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1894-1895  
**The Church Guardian**

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

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

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**ECCLESIASTICAL NOTES.**

A SCHEME is now being promoted to establish a high-grade Church School for Wales, to be located at Bangor. A limited liability company is being formed with a capital of £40,000, towards which the Duke of Westminster has consented to contribute £10,000.

So wonderful is the power of the Church in attracting to herself adherents from every class, condition and creed represented in the nation's complex population that a recent class confirmed by Bishop Potter in New York city contained one Jew, one Baptist, two French Protestants, three Unitarians, three Congregationalists, seven Methodists, nineteen Romanists, twenty-eight Presbyterians, and fifty-two Lutherans. Another class in a remote corner of the same diocese numbered seventy-two, of whom only twenty-five were of Church parentage, the remaining forty-seven being drawn from almost every social and religious walk represented in the community.

POPE JULIUS III. sent a Brief to Cardinal Pole, Archbishop of Canterbury (1554) desiring him to *absolve* and *reconcile* Bishops and priests made in Edward the Sixth's reign, but instead of telling him that they were to be *re-ordained*, his Holiness commanded the Cardinal to *confirm* them in the Anglican orders which they had already received, and to reinstate them "after by you they shall have been restored to the unity of Holy Mother Church, and you shall have thought good to reinstate them if in other respects they shall be accounted by you to be worthy and fit." The Pope further specified that those who had received the Anglican consecration should be regarded as having had the "gift of consecration already bestowed." The Brief goes on to say that the Archbishops and Bishops may enter anew on the government of their Churches and perform all episcopal acts, such as consecration, ordination, etc.; and so that there may be no doubt about the matter, Mr. Butler gives the words of the Brief as follows: "Over cathedrals, even over metropolitan churches, as Bishops and Archbishops they may freely and legally preside, and may rule and govern the same Church both in things spiritual as well as temporal, and use the gifts of consecration already bestowed upon them." Exactly! "And use the gifts of consecration already bestowed upon them!" Would it be possible to find anywhere words clearer to express the Pope's convictions that the Anglican Bishops, A.D. 1554, were true Bishops?

NEVER lose an opportunity of seeing anything beautiful. Beauty is God's handwriting—a wayside sacrament; welcome it in every fair face, every fair sky, every fair flower, and thank Him for it, who is the Fountain of all loveliness, and drink it in simply and earnestly with all your eyes; it is a charmed draught, a cup of blessing.—*Charles Kingsley.*

**Contemporary Church Opinion.**

*Church Bells :*

A writer in the *Pall Mall Gazette* has been recently calling attention to the growing disuse of the phrase 'Thank you.' 'The little word,' it is urged, 'seems to be disappearing from everyday conversation.' We fear there is some truth in this, and it is not a merely trivial matter. But a little straw doubtless, in this courteous phrase, only it shows which way the stream is running. Gentle manners are certainly not our strong point nowadays; and yet gentle manner are a part of Christian duty, and should characterise every Christian man, woman, and child. After all, life is so very much made up of small things, and the pleasantness of life so very largely depends on the way we behave towards one another in these passing unimportant matters. Some time ago if we remember rightly, a guild for the development of good manners was started among the children in our elementary schools, and it would be interesting to know how it has been taken up and how it is progressing. The hurry-scurry of modern life, no doubt, is not at all conducive to manners; but it is merely an affectation to talk or act as if we really had not time to attend to them. It takes but little or no longer to behave well than to behave ill, and if a child is taught from the first to mind its behaviour, it becomes quite natural with it in after years to be polite. It is largely an affair of habit, and politeness is certainly one of those habits which parents and teachers ought to keep their eye on. The comfort of life depends more upon it than we sometimes realize.

*The Southern Cross, Port Elizabeth.*

The Canadian Church, by its bold initiative, has settled beyond recall the question of Colonial Archbishops. We should have preferred to see the initiative proceed from Lambeth, and although we are given to understand that the Archbishop of Canterbury has expressed his sympathy with the action of the Canadian Church, it would have been far better if his Grace had put forth a carefully considered and statesmanlike scheme for the foundation of Archbishops throughout the Colonial Church. We are aware that the Archbishop has no power to create such dignities by his own initiative: but we venture to think that if he had addressed a pastoral letter to the Colonial Metropolitan, suggesting the adoption of the title of Archbishop, and at the same time suggesting some canonical and carefully guarded acknowledgment of the Primacy of Canterbury, on the part of the Archbishops of the Anglican Communion, he would have done much to consolidate and strengthen the Anglican Communion.

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The senior Province of the Colonial Church has now led the way. The two Canadian Archbishops are founded with the approval, expressed or implied of the whole Anglican Communion.

**BROTHERHOOD OF ST. ANDREW.**

**ANNUAL CANADIAN CONVENTION.**

As we have already announced the Fourth Annual Convention of the Brotherhood of St. Andrew in Canada will be held at Ottawa, on Thursday, Friday, Saturday and Sunday, 18th to 21st inclusive. As yet the Brotherhood Convention is a new thing in Canada to the majority of our Church people, and its great possibilities for good are not thoroughly understood or appreciated; but even at this early day in the history of the Brotherhood in Canada, the Annual Convention has come to be regarded by all who understand the objects of the order and are interested in the work of the Church among men, as one of the prominent events in the yearly life of the Church; and the conviction is gradually forcing its way into the minds of many people that the Brotherhood of St. Andrew has undertaken a noble work for the cause of Jesus Christ, and, with God's help, is trying to do that work well. This conviction must become stronger and more widespread when the experience of our Church in the United States is considered. There the Brotherhood has just completed the tenth year of its existence, and it is no exaggeration to say that during that time it has become a powerful engine in the work of the Church, and is of immense assistance to the clergy. The Brotherhood in Canada is striving for the same object as the American order; "The spread of Christ's Kingdom among young men," by means of the same simple rules of Prayer and Service, and it cannot be doubted that if God has so blessed the work among our neighbors, He will also bless the same work here. For this reason the Convention shortly to be held at Ottawa should have the prayers and active aid of the whole Canadian Church, both clergy and laity. It will be in no spirit of selfishness, for no purpose of mutual admiration or mutual congratulation, that some two hundred men will gather together at Ottawa. Their sole object will be the cause which the Brotherhood has at heart, and they will meet together for four days of devotion, communion, discussion and counsel. The record of former Conventions assures us that the men who will attend the next Convention are men loyal to the Church of England and its clergy; men who realize, more or less perfectly, their obligations as members of the Body of Christ, and who are trying manfully to carry out those obligations; men who are anxious to grasp and who are getting nearer the realization of the Universal Fatherhood of God and Brotherhood of Man. The Convention will be marked by the intense earnestness of all who attend it, and by the absence of all party spirit.

On the programme appear the names of the Bishops of Algoma and Quebec, and Bishop Tuttle, of Missouri, besides several other prominent and able clergymen and laymen. The Archbishop of Ontario, in whose diocese the Convention takes place, will also be present to welcome the delegates. The Church people of Ottawa will entertain all members of the Bro-

thorhood and all clergymen, whether members or not, who can attend. Besides these it is hoped that many laymen who have the work of the Church at heart, but who have not yet joined the Brotherhood, may find their way to the Convention. No one who attends will regret having done so or even afterwards consider the time as wasted. And let those who cannot attend help the work of the Convention by their prayers that God's Blessing may rest upon it and upon the Church, and that the latter may realize clearly what the Brotherhood of St. Andrew is striving to realize, her own organic unity as the Body of our Lord and Saviour Jesus Christ.

### HOLY EUCHARIST.

#### *Birmingham Congress Proceedings.*

Canon T. T. Carter was then called upon. Most readers of the *Church Times* are familiar with his appearance, and can recall the calm solemnity of his manner. "A pin might be heard falling," as the saying is, whilst this speaker was addressing the immense assembly in the Town Hall. Any attempt at cheering was instantly suppressed by cries of "silence" from members of the audience. The whole scene was a wonderful tribute to the influence of holiness, for the one feeling was that a holy man was speaking on a holy subject, and anything but reverent silence on the part of his audience was out of place. I rejoice, he said, in the matin service of the Church of England, so rich in prayer and psalm and praise and Scripture lessons; but I cannot for a moment suppose it was intended to form what it has become—the chief Sunday service. We must remember whence it was derived. It is derived from the night-offices of monastic institutions. Our reformers most beautifully adapted it for our morning service. But it does not fulfil, and it does not profess to fulfil, what the invitatory psalm describes as coming to worship and falling down and kneeling before the Lord our Maker in the full worship provided for the Church of Christ. I recognise, too, the power that there is in what is called Ante-Communion part of the Divine service. I never like to hear the disparaging terms sometimes used towards it. There we have the moral law in the commandments, we have the apostolic lessons, in the Epistle, we have our Lord's words in the Gospel, and we have the great creed of the whole Catholic Church. But the very fact that it is but the commencement of the grand service of the Church is a witness for ever against those who depart before what follows does follow. And it is of the mercy of God, I think, that the order is preserved as a Church rule that on Sundays and all holy days that portion, at least, of the service should be observed, as an indication to all Church people that there is something that follows, a yet grander, nobler, and more complete offering of the worship of Church members. We have to look higher if we would see the full worship of the Church of God as it was intended. I agree with Lord Halifax on that great point. We look to the upper chamber in Jerusalem and see that divine institution by our Lord Himself, which has been expanded into the great liturgies of the Catholic Church. And what we do believe is that we are raised up as a spiritual people, beyond the outer sanctuary, in which psalms and hymns are sung and Scriptures read, into "the holiest place by the blood of Jesus," in that great oblation which the Lord Himself before the Throne perpetually offers; we on earth, He in heaven; united with Him in the completeness of that great oblation of Himself before the Father's eyes. Let me say of the second reader (Sir R. Lighton), whose faith and love and earnestness no one can dispute who heard his words, that

he entirely misconceives what I, or any one I know of, would speak, on this subject of endeavoring to restore the Blessed Sacrament to its proper place as the central and main Office of the Church of Christ. We utterly deny the supposition that we would renew, or that we would repeat or add anything whatever to, the perfect "sacrifice, oblation, and satisfaction" of our Lord Jesus Christ. We mean only that here on earth we have a memorial, here on earth we have a real sacrificial oblation in communion, in constant remembrance, of what He perpetually offers in heaven. I can express what we feel in those beautiful words, well-known to all worshippers, of my friend, Dr. Bright:—

And now, O Father, mindful of thy love,  
That bought us once for all on Calvary's tree,  
And having with us Him who pleads above,  
We here present, we here set forth to Thee  
That only offering perfect in Thine eyes—  
The one pure, true, immortal sacrifice.

We mean what is expressed in the Epistle to the Hebrews: "We have come to Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels." We believe that this is to be the central and main service of the Church, because then we bring ourselves nearer to our Lord, and Him nearer to us, because we then keep up by our memorial and our faith, and the remembrance of what He taught us, the full outpouring of that precious blood, and touch the spring of all the benefits that He purchased for us in His amazing sacrifice.

### FAMILY PRAYER.

BY THE REV. S. F. HOTCHKIN.

Addison, in the *Spectator* (No. 321) draws attention to Milton's following beautiful description of the family worship of Adam and Eve, in the Fourth Book of "Paradise Lost":

"Thus, at their shady lodge arrived both stood,  
Both turn'd, and under open sky adored  
The God that made both sky, air, earth, and  
heaven,  
Which they beheld, the moon's resplendent  
globe  
And starry pole: Thou also mad'st the night,  
Maker Omnipotent, and Thou the day," etc.

It seems but natural that our first parents, fresh from the Creator's hand, in the midst of the natural glories of the new world, should thus in unison adore God.

When God declares of Abraham "that he will command his children and his household after him, and they shall keep the way of the Lord," we have a picture of family religion. Says Henry: "Wherever he (Abraham) had a tent, God had an altar, and an altar sanctified by prayer."

The aged Joshua before death joins his family with himself in saying: "As for me and my house, we will serve the Lord."

A similar idea of David's relation to his household is given in the expression: "And David returned to bless his house."

The devout Cornelius "feared God with all his house" . . . "and prayed to God alway."

St. Paul's injunction to the Thessalonians is: "Pray without ceasing."

The effect of Family Prayer is well shown by Jay, who, in speaking of "the God of all the families of the earth," says: "An angel, in his intercourse with this world, sees nothing so uninviting and dreary as a house, though rich as a mansion and splendid as a palace, devoid of the service and presence of God." He speaks farther of the pleasant relation between a master and servant in Family Prayer, the refreshment to the laborious father and the anxious

mother, and the soothing effects of social devotion on the entire household.

The effect of Family Prayer is to make a habit of religion. The day which opens with a family upon its knees, craving a blessing of God through Christ, may expect a blessing. When sleep, the twin brother of death, is about to claim us, let us not forget that we are not to lie on a "prayerless bed."

Where there is a church in the house, the clergyman feels that the children will not be startled by an appeal for Confirmation, for they are growing up in the nurture of the Lord. Such a family readily affords a Sunday-school teacher, or a parish visitor, for religion is already the business of the household.

In Lange's *Genesis* the Ark is spoken of as a type of a religious household, as well as of the Church.

The private chapels of the English nobility are very suitable to large households, but the private house must have its own peculiar service. Bishop Lay, in one of his tracts, speaks approvingly of a prayer-desk in the room of a certain generous layman, and it does seem desirable that even in a room used for other purposes there should be a silent reminder of our holy religion. It might check heedless words and careless acts.

The idea of domestic religion is beautifully illustrated in Keble's "Christian Year" (First Sunday after Easter):

"The herbs we seek to heal our woe  
Familiar by our pathway grow,  
Our common air is balm.

Around each pure domestic shrine  
Bright flowers of Eden bloom and twine,  
Our hearts are altars all.

The prayers of hungry souls and poor,  
Like armed angels at the door,  
Our unseen foes appal.

Alms all around and hymns within—  
What evil eye can entrance win  
Where guards like these abound?

If chance some heedless heart should roam,  
Sure thoughts of these will lead it home  
Ere lost in folly's round."

The Rev. Lawrence Tattlett, in a poem prefixed to that excellent manual, "Household Prayers for Working Men," expresses an idea like that of Keble in the words,

"Our homes are lesser churches: let them  
prove  
The abodes of holy order, truth and love."

Colonel Gardiner, after his wonderful conversion, established Family Prayer, and did not omit it on account of any guest, taking it for granted that they would esteem it a very bad compliment to imagine that they would be obliged by neglecting the duties of religion on their account. When he had a chaplain, if that clergyman was absent, Dr. Doddridge, in his "Life of Colonel Gardiner" states that the colonel himself performed the service with solemnity, fervor and propriety."

Bishop Stevens, in his sermon on Bishop Bowman, narrated that when the future bishop was a mere lad, on returning from his father's funeral, he at once took up the duty of conducting the family service. The boy was indeed father to the man, and in other cases devout laids, or even women may rightly perform such sacred work.

"The Cotter's Saturday Night" shows the intense religious character of the Scotch, while it is a loving tribute of Burns to his venerable father. One of the pleasantest touches in this inimitable poem is contained in the line,

"The big ha' Bible, ance his father's pride."

Such a Bible containing the family record of two generations is well suited for such use. In the services of the Church an ancient Bible,

like that in Christ church, Shrewsbury, N.J., from which generations of rectors have read, and to which generations of laymen have listened, reminds one of the everlasting commandments of God.

The family worship of Saturday evening may remind the thoughtful of the old idea in the epistle of St. Barnabas, that as God rested on the seventh day, so the world would end in the seventh millenium.

The hymnal has well placed the hymn,

"Safely through another week,"

under the heading of Saturday.

In the beginning of the last century family worship was observed even in the inns in a certain part of Scotland.

In Hugh Miller's "Schools and Schoolmasters," (pp. 93-94), there is a pleasing description of a family service in the house of Miller's uncle. At the close of the day the household assembled in a wide circle round the fire, and the head of the house conducted the worship in Gaelic. The elderly man read from an English Bible, translating naturally into Gaelic for his domestics, as he read. The solemnity and earnestness of the evening prayer deeply impressed Hugh Miller, though he did not understand the language. The leader evidently believed in an all-seeing Presence. The red light of the fire fell with uncertain glimmer upon dark walls, and bare black rafters, and kneeling forms, and a pale expanse of dense smoke, that, filling the upper portion of the roof, overhung the floor like a ceiling, and there arose amid the gloom the sounds of prayer directed to God in that highland service.

If this occasion thus fixed itself in Miller's mind, how many absent from their homes must have such memories morning and evening to aid them, as they think of the old roof-tree, and the daily service there performed.

Jones of Nayland, in the figurative language of Holy Scripture (sect. iv. pp. 113, 114), has some interesting thoughts on the subject of this article. He refers to the daily incense on the golden altar (Ex. 30). As the smoke and odor of this offering were wafted into the holy place, so the prayers of the faithful, like Cornelius, ascend upward and find admission into the highest heaven. As the incense was offered twice daily, morning and evening, so the spirit of this service, he maintains, should be kept up at those times throughout all generations. Malachi (i. 11) foretells its observation throughout the world. The prayers of the saints are now presented in heaven (Rev. v. 8). "Happy are they," he adds, "who fulfil this service, and at the rising and going down of the sun send up this offering to heaven twice every day.

He prays for all Christian families that God's grace may "open their lips, and dispose their affections; that they may meet together in peace, and make a morning and an evening sacrifice to that God, whose eyes are upon them all the day long; who made them and redeemed them, and is alone able to save those that call upon Him through Jesus Christ."—*The Churchman*.

#### BOWING AT THE NAME OF JESUS.

Every now and then the question is asked afresh, and so must be answered afresh. Where did the custom of bowing in the Creed at the name of Jesus come from? Doubtless, it is a custom and an old custom; but, When, says our ecclesiastical Paul Pry, When *exactly* did it begin? Why we might as well ask, when did *any* long known custom begin? Every ancient custom must unquestionably have had a beginning; but where is the precise beginning of such customs, as a habit or a rule? An old French lawyer says that custom is a reasonable act

when the people repeat it, multiply it and continue it. Of course, then when a unit, a monad, a solitary case, that which becomes a custom might have been unreasonable, or improper.

And thus it may have been with bowing, (which comes etymologically from the bending, or bowing, of trees in a wind,) and especially religious bowing. This is common enough, now (according to the legal rule,) to be pre-eminently reasonable, for it may have existed beyond a hundred generations. We read of the patriarch Jacob's bowing, after receiving a most solemn oath from his favorite son. (Gen. xlvii. 31.) We read of David's bowing, three times over, before the champion of his endangered fortunes. (1. Sam. xx. 41.) Of inanimate Nature's bowing, before the manifest presence of the Most High. (Heb. iii. 6.) These instances, of most unlike bowing, are ample to show (for they are not introduced as novelties) that bowings, and even repeated bowings, are recognized as habitual in the elder Dispensation. And Young's Analytical Concordance takes about a solid column and a-half on one of its consolidated quarto pages, to show how often the word *bow* as a noun, and in other forms, is used in the Bible, and in what a variety of applications.

Wherefore, it is useless to ask, where bowing came from, or who first employed or sanctioned it. It is an old, a very old affair, like the maxims and principles of the common law; and we might as well ask who began, or originated the now generally accepted law.

It is quite easy then to understand, that bowing as a mark of respect, or reverence, was a familiar thing, when Christianity dawned upon the world. Indeed, we find the enemies of Christianity using it, in scorn and mockery, to deride a custom often used for the sake of reverence, and honor. (Matt. xxvii. 29.) We find the friends of Christianity employing it before angels. (Luke xxiv. 5.) But St. Paul seems to have settled the matter, as it were canonically, by reiterating a prophecy, and saying "At the name of Jesus every knee should bow." (Phil. ii. 10.) This may have been a simple suggestion of the great apostle, who was not one whit behind the foremost of his name. But it is quite possible, it was an actual ordinance; or, as we might say, a rubric or a mandatory canon. The apostle could make such rules, as if he were what Romanists now call a pope, a *rector orbis*, a world-wide emperor. He said to the Corinthians, who were a very restless and schism-making people, "And so ordain I, in all churches." (1. Cor. vii. 17.) Or rather, to come nearer his own Greek, "And so ordain I, out and out, in the churches *all* of them." If St. Peter had ever talked so, we should never have heard the last of it to the "crack of doom." As a matter of fact, he was, one might say infinitely lower in the scale of ecclesiastical predominance. He spoke to the elders who surrounded him, as if he were but a presbyter like themselves. And even then as an exhorter, and not a lawgiver. (1. Pet. v. 1.)

But not to dwell upon such points, Paul's suggestive or mandatory interpretation of a prophecy (Isa. xlv. 23) appears to have been quite enough for Christians to go upon. We seem to have an echo of it in the monitions of the deacons, in the primitive liturgies, when they cried, as in the liturgy of St. Mark, "Bow your head to Jesus Christ." Whence, it is altogether probable, that in the progress of time, if not at once, Christians began to bow, whenever the name of our Lord occurred in any religious exercise. This certainly appears to have been the impression left, by Church History, on the minds of our British forefathers, as those impressions developed themselves in the Eighteenth Canon of A.D. 1604. The marked language of that canon is as follows: "When in time of Divine Service, the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present, as it hath been accustomed; testifying by these outward ceremonies

and gestures their inward humility, Christian resolution, and due acknowledgment, that the Lord Jesus Christ, the true and eternal Son of God is the only Saviour of the world, in whom alone all the meries, graces, and promises of God to mankind for this life and the life to come, are fully and wholly comprised." The words italicised, "as it hath been accustomed," show most evidently, that our forefathers did not design to create a new custom, but to revive and prolong an old one.

For nearly 300 years, then, it has been the formally authorised and required duty of all the followers of the Church of England, "in time of Divine Service," to show "due and lowly reverence," whenever mention is made of "the Lord Jesus."

T. W. COLE.

#### THE CONFESSION.

At the end of the Exhortation, the minister invites the congregation to "accompany him to the throne of grace," and to join with heart and voice in a solemn Confession of Sin.

The rubric that goes before directs that this "General Confession is to be said by the whole congregation after the minister, all kneeling." We are now "drawing near" to God, to address Him. Oh, how reverently should we come. Surely, even if the Church did not direct, we should of our own accord fall low on our knees before His footstool, "for the Lord our God is Holy." He can not look upon iniquity, and yet the errand that brings us to Him is to tell Him what guilty sinners we are—that we are stained all over with that evil thing which he hates to look upon. If His throne were not indeed a "throne of grace," how could we venture to come at all? Think for a moment of the majesty of that throne. St. John saw it in a vision: "A door was opened in heaven, and behold a throne was set there, and One sat on the throne," and round about were holy worshippers clothed in white raiment and with crowns on their heads. The "white raiment" was an emblem of their purity, and the "crowns" showed that they were kings. We might well think that such as these had no need to humble themselves; but what did St. John see? These holy beings "fall down before Him that sat upon the throne, and worship Him, and cast their crowns before the throne." Dear reader, this is heavenly worship which you and I may one day have a share in. But what a contrast to the cold and listless service that we offer to Him now in Church. This is heavenly humility; shall we be too proud to try and learn from it how to approach God now on earth?

Let us then kneel down reverently to join in the "General Confession," coming as children to a Father whom we have offended. But remember, this reverence and humbleness of heart is quite different from fear; we must not come with doubts or fears. God has invited us to come, He has promised to receive us, His throne is a throne of grace. As we begin to say the Confession after the minister, the very first words are full of encouragement, "Most merciful Father;" this will give us courage to go on. Now look at the Confession in your Prayer Book; it is so simple that the most ignorant can join in and understand it. You will notice that it does not speak of particular sins, but as we say each sentence we must have our own special faults and shortcomings plainly in our minds. What we have done, and what we have left "undone." Let us keep back nothing from our most merciful Father. It is true He knows it all already, but that is not enough—we must confess. There is no promise of forgiveness to those who try to hide their sins; and do not forget to think of the things "left undone." Oh, what a heap of offences might come to our

remembrance as we say these few words. May God give us grace to see ourselves as we really are, and to be able to say with all our heart, "There is no help in us." Even our best acts and feelings are tainted with sin. The evil that is in us is, in God's sight, like a disease that makes us altogether unsound—unhealthy.

The remainder of the "Confession" after these words is an earnest prayer that God will have mercy on us; that He will "spare" us, and "restore" us, as He has "promised" in Christ Jesus. We speak of ourselves here as "miserable offenders." I think I may hope that we have all come to feel ourselves offenders, but is it true that we feel "miserable?" This is an important question. We must take care to be very true in all that we say to God. Let us ask ourselves, does it make me unhappy to know that I have sinned? Am I at all "miserable" about it? And if our hearts answer "No," let us ask God to help us to hate sin more, and to be able to say truly that we feel "miserable" because we are offenders "against His Holy Laws."

"Lord, when we bend before Thy throne,  
And our confessions pour,  
Teach us to feel the sins we own,  
And hate what we deplore."

—Selected.

## News from the Home Field.

### Diocese of Nova Scotia.

#### ANNAPOLIS RURAL DEANERY.

A meeting of this Deanery was held at Granville Ferry on Tuesday and Wednesday, Nov. 21st and 22nd, being the regular dates as per resolution of previous meeting. The Rural Dean and five others of the clergy were present and took part in the proceedings of a very interesting meeting.

The Rev. F. P. Grentorex, much to the regret of the brethren, was again prevented from being in attendance owing to sudden illness. The Rev. J. Warner also sent his regrets, having made arrangements for a well-earned holiday in the United States.

Proceedings commenced with a missionary meeting, in the pretty church at the Ferry, on Tuesday evening. Rev. H. How said prayers, and the meeting was addressed in lengthy speeches by the Rev. the Dean (in his well-known effective style, his grasp of facts being as is usual his characteristic feature), and the Rev. J. M. Withycombe, who treated the subject of the "Scope and Claims of our Diocesan Missions." Owing to the lateness of the hour the Rev. H. A. Harley, who was to have addressed the meeting, did not speak. There were a good many of the parishioners present at this meeting, though the weather was anything but favourable. On Wednesday morning there was Matins and Holy Communion in the same church, at which service the Rector of Digby preached an impressive sermon from the suggestive words, "Without Me ye can do nothing."

The Chapter met at the Rectory in the afternoon for the transaction of business. Mr. Binnington, theological student of St. Boniface, Warminster, Eng., a guest of Rev. Mr. Gale, was invited to take a seat with the clergy. A casual question regarding the amount in hand for a proposed Travelling Missionary, led to an informal discussion *in re* the same, during the course of which Mr. Harley made reference to the fact that he had received the promise of \$200 per annum from the Bishop of the Diocese for a missionary to take charge of the Digby Neck Mission. This sum, with an additional sum in prospect from the B.H.M. and other sources, would enable him to secure the ser-

VICES of a man as soon as one might be available.

The office for ordination of priests was then read in order without comment.

The Rev. W. B. Belliss, Rector of Clements, being called upon, read an able paper on "Systematic Giving." Revs. Dean How and Harley spoke interestingly and to some length on the topic suggested by the paper. The Deanery commended very highly the suggestive and argumentative character of Mr. Belliss's paper.

Perhaps the most interesting feature of the meeting was the following very practical and progressive motion proposed by Rev. Mr. How, of St. Luke's, Annapolis, "That there be a Deanery Sunday School Convention to meet simultaneously with the clergy, at which delegates from the various parishes might be in attendance, one or more of whom to prepare a paper on some subject bearing upon Sunday School Work, for discussion; and that this Convention work with a view to uniformity in Sunday School Work throughout the Deanery, and regular examinations of teachers and pupils according to the schedule and recommendation of the Provincial Synod."

Rev. J. M. Withycombe seconded the motion, at the same time urging the necessity of more progressive action in relation to this all-important branch of Church Work.

The Rural Dean appointed Rev. Messrs. How, Gale and Belliss as a Committee to meet for discussion of details of the proposed Convention, and to report at next meeting.

Rev. F. P. Grentorex was appointed the preacher at the next meeting; substitute, R. D. DeBlais. Next place of meeting: Annapolis.

The clergy who came from a distance, and indeed all the visiting brethren, carried away with them grateful recollections of the hospitality and kindness shown towards them by the genial Rector and his estimable lady, and the good parishioners of Granville Ferry.

J. M. WITHYCOMBE,  
Secretary.

#### YARMOUTH.

The observance of Christmas Day in Holy Trinity Church was very bright and beautiful. The church had been decorated with exquisite taste and skill under the direction and management of Mr. A. W. Eakins, chairman of the decorating committee. At 8 o'clock there was a celebration of the Holy Communion, which was largely attended. The full morning service, with sermon, and a second celebration of the Communion took place at 11, when the church was filled by a devout congregation. A fine musical programme was executed by the choir, with grand effect. The *Te Deum*, the Anthem, "We have seen His star in the East," and offertory solo by Mrs. Flint, with chorus by the full choir, was particularly fine. The Rector preached an appropriate sermon, and a liberal offertory was made in aid of the Poor Fund of the Parish. The service was worthy of all commendation.—*Herald*.

### Diocese of Fredericton.

#### ST. JOHN.

The new rector of St. Paul's church in this city enters on his work with the unanimous good wishes of his brethren and the best auspices of success. He brings to us an excellent record of work done, and he finds as his sphere a parish and congregation which has consistently and sufficiently represented in St. John the theology and the work of the historic High Church party, that school of thought which was represented in the Reformed Church of England since the time of Bancroft's famous sermon at St. Paul's

Cross, and has had its distinguished roll of members and dignitaries down to the time of Bishops Wilberforce and Wordsworth, Dean Burgon and the present Archbishop of York. Best of all, Mr. Dicker enjoys the aid which one of his colleagues, for too short a season, found in the fatherly friend and counsellor who had been his own predecessor in the parish. The date of the service of induction, we understand, has not yet been fixed. But it will assuredly be an occasion of memorable importance, inaugurating a ministry which all pray may be long and beneficial.—[From "Church of England Notes" in *Daily Sun*, St. John, N.B.]

THE DEANERY OF ST. JOHN.—The quarterly meeting of the clergy of the Deanery of St. John was held at St. Luke's church, Portland. The following were present: Rev. Messrs. Brigstocke, DeVeber, Spike, deSoyres, Raymond, Sampson, James, Sibbald, Eatough and Hoyt.

The customary routine work was duly called out, including the reading and discussion of the second chapter of the first Epistle to Timothy.

Several matters of interest were discussed, including the question of the eligibility of a clergyman not in charge of a congregation to perform the marriage service. In this connection a letter from the Attorney-General of the Province was read, stating that in his opinion only those clergymen actually ministering to a particular congregation were under the statute authorized to marry.

### Diocese of Quebec.

[We regret that the following reports have been delayed in appearance in our columns through mistake on our part.—ED.]

#### BISHOP'S COLLEGE, LENNOXVILLE, P.Q.

MISSIONARY UNION.—This Society held meetings on St. Andrew's Day. A sermon directing the attention of the members of the Institution to missionary work as a mode of preparing for the Second Advent, had been preached on the Sunday evening previous by the Principal.

On Nov. 30 the proceedings were commenced at 7.15 a.m. by a celebration of Holy Communion. At Morning Prayer, 8.45 a.m., two missionary hymns were sung and a sermon was preached by the Rev. W. Windsor, of St. John's, P.Q. (Montreal Diocese), formerly a missionary in India. The sermon was interesting and suggestive, and abounded in illustrations which were thoroughly appreciated by the younger part of the audience as well as the rest, the members of college and school being present.

In the evening at 7.30 a public meeting was held in the College Hall. The Principal took the chair. The usual office of the Union was said, and some business and reports considered. It was decided to take in the *C. M. S. Intelligencer*, as well as the *Mission Field* and *The Spirit of Missions* and *The Leaflet*. Other missionary papers, including the *Canadian Missionary* (monthly) are taken.

A paper was read of an interesting and suggestive character on the missionary life and career of Bishop Selwyn, of New Zealand; for this paper the Society was indebted to Mr. A. R. Moore, B.A., of the Divinity Faculty. A clear and concise sketch of Selwyn's career before he became Bishop of Lichfield was presented, and was given with a sympathetic touch.

The Rev. W. Windsor followed, and gave an interesting and eloquent address on his journey to India and on several phases of Mission work, especially that carried on in the Zenanas. He described the famous city of Lucknow, and referred to the heroic defence of that city in the days of the Mutiny.

Remarks were made by Professor Allnatt, D.D., and the Rev. Prof. Wilkinson, M.A. A vote of thanks was passed on the motion of Mr. Sutherland, B.A., seconded by Mr. Bishop, B.D. The Principal spoke, referring to Selwyn's work, his connection with Cambridge, the good effect his Missionary spirit and experience was able to bring to bear on the English Church in the Diocese of Lichfield and in the English Church at large. The gift of Selwyn to the Colonial part of the Church had been repaid to the Mother, and his example had fired many of the noblest English clergy to devote themselves to work beyond the seas.

It was decided to send as delegates to the approaching Missionary Conference in Montreal, to be held at the Diocesan Theological College in January, 1894, any of the Professors who could go; also of the students, Mr. C. E. Bishop, B.A., Mr. A. H. Moore, B.A., Mr. B. Watson; or failing one of these, Mr. J. W. Stevens. The Conference is to be held on the 9th and 10th January.

**ORGAN RECITAL.**—The second of the series of organ recitals arranged and given by Mr. Arthur Dorey, of Sherbrooke, organist of St. Peter's church, was held on Friday evening, Dec. 1st. A very choice and interesting programme was played on the excellent new organ, one of Warren's, of Toronto, which was placed in the chapel last May, and has been erected free of debt.

Handel's Organ Concerto was much admired, as was an Invocation and Caprice by the well-known organist, Guilman. In two numbers the organ was used as an accompaniment to the violin, which was played by Mr. Grundy, of Sherbrooke.

Two Advent hymns, "On Jordan's Bank" and "O Come, O Come Emmanuel," were sung by the choir. A few remarks were made by the Principal, who stated that though the organ was paid for, about \$1,400 was still required to complete the internal woodwork of the chapel and the second or finished floor. The stained glass windows were altogether separate from the general fund. At least four windows, one triple light, the rest double, were now promised. A system of windows with connected teaching has been devised, and the choice of a firm to carry out the system is now being considered.

**CLOISTER OR CORRIDOR.**—A covered way, built substantially of brick and strong timber, has been erected at a cost of \$1,200, to connect the School with the College. This will be very useful, will meet a felt want, and adds to the appearance of the quadrangle. About \$100 is needed to complete the payment, towards which several friends have contributed.

**CHAPEL COMMITTEE.**—After the Sherbrooke meetings of Dec. 5th and 6th, on Thursday, the 7th, His Lordship the Bishop, accompanied by his private Chaplain, the Rev. A. J. Parrick, B.A. (a Double First in Classics and Theology of Cambridge University), visited Lemoyne. The Bishop presided at the adjourned meeting of the Chapel Building Committee. The scheme of stained glass windows was accepted. This scheme included subjects from the Old Testament, a most suggestive historic series from the Life of our Lord, and subjects from Church History, as well as one window representing St. Mark, the patron saint. Further steps were taken to secure a good firm to take charge of the entire series.

#### SHERBROOKE.

The services at St. Peter's church on Christmas Eve and on Christmas Day were more than usually bright and inspiring. The church was tastefully dressed with evergreens and festival drapings, and the music was unusually fine and well rendered. Prof. Dorey presided at the organ with his usual skill and good taste, and under his able direction the several anthems,

carols and hymns were given in a faultless manner. Rev. Principal Adams assisted the Rector on Christmas Day and preached a sermon appropriate to the occasion.

#### EUSTIS.

The Church congregation at Eustis gave the incumbent of the Mission, the Rev. E. A. W. King, M.A., a valuable Xmas gift on Xmas Eve, in the form of a fine otter cap, which generous remembrance of him Mr. King acknowledged in a few warm words of hearty thanks for the valuable and unexpected gift, and of thankfulness for the much more valuable *spirit* indicated thereby.

#### PORTAGE DU FORT, QUE.

On Christmas morning, at St. George's church, a bright and festive service was held, followed by a celebration of the Holy Communion, at which there were twenty-eight communicants.

The edifice was as usual beautifully decorated by loving hands with evergreens, mottoes and banners. The old-timed hymns were sung by all, and an appropriate sermon preached by the Incumbent, Rev. Mr. Plaisted.

On Wednesday following, 27th Dec., the annual Sunday school entertainment and Christmas Tree took place, which has been eagerly looked forward to with much joy by the children. It consisted of singing, dialogues and exercises. A recitation entitled "A Model School Teacher," by Miss Lillian Plaisted, a little girl of five years old, is worthy of note. At the close of the entertainment the children presented Mrs. Plaisted with a handsome lamp, fruit bowl and card receiver. The prizes for the past year were then distributed. Proceeds, \$26.00, \$6.00 of which were needed towards the prizes and expenses of the entertainment, the remainder being placed towards the fund for our long wished for and much needed organ.

### Diocese of Montreal.

#### MONTREAL.

**Grace Church.**—The Christmas services at this church began on Sunday evening, with a full Choral service in which suitable carols formed a prominent feature. There was an immense congregation present almost completely filling the church, this notwithstanding the very unfavorable weather. On Christmas morning, at 8 o'clock, there was a Choral celebration, at which there were more than 100 communicants, and there were almost as many more at the noon service. At the latter service the Rector, Dr. Ker, preached. The collection for the poor amounted to over \$50. The church was very prettily trimmed, the chancel being especially beautiful.

**St. Thomas.**—The Christmas service here was very enjoyable. The church was prettily decorated with pine and holly, and the musical service was bright and hearty. The congregation had an exceedingly appropriate address from the Rector, the Rev. Mr. Renaud, upon the old, old story, Christ's nativity and work upon earth. There were seventy-two communicants, the largest number for years. The offertory for the poor was \$52.

**St. Mary's.**—The congregation of St. Mary's church tendered a reception to their new Rector, Rev. Henry Jekill, B.A., on Thursday evening week. The meeting was of a social character. After a repast had been served by the good ladies of St. Mary's, the chair was taken by the Rev. Principal Henderson, who in his opening remarks spoke of the high esteem he had for Mr. Jekill, having known him for the past six years in the college. Speeches

were made of congratulation and encouragement to the people of St. Mary's, and eulogistic of their new rector by the Ven. Archdeacon Evans, the Rev. J. F. Renaud, the Rev. Mr. Brown, and by Mr. W. P. R. Lewis, as an old fellow-student of Mr. Jekill's.

**St. John the Evangelist.**—The Rector, Rev. Edmund Wood, M.A., presented a handsome Gothic screen to the church as a Christmas present.

**The Circumcision of Our Lord** was marked in several of the City Churches by reverent and suitable services in accordance with the appointment of Holy Church. At the Cathedral, St. James', St. Martin's and St. John's, celebrations of Holy Communion took place, at which large numbers were present. The service at the Cathedral was specially well attended and devout.

**FRELIGHTSBURG.**—*Xmas Festivities.*—Although unattended by clear sky and crispy weather the notes of glad some Xmas in memory of Bethlehem were heralded as of yore, from the spot rendered sacred by the repetitions of four score years and four. On Xmas Eve such dripping as might fit the experience of some warmer clime hindered not the joyous assemblage of a large congregation in the Bishop Stewart Memorial Church. The music was of inspiring character from eminent composers, rendered worthily by devout worshippers. The Rev. N. P. Yates, B.A., was the Preacher on Sunday morning, and the Rector at the particular Xmas Festivities; Mr. Wm. Barton, of Bishop's College, taking the Lessons. With weather still unpropitious the Xmas Day service was well attended and the Holy Communion participated in by almost all present. The Special Offerings amounted to nearly \$25.

On Holy Innocents' evening the Annual S.S. Festival took place with Christmas Tree. A brief, short service in the Church inaugurated the proceedings, a profitable address being given by the Rev. N. A. F. Bourne, the Rector of Dunham. At the conclusion the large congregation repaired to the Memorial Hall, where Xmas scenes and childhood's joy recalled the past and took possession of the present. The Carols of the Special Service at the glowing sight of Santa Claus' provisions found sequel in the strains:

"We'll gather round our Xmas tree,  
And merry—merry we will be  
While singing hymns of thankfulness  
For all our present happiness."

Father Xmas himself was soon heard melodizing at a distance, "It's a long way round the year, my dears; it's a long way round the year," followed speedily by the descent into the capacious fire-place of a pair of many league boots—filled as it was almost simultaneously discovered by the veritable old ubiquitous soul in the form and garb which entrance the imaginations of successive generations, filling the mouths and hands of each. After a quaint poetic address, "Come ye children and grown-up people all into your laughing jollitie I bid you tall," the jolly began.

Father Xmas enlisted the active energies of the Rector and Rev. Messrs. Yates and Bourne with others, in scattering gifts to all—his ruddy countenance of expansive love growing ever brighter until he seemed to bluish and over in living flame—and finally effecting exit in literal cloud encircled in inimitable brilliancy and exciting wondering dismay. The extemporized and unique diversions of Santa Claus were such as to surpass any prior representations and defy imitation or repetition. Readings of "A Night Before Christmas," "Mrs. Santa's attempt Supplementing of her well-known Spouse," and "A Christmas Party," (singularly

replete with practical lessons of benevolence), interspersed with carols and the formal report of class work and scholars' marks, completed the programme, and left on the minds of most another leaf well-filled of "Blessed Christmas memories."

## Diocese of Ontario.

### KINGSTON.

*The Cathedral.*—An ordination was held in St. George's Cathedral Thursday at 10.30 o'clock by the Archbishop of Ontario, the following being admitted to holy orders: Deacons—Mr. J. H. H. Coleman, M.A., graduate of Trinity University, Toronto; and Mr. J. B. Pyke, of Bishop's University, Lennoxville, Q. Priests—Rev. A. L. McTear, curate of the parish of Augusta; and Rev. T. Leach, B.A., missionary at Dungannon and Montague—both of Trinity College. The impressive service, which included a celebration of the Holy Communion, left an indelible impression upon the minds of all who witnessed it. The candidates for deacons' orders first submitted to the Apostolic "laying on of hands" and were invested with their stoles. In the ordination of priests, which followed, these clergy assisted: The Venerable Archdeacon Jones, of Brockville; Very Rev. Donn Smith; Rev. Canon Spencer; Rev. Rural Dean Carey; Rev. C. F. Lowe; Rev. A. W. Cooke; Rev. R. W. Rayson; and Rev. A. H. Coleman, of Arnprior, whose son was made a deacon. The surpliced choir led the singing. Rev. J. H. Coleman is to be curate of St. James' Church, in which he has served as Lay Reader. Rev. J. B. Pyke has been appointed to Parham.

### PERTH.

The Parish of Perth contributed over \$2,100 to the Endowment Fund of the new Bishopric of Ottawa.

The S. P. C. K., of England, has renewed its offer for two years more of \$5,000 to this fund, on condition that the people raise \$10,000. The Colonial Episcopate Endowment Fund will, it is thought, contribute another \$5,000.

### TWEED.

The Rev. Charles Lewis, of Calabogie, has been appointed to St. James' Church as successor to the Rev. W. H. Barnes, the former popular Priest of that Parish. Mr. Barnes' new charge is St. Paul's Chapel, College Point, Long Island Diocese, New York. It contains 180 families and connected with the Sunday-school there are 325 members.

### COBDEN.

In the Xmas offertory of the Church here there was found to the surprise and pleasure of the Pastor, Rev. J. A. Shaw, a \$20 gold piece.

The Clergy of the Rural Deanery of Lennox and Addington have issued a Pastoral to the Laity of the Deanery on the Anti-Prohibition Plediscite vote to be taken in Ontario, stating the reasons why they are unanimously opposed to the measure.

## Diocese of Toronto.

### ORILLIA.

The service in St. James' church on Christmas Day was well attended. Canon Greene preached a sermon adapted to the day from the words, "Thou shalt call his name Emmanuel; which being interpreted is, God with us." One hundred and twenty-two partook of communion. The congregation's gift to the pastor amounted to between \$50 and \$60.

## Diocese of Niagara.

### GUELPH.

*St. George's*—There will be a deputation of clergymen here on Sunday, 28th Jan. Rural Dean Bovan and Dr. Johnstone, to advocate Diocesan missions.

The leading subjects for the next S. S. Institute examination are the first 12 chapters, Acts of Apostles, Church Catechism and Baptism of Infants.

The Band of Hope and Ministering Children continues in a very prosperous condition under the able management of Mr. Howard. Friday evening 8th December, they held one of their popular entertainments, the large school-room being well filled with children and their parents. Dr. Lott kindly presided and spoke earnestly of his sympathy with the good work, and its success under the zealous management of Mr. Howard. The children's programme of songs, recitations and dialogues was then carried out, with much applause. Then came the distribution of the general prizes by the Archdeacon with five special ones given by him. The happy evening closed with the benediction.

*St. George's Infant Class*, judging from the crowd of the little ones present in the large school room on Thursday afternoon, Dec. 28th, is in a very efficient condition. A great number of the parents of the children were also present. A Christmas tree covered with a dazzling fruitage of toys, dolls, etc., adorned the centre of the room. Guelph could easily outdo the Toronto *Mail* in its show of happy, bright, rosy little ones, all elate with expectations of the coming Santa Claus. After a carol or two, and a short address from the Archdeacon, the jingling of bells was heard, and Santa Claus made his appearance in a most sensational manner, coming down through the ceiling with his usual fur coat, cap and bells, causing great and joyous excitement among the little folk, who welcomed him with enthusiasm. He then, having given them all kindly Christmas greetings, commenced stripping the tree of its Christmas fruit, assisted by Mrs. Taylor and Miss Chisholm, who have charge of the class. This continued about an hour, when Santa Claus bade them farewell, promising to be on hand next year with a larger supply of choice gifts.

*The New Bell at St. George's*—It arrived at the Church early on the morning of the 16th Dec., where it was visited by crowds of admirers who were pleased and astonished at its great size and beauty of finish. It is a master piece of the celebrated Meneely's skill.

On it is inscribed,

"The memory of the just is blessed."

Erected by a bequest of the late George Elliott, who entered into rest May 9th, 1893.

"For a memorial in the Temple of the Lord." Zech. vi: 14.

It is indeed one of the finest bells in the Province, and with one exception is, we believe, the largest. With the wheel it is considerably over 5,000 lbs. It is 4ft. 8 in. in diameter, which gives a circumference of 14 feet. The diameter of wheel is 8 feet. Its tone is designated as "Medium D." It was a very exciting day for all interested in St. George's Church and many other citizens, who rejoiced in the city's possession of so great a bell.

*Ordination at St. George's*—Almost simultaneously with the arrival of the bell, the Bishops of Niagara and Athabasca came to our city, and both were deeply interested in the great bell. Bishop Hamilton came to hold an ordination on Sunday, 17th, and the Bishop of Athabasca to speak on the works and needs of his remote Diocese in the far north.

There was as is usual in the case of ordinations, an early service at 8.30 a.m. At 11 a. m.

the Bishops of Athabasca and Niagara, with the Ven. Archdeacon and Rev. Mr. Ross, curate, and the Rev. H. C. Aylwin entered the Church from vestry, Mr. Ross bearing the pastoral staff. The Bishop of Athabasca then preached from Acts xiii: 2. The sermon was on the Christian ministry, and his personal address to the candidate was of a touching character. The Bishop also dwelt on the work in his own vast diocese, which reaches to the Great Slave Lake. The Candidate was then presented by the Archdeacon as examining chaplain, and the ordination services were proceeded with. The hymns were appropriate to the solemn service, and the large congregation appeared deeply interested. At the close there was a celebration of the Holy Communion. Mr. Aylwin, who was ordained, is missionary at Tapley town and adjacent parts.

In the afternoon the Bishop of Niagara addressed the young folk in St. George's Sunday school, catechising them on the order of the Church services and the books of the Bible.

In the evening there was a large attendance, and Bishop Hamilton preached a most impressive sermon on St. Luke vii: 4-5. "And I say unto you, my friends, be not afraid of them that kill the body and after that have no more that they can do. But I will forwarn you whom ye shall fear; fear Him which, after He hath killed, hath power to cast into hell; yea, I say unto you, fear Him." Dwelling on this striking text, the Bishop showed the falsity of modern theories, which sought to take the meaning and force out of God's word, and declared the doctrine of the Church from the beginning on this solemn subject. The musical portion of the services, including an anthem, were admirably rendered.

## Diocese of Huron.

### LONDON.

*St. John the Evangelist*.—Our Christmas decorations this year were more beautiful and appropriate than on any former occasion, thanks to the able and artistic arrangements of the various designs and illuminated texts got up by Mr. Arthur Smith, of the G.T.R., who was ably supported in all details of the work by Mr. Thos. Allardice. To these two energetic gentlemen we are indebted for the gratifying results which are worthy of some slight notice in detail.

The chancel, with its rood screen composed of six arches covered with evergreens, the large centre one surmounted by a cross of green with red berries, with suitable texts in gold lettering on each side. Within the rail the effect was most pleasing, the walls being covered with evergreens in diamond form on a red background, over the table on each side in gilt lettering, "His Name shall be called Jesus;" "Emmanuel—God with us."

The large East window was also covered on sides and arch with wreathing. On each side of the chancel entrance were two beautiful silk banners with red crosses. The pulpit was artistically decorated with holly and red berries. All the windows in the body of the church were wreathed, and the top of the walls between the main supports of the roof were in all twelve large suitable texts in gold and red letters in frames covered with greens; on the base of each support were shields of various colors with appropriate devices, the Font, as usual, being most pleasingly prepared by the Manigault family, being their Memorial with the following text beautifully worked on silk surrounding the basin, "Suffer little children to come unto Me and forbid them not." The total effect of these decorations could hardly be surpassed in any church.

The services of the day under our highly esteemed rector, Rev. W. F. Hill, were most hearty

and well attended, with large numbers of communicants both at early morning and mid-day celebrations. The rendering of the various beautiful hymns under our able leader, Mr. Tahcorth, and Miss Fenwick, our new organist, added much to this joyous season and worship.

The wants of those amongst us needing our sympathy and help at this season was never better looked after, thanks to the good offices of our Order of "The Good Shepherd," numbering some thirty young women of the parish, whose work is well defined in hunting up all cases of need or sickness, visiting and reporting the same to the rector. At a recent meeting of this Order they decided to each contribute a something towards Xmas cheer, and to collect from all who would assist in so good a work to give a pound package of some suitable article. All this was heartily responded to, and a most pleasing sight it was to meet these young people in different parts of the parish distributing to all requiring help at this joyous season.

May the good Shepherds meet the reward promised by Him who said, "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto Me." "Com."

His Lordship the Bishop of Huron preached in St. Paul's on Christmas morning to a large and deeply interested congregation. In the other churches the respective Rectors preached, and the services were bright and in keeping with the joyful tidings of Christmas morning.

#### ST. THOMAS.

The rite of confirmation was administered in St. John's church, St. Thomas, on Wednesday night by Bishop Baldwin to a class of eighteen prepared by the rector, Rev. M. G. Freeman, B.D. The church was crowded, and the Bishop delivered two addresses to the class in his usual earnest and eloquent manner.

#### EXETER.

Rev. F. H. Fatt has resigned the rectorship of the Trivitt Memorial Church here, and will leave that town shortly. The *Times* "is sorry to lose Mr. Fatt from the village, as he is not only an original, deep thinking and impressive preacher, but a genial, live and enterprising citizen. Exeter's loss will be some fortunate town or city's gain."

#### WOODSTOCK

His Lordship the Bishop has been giving a series of Advent Sermons in new St. Paul's.

#### SARNIA.

The Right Rev. the Lord Bishop of Huron gave a lecture in St. George's on Thursday evening, the 21st, to a large gathering. A collection was taken up in aid of the Mission Fund of the Diocese, which amounted to \$15.

THE story is told of a well-known English Bishop who suffers from impaired vision. He recently held a levee. At length a guest approached and said: "How do you do, my lord? My mother wishes to be kindly remembered to you." "Ah," said the bishop, "that is very good of her. And how is the dear old soul? Nothing like a good old mother. Be sure you take good care of your old mother. Good morning." The bishop did not in the least know who his visitor was, and said to his footman: "Who was that?" The servant replied: "The last gentleman who left your lordship's reception is the Duke of Connaught, son of Queen Victoria."

## Correspondence.

To the Editor of the CHURCH GUARDIAN:

Sir,—Permit me through your columns to direct the attention of my fellow-clergy to an opportunity now within their reach. The Annual Convention of the Brotherhood of St. Andrew is to be held in Ottawa on January 18th to 21st.

The character of these Conventions is well-known to those of us who have attended them. For the benefit of others let me say that our vigorous loyal laymen hold there a bright, breezy discussion on actual present-day needs and present-day helps. The whole atmosphere is permeated with a spirit of glowing earnestness. A nearer approach is made to the realization of Brotherhood and Brotherly interest than I have seen anywhere else. As a surprised Western engine driver expressed it, "Every man in the Convention seemed to be with me." So they were, because they were all with his Master.

Religion is here presented to men in a new light. It is seen entirely severed from officialism, as a glorious work by men for men. It is seen to be a manly thing.

Here then is our opportunity. Single out enterprising spirits from your congregation, talk up the Convention to these men, help them to make arrangements; get them there somehow, if you have to take up a collection for the purpose; it will be money well invested.

By this channel bring the life of the Convention into your Parish. But to do this we shall have to act promptly.

Yours, "PROGRESS."

To the Editor of the CHURCH GUARDIAN:

Sir,—I also with "Churchman" have watched with a keen interest the correspondence that has been increasing in our Church papers, "as to the practice of the Church taking part in religious services with other denominations." Particularly does such a question affect me as I am placed in a position similar to "Country Parson." Following upon the footsteps of a clergyman, who, worthy and earnest in many respects, did not deem it his duty to guard the prerogatives and rights of the Church I am experiencing the hard up hill work it is to educate my people to believe in and uphold their Church as a true branch of the Holy Catholic and Apostolic Church.

The belief that "one church is as good as another" is a most dangerous one, and moreover seems to me to be gaining ground in this country at last. Heartily do I endorse the very sound teaching of "Churchman," when he says: "we hear so much from some of the danger of High Churchism and Ritualism; but surely there must be danger also in no churchism, which is leading us to Methodism." Such is, indeed, the fact as I have seen it here in my own parish, that "no churchism leads to Methodism."

We hear and read much to-day of "Christianity." The papers and magazines are teeming with it; the pulpit is voicing it constantly, and the whole trend of modern thought is "Christian Unity." At the Birmingham congress that question was the most lively of its debates, and we who uphold the Church must have felt proud of the utterances of such a champion as the Rev. Charles Gore. But if Christian Unity means the lopping away of all we hold dear and venerate in the Church, and of taking part in religious services with other denominations, then I have mistaken our Lord's meaning when He prayed, "and the glory which Thou gavest Me I have given them; that they may be one, even as We are one."

To quote again the sound and faithful utterances of "Churchman," "nothing can be gained by a half-hearted belief and faith in the Church. We are either Churchmen, or we are not."

Personally, I have refused the invitations of the dissenting ministers of this town to take a share in their religious services, and only last week refused them permission to hold a prayer meeting in the English Church. On account of this and other reasons, I have become somewhat unpopular with my brother ministers. But if others would thus uphold the "prestige" of the Church we should not find our congregations so inconsistent and half-hearted in regard to Churchmanship.

Thanking you Mr. Editor for the space afforded me in your columns.

Faithfully yours,

Dec. 27th, 1893.

FINDS.

#### THE CIRCUMCISION

The new year is but an arbitrary division of time. Neither in ecclesiastical nor civil history has it any deep-rooted foundation. Still it is a season of interest because of the necessity which the human mind feels in having some landmark by which to measure the movement of events. A new departure is its special significance, and a new departure is always grateful to an unsatisfied, restless humanity. Most men and women who have reached the point of mature life at which the greater experiences have taken place know in their hearts that the new year will not probably bring them much different from the old one. Yet to the last the wish of a "Happy New Year!" is grateful, as if it would surely bring avoidance of the old mistakes, freedom from the old follies, days un vexed with carking cares, and nights of calm slumbers. There is in all this a sense of progress, a feeling that it is possible to lead better ordered, more useful lives, to reach upward toward better things. It is this inextinguishable effort, at least hope after an unattained goodness, which wakes with one with the dawning of each New Year's-day and prompts some feeble resolution of newness of life.

The Church, while it does not officially recognize aught of this, has yet happily linked the day with a religious observance which may, when rightly used, serve to carry out the imperfect purpose into practical fulfilment. It commemorates that event in our Lord's life by which He receives that name of sorrow and deliverance in which the disciple finds his surest trust. It is the name of Jesus which links Him to all human needs. They who begin the year with the invocation of this memory assuredly begin it well. If it prove not a year of happiness, there will then be provided a cure for its pains and a help for its trials; or rather, the way will be pointed out in which to find the true happiness, which will come in spite of all earthly tribulations, and which looks onward to that true New Year's-day of human life which opens not into the tumult and fret and evanescence of this mortal sphere, but into the brightness and rest of paradise. The Hebrew had his ever-recurring year of jubilee in token of "better things to come"; the Christian looks forward to no such temporal period, but rather to that greater day when the kingdom shall be perfected, and the Lord of glory shall return to find His true servants watching. That will be the "Happy New Year" which is to know no ending, and which shall dawn with the certainty of bliss to which the brightest dreams of present anticipation are as the shadowy phantoms of the night before the waking certainties, when "the day breaks and the shadows flee away."—*The Churchman*.



# The Church Guardian

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## CALENDAR FOR JANUARY.

- JAN. 1—CIRCUMCISION OF OUR LORD.  
 " 5—Friday—Fast.  
 " 6—EPIPHANY.  
 " 7—1st Sunday after the Epiphany.  
 " 12—Friday—Fast.  
 " 14—2nd Sunday after Epiphany.  
 " 19—Friday—Fast.  
 " 21—SEPTUAGESIMA. (*Notice of Conversion of St. Paul.*)  
 " 25—Conversion of St. Paul.  
 " 26—Friday—Fast.  
 " 28—SEXA GESIMA. (*Notice of Purification*)

## 1894.

A HAPPY NEW YEAR to all readers of the CHURCH GUARDIAN, the number of whom we trust will be much larger this time next year than at present.

We return our sincere thanks to the kind friends in the several Dioceses of Canada who have from time to time helped us in our work, by contributions of local items, correspondence, etc., etc. May their number too be largely increased. We are most desirous of obtaining week by week items of local news, showing the work and progress of The Church in all parts of the Dominion. We know that the excuse is frequently made for the absence of such reports that the clergy do not like to advertise themselves. We are thankful that this modesty is generally characteristic of our clergy; but information as to Church work and progress in our several parishes and missions need not possess any such characteristic. Mere laudations of this or that particular priest or layman, addresses, presentations, etc., at length might be open to such objection; but when sent to us we, as a rule, decline to publish—except in special and exceptional cases—more than the fact. It is in the interest of The Church that information as to what she is doing and achieving in the various parts of the Dominion should be given, and we earnestly invite the assistance of the Clergy and Church officers in this respect.

We owe special thanks to the Ven. Archdeacon Brigstocke, D.D., of St. John; the Rev. H. W. Little, of Sussex, and the Rev. G. Abbott Smith, B.A., of Montreal, for special and continued articles, which have appeared during the year. We feel sure that our readers, Clerical and Lay, will be pleased to find that Mr. Little's valuable notes on the Epistles are being continued for the present Ecclesiastical year.

## CHRISTMAS.

It is to be sincerely regretted that Christmas has become such a worldly season, and that the religious aspect of the Feast should so nearly universally be lost sight of. Originally merely

a religious festival, devoted to the idea of the Incarnation, it has fallen so low that it is merely a day of hilarity with almost all persons. We think that this has been brought about by Protestantism more than by any other agent. Men have lost sight of the significance of the Church Year, with its anniversaries of the main events of Christ's life, and the principal days of that year have become almost pagan in the character of their observance. When we begin to separate the teaching or doctrine of those days from the day itself, we lose sight of the meaning of these festivals. Instead of Christmas being a day of devotion to Almighty God on account of the benefits we derive from the Nativity of Christ, many keep it as a season of as much sensual pleasure as can be crowded into sixteen or eighteen hours. Those who turn away from the Church, with her teaching, lose all there is in Christmas for Christians—the teaching of the Church on the Incarnation.—*Selected.*

## NOTES ON THE EPISTLES.

BY THE REV. H. W. LITTLE, RECTOR HOLY TRINITY, SUSSEX, N.B.

(Author of "Arrows for the King's Archers," etc.)

### FIRST SUNDAY AFTER THE EPIPHANY.

"Your reasonable service."—Rom. xii, 1.

1.—The Epistle answers the question, What is it that we ought to do? See Collect, a prayer for light "to know what we ought to do," and grace to act on our knowledge." The free mercy of God to fallen man, upon which the Apostle dwells so emphatically in the Epistle to the Romans, is an incentive to a living self-sacrifice, a call to return love for love, an appeal to the soul to an ever-deepening accordance with the perfect will of God. "Self-denial," a sinking of all individual self-assertion in the Communion of the one Body of Christ, the condition of following Christ, (St. Matt. xvi, 24.) This Epistle a suitable selection for these early days of the New Year of Church and Civil Life. "By the mercies of God" we are permitted to enter upon another year of opportunities for repentance, amendment, advance, spiritual development. The practical motive for a closer and higher walk, a more complete dedication of "body" and spirit to the service of God is the mercy of God as shown in our Creation, Preservation and Redemption, 1 St. John iv, 10. This motive is as strong in the case of one man as another. For each that love has been shown, that price has been paid.

II.—To walk in Christian Holiness is set forth in a figure, the presenting of a sacrifice. The allusion is to the ritual and services of the Temple, where living animals were presented as sacrifices at God's altar, and there slain, having been solemnly devoted to Him. These irrational creatures were offered by the will of others. The Christian is to offer himself by his own will or "reason"—an offering of God's noblest visible work, a creature endued with reason. Compare the expression in the Prayer of Oblation, "and here we offer and present unto Thee ourselves, our souls and bodies, to be a reasonable, holy and lively sacrifice unto Thee;" a lively or living sacrifice offered up by devoting ourselves daily in the various actions and functions of life to God's Will, by living to His glory. The "body" is mentioned as being the source and seat of many sinful desires, but the whole man is intended, 1 Cor. vi, 19-20, "Body, Temple of the Holy Ghost." "Glorify God in your body." "A transformed mind" renewed by the operation of the Holy Ghost is

the first mark of real sacrifice. Such a one only can render a service which is good and acceptable to God. One who is "conformed to this world," who governs himself by its opinions and maxims, cannot make an acceptable sacrifice. The surrender must begin at the centre of the man's being—his will and mind.

III.—The period at which this Epistle was written was one in which evil living was openly practised by the heathen, and the world was addicted generally to more open violation of the Law of God than is the case in our own day and land. "The lust of the flesh, and the lust of the eye, and the pride of life." 1 St. John, ii, 16.—Swayed the great nations of the time with awful power, as they had never influenced them before or since the Incarnation of the Son of God. Morally as well as spiritually it was true that "darkness covered the earth, and gross darkness the people." But the need for the Apostolic Exhortation, which the Church presents for our meditation in this Epistle at the beginning of the Christian year, has by no means passed away. The condition of Christian cities and professedly Gospel lands is not such as to warrant us in withholding the appeal to all to present their "bodies" as living sacrifices to God. "The Gospel of the Body," the religiousness of bodily service, is a subject that might well be more frequently meditated upon. To the young especially a careful training in the duty of "bodily service" as well as doctrinal statements, a healthy, fresh, manly inculcation of the duty of keeping the body in "temperance, soberness and chastity" would often be of great service to many who through sheer ignorance fall into the snare of the devil.

IV.—The Christian is transformed. He does not differ from the non-Christian in a few outward practices only. He is a new creature in Christ Jesus, his life has a new centre and motive, not self but God. Principles, views, hopes, desires, all are changed. The "former things are passed away." i. Bodily service in return for the mercies of God. The love of Christ constraineth. ii. A living, reasonable service as opposed to a dead, slavish obedience engendered of fear. iii. The new mind essential for a right service. iv. Christian humility recommended. High-mindedness opposed to Christian progress. The humility of Christ, who emptied himself of all glory, a rebuke to the self-sufficiency and boastfulness of the age. v. The general good of "the body" to be the first consideration with the true believer, not personal pre-eminence. As in the natural body no member can dispense with the rest, so in the "body of Christ" each of us has his assigned place, given him of God, according to the talents he has bestowed upon us. To do God's will is the highest honor which man or angel can enjoy; as it is also the "reasonable service" of all creatures. Our service should be rendered "heartily" as unto God in whatever position we are called to by Providence, not the willing of our own inefficiency, but of God's power.

## LAY CO-OPERATION.

(CHURCH CYCLOPEDIA.)

Then the SUNDAY-SCHOOL should be conducted entirely by lay-work under the supervision and direction of the rector.

The superintendent should be always a communicant of influence and high standing, commanding the confidence of the parishioners and the rector, and the respect of teachers and pupils. It is his place to relieve the rector,—while acting entirely under his advice and approval,—of every duty and care in the organization, management, and discipline of the schools not necessarily and properly pertaining to the cleri-

cal office. The teachers should be selected and should perform their duties with the same conscientious diligence which they would exhibit as salaried assistants in a secular academy, so that the rector will always feel assured of the proper and systematic management of the school as well in his absence as when present, and of the careful and certain carrying out of all his plans and directions. It is hard to estimate the value of this branch of lay co-operation, since upon it depends the character of the future laity of the Church, not only as to religious instruction, but no less as to thorough groundings in all Churchly knowledge and habits.

LAY READING is another co-operative duty to which special attention has of late been directed. There should be in every parish several men of high standing in the congregation and community who have been regularly licensed by the Bishop to read the services in the absence of the minister, or to assist him therein when present. Not only are the labors of a clergyman relieved by such assistance, but he is often enabled to bestow his services upon some point where a promising opening is presented for unplanting the Church. The lay-reader himself may often have the way to such openings by gathering a few people around him and giving them the service, and many instances might be cited of flourishing parishes growing out of such beginnings.

In England it has become quite customary for such lay-readers to preach sermons of their composition under the Bishop's license, but they have always a wide choice in selecting from published discourses.

PARISH GUILDS AND BROTHERHOODS form another and very efficient arm of the service of lay co-operation. So various are the modes of forming these associations and so many the methods of operation, that it will be quite sufficient only to point out the principle on which they should be formed, and to suggest some of the means which may be used through them. The rector should always be the president or chairman, and the membership should comprise all the active men in the parish, old and young. WOMAN'S work is most efficient when separately organized, and although her active zeal forms a most important part of lay co-operation, such organizations may best be treated under a different heading. THE GUILD should have regular and frequent times of meeting, and a code of by-laws suited to its special needs and objects. The work to be done should be systematically assigned to various committees, each of which should be composed of members specially qualified for the duties expected of them, the Rector being *ex-officio* chairman of each committee, the object being to interest all in Church work by giving each some of it to do, the heavier tasks being laid upon the more earnest, and the less thoughtful made to realize that they are of some use in and to the Church. Thus there should be committees on "Charities," on "Sunday-schools," on "Visiting," on "Music," on "Finances," on "Hospitality," on "Amusements," etc. Those who will do nothing else will often consent to act as ushers in regular turn. Wherever practicable a hall or room should be furnished and supplied with a library, periodicals, newspapers, chess and checker tables, etc., and, if possible, a gymnasium attraction. Many useful hints may be obtained from the "Christian Associations," where all these things are utilized in the cause of religion.

A most important branch of lay co-operation is found in associations of laymen in every diocese for the relief of aged and infirm clergymen, and the families of deceased clergymen. These associations should be regularly organized and have stated meetings. By a very small expenditure they keep the life of the Rector insured in some reliable Company or Society. On

the death of a clergyman of the diocese each member should pay a stipulated assessment for the benefit of his family and a similar assessment may be made to relieve the aged or indigent. The best form of organization is a board of twelve directors, who shall manage all details, and a contributing membership as large as can be obtained in the Diocese.

The regular contributions should go to form a permanent Relief Fund and a Widows and Orphans Benefit Fund, which, as soon as they begin to assume important proportions, may be readily increased by bequests, gifts, special offerings, and other like methods.

#### THE MESSAGE OF THE APOSTOLIC FATHERS TO OUR OWN AGE.—VI.

(From the Irish Ecclesiastical Gazette.)

[CONTINUED.]

The subject of last week is closely connected with the next.

7. *Schism*.—St. Clement pleads with the Corinthians in language which is truly applicable in our day: "Wherefore are there strifes and wraths and factions and divisions and war among you? Have we not one God and one Christ and one Spirit of grace that was shed upon us? And is there not one calling in Christ? Wherefore do we tear and rend asunder the members of Christ, and stir up factions against our own body, and reach such a pitch of folly as to forget that we are members one of another? Remember the words of Jesus our Lord: for He said, Woe unto that man; it were good for him if he had not been born, rather . . . than that he should pervert one of Mine elect. Your division hath perverted many; it hath brought many to despair, many to doubting, and all of us to sorrow. And your sedition still continueth" (46).

St. Ignatius, with all the earnestness of a dying martyr, thus raises his voice against the double sin of schism by reason of heresy: "Be not deceived, my brethren. If any man followeth one that maketh a schism, he doth not inherit the kingdom of God. If any man walketh in strange doctrine, he hath no fellowship with the passion," (Phil. 3). These terrible words are true of one who "follows" with his eyes open into "strange doctrine"; not of one who, whilst still holding to the passion, is blindly misled. In the sentence immediately preceding he says: "As many as shall repent and enter into the unity of the Church, these also shall be of God." These words prove that St. Ignatius regarded the Church as a *visible* "unity."

St. Ignatius says again: "It is good to recognize God and the Bishop. He that honoureth the Bishop is honoured of God; he that doeth aught without the knowledge of the bishop rendereth service to the devil" (9). These are strong words, but I believe they are true words. They are most true of all founders of sects. The immediate action of an earnest schismatic may save individuals; but its ultimate result is to postpone Christ's kingdom by frustrating the work of the Divinely-appointed ministry in manifold ways.

8. *Holy Baptism*.—The Didache enjoins: "Concerning baptism, thus shall ye baptize. Having first recited all these things, baptise in the name of the Father and of the Son and of the Holy Spirit in living [running] water. But if thou hast not living water, then baptise in other water; and if thou art not able in cold, then in warm. But if thou hast neither, then pour water on the head thrice in the name of the Father and of the Son and of the Holy Spirit. But before the baptism let him that baptiseth and him that is baptised fast, and any others also who are able; and thou shalt order

him that is baptised to fast a day or two before" [7].

Barnabas sees everywhere in the Old Testament a type, as of the Cross, so of Baptism. Commenting on the words of the first Psalm, "He shall be like a tree planted by the rivers of water," he says: "Ye perceive how He pointed out the water and the Cross at the same time. For this is the meaning; Blessed are they that set their hope on the Cross and go down into the water. . . . This He saith, because we go down into the water laden with sins and filth, and rise from it bearing fruit in the heart, resting our fear and hope on Jesus in the spirit" [11]. In the same chapter he speaks of "the baptism which bringeth the remission of sins."

St. Ignatius says our Lord "was born and was baptised that by His passion He might cleanse water" [Ephes. 18]. And he writes to Polycarp: "Let your baptism abide with you as your shield" [6].

In the ancient Homily baptism is called "the seal": "Keep the flesh pure and the seal unstained, to the end that we may receive life" [8].

\* Dissenters generally retort: What about the Church of Rome? The Church of Rome is, no less than the Church of England, a *true* branch of the visible Church, though "*erring*" and in this country an *intruder*.

#### THE PENTATEUCH AND THE RATIONALISTS.

BY PROFESSOR LENORMANT.

There is a bell in the Cathedral of Cologne made by the melting together of French cannon. It would be a very difficult task, indeed, to analyze that bell and determine whence the cannon came. Something like this, however, is the task before those who adopt the extreme theories of the rationalistic critics of the Pentateuch. You must be supposed to show in the minute literary traits of this series of documents the dates of their origin, the dates of their combination, and the dates of subsequent editorial supervisions. I, for one think that, even if it were to be granted that documents drawn from many polytheistic nations and ages were the original constituents of the Pentateuch, we have not touched the doctrine of the inspiration of the combined mass at all. The mass is strangely purified from all false doctrine. A divine fire has burned all adulterate elements out of it, and fused the constituents in a combination wholly new. These cannons are one set of objects; melted together in a bell and hung in a cathedral tower, they are another object altogether. More white dust is one thing; compacted into marble, in a vase, it has a ring and is quite another. These cannon, melted and hung aloft in the form of a bell, are no longer cannon. They are an inspired work. It is our business, indeed, to know all we can as to the composition of this bronze; but our highest business is to ring the bell in the cathedral tower. The moral law, the ethical monotheism of the Pentateuch have proved their resonance as often as they have been put into practice, age after age. The Pentateuch hung in the cathedral tower of the world has uttered God's voice, and it is our business to ask how we can ring the bell in the heights of history, rather than how it originated by the melting together of many fragments.—*Selected*.

It is not true that, as men grow in wisdom and love, they find that their thoughts of life and duty of God and man, are growing toward the highest Bible ideals?—*Rev. W. W. Fenn*.

## Family Department.

### THE CIRCUMCISION OF CHRIST 1st January.

O Jesu, consecrate to God always,  
Baptized in blood for us from infant days,  
Be thine, O Lord, by holy prayer and vow,  
The year we enter by Thy mercy now.

We know not, Master, and we would not know,  
What shall befall us day by day below;  
Or, if the angel of Thy will and love  
This year shall bear us to Thy rest above.

But well we know Thy tenderness and power  
Will never fail nor fall us, hour by hour,  
And all our supplications blend in one,  
Thy will in us, Thy will by us, be done.

—Bickersteth's Year to Year.

### THE EPIPHANY.

*Arise, shine: for thy light is come, and the glory of the Lord is risen upon thee.*—Isaiah lx. 1.

Rise, Captive Zion, shine: Thy light is come;  
The glory of the Lord on Thee hath risen.  
Arise and sing: and in Thy palace home  
Forget the dust and darkness of thy prison.  
Lost and astray, Thy Shepherd now hath found thee;  
Childless so long, thy children cluster round thee:  
A widow for these weary centuries,  
Thy Husband hath returned and bids thee, rise.

Yet faint and feeble to the eyes of man,  
Dawns the far day spring for the dead and dying  
Earth cannot read heaven's mighty-mystic plan,  
Where sleeps yon Infant in a manger lying:  
But God's own courier leads His Eastern sages  
There to adore the Great Desire of ages,  
Who shower before Him costly gifts offerings,  
And worship in that Babe the King of Kings.

O Thou who biddest light from darkness shine,  
Write in our hearts Redemption's earliest story,  
The human only veiling the Divine,  
Love's coronation in that hidden glory,  
Faith knows Thee now. Oh, grant us the fruition  
Hereafter of Thy Godhead's glorious vision;  
Now God with us, all hail Emmanuel!  
Then and for ever, we with God to dwell.

—Year to Year.

## JULIE.

### CHAPTER XIII.—Continued.

On and on, a long way they went, till another village came in sight. Up the straight street they went.

Here and there a man or woman bade him "Good day," or passed a remark on the weather. He answered them, but made no reference to the little body lying in the cart; and by-and-by the village was left behind, and they were on a country road again.

Presently he turned down a lane, and a small farmhouse in sight; he drove up to the door, jumped down, and took Julie carefully out of the cart.

Into the house he went, through a stone passage, and into a stone-floored kitchen—a clean, fresh, bright kitchen, with the firelight dancing on the polished cans and tins that hung on the well-scrubbed dresser. Tea was laid on a snowy white cloth; it looked so nice and tempting.

The person he expected to find was evidently not there, so he paused in the doorway and called, "Martha! Martha!"

Footsteps sounded over the kitchen, and fell upon the stairs. "I'm coming, John," answered a rather muffled voice, as a sob and a sigh were checked.

The man looked down on senseless Julie with almost a smile of satisfaction as he heard the stifled sigh.

"Martha," he said, turning to meet her in the doorway, "here's summat to comfort you. I picked 'er up in the road. She's had an accident," and he placed Julie in the astonished woman's arms.

The woman burst into a flood of tears. "She minds me of our little one," she sobbed. "O my Julie! my Julie!" and pressed a kiss on the still white face, carried her tenderly into the kitchen.

### CHAPTER XIV.

#### MARTHA.

I must tell you about this man and woman, so we must go back ten years ago.

Ten years ago Martha was a nurse—not a nursemaid who looked after children, but a nurse who went about nursing sick people; and a very clever nurse she was. The doctor in the village would have been badly off without her help, and Nurse Martha was known by everybody.

She lived, when she was not away nursing people in their own houses, in a pretty cottage with a young sister, whom she loved devotedly, and spoilt a great deal, some people said.

This sister was a pretty girl, with pleasant, taking manners, and before she was eighteen years old a gentleman, far above her in position, fell in love with her, married her, and took her, away to his own home.

Martha missed Jessie sorely, but was too unselfish not to rejoice in her good prospects, and read with eagerness the letters Jessie wrote to her from her new and beautiful home. They went travelling about from place to place; they crossed the sea and went to France; then, a short year after, sad tidings came to Martha, telling of Jessie's death with the news that she had left a baby behind—a little girl a few weeks old.

Mr. Strickland stayed abroad a month or so longer, and Martha was not very much surprised when one day a closed carriage stopped at her cottage door and out of it came Mr. Strickland and the baby, and the baby's nurse.

How Martha cried over Jessie's child! "It was so like Jessie," she said.

"And will you take care of her for me?" Mr. Strickland added. "I could trust her with you, Martha; more than with any one else in the world."

"Take care of her!" Martha felt jealous of any one else touching the child. And that very evening the nurse was dismissed, and Nurse Martha installed in her place; and she and Mr. Strickland sat together and talked over the baby's future.

It turned out that Mr. Strickland had had a good post offered him in India, which he was loth to refuse; and as it was impossible to take out Jessie's baby with him, the best thing he could think of was to leave it with Jessie's sister. And Martha quite agreed.

Mr. Strickland then arranged to send her a sum of money quarter by quarter for the expenses of the little girl. "And if when I come home—and it may be many years hence," he said—"and I find my little Julie a happy, healthy girl I shall pay you down, Martha, the sum of five hundred pound; it will be a nest egg to provide for your old age."

Martha vehemently declared that she wanted nothing for taking charge of Jessie's child, except the money that the baby itself would cost; but Mr. Strickland took no notice of that, and simply wrote down all the conditions on a piece of paper, and, handing it to Martha, bade her keep it safe.

Then, with a tender farewell to the unconscious little child, the father placed her in Nurse Martha's arms, and said good-bye in a husky voice. A week later he had sailed to India, and so little Julie became Martha's charge.

A kind and faithful protector Martha made; its own mother could scarcely have been fonder of the little one. And so the years went by, and Julie, as she called her, grew into a happy well-cared-for child.

The money came regularly quarter by quarter, and helped to make Martha's own home more

comfortable, just as Mr. Strickland intended; because, since the care of the baby had come, Martha had very little time for nursing sick folk, and nursing had been her living.

It was a comforting thought, too—the thought of the five hundred pounds that was to make some provision for the time when she herself was old, and had become too feeble to work; and Martha often looked at the paper with the written conditions with a feeling of great complacency.

When Julie was about six years old Martha had a proposal of marriage. It came from John Gerring, who owned a small farm. Martha had known him for many years—he was a second cousin of hers—and as she had always liked him very well, she thought the best thing she could do was to accept him.

So a few months later they were married, and Martha, with Julie, left the cottage home and the village where she was born, and went to John's Gerring's farm, more than twenty miles away.

John Gerring was rather "near"—that was the only fault she found with him; and by "near" Martha meant rather stingy. He liked hoarding money; and how his eyes glittered when one day Martha showed him Mr. Strickland's conditions on that bit of paper!

He was a silent, surly sort of man, though kind enough in his way. His wife would have noticed it more, and been lonely, perhaps, if it hadn't been for Julie. And what a lively little chatterbox Julie was, and what winsome ways she had! She could even coax pennies out of John Gerring, which is saying a great deal. What pains Martha took to teach her to read, dreading, as she grew older, that Mr. Strickland would one day wish her to be sent to school.

She had been married two years, and Julie was eight, when the child fell suddenly ill. She faded and drooped, and when Martha suggested that a change of air might do her good, John Gerring, thinking of the five hundred pounds, packed off Martha and Julie to a seaside place though it made it very uncomfortable for himself without his brisk, tidy wife to keep him comfortable at home.

But the change was no good at all. Poor little Julie died, and was buried at the seashore place, and Martha came back alone—oh, how much alone!—with her heart left in Julie's grave.

John Gerring grew surlier and more silent, brooding over the blow that had come; he was fond of Julie in his way, but he liked five hundred pounds more. And then, just a week after Martha's sad return, he picked up a little girl lying stunned in the road, just, about Julie's size.

Why didn't he take her to the village where help could have soonest been got? John Gerring could hardly have told. First in his mind came his wife, looking so sorrowful at home. Wouldn't it cheer her a bit to have this little girl to nurse? and Martha loved nursing so. Then—a reward might be offered for the child, for she belonged to gentle folks by her looks; and why shouldn't John Gerring have the reward as well as another man? Hadn't John Gerring found her? "She might have died in the road but for him," he said over and over again.

So, with such thoughts struggling through his mind, not all straight as I have put it, but little confused bits at a time—John laid out little Julie in his cart, and went joggling towards his home. And as you know poor Martha's history, you are not surprised at her crying out, "My Julie! my Julie!" as she carried her into the kitchen. She soon found that her head had been hurt, and with a few hurried questions as to how John had found her, and where, she carried her off to bed.

All this while John Gerring sat waiting for his

tea—he dearly loved his tea. True, he had to hurry out and put up his horse and cart, but that did not take him very long; and after that he sat waiting, waiting, gazing, in his silent fashion, into the fire and wishing that the Julie up stairs were the Julie that was dead. And, Martha with a child once more to care for, had quite forgotten tea.

She came down by-and-by, looking grave and anxious, and excited too, and asked John to tell again exactly how he found the child.

"Is she hurt much?" asked John. "I'm afraid she is," said Martha, seriously. "I'm wondering who her folks may be; they'll be badly frightened, John."

"Hum!" said John, "you don't mind having her on your hands a day or so, I reckon."

Martha's eyes filled with tears. "Tis a nice little girl," she said; "tis comforting to have a child about the house again. I should dearly like to nurse her."

"Don't trouble about her folks," said John. "I'll try and find out who they be, and you take all the comfort out of her you can."

It was unusually kind of John. Martha feared he would be in a hurry to get the child out of the house, on account of the expenses she would bring; so she gave him a grateful glance, and began to pour out his tea.

"Her folks," said John, after taking a sip of tea, "will pay you for the cost of her keep; maybe they'll be putting up a reward when she's missed," he added slowly.

"Maybe," repeated Martha, quietly; and she knew at once that that was the reason why John had brought her home.

The reason did not trouble her much; she was used to his grasping ways. He would find out the child's people by-and-by and the reward would make him happy. When the child came to her senses again she would tell them herself who she was; and in the mean time Martha gloated over her charge, and nursed her patient tenderly, and tried to fancy it was her own dear niece come back to her love again.

Of course Martha examined her clothes. They were only marked "J. B." and that gave her no clue at all; but she found a little handkerchief in the pocket of her dress with "Julie" marked in raised letters in one corner. It had been Elsie's present to Julie on her birthday a few weeks back.

"She's 'Julie' after all!" cried Martha, excitedly. "Oh, Julie, Julie!" And hanging lovingly over the bed, she fancied she could trace a great likeness in the features; the gray eyes, when they opened once or twice, were really like her own dead niece's. And with tears in her eyes she carried the handkerchief down to show her husband the name.

Silent John only nodded, and then said slowly, "She seems to comfort you, Martha."

"Ah cried Martha, pressing her hand with the handkerchief in it to her chest, "I'm not in a hurry to find her folks; it'll grieve me to give her up. She's hurt her head very bad," she added seriously. "I'm

afraid she's going to be ill." And filling the basin she had carried down with clear cold water from the pump, Martha hurried upstairs again.

Julie lay in a stupified state and moaned feebly now and then. Martha had cut away some of the soft fair hair just where she'd hurt her head, and began once again to bathe the place with gentle, untiring hands.

In a little while she went to the head of the stairs, and called to her husband quietly. "I'm going to sit up the night with her. You'll know where I am when you want me."

A nod was his only answer. "Her folks will pay for it all," he thought, as he got ready himself for bed

(To be continued.)

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VI. The times are hard. So they are, incomes have shrunk, are shrinking, it may be, are to shrink, so that multitudes of men and women, to whom it is a real to give to God and to His great cause of missions, find their ability to do so now stricken away. This is all true. But still, your committee remind themselves and you, we are of the Lord's host, set in the line and rank where He would have us. Under Him, then, we

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Of heart or hope but still bear up  
And stoer right onward."

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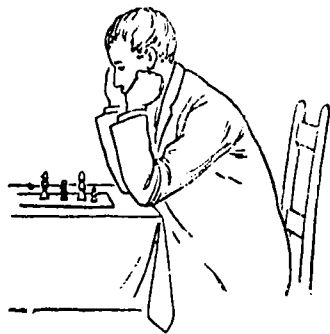
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**TEMPERANCE.****THE BISHOP OF DERRY ON TEMPERANCE.**

The Bishop of Derry (Dr. Alexander) addressing a large meeting of the Church Temperance Society, lately held in Derry, said:—

"Amongst our total abstainers there are, no doubt, here, as elsewhere, two classes, who may be distinguished one from the other. There are, in the first place, those who know and feel within themselves, perhaps from the associations of their lives, perhaps from the very families to which they belong, perhaps from sad events in their own history, that they cannot trust themselves, and that their only possible safety under God is to become total abstainers. But there is also another class, or another sub-division of a class, of total abstainers who are to be mentioned with peculiar respect. There are those amongst us here, as elsewhere, who are total abstainers upon the ground of self-sacrifice. They are forced by no dire necessity which only leaves in their own person a choice between excess and abstinence. They hold no manichean view about the intrinsic evil of fermented liquors. They hold to a higher and grander principle. They are disciples, indeed, of Him whose biography has been blessedly summed up in three words by the Apostle St. Paul, "He pleased not Himself." There are again, perhaps, others who, under medical advice, or because being in advanced years they hesitate to make one of those new experiments which are always terrible to the aged, voluntarily circumscribing their liberty within very narrow bounds indeed. I have often heard persons utter the wish that some much better, more wholesome and palatable, temperance drink could be discovered. I remember once telling a great friend of the temperance cause—Canon Bailie—something of the kind, and next time I went to visit my dear friend, the Canon, he brought out something that was not good, and also that was very tolerably good. It was called Montserrat—a sparkling orange wine. Montserrat was hardly the thing. It might be said it was perhaps

Too bright, too good,  
For daily food,

or for daily drink. I myself never wished to sail under false colors. I am one of those who find it necessary to take a dose of alcohol—a table spoonful or two spoonfuls—and I must say that Montserrat, with a small dose of alcohol, is a clipping drink. There is a very weak kind of beer called lager beer. Many of us have been following with interest the events of the recent war in Matabeleland. A very nice old lady read that our gallant fellows made a splendid resistance in laager. Now, she had heard of people being in laager, and so her observation was that if our fine fellows had done so well on lager what on earth would they have done on brown stout?

**A PETERBORO MIRACLE.****BROUGHT BACK FROM THE BRINK OF THE GRAVE.**

A Young Girl's Wonderful Exorcience—Sickly From Four Months of Age—Her Parents Did Not Think She Would Live a Month—Now a Picture of Health—A Marvellous Case.

From the Peterboro Examiner.

To be dragged to the edge of the grave in the grasp of dread disease is an experience that comes once to all, but to contemplate entering the grave and mingling with its dust, to have, even in hope, bidden goodbye to life and all its sweetness, and then to be snatched from the brink of the grave and to be restored to health, strength and happiness, is an experience that few enjoy. We hear and read of such cases so well attested, that doubt finds small space for its exercise, but heretofore no case has, until now, come under our notice in Peterborough with such directness as to "make assurance doubly sure." Such a case, however, exists.

Many persons have heard of the illness of Miss Amelie Ranger, who lives with her parents at 19 Parnell street. She was brought down to the very gates of death, and was restored to perfect health when all human aid seemed to be unavailing. Her miraculous cure excited so much comment that a representative of the *Examiner* was detailed to obtain the particulars, and the result of the investigation is to verify the reports that have been current. On calling at Mr. Ranger's house the reporter was met at the door by a bright-eyed, healthy looking young girl, who readily consented to give the particulars of her illness and cure. She remarked that her mother was absent in Montreal on a visit, and added with no little pride that she was keeping the house and doing all the work, a thing that would have been impossible a year or so ago, as she was then so ill that instead of taking care of the house she needed constant attention herself.

"I have been sickly from the time I was four months old," she said, "and as I grew up the weakness and ill health became more pronounced. My blood was said to have turned watery. I was weak, pale and dull, and could do nothing but suffer. Nothing the doctors did for me was of any use, and I grew worse and worse. Father spent a farm on me, but it was of no avail, and father and mother gave me up and felt that I was going to die. I expected to die myself. I had no blood, I was as pale as a corpse and so weak I could hardly walk. My heart also gave me very much trouble, and if I lifted my hands my heart would jump until I thought I would die. About two years ago we heard of Dr. Williams' Pink Pills, and got a box, but as they did not seem to do me much good I didn't take any more at the time, but as I got worse and the doctor could do nothing for me, I determined to try the Pink Pills once more; this time I made up my mind that I

would give them a fair trial. I got eight boxes, and before the third box was done I felt better and my appetite was better. I kept on taking the pills until I had taken the eight boxes, and all the time kept growing stronger and stronger. My color returned, my heart trouble left me and my appetite was better than it had ever been before. Now I can do any work about the house, and feel strong and well all the time. It is a great change since last July, when I could scarcely walk across the floor without falling. I believe Dr. Williams' Pink Pills saved me from going to the grave, and I am very thankful I took them."

There was no doubting the honesty of her conviction that Pink Pills saved her life. A younger sister corroborated what was said, remarking, "when Amelia was so bad last spring she was so pale she was almost green, and mother did not think she would live a month."

In evidence of the dangerously ill condition of Miss Ranger, a couple of neighbours were seen. Mrs. Tromblay said the girl was very ill, and her friends did not expect her to recover, and she had been cured by the use of Pink Pills. Another lady present also bore testimony to the hopelessly ill condition of Miss Ranger a few months ago.

The remarkable and gratifying results following the use of Dr. Williams' Pink Pills, in the case of Miss Ranger, show that they are unequalled as a blood builder and nerve tonic. In the case of young girls who are pale or sallow, listless, troubled with a fluttering or palpitation of the heart, weak and easily tired, no time should be lost in taking a course of Dr. Williams' Pink Pills, which will speedily enrich the blood, and bring a rosy glow of health to the cheeks. These pills are a positive cure for all troubles arising from a vitiated condition of the blood or a shattered nervous system, such as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effects of la grippe, that tired feeling resulting from nervous prostration, all diseases depending upon humors in the blood, such as scrofula, chronic erysipelas, etc. They are also a specific for troubles peculiar to females, such as suppressions, irregularities, and all forms of weakness. In the case of men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of whatever nature.

Dr. Williams' Pink Pills are manufactured by the Dr. Williams' Medicine Company, Brockville, Ont., or Schenectady, N.Y., and are sold in boxes (never in loose form by the dozen or hundred) at 50 cents a box, or six boxes for \$2.50, and may be had of all druggists or direct by mail from Dr. Williams' Medicine Company from either address. The price at which these Pills are sold makes a course of treatment inexpensive as compared with other remedies or medical treatment.

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**HINTS TO HOUSEKEEPERS.**

**CANNED FOOD.**—There is no doubt that there is far too much cheap canned food used in this country to the exclusion of winter roots and other vegetables, and even fresh meats, which are more trouble to prepare, but more wholesome. Since it is probable people will continue to use canned fruits and vegetables put up in tin, it is well to keep in mind a few simple rules for the sake of the health of the family. Two sources of danger may arise from use of this canned fruit. One is decomposition, the other, tin or lead poisoning. Three rules given by a New York physician enable any one to detect cans that have spoiled and have been cooked over, or those in which the contents are beginning to decompose, or those which have been improperly sealed up with an amalgam which may produce metallic poisoning. First examine the cap of every can and if there are two holes soldered over instead of one, that can has been cooked over and is not fit for use. Secondly, press the bottom of the can; if it rattles like the oiler of a sewing machine, reject it. It should be solid. Thirdly, reject every can of food that does not show a line of resin around the cap as well as at the side of the can. This shows that a cheap and dangerous amalgam, probably of zinc and muriatic acid, has been used instead of a regular solder. Reject without hesitation the contents of any can which shows rust on the inside of the cap or on any part of the inside of the can. The contents of such a can are mixed with tin and are dangerous to use. All canned goods as soon as they are opened should be poured out in an earthen dish and allowed to air for at least two hours in a cool place so that the close, tinny taste sometimes apparent to the senses, when the goods are perfectly sound, may pass off. There is no excuse for the use of canned meats when good fresh meats can be obtained; and it is from the use of canned corned beef that the most serious cases of poisoning have resulted. These occurrences were generally in localities where good corned beef could have been purchased by the pound, but the canned beef was more convenient to use because it required little or no cooking.—*N. Y. Tribune.*

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**FIRST VERSE.**

Deal gently with the erring!  
Ye know not of the power  
With which the dark temptation came  
In some unguarded hour.  
Ye may not know how earnestly  
They struggled nor how well,  
Until the hour of weakness came,  
And sadly thus they fell.

**CHORUS.**

Forget not thou hast often sinned,  
And sinful yet must be!  
Deal gently with the erring one  
As God hath dealt with thee.

Price 40 cents per copy: can be obtained by addressing the publisher, F. W. Helmick, 265 Sixth Avenue, New York.

Our readers will receive a copy by sending 20 cents in postage stamps.

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**THE ADVENT NUMBER, ISSUED 15th NOVEMBER, BEGINS THE EIGHTH VOLUME OF THE TEACHERS' ASSISTANT,** a periodical intended to help our Sunday-School Teachers in their work for the Church, and to form a bond of union and a means of communication between those who, though divided by the bounds of parishes, dioceses, and even Ecclesiastical Provinces, are still one, members of the one Holy Catholic Church, and fellow-workers in the one good work of feeding her lambs.

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This year it will, we hope, be better than ever.

The Inter-Diocesan Sunday-School Committee (at the suggestion of many Sunday-School workers who feel that the satisfactory teaching of a double lesson within the limits of a Sunday-School Session is a practical impossibility), have this year given us but one set of lessons; and these are a happy combination of Bible and Prayer Book, "The Teachings of the Church's Year."

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