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The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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CHRISTMAS BELLS.

Ring, ring the bells, the joyful bells,
This merry Christmas morn!
Their sweet, melodious music tells
The day that Christ was born.
Sweetly they sound o'er vale and glen;
Hark, how their music swells
With "Peace on earth, good will to men!"
O merry Christmas bells!

Ring, ring the bells, the Christmas bells,
The bells, the merry, merry Christmas bells;
Ring, ring the merry Christmas bells!

Ring, ring the bells, the Christmas bells!
For in their joyous chime
Once more on earth the chorus swells
Of Angel song sublime.
The sweet old story, ever new,
Falls on the heart again,
Refreshing as the early dew,
Or the soft summer rain.

Ring, ring the bells, etc.

Ring, ring the bells, the Christmas bells,
Prophetic of the day
When He of whom their music tells
Shall all the nations sway;
Shall bless and fill and rule each heart.
Shall bid all sorrows cease,
And give His own the better part
Of everlasting peace.

Ring, ring the bells, etc.

—From "Hymnal for the Children of the Church,"
by James Warrington.

A NEEDED REMONSTRANCE.—Bishop Cox says:—But think of it! Many a good housewife, and half her family, stay away from Church on Christmas morning to prepare for the Christmas dinner. Christmas with Christ left out! The Lord's Table disregarded to serve one's own table.

This paragraph is worthy of a place both in the scrap-book and in the heart.

A PEACEFUL, HAPPY CHRISTMAS.

To humble Shepherds 'neath the starlit sky,
Who watch were keeping o'er their flocks by night;

Came angel voices from the heavens on high,
While Angel forms burst on their ravish'd sight;

This song they sang and this their joyous Day
To you in Bethlehem is born this day,

A Saviour which is Christ the Lord;
Jesus the true incarnate Word;

Oh, loudly let your praises ring
And worship Christ, the newborn King.

—Canon Bell.

THERE are three affirmations of the nature of God; all given in the writings of St. John: God is Spirit, God is Light, God is Love. These are not mere attributes, they are himself; Spirit everywhere; Light everywhere; Love everywhere; and light and love, which are the nature of God, must have constrained him to show us the light and reveal to us the love in the Incarnation of His Son.

CHRISTMAS DAY.

CHRISTMAS DAY—the day "that gave us Christ!" How would He, who eighteen centuries ago "came unto His own, and His own received Him not," have us prepare for and spend this day? It is to "His own," surely that He looks for a right appreciation of and delight in the wonderful gift of Himself given on that day. It is to His Bride that the Bridegroom looks for a welcome. Shall He be disappointed? Shall He find us keeping the day indeed—calling it His day—but keeping it in much the same way that the myriads do to whom "He has no form nor comeliness—no beauty that they should desire Him?" Shall He find us with minds so burdened with what are termed *necessary* preparations for the earthly festivities of the Christmas season that they have no room for thoughts of Him?

If we have never done so before, let us this year at least, give a heart welcome to our divine Redeemer. "An offering of a free heart" is what He craves—a heart so free from earthly thoughts and cares that there shall be room in it for Himself. This surely is the wish and intention of those of us who are His followers, but we have need to make preparation ~~for it~~ beforehand, or we shall be drawn into the excitement and bustle of the season in spite of ourselves. As Christmas Day draws near, the rush and pressure invariably increases. There are new plans to be carried out, new friends to be remembered, new gifts to be obtained. The days grow shorter; the time lessens; things that "must be done" accumulate to a surprising degree, while you wonder where the strength is to come from for doing them. "If I can only hold out till Christmas is over," you say to yourself, "I shall be satisfied!" You do, perhaps, "hold out," but that is all. The strain upon body and mind has been too great, and days or weeks after the season has passed, you feel unequal to effort of any kind. Meanwhile your divine Lord "came unto His own, and His own received Him not—there was no room for Him in the inn."

That Christmas may be a true Christmas, in the spirit and not in the letter, we need to make the most of the weeks of Advent. This is the Church's design in setting them apart. Each of us can best decide for himself how to use them. It is for the Church to cry, "Behold the Bridegroom cometh! Go ye out to meet Him!" It is for us who are called to "arise and trim our lamps." Let us be ready—ready in body, ready in soul, ready in spirit. Let us "take heed to ourselves that our hearts be not overcharged with the cares of this life, and so that day come upon us unawares."—*Parish Visitor.*

At Christmas-tide presents to friends form an order of the day. Could a Dollar be better spent than in sending the CHURCH GUARDIAN for a whole year to a friend? Besides bringing weekly, news of what The Church is doing, it would prove helpful in home and other duties. Try it.

ECCLESIASTICAL NOTES.

JEREMY TAYLOR'S ADVICE.—On the choice of books, Jeremy Taylor's advice is:—"Let every minister study the ancient canons of the Church, especially the penitentials of the Eastern and Western Churches. Let him read good books, such as are approved by public authority, such as are useful, wise and holy; not the scribblings of unlearned parties, but of men learned, pious, obedient and disinterested, and amongst these such especially which describe duty and a good life, which minister to faith and charity, to piety and devotion, cases of conscience, and solid expositions of Scripture, concerning which learned and wise persons are to be consulted. Let not a curate of souls trouble himself with any studies but such as concern his own or his people's duty, such as may enable him to speak well and to do well, but to meddle not with controversies, but such by which he may be enabled to convince the gainsayers in things that concern public peace and a good life." Such was the advice of the English Chrysostom to the clergy of Down and Connor more than two centuries ago.

BISHOP OF MELBOURNE.—The consecration of the Rev. F. F. Gee, Rector of St. George's, Bloomsbury, as Bishop of Melbourne, will take place in Westminster Abbey, on St. Matthias's Day, February 14, 1887. It has been decided by the Synod of Melbourne to raise the income of the Bishop to £2,000, inclusive of travelling expenses.

ATTRACT BOTH.—The Bishop of Manchester has been defending himself against the strictures made on his attitude to Nonconformity. He said he did not wish to attract Nonconformist congregations and leave their ministers behind, but to attract *ministers and congregations too*. He said the Disendowment of the Church of England would be sheer robbery, simple confiscation, spoliation by process of law. He also said that the Baptists and Independents are tending to rapid extinction in the country districts.

THE KEBLE OF HAWAII.—At Waimea, Hawaii, last month, died the Rev. Lorenzo Lyons, the last male survivor of the company of missionaries who arrived here in 1832. The reverend gentleman had resided in Waimea during the whole of his life in Hawaii, upwards of 54 years, and had endeared himself to all with whom he came in contact, and especially to those to whom he gave his life and labors. The whole Christian Church is indebted to him for his hymns, of which it is said that he published nearly 1,500. Truly he may be called the Keble of Hawaii. The Anglican Church in Hawaii has embodied, with his permission, many of his translations of her hymns, and his name is revered in her congregations.

DISTRIBUTE IT FREELY.—Bishop Whitaker, at the anniversary of the Bishop White Prayer Book Society in Philadelphia said from his own experience he could tell what a valuable agent the Prayer Book was in the scattered villages of the West, where there was no church of any sort, holding together the foundation by the lay