. Other festival days have likewise their celebrations, but none of them, not even Easter Day, is kept with the same kind of universal gratulation as is the Feast of the Nativity.

Why is this so? Is it not the result of a universal conviction that the world was saved on Christmas Day, for it was the beginning of the great drama of the Divine restoration of a fallen world which culminated on the cross, and in the empty sepulchre. The first Christmas Day postulated all that followed; it was felt by mankind that if God made a beginning by sending His Son into the world, He would also make an end. The greatest gift of God to the world is the gift of Christ. Gifts make us happy. How happy children are when they get gifts at this sacred time; how their faces brighten, how joyous they become! And what are we all but children in the presence of this great gift from our Father in heaven! So we see how suitably the Epistle of the week strikes the key-note when it says, "Rejoice in the Lord always, and again I say rejoice."

Secondly, our Christmas joy is to be a controlled joy. It is not to run into excess or riot. It is sad to see the perverted, the anti-Christian way in which some persons keep the Feast. The apostle asks for moderation, he asks for an open manifestation of it, he asks us to set an example to others. "Let your moderation be known to all men." By this word "moderation" the apostle means yieldingness, consideration, gentleness; a moderation that will curb extravagance and self-assertion, and which will enable us by practising a certain amount of self-restraint to be in a position to consider the poor.

It is the moderation that by curtailing our own expenditure at such a time, will let us have something over for the needs of our poorer brethren, that they too may have a share in the joys of Christmas. Our joy must not be a selfish joy, but a joy which seeks to show itself in making others happy. "As each man hath