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The Church Guardian

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

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

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MONTREAL, WEDNESDAY, DECEMBER 26, 1894.

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A WATCHWORD FOR THE NEW YEAR.

"UPWARD STILL."

By the Right Rev. the LORD BISHOP OF KIL-
LALOE.

THE SOUL'S LIGHT.—"I am the Bright and
Morning Star."—Rev. xxii, 16.

THE SOUL'S REST.—Which hope we have as
an anchor of the soul, both sure and steadfast.
—Heb. vi. 19.

THE SOUL'S ASPIRATION.—"They shall mount
up with wings as eagles"—Isa. xl. 31.

Through clouds that sweep across the sky
Stars calmly shine;
Firm holds the anchor 'midst the surf
And seething brine;
Swift, through the storms and gathering mists,
The eagles soar
To where the craggy mountain rears
Its summit hoar.

Lord, through the drifting clouds of life
Thou art my Star;
On my dim sight Thy glory still
Shines from afar.

When this poor restless heart is tossed
In pain or fear,
Thy promise holds me calm and firm,
My Saviour dear.

And upwards still, as years steal on,
I long to rise,
Growing in meekness for Thy Home
Above the skies.

And upwards Thou dost wait me, Lord,
Winged by Thy grace,
With gaze, through all my strivings, fixed
On Thy loved Face.

THE CIRCUMCISION.

'And when eight days were accomplished for the
circumcising of the child His Name was
called Jesus.'—St. Luke ii, 21.

The Name was uttered, and the deed was done,
Foretaste of all. The first drops of that rain
That should wash white the world from
Adam's stain

Fell red to earth from the Incarnate Son;
And in that earnest the great NAME was won
That tells of man redeemed from pain by pain,
Of Eden lost by pleasure found again
By an atoning passion here begun.

JESUS, by all the suffering and the shame,
By every awful witness of Thy Blood,
The Synagogue, the Garden, and the Rood,
Write on my heart Thy new absolving Name!
The Name, the fearful world shall quake be-
fore,
Be mine in love to cherish and adore.

THE magnificent parish house, the gift of the
Rev. Dr. Chas. F. Hoffman, to the Church of
All Angels, New York, of which he is Rector,
has just been completed. The structure stands
upon a lot measuring 70 by 44 feet, and is three
stories high, being connected with the church
by a cloister way. It will become the centre of
the many parish activities of All Angels.

ECCLESIASTICAL NOTES.

REV. CHAS. GORE has been appointed to a
Canonry of Westminster in succession to Canon
Prother, recently deceased.

SEVEN hundred pounds have been received in
one year from the native Christians of Uganda
as payment for Bibles and Testaments.

THE Workingman's Club of the Church of
the Holy Communion, New York, recently cele-
brated in the church its twenty-second anni-
versary.

THE offerings in the mite boxes of the Indian
women of South Dakota, during the past seven
years, have averaged \$200 a year, or a total of
\$1,400. This is a remarkable showing.

THE New York Local Assembly of the
Brotherhood of St. Andrew, in a recent meeting
at St. Agnes's chapel, decided to take measures
to establish in that city a Brotherhood boarding
house.

THE annual report of the Council of the
Brotherhood of St. Andrew, Philadelphia,
showed 24 new Chapters organized during the
year and one revived. There are now 132
Chapters connected with this particular Coun-
cil.

ANOTHER addition to the facilities for work in
the Church in New York is the commodious
and beautiful parish house which has been
given to increase the facilities for mission
work in connection with the chapel of St. Am-
brose.

MR. W. CLARK NOBLE, New York, has in
hand two memorials of the late Bishop Brooks.
One of these, when completed, will be placed in
the Church of the Incarnation, the Rev. Dr.
Arthur Brooks, Rector. The other is intended
for Holy Trinity Church, Philadelphia.

At a meeting of the Archdeaconry of New
York, lately held, Bishop Potter referred to the
increase of the foreign populations of New
York as one of the features of Metropolitan life,
and mentioned the Mesopotamians, Turks and
Armenians, none of whom speak the same
language.

ON Saturday, December 3, Bishop Grafton, of
Fond du Lac, laid the corner-stone of the new
Church of St. Mary the Virgin, Forty-sixth
and Forty-seventh streets, New York, between
Sixth Avenue and Broadway, in the presence
of a large number of representative clergy from
within and without the city.

A congregation of over 9,000 persons as-
sembled at St. Paul's Cathedral, London, for the
usual Advent Festival, in the course of which a
copious selection from Spohr's "Last Judg-

ment" was performed. Many present had re-
mained after the afternoon service, while long
before the evening performance began every
place in the vast building was taken. The per-
formance was excellent. The Dean, Canons
Scott-Holland and Newbolt, and nearly a dozen
prebendaries and minor Canons were present.

The evening meeting at Exeter Hall, this
month, in advocacy of Church Missions, parti-
cularly in connection with the S.P.G., was a
great success. The large upper room was
thronged to such an extent that an overflow
meeting had to be held in the lower room. The
Bishop of London made an excellent speech,
and Canon Scott-Holland gave an address which
roused the enthusiasm of the audience in a re-
markable degree. The meeting will no doubt,
after the encouraging proof which two years'
experience has afforded of its acceptability to
Church people, become an annual institution.

A MEMORIAL, erected by subscriptions of £1,
to the late Bishop Harold Browne, has been un-
veiled in Winchester Cathedral, in the presence
of a large congregation, by the Dean of Dur-
ham (Dr. Kitchin). It consists of a cenotaph
of alabaster raised upon a marble plinth, orna-
mented in the Gothic style with open panels
filled in with Purbeck marble. At each end are
statuettes of saints in niches, and six similar
figures are in other niches at the sides of the
monument. The recumbent figure of the late
Bishop in mitre and cope, and having the pas-
toral staff, rests on the slab. The cost has been
in round figures about £1,000.

THE CHURCH is an article of the Creed. "I
believe in the Holy Catholic and Apostolic
Church." Placed along with the eternal verities
of the Trinity and the Incarnation, and the
Forgiveness of sins and the Resurrection of the
body, it must have an essential and eternal re-
lation to them as an element of Christianity.
Even, as with these other truths, it must have
its place in the full and final consummation of
all with which it is thus associated. It cannot
be regarded as a transitory provision for carry-
ing on the application of the principles of the
faith. It is itself a part of the faith which all
are bound to hold.—Rev. J. S. Davenport.

THE death is announced of an eminent scholar,
the Rev. Solomon Cæsar Malan, D.D., which oc-
curred lately at Bournemouth, in his sixty-
fourth year. Dr. Malan was one of the most
extraordinary linguists the world has seen. In
the Bodleian Library at Oxford there is a psalm
written by him in more than eighty languages.
When he matriculated at St. Edmund's Hall,
Oxford, he knew but little English, being a
Swiss, and petitioned the Examiners to allow
him to write his papers in French, German,
Spanish, Italian, Latin or Greek. He held the
post of Senior Classical Professor at Bishop's
College, Calcutta, until forced to resign by ill-
health. He was a voluminous writer, and car-
ried on his researches continually in about
twenty languages, besides making use of others
occasionally.

THE CONSOLIDATION OF THE CHURCH.

THE PRACTICAL EFFECTS WHICH MAY BE EXPECTED TO ARISE FROM THE CONSOLIDATION OF THE CHURCH IN CANADA.

[Rev. Canon O'Meara, Winnipeg,]

That the Consolidation of the Church in Canada may be *expected* to have practical results and those of the most important and far-reaching nature, is a truth that should go almost without saying. When we consider the nature of the movement from which this Consolidation sprang; when we remember the careful steps which led up to it; when we recall the names and character of the men who have taken part in it; when we pass in review the debates and discussions which have taken place in such Bodies as the Provincial Synods of Canada and Rupert's Land, the various Diocesan Synods in Eastern Canada, the Winnipeg Conference, and the General Synod; debates and discussions which were confessedly the ablest, the most weighty, and at the same time the most harmonious ever held in the history of the Canadian Church; when we gratefully recollect the high enthusiasm, the deep earnestness and the wide spread unanimity which characterized the proceedings of the General Synod last fall, surely we may well conclude that the great Head of the Church does not mean that all this zeal and effort shall evaporate in useless sentiment and profitless organization.

Granted then that *some* definite and important results may be looked for, our main question now fronts us, "What is to be the *nature* of these results?" Along just what lines may we reasonably hope that the Consolidation of our Church will influence for good the life and work of the Church of England in Canada?"

And first, in the very forefront of the fruits which we may reasonably hope to gather from Consolidation, I place the new impetus, which we trust will thus be given to the *missionary work* of the Canadian Church. Here, I believe, lies the *crucial point* of the whole question of the practical benefits of Consolidation. If it fail here, other benefits will be comparatively valueless; if it succeed here, it will amply justify itself even if no other advantage should accrue from it. For let us clearly understand this; the Church that is not a missionary Church is a *dying* Church. The whole story of the past is either misread or unread by us if we have not learned this. It is at its deadliest peril that the Church in any parish or diocese turns a deaf ear to the Master's mandate, and so engages itself with its own interests or its own difficulties as to have no attention or no aid to give to the work of carrying forward the banners of the Cross to new fields of enterprise. We have heard of dioceses being urged to curtail their expenditure on missionary ventures in order to minister more fully to their own needs; and I say that, though such methods may afford a temporary relief, they do so at a tremendous cost, for by just so much they wither up the spiritual life of their people, they harden their heart by the encouragement of selfishness and sectionalism, they choke the flowing springs of Christian beneficence, and they tend to dry up those fountains of liberality from which the diocese itself must look to draw its life. Now, in this matter of missionary progress the Canadian Church needs a new Pentecost to wake in it a genuine missionary spirit. I do not wish to speak slightly of what has been done in the past. I remember with gratitude the cordial welcome which I myself received in many quarters in the East and which has since been continued to Mr. Rogers; I desire to speak thankfully of the noble work which has been done by the W.A.M.A.; I do not wish in any way to ignore or undervalue the work of the

B.D. and F.M., and yet, after making all these allowances and acknowledgments, I say that, compared to what it ought to have done, compared to what others have done, the Canadian Church as a whole has, so far, only been *playing* at missionary work. When I compare her work with that of the Presbyterian's or Methodist's, as measured by what has been done in the Home Mission, the Indian Mission, or the Foreign Mission Field; when I bethink me of the magnificent work of the great English Societies and remember that their funds are on the average drawn from donors not a whit better able to give than are thousands of our Canadian churchmen; when I remember that for one of the noblest works that God ever laid at the door of his people, the winning and holding for Christ and His Church of the most promising and important part of our great Northwest, the largest sum contributed last year was \$50; when I think of the increasing difficulty of even being allowed to present the claims of the great Canadian Mission field to Eastern Canada at all, when I think of all this, then I know in my heart that I am not speaking too strongly when I say that the Canadian Church has yet to learn the very alphabet of genuine, aggressive missionary enterprise.

But you ask, how will Consolidation help this state of things? Much every way. By the welding into one Church, of the Ecclesiastical Provinces of Canada and Rupert's Land and the Diocese of British Columbia, the great centres of the East will have brought to them two very important factors in the awaking of a true missionary spirit.

First, they will have brought under their very eyes and to their far fuller knowledge fields for missionary enterprise so vast, so varied, so rich in opportunities for telling and successful work, so stimulating in their resonant appeals for immediate and generous aid, so hopeful in the magnificent possibilities of their future that it only needs that they shall be really known in all their critical importance to stir the slumbering heart of the Church, as with the bugle call that wakes to battle, and to arouse it to a new energy of onset to occupy fresh fields in the Father's name, for the glory of our God and the honor of His Church. Of course in what I have said I take it for granted as a necessary corollary of Consolidation that such new channels of communication will be opened between the Church in the East, in the Northwest and on the Pacific Coast, as will vastly increase the knowledge that each section will have of the needs, the resources and the special difficulties of the other.

And again, there will be brought home to the Canadian Church, not only *knowledge* of the great missionary fields of the Church, but also, we trust, an increased sense of *responsibility* in regard to them. For *now*, these mission fields belong to the *whole Church*. In pleading for dioceses such as Qu'Appelle, Calgary, Athabasca, or Caledonia, we can say to churchmen in the East as well as in the West, "This is your own work now; yours is the responsibility before God for those unoccupied fields, those starving souls that *you* should feed with the bread of life." In years past we have been met by the plea that the great mission fields in the Northwest and on the Pacific Coast did not belong to the Church in the East, that they were a part of other organizations altogether and that his interest in them could not be aroused. Now it is different—that avenue of escape from missionary responsibility is closed. The churchmen of the East are just as much responsible for the well being or the ill being of Selkirk or Qu'Appelle as they are for the missions in Algoma or Labrador. And surely we have a reasonable right to expect that, as soon as the full meaning of Consolidation comes home to them, our brethren in the older provinces will be almost compelled to interest themselves in

those great mission fields which God has laid as a load of obligation at the doors of the Canadian Church; and interest in missionary work will surely develop enthusiasm for missionary work; and if we can once get *that* aroused far and wide amongst our people we need have little fear for the result.

In a *third* way I trust that Consolidation may tend to the advantage of our missionary work, and that is, by a broadening of the whole methods and machinery by which that work is carried on. That which has, more than anything else, hindered the vigorous development of the mission work of the Canadian Church has been a spirit of what I may call *Congregationalism*, the Congregationalism first of the Parish, then of the Diocese. The limiting of vision and of effort which has thus been bred in our people and crystallized in our financial organizations has militated sadly against a broad and progressive spirit in our Church. The Parish and the Diocese are vital necessities in the working of the Church of England system; but *they have their dangers*; and these dangers are more clearly evident in a rapidly changing and developing country like our own. The time has not come in Canada when the Diocese should reign supreme. It was not till Cuthbert and his noble band of fellow-laborers had done their work on the broad lines of *missionary* methods and organization that Theodore crystallized the resultant Christendom of early England into Parishes and Dioceses. Surely we in Canada may learn a lesson from the long past of the Mother Church. From ocean to ocean we are more or less a missionary Church still, and we shall never work out aright the future of our Church in the Dominion till in some way we consider the whole country to be one great mission field to be worked with unity of plan and purpose by one great central body. What we want in Canada and what Consolidation has made possible is a general Mission Board for the whole Dominion which shall direct the missionary operations of the Church from ocean to ocean, gathering contributions from every possible quarter and making the utmost possible use of every local and subordinate organization; and when the funds *have* been received, distributing those funds in the manner and in the localities where they will tell most effectively for the rebuilding of the work of the *whole* Church. Such a Board could get a knowledge of the capabilities and the needs of every portion of the Church such as no existing organization can do. Such a Board could present the work at once in its whole extent and in its due proportions in a manner that could compel the attention and arouse the enthusiasm of the Canadian Church as no local or Diocesan agencies ever *have* done or ever *will* do. Such a Board could arrange for freer and more frequent intercourse between the givers and the workers than has yet been possible. Let me illustrate this last point, which I hold to be an important one. What is the increasing difficulty which the North-Western Dioceses are meeting in the East? Is it not that doors of access to the Church's wealth are being shut in our faces by hands that should rather hold them open wide for us. I say advisedly to the Church's wealth. Here in the Northwest we have no wealthy men. We have men making money no doubt, but we have none with large sums made and safely invested as is the case in every city in well-nigh every large town in the East. I could name single congregations in the East who have more men with settled incomes of over \$5,000 a year than we have in the whole North West; there are single individuals belonging to our Church in the East who could buy up the twenty best off men of our Church in the Northwest. I say then advisedly that our most serious drawback is an increasing difficulty in being allowed to bring the needs of the Northwest before the real wealth of the Canadian Church. But if there

were such a Board as I speak of, acting on the broad lines I have suggested, then the messengers from the great mission fields of the Church would not have to meet apathy and even opposition where they have a right to expect sympathy. No; the doors that are now being closed to them would be opened for them by the far stronger hand of the Dominion Mission Board, whose requests for pulpits and meetings would demand and receive a respectful hearing where those of individual missionary Dioceses would not be listened to. And I can imagine no better way of rousing a genuine and abiding missionary spirit in the great centres of the East than by meetings either on Sundays or week days, carefully arranged for by the Executive of the Dominion Mission Board and addressed by picked men from the various mission fields who should tell their story not with the mere desire to augment their own funds, but with a view of informing the whole Church on the needs of its missionary work, and thus arousing it to a sense of its duty.

(To be continued.)

ENGLAND AND ROME.

BY THE REV. J. R. PALMER.

The present time seems to require from all true members of the English Church a more consistent and faithful adherence to her doctrines and practices. Very few Churchmen who are at all awake to the special phase of life and activity which in one portion of our Church is becoming daily more and more manifest can doubt the wisdom of more faithfully following the principles of her true teaching. And believing that such teaching is drawn from the pure fount of Holy Scripture; that her principles are sound, her worship sober and reverent, her position rightly understood, impregnable; and her mission in something more than theory such as aims at the truest welfare of the English race, we have need not only to thank God, and say with the Psalmist: "The lines are fallen unto us in pleasant places; yea, we have a goodly heritage" (xvi. 6), but also to take heed how we use and profit by our God-given opportunities. We may not claim on behalf of a church which all reasonable men admit has many merits that of *perfection*. We may not be willing to stand by everything in her outward representation, or endorse every statement made in her name. We may feel conscientiously constrained to repudiate certain current theories of her character and office. We may be desirous of avoiding both *excess and defect*. But surely all reasonable Christians who profess to be members of the English Church, should, especially in these days, be most unwilling that any action of theirs should compromise her true Scriptural character. Common loyalty to a *sober* standard of religious worship, which is clearly the standard of our Church should make us profoundly unwilling, under any pretence, to add to it what is *foreign and unnecessary*. To make any such addition is not only to betray a feeling of discontent with what has already stood the test of ages and generations, but also in a very real sense to cast a slight upon the wisdom, piety, and learning of the most illustrious names in the history of our Church. In many instances it is to manifest a preference for ceremonies and theories which are at the best of doubtful value rather than for what the wisdom of the Church has decided to be of universal and permanent importance. It is to ignore that "wisdom of the Church of England," which the Preface to our Book of Common Prayer tells us, "hath been ever since the first compiling of her public Liturgy, to keep the mean between the two extremes, of too much stiffness in refusing, and of

too much easiness in admitting any variation from it." Surely it cannot be wise or good to add to services which for the most part bear the impression and set forth the teaching of a venerable antiquity the "ceremonialist ultraisms" (to the use the phrase of Dr. W. E. Jellicote) of the Roman Church. Decency and order do not require them, much less does the cause of Truth. And the wisdom which if from above will induce us to be careful not to repel by our extravagance Christians who are far more in sympathy with the true teaching of our Church than are the members of a Church which compel all souls within her pale to repudiate what we hold as sacred. Moreover, if, in these days, any course is taken to extend the limits of our Church, and increase her wide-spreading usefulness, it certainly should not be in a direction which would be distinctly *retrogressive*, and from which very probably we should sooner or later be only to thankful to escape. The desire for reunion is one direction may be due to a feeling that the Church would gain in the matter of authority and power, but after all it is clearly conceivable that we might find the balance of these things in the wrong hands. And the sacrifices which we should necessarily have to make would far outweigh any real gain we may acquire by such a course. No words could be wiser, or more deserving of our earnest consideration, than those which have recently fell from the lips of no less an authority than the Archbishop of Canterbury: "It were well to draw out of the past the remarkable lessons it presents to the effect that great bodies may possess the *historic* episcopate (as Donatists and Novatianists did) and yet not be of the Church, to point out that an *unhistoric* episcopate adds to a Christian body no inheritance, no unity, nothing but a different business management; to point out the thinning out, the dilution of the historic episcopate in a Church which *intrudes scores of pretenders into historically occupied sees*, and creates scores of bishops to secure a majority in a pretended council of bishops." No indictment could be more telling than that which the last clause in this passage furnishes us with; and every word is fully confirmed by the history of the Vatican Council, 1870. Rome has more than once shown scant regard for the rights of the "historic episcopate" even within her own pale. Piety, learning, and age, even when combined, have all been sacrificed when their possessor has dared to follow the dictates of conscience, and claimed to be heard on the side of Truth. And in this respect we may well believe, from her recent utterances on Anglican Orders, that Rome is *semper eadem*.

What warning, then, could be more necessary, or wiser and better for our present needs, in view of the theories and practices which are daily finding a more prominent place in the English Church, than that given by its Primate: "Solicitude for decayed usages, for which, perhaps, some shred of a verbal plea can be found, is weak. It is worse than weak to pursue *novelties*, and add *trivialities* to our very alters such as Romanism never knew. . . . What a moment to be fingering the trinkets of Rome, when it was denying, not the 'power' (that would be hopeless), but 'authority' of the Church of this country with an audacity never used before! Large minded men might be amused, but surely not without indignation, at being assured that 1,200 Roman Catholic bishops had refused to admit the validity of English orders; that a *pallium* not being received, here from Rome was a proof that the continuity of the British and English Church was broken; and that England had been just dedicated as 'Mary's Dowry,' and placed under the patronage of St. Peter." And then the same great authority powerfully adds: "It is a time to be introducing among our simple ones the devotional life of that body? Is it a time

to run down masculine sense and the unsurpassed knowledge and the keen historic insight of our Reformers? He had touched—he trusted not too harshly—on the *unmeasured and daily intensifying necessity for carefulness* lest any one of the great schools in the Church should, as in past times, adopt or admit *working substitutes* for their own peculiar *spiritual power*."

These words, which admit of a very extensive application, point to some of the greatest dangers of the present time. They are not the utterance of one who is likely from inexperience or inadequate knowledge, or lack of the truest devotion to the English Church, to misunderstand or misrepresent "the signs of times." They are the warning of one who has again and again given the fullest proof of ability to grapple with the greatest difficulties which beset the work of the Church. Comparing recent utterances of Roman Catholic authorities with the only too evident meaning of so many excesses in our midst, the Primate of the English Church has doubtless fulfilled a most solemn duty in admonishing us to adhere to those sounder principles and more primitive practices which are not only a distinguishing characteristic of our Church, but are also more consistent with the teaching of the Word of God and the Christian Religion. Instead of *adding unnecessarily to the ceremonies expressly sanctioned and enjoined by the Book of Common Prayer*, it would be well if Churchmen would make it their aim to live more fully in the *spirit* of its true teaching. This effort would not only be in the right direction but also would do much towards promoting that "unity, peace, and concord" for which we pray. The words "Endue Thy ministers with righteousness" would lose none of their influence upon the minds of those who are "committed to our charge" by reason of a more general concession of things now essential. The cause of truth, righteousness, and peace never was or can be served by an excessive attention to matters of no weight or consequence.

While with regard to Rome we shall do well to remember not only the weighty words of the Archbishop of Canterbury, but also the clear and sound teaching and judgment of past and present writers, whose claim to be considered as by no means deficient in the matter of sound *churchmanship* no one denies. For instance, Isaac Williams in "Prefatory Thoughts: a Dialogue," prefixed to his little work, entitled "*The Bapetistry*," gives utterance to sentiments which we should at least carefully consider. And as all readers are not acquainted with the little book, a few quotations from it may not be useless or uninteresting:—

"The rosary, the amice, cowl, and veil,
Are so allied with evil, that they seem
As deeply steep'd in some enchanter's well,
And not in Holy Baptism."

And referring to an excessive symbolism, we find the following warning so thoroughly in agreement with our Lord's words in the New Testament—

"But *grant* no sign of Rome in these appears;—
Yet these appeals to the more sensual eye
Do *Savour of her worship*; in her courts
Imagination holds too high a place,
Leagued with material things, and charms the
heart

Prone to idolatry, *unconscious glides*
To sense from spirit."

And again we read—

"Yet in these days
I would hold back and fear. There are, 'tis said,
Spirits abroad impatient of our Church,
Her weakness and her children's;,"
and of some of these "spirits" it is said that they have—

"*unfilial thoughts,*
And yearn for union with *intruding Rome*."
—C. E. S. S. Magazine.

While these words are followed almost immediately by what seems to us not only to do credit to the position of Williams in the English Church, and to his wisdom and loyalty, but also what we, as Christians and Churchmen, shall do well to ponder and remember.

"Such leanings find in me no place,
So broad I feel the gulf 'twixt her and us,
Form'd by her dark and sad idolatries,
That I would rather die a thousand death
Than pass it."

And with that loving fidelity to truth, which every Christian teacher must possess, and which will make him value other men's souls, it is added.—

"sure I cannot others lead
To thoughts which foreign are to all I love,
And find in me no sympathetic chord."

—Family Churchman.

THE LAWS OF MARRIAGE.

BY CANON SCOTT HOLLAND.

If we are ever tempted to suppose that the secular and the religious aspects of human life can be held apart in separate compartments, or that the Gospel of Jesus Christ makes it appeal only to the individual conscience, and has no positive bearing on social interest, our hopes of intellectual consistency are bound to come to an abrupt arrest at the point where we encounter marriage. Here, if anywhere, religion claims to be concerned; always, in every place, form, and fashion, the religious instinct has fastened on marriage as its own. Here in marriage, if anywhere, the inner world of feeling, of passion, of imagination, all that strange and delicate world which we would at all costs keep in our possession, in its own sacred secrecy, unpublished, undiscovered, unadvertised, unhampered, must be intimately touched. We reach in marriage the very sanctuary where a soul puts out its claim to be itself, and to be hidden from alien eyes, and invokes by public supervision to be at liberty to trust its private instincts, and to develop its natural capacities. Marriage, then, engages all those innermost elements in us which go to constitute our personal, our religious individuality. And yet there is nothing which is more obviously and more essentially a public and social affair. Beyond all question the State must take account of it in all its bearings. The life of the whole community rests on it, revolves round it, springs from it. Far from being a merely private business it has issues at every turn which compel public legislation to take note of its every step, to follow its every movement, to inspect, to regulate, to direct, to guard, to license, to limit, to define, to handle it. But the complicated legal mechanism by which a society controls and supervises the marriage of its citizens is bound to embody a definite ideal. It cannot be merely the friend, or regulate its action as that of an indifferent spectator who has no other interest than that of keeping the peace. Marriage is one absolutely inevitable point at which the theory of separating the outer and inner order of things, the social and the individual life, the purpose of the State and the purpose of religion, must for ever break down. It cannot be done. Here the two halves must either collide or agree, they must have interests in common, interests that overlap, interests, too, that belong to what is deepest in each. A man or a woman in marrying, however private, personal, intimate the motives that are at work within them; however profoundly to them it may seem to be their own affair, and no one else's are as a fact undertaking of necessity public responsibility which the

entire body of their fellow-citizens are concerned in imposing, and are exercising the highest privileges of their corporate citizenship. You and I have come here to-day just because we are anxiously inquiring whether our public and our private lives can be brought into harmonious agreement; whether our social and our individual consciences correspond; whether our conduct as citizens reflects in any degree the mind of the Lord Jesus Christ. In such an inquiry there can be no point at which the challenge rings out with sharper urgency, with a more piercing anxiety, than this of marriage. And this urgency, this anxiety are acutely heightened for us at the moment at which we stand, because the newer social ideals and motives which are beginning to tell upon our civil life, and to mould our legislation, have not yet shown what their action will be in this vital sphere. They have hardly yet displaced at all, in this department, those counter-ideas which everywhere else they are so rapidly ousting, and yet at last they are bound to invade this domain as well as all others; and when they do they will be liable to those peculiar perils which have always historically accompanied Socialism in its treatment of marriage.

Why, is marriage "suspect" of Socialism? What is the unfortunate blunder? Is it not the old and familiar one of opposing the general to the particular? We fancy that in order, for instance, to love all men more we must love separate man less. We suppose that a strong personal affection for one must be in collision with the universal affection for all. But in reality, if it is, it has falsified itself. The right way to love all men better is so to love one friend with all your heart, and with all your soul, that in him you may learn to love every man who is in his likeness, and of his nature. And intense personal attachment is the training ground in which we find out how wonderfully lovable a thing man is. If it be true to itself, it will act as an inspiration to prompt and kindle in us a tender kindness for every man, woman, and child we meet. The human race at large becomes tangible, actual, comprehensible, lovable in the face of him to whom our heart goes out in such abundance, and if we fail to find out general sympathies widened by the intensity of a particular affection we have somehow disturbed and hindered its own proper instinctive movements. So with marriage. It is the ground of our corporate existence in society. It evokes within its own sphere the very temper of altruism, or mutual service, of incorporated interests, which has only got to be extended to become the true tone of the social citizen. And the way to extend it is not to abolish the smaller sphere of its exercise, but, on the contrary, to fortify, to protect, to enrich, to intensify it. The closer and the warmer the home affection, the larger and the stronger should become those social instincts which make life inconceivable except in a community, and which constituted a matter of sheer habit and of unmitigated joy to think always of others as well as of oneself, to associate others with every word and work, to devote to the common welfare the richest energies with which man is endowed.

You will be compelled to handle the marriage laws. The pressure of social forces is bound to require this of you. From all sides this pressure will arrive, sometimes from the side of what is noblest and finest in the modern movement—as, for instance, from the larger recognition of women's freedom and of a woman's rights; sometimes, on the contrary, it will proceed from the terrible mortal disintegration which is incident to a time of vast social change and of religious chaos. Anyhow, that pressure will come; and let me remind you this law of marriage which you will be compelled to touch and treat has been taken wholly

away from its ancient ecclesiastical administration and committed to the secular power to direct, and to the civil courts to apply. Quite rightly. I am not disputing this, or doubting its fitness. Only remember what it involves. Behind its old administration under ecclesiastical supervision derived from canon law, there was always assumed a controlling and inspiring and sanctioning force, a fixed and unshaken authority, the Christian ideal of marriage. The law rested on that beyond argument, beyond doubt. Now under its civil conditions, under its secular administration, are you going to retain that ideal as your basis and your trust, or are you not? That is the question of questions. We have imagined for so long that by handing public affairs over to secular bodies to deal with we shall avoid religious problems. We have done this so long that we have come to fancy that even the law of marriage, if it could be so handed over, could be determined by plain common-sense and considerations of general expediency. But, as we started by saying, this vague supposition that secular life can be handed over, and divorce, even if it can make a shift to manage most things, must be brought up short at this particular point. Marriage necessitates a positive ideal, and this ideal must have its base in the spiritual life. For, indeed, it lays such a tremendous strain on the powers of self-sacrifice for others; it involves such momentous responsibilities, and such far-reaching issues that nothing less than a spiritual ideal can have weight and authority enough to carry it through. Without this, if once it dropped to the level of mere expediency and utilities, if it be discussed and handled and legislated for and administered on materialistic grounds that are so inevitable to the average man of the world, it is bound to go under; it is bound to yield and break. The personal crises involved in its course are so intense, so manifold, and so severe that nothing but an appeal to the spirit of self-sacrifice can carry men or women through them; and self-sacrifice can only be made at the altar of an authoritative and supreme ideal. An ideal! We cannot be without it here. We cannot, we dare not, for all around us and within us, the hideous and awful powers of passion are waiting there in the darkness for the opportunities offered by our indecision. Whenever we slacken in theory, or totter in will, or falter in judgment, they press in, they rush forward, they seize the advantage, they gather to the onset; hardly even at our best can we hold the fort of purity; hardly can we withstand these swarming hosts that even now are ever on the verge of victory; let but one gate be opened, but one wall be breached, and the day is lost.—Family Churchmanship.

* Extracts from a Lecture of the Christian Social Union, delivered at St. Edmund's Lombard-street.

TACTUAL SUCCESSION.

It is popularly supposed that Episcopalians alone maintain an exclusive position with reference to orders. But this is not true. The Presbyterians and Lutherans, for instance, are also committed to the theory of exclusive orders. Ordination by proper authorities is necessary to a valid ministry among them as among ourselves. According to Scripture and to Church history, as well as according to our formularies, this authority is to be found in the Apostolate succeeded by the Episcopate; according to the Presbyterian formularies it is to be found in the Apostolate succeeded by the Presbyterate. But the fountain head is regarded by both as to be found alone in the original mission; therefore, in Christ Himself. Both regard that ministry alone as valid which has descended from this fountain-head. Both

necessitate tactual succession. Whether it be Apostolic or Presbyterian succession is a matter which history has decided in favor of the former. So far, however, as it is a theory concerning the authority of orders, it does not matter which is established.

In either case the succession necessarily excludes all so-called ministries not thus descended. It is a theory founded upon the necessity of valid succession. It is well that this point should be distinctly understood.

Any theory of orders is exclusive which concedes authority to "minister," only to such as have been ordained by the laying on of the hands of those who in turn have been thus ordained. By that theory the "minister" is not merely a specialized layman. He has authority not derived from the body of the laity, but transmitted (whether he holds it through the Episcopate or Presbyterate) from the original mission of Christ. This, after all, is the great question of the day as regards ministry. It is an excellent feature of the question that several great historic denominations are thus already committed to a theory of the "divine right" of orders transmitted alone by tactual succession. —*The Churchman, N. Y.*

THE REFORMATION SETTLEMENT

BY BISHOP SEYMOUR.

Another question presents itself in reference to the omissions which have, from time to time, been made in the successive revisions of the Liturgy. We are not referring to the omissions which are covered by the renunciation of false teaching expressly laid down in the Articles and authoritative declarations of the Anglican Communion in her lawful synods, but to omissions which may be in part accounted for by carelessness, in part by the desire to shorten service, and the residue must remain, so far as we know, unexplained. Now the question arises, do such omissions, aside from those which are made in consequence of expressed and positive prohibition, carry with them the force of prohibition? It would seem not, and that such a position as would make any omission necessarily a prohibition could not successfully be maintained. For in that case, to illustrate the different classes of omissions by examples, the 51st Psalm could not be used on Ash Wednesday until the last revision of our Prayer Book was concluded, owing to the fact that it was accidentally omitted when the Communion Service was thrown out on the adoption of our American Prayer Book in 1789. Again the omissions in the Marriage Service in the American Church would prohibit parties from entering into the holy estate of Matrimony, except for causes other than those which are specified in the English Prayer Book. And again, in the celebration of the Holy Communion we would be obliged to use other bread than "such as is usual to be eaten" and must have recourse to some other kind of bread, because the English rubric has been omitted in our Book of Common Prayer. These instances will suffice to show that such a doctrine as is embodied in the statement, "that omission amounts to prohibition," cannot be insisted upon as a hard and fast rule, but in such cases where doubt reasonably arises, reference should be had to the Ecclesiastical Authority of the diocese or jurisdiction.

We are brought then by these reflections to consider the Reformation Settlement under which, as a Church, we are living and growing. We are not required to accept it as a system which in all respects or indeed in many respects corresponds precisely with what we would have made it, had it been in our power to devise and arrange and complete the settlement, but we are obliged by every consideration of honesty and

integrity and loyalty to truth, in case we find that we can conscientiously accept it with all its drawbacks as we esteem them, and so enter voluntarily the ministry, we are bound to administer it fairly and squarely in accordance with its laws expressed in any legitimate form whether of rubric or canon. This statement does not imply that the details specified in every rubric must be literally fulfilled, because the rubrical system of the Prayer Book is not perfect, and there are minute inconsistencies which cannot be reconciled, but it does not imply that no one who has taken Holy Orders in our Communion, with the subscription and binding force of his vows holding him, can, as an honest man, revolutionize an Office of the Church, and change it essentially in its character, and make it practically precisely what the Reformation Settlement intended it should not be. It does imply that no right minded man can teach his people to assist him in creating a revolution in the public services of the Church, say in her chief and most solemn service, the celebration of the Holy Eucharist, and do that which is absolutely irreconcilable with the rubrical directions that lawfully guide and control that service.

There are inexplicable phenomena in life, but amongst them there is no one more mysterious to us than that which is presented at the present time by men who we are convinced are, aside from the point which we criticise, unspotted in character, holy in life and excellent in morals, who seem to turn their backs upon their profession, promises, vows, and even oaths, and practically repudiate them in their teaching and the exercise of their office, which they have secured, and could only have secured by making those vows and oaths.

How can it be that men who occupy the highest positions in the Church can say with the awful solemnity of the public recital of the Creed, that they believe that Jesus Christ is "of the same substance with the Father," that is eternal in His Personality, and go directly out from such a public proclamation of their faith in the sight of God and men and give the right hand of fellowship, their wish of God speed and their benediction of peace to men who deny that Jesus Christ is God and assert that he is a mere creature? How is it that such men can condone the most frightful heresies, too revolting almost to put in print, which smirch the character of the Blessed Virgin and St. Joseph, and make our Lord a natural child in denying His supernatural conception and birth? [A mere human being saying as did the Jews, "Is not this the Carpenter's son?"] How is it that such men can assert that they believe in the resurrection of the body in the Creed, and implicitly deny this truth in their sermons? How is it that such men can promise that they will administer the Sacraments as this Church hath received the same and in accordance with her order and form, and yet deliberately mutilate those Offices, change them, transform them and make them differ in principle from what they are as set forth in the Book of Common Prayer? How is it that men, whom otherwise we hold in high esteem and venerate, can thus shock our moral sense by such conduct as appears to us to be absolutely immoral?

We confess we are at a loss for an explanation. —*Church Eclectic.*

You

Should

HAVE A GOOD CHURCH PAPER for the family, and **The Church Guardian**, Montreal is the one to have. ONE YEAR to new Subscribers for \$1.00.

News From the Home Field.

Diocese of Nova Scotia.

ANNAPOLIS.—St. Luke's Dorcas Society has forwarded a bundle of winter clothing to Algoma valued at \$92.

PEROTTE.—St. Mark's church has been newly painted within and without; fifty new volumes have been added to the library of St. Alban's, LEQUILLE.

Diocese of Fredericton.

ST. JOHN.—The Deanery of St. John met Tuesday at St. Mary's Church. Rev. Mr. Barnes, of St. Jude's Church, Carleton, was preacher at the morning service. The meeting then adjourned to the residence of Rev. W. O. Raymond. A paper on the first chapter of first Timothy was read by Rev. Mr. Dewdney and a general discussion followed.

It was decided to guarantee \$150, to be raised by annual collections in the different churches, to secure the services of a district nurse for the hospital. Her services will be given to members of the Church of England reported by the rectors as standing in need of skilled nursing. The subject appointed for the meeting—"how best to interest men in church work"—was postponed. The next meeting will be held in St. James' Church. Rev. Canon DeVeber is to prepare a paper on the appointed passage in the Scriptures.—*Globe.*

A Mission has been opened at Fredericton Junction, service having been held in this connection on the evening of December 10th at the residence of Mr. H. A. Thomas, the Revs. A. A. Dibblee and Montgomery being present; the latter delivered the sermon. A large number of people were present. It is said there are 130 members of the Church in Gladstone and Blissville.

Diocese of Quebec.

DEATH OF MRS. WILLIAMS.—The many friends in Quebec, Montreal and the Eastern Townships will bear with deep regret of the death of Mrs. Williams, wife of the late Lord Bishop of Quebec, and mother of the Rev. Lennox Williams, Rector of St. Matthew's Church, Quebec, which occurred on Tuesday week at St. Leonards's on the Sea, England, where she had gone to live after the death of the Bishop. She was widely known in Canada for her good works and large heartedness, and beloved by all who knew her.

The *Sherbrooke Gazette* of December 21st contains a letter from the Rev. John N. Hunter, lately appointed Missionary to the Magdalen Islands, announcing his arrival there during the first week of December and his first service as having been taken on the 9th, at which there was a full church both morning and evening and a good Sunday-school. He remarked upon the earnestness with which the people listened to the lessons and sermon and took part in the prayers and sang the hymns.

Reports from those portions of the Eastern Townships in which the Bishop of the Diocese has been holding Confirmations are extremely encouraging and evidence decided growth in consequence of sound and decided Churchman-

ship and the reverence and beauty of the services connected with the Episcopal visitation, which without doubt is impressing deeply the people in these sections. Church matters in the Diocese of Quebec, as a whole, would appear to be progressing most favorably.

Diocese of Montreal.

MONTREAL—CHRISTMAS DAY.

Notwithstanding the rather unpleasant weather in the earlier part of the day the services in the various parish churches of the city were largely attended, and larger numbers than usual were present at the different celebrations of Holy Communion. Early celebrations were, if we mistake not, more numerous this year than heretofore: being held in several parishes at 7, 8 and 9.30 a.m., in others at 9 and 11 a.m. The churches were also chastely and beautifully decorated.

At *Christ Church Cathedral* a large number of communicants were present at the 8 a.m. celebration, when the Rev. Canon Norton, D.D., Rector, was celebrant assisted by the Rev. Mr. Mervyn. The altar was decorated with flowers—but lacked the white festal coverings, which would have imparted something of a joyful aspect to the somewhat dark sanctuary at 11 a.m.; the musical portion of the service was fully in keeping with the general excellence of the choir's work in the past. Mr. J. Edgar Birch presided at the organ, and the preacher was the rector, Rev. Dr. Norton.

At *St. George's church* (the Very Rev. The Dean of Montreal, Rector,) there were two celebrations, at 9 and 11 a.m.; the number of communicants at both being exceptionally large. The Dean preached from St. Luke ii. 9. The offerings were for the poor of the parish and appeared to be generous. The Holy Table was vested in a beautiful white satin communion cloth, the gift of Mr. and Mrs. R. R. Stevenson.

The services at *Grace Church*, Point St. Charles, were of more than ordinary interest. The choir and organ were supplemented by a small orchestra, and the rendering of the musical portions of the service was very fine. There was a Choral Celebration of Holy Communion at eight o'clock, and Matins at 10.30. At the latter the processional hymn was the familiar "Hark! the herald angels sing," and Stephen Adams. "The Holy City," was sung as offertory solo. The rector, Rev. Dr. Ker, delivered an eloquent address, suitable to the occasion. There were large congregations at both services.—*Herald*.

At *Trinity Church*, the musical portions of the service were eloquent and well rendered, Holy Communion was administered at 11 a.m. The Rev. Canon Mills, D.D. was the preacher.

At the *Church of the Advent* on Christmas Eve, Mr. A. J. G. Macduff, (who acted as choir-master since the opening about two years ago), was presented on behalf of the Ladies' Guild, the congregation and the choir with a handsome cheffoniere and clock, in recognition of his faithful services. The presentation was made by the Rev. H. Kittson, M.A., the priest in charge of the Mission of the Church of St. James the Apostle. Miss Kirby, the organist, also received a very pretty clock from the choir boys.

COTE ST. PAUL.—At the Church of the *Redeemer*, services was held at 10.30, a.m., at which there was a good number present. The Church was beautifully decorated with holly throughout the church, presenting a very rich appearance, with its beautiful Christmas text: altar dressed in white, super-altar bearing a

floral Cross, vases and pots of flowers. The flowers were the gift of Mr. and Mrs. Lauchlan Gibb of Montreal. Acknowledgment was also made of usual gift of \$10 from the Mount Royal Milling Co., and of coal from Geo. W. Eadie, Esq., of Montreal. The service was bright, hearty and congregational.

LACHUTE.—The annual meeting of the Deanery of St. Andrews will meet in St. Simeon's church at Lachute, on Monday, January 14th, 1895. There will be Holy Communion and sermon at 11.15 a.m., the preacher being the Rev. Wm. Harris, rector of Granville. The Chapter will meet for business in the vestry of above church, at 2 p.m. sharp.

There will be a number of subjects calling for discussion, and it is hoped that the attendance will be large.

Diocese of Huron.

THORNDALE.—On Wednesday last, 12th, His Lordship, Bishop Baldwin, visited this parish and held a Confirmation. Twenty-one candidates were presented by our Rector (Rev. A. Corbett) for the holy ordinance, which, together with a large number confirmed last February, makes a total for the year of over sixty who have been thus received into the fellowship of our Holy Church. A large number of these were adults, some of whom till recently were members of sectarian bodies.

Our pastor has duly enrolled all his confirmands in his Young People's Church Guild, which has been found so helpful during the past year in building up our Church and keeping our young people, especially our communicants, together. A. C.

LONDON.—The 21st anniversary of the Memorial Church was reached on December 9th, and was observed with suitable services; in the morning the Rev. Canon Richardson delivered an historical sermon reviewing the history of the parish, and in the evening the Lord Bishop of the Diocese. The church is one of the most stately and beautiful buildings in London, and was, as appears from the sermon of the rector, erected by the children of the late Bishop Cronyn at their own expense. The parish dates back nearly 35 years, the work having been commenced in January, 1860, by Mr. Lawrence Dampier and his wife, who opened in the room of a private house not far from the spot where the church now stands a little Sunday school in which, with a few assistant teachers, they taught the children according to the good old ways of our Mother Church. After two years patient labour they invited a number of like minded friends to meet and consider enlarged work, the result of which was the removal of the first Sunday school to the old County school-house on the east side of Adelaide street, where toward the close of 1861 it was opened under the name of St. Paul's east end Sunday school under the care of Mr. Charles S. Hanson, a venerable and respected member of the congregation still living and who has spent many years of his life in Church work. Ten teachers and 40 scholars formed this school and the work was continued amongst the children of the neighborhood until 1866, when there was connected with it divine service for adults on Sunday afternoon. The Rev. J. McLean, then Curate of the parish church and afterwards the first Bishop and organizer of the Diocese of Saskatchewan, held the first service, since which time there has been a regular and unbroken continuation of work growing steadily in life and strength. In 1870 the congregation purchased from another religious body a small frame church which they named St. George's, in which services were regularly conducted

until in 1873 a distinct and separate parish was erected, of which the Rev. William H. Tilley became the first Incumbent. In September, 1871, the Rt. Rev. Dr. Cronyn, who may be styled the father of the Anglican Church in this part of Canada, and who was first rector of London and first Bishop of the Diocese of Huron, died after a ministry of nearly half a century, 14 years of which was occupied with his episcopate. Some Memorial to commemorate his life and work was spoken of, and finally it was suggested that a free church should be built in which might be placed the pulpit from which he had for 32 years preached the Gospel of our Lord; and as a result in March, 1872, a proposition was made by the children of Bishop Cronyn and submitted to a meeting of the St. George's church to build at their own expense upon such spot within the parish as might be agreed upon a church edifice to be known as the "Memorial Church," London, Ont. The proposition was gratefully accepted, the congregation agreeing to provide a church organ, suitable school house, parsonage, and sexton's lodge. The family then proceeded to obtain a site and erect a church at a cost for the building itself of \$11,673, whilst the parish expended for organ, school house, cottage and subsequent parsonage house \$11,300. This building was opened on December 18th, 1873, and was described by the local press of the day as a beautiful specimen of pure Gothic architecture, and being free from debt it was consecrated at once. The donors of the church thus solemnly set apart for the Lord (to their honor be it recorded) relinquished all rights, privileges and immunities whatsoever either in matters of patronage, control of the church's management or conduct of its services, save only that in the Deed of Consecration, in compliance with their request, was incorporated this sentence: "The pews and sittings in this church to be free to all attending the church without charge or assessment of any kind." When this church was opened there were but two organized parishes in the city, viz: St. Paul's and Christ Church. The first rector, the Rev. Mr. Tilley, occupied the parish for about three years and a half, when he resigned to take the position of assistant minister at St. James' Cathedral, Toronto, and was succeeded by the present energetic and faithful rector, the Rev. Canon Richardson. In 1879 the building was enlarged to accommodate the constantly increasing congregation, and at the sole expense of Bishop Cronyn's eldest son a north and south transept were then thrown out and a gallery put in. In 1882 the interior was improved at a cost of \$1,000, and in 1884 further extensions and improvements were made, a new rectory built, and other additions, increasing the value of the property to-day to \$40,000, at least \$20,000 of which has been raised by the congregation within the twenty-one years of its minority. In 1879 the parish was divided, and St. Luke's congregation removed to the new St. Matthew's, on Dundas street. In 1837 mission services were opened in a brick structure on the corner of Adelaide street and Hamilton road, where there has since been erected a neat chapel called All Saints free of all debt; thus there are at present three churches having each their regular services and Sunday schools on the ground where 21 years ago there stood but one.

Overdue Subscriptions.

We regret very much to be obliged again to call attention to this matter. A very large number of those *in arrears* have paid no heed to former notices of similar character, and the amount due us in small sums is so great as to seriously impede our work. Will not every subscriber oblige us by examining label on paper and by remitting amount due *with renewal*

order, and if possible one NEW name? In the latter case renewal will be given for one dollar

MAKING THE MOST OF LIFE.

BY THE RIGHT REVEREND DANIEL S. TUTTLE,
D.D., BISHOP OF MISSOURI.

[From St. Andrews' Cross.]

When St. Andrews' Cross asked me to write upon "How to Make the Most of Life," I wanted to send reply: "Ask an expert. Get some one who has made the most of life to set down how he did it. *Experto crede* is an old rule of the ages."

But a request issued under the name of St. Andrew could not easily be set aside. Too much loving help has come to me from that direction. A grateful heart would not allow the sending back of any such answer as No. Now, however, that I have said Yes, I am overcome with misgiving. I am not an old man, I do not feel like an old man, and yet I have in hand an old man's topic. Besides, the Master did not urge to make the most of life; but rather once and again said: "Whosoever will save his life shall lose it; and whosoever will lose his life for My sake shall find it." I cannot, therefore, as His disciple—nor do I think St. Andrew's men want me to,—exhort any young man to make much of self, or most of self, for self's sake. I do not sit down to write any lecture to young men of how to make the push of personal effort and the pull of cooperative combination tell to their individual advancement and aggrandizement. But if making the most of life be different from winning success in life, and include the making of glory to God and good to men and wholesomeness of noble character, then I cheerfully accept the task of trying to give some answer to the question, "How shall one make the most of life?"

I would shape my answer thus: To make the most of life, think, and act out the thoughts:

I. What we are.

II. Where we are.

III. Whose we are.

I. WHAT ARE WE? We are not stones and trees, to get and gain and grow simply by processes of atomic accretion and forces of cellular development. Not merely *animalia vertebrata*, without self-registering consciousness of moral relations and moral accountability. We are persons. We are wills, self-conscious, self-determining, self-registering, self-approving or self-disapproving wills. So we are sons of God, made in the image of God, into whom He hath breathed the breath of life. If made in the image of God this divine part of his make-up differences man from all other animals. His spiritual life was breathed into him by the Divine in-breathing. And the possession of such spiritual life is the great gulf fixed between him and the other animals. In nature, and under God's Providence, man's bodily life, like all other animal life, may have come from primordial protoplasm through the forces of cellular development. Evolutionism claims that this is so. If the contention be made good, all right; so be it. Yet, even when evolutionism may have established this contention (up to the present time it has not by any means done so), it will remain true that his spiritual life—the god-like part of his mind, that part of his consciousness which we spell into conscience, and the part of his reason which is weighted with moral responsibility.—God breathed into him when, as the Holy Bible puts it, "man became a living soul." So we are partakers of the divine nature. In us in a special sense (not in the sense of the pantheist, who makes all things to be God, and God to be all things), is a part of the divine nature.

Then, again, another loud note of exaltation to our nature we are permitted to shout forth.

In God the Son, our Blessed Lord, it has been called into indissoluble personal union with the divine nature. It suffered in Him on earth. It reigns with Him in heaven. Thanking evolutionism for all of truth which it is finding out and making over for us, we bid it a cheery good-bye as we pass beyond its rules and its ken, and exultingly say: It is our human body, not only the human mind and the human soul, but the human body also, which, with the Lord and in the Lord, is reigning in heaven.

Now, being such as we are, as has been recounted, we can make things. We can shape things. We can will things. We can do things. We are not forged links in a chain of irresistible destiny. We are not merely consequences and antecedents in a fixed series of fatal sequences. We are not bare results of causes outside of ourselves, the product of environment, the outcome of circumstances. The mysterious "I" with its will, and its somewhat of imparted divine nature, is a power that must be taken into account. And the appeal to the "I" of each one of us is a proper one, to make the most of life. We are not alone to be acted on by things and be made; but we are to act on things and make.

In a good and true sense, therefore, we may make the most of life when we make the most of ourselves. Not, of course, when we make most of ourselves for self's narrow sake, but when we make most of ourselves for the nobler self's sake, that its power may avail the more to the glory of God and the good of men. Those who remember Bishop Brooks' sermon at the Boston Convention will recall the force with which he urged that Christians may and should improve, ennoble, uplift, strengthen and benefit themselves, in order thereby to enlarge and extend their powers to uplift, strengthen and benefit others.

Pursuing such aim, I do not hesitate to exhort young men to make the most of life by making the most of themselves. In playing foot ball; in studying lessons; in making money; in pushing business; in planning and enjoying amusements. You are "fearfully and wonderfully made," my brother. *Reverentia tibi debetur*. Your beating heart is the finest sort of engine for motive power. Man's ingenuity can produce none such, so constant acting, so self-governing, so long-lasting. Your whole being is as a magnificent instrument of music. Its stops and keys are soundness of health, vigor of body, control of temper, cleverness of scholarship, earnestness of effort, skill of enterprise, outreaching of ambition, recuperation of rest and recreation. Pull the stops expertly, push the keys firmly and truly, and so make the most of yourself for God's glory and the good of your fellows, and the resultant harmony shall need no interpreter of the clear refrain that you are making the most of life.

II. WHERE ARE WE? In the midst of fellow men and in a state of preparation for a future life. Life, then, is more than our own existence and more than our present experience. No plan for making the most of life can leave out of view other people, or the life to come after death. Other people, indeed, evoke and build up to its best our own life. It is easy for any one to note how mean and barren is that spiritual life which is busied only with its own deliverance in safety, and its own exaltation unto ecstasy. This world, as things go, may be accounted old and bad, but it is neither so old nor so bad as not to greet with warmth and love self-sacrifice for the good of others. Build yourselves up into splendid condition, young men, physically, mentally, morally, spiritually. You have a right to do so. You ought to do so. Then pay yourselves out for the good of others, wisely, patiently, steadily, sturdily. So shall you march up glorious heights along which, writ so large that he who runs may read, is the noble legend, "Here lies the way to make the

most of life." Socrates trod that way; and Washington, Howard, Wilberforce, David Livingstone, and hosts, thank God, of others:

"They climbed the deep ascent to heaven
Through peril, toil and pain;
O God! to us may grace be given
To follow in their train!"

[To be continued.]

BIRTH OF OUR LORD JESUS CHRIST.

The Eternal Son of God, of One Nature with the Father, was made Very Man, of the substance of the Virgin Mary, His Mother. 'He took not on Him the nature of Angels, but He took on Him the seed of Abraham.'

He was really and truly made perfect Man, of His Mother's substance, having a likeness to her; really and truly deriving from her that Body in which He lived, in which He died, in which He now reigns; the Holy Spirit fashioning that Sacred Humanity of His Mother's substance. Not only was He Son of Man, but 'of the seed of Abraham' and 'of the seed of David.' He had a real strain of ancestry running down to Him.

1. Consider how He was made 'Perfect Man.' Taking first, all the different elements of our human nature; not merely a Human Body, but a reasonable Soul; a Mind with memory, understanding and imagination; a Heart with every true human affection, of love, and of hatred against evil. He loved His Mother, His friends at Bethany; He loved His own specially chosen friend, St. John, His bosom companion, with a particular, individualizing love. He looked around with anger and indignation at the hardness of heart and hypocrisy of the Pharisees. Affections of joy and sorrow affected that Human Heart; He rejoiced with exceeding joy, and His Soul was 'exceeding sorrowful, even unto death.' For the joy that was set before Him He endured the Cross, despising the shame. 'Who in the days of His flesh, offering up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, was heard for His reverence.'

Every true human affection was found in the Sacred Heart of Jesus Christ, Very God and Very Man.

And every affection of ours is to be sanctified, not one cut off; every one is to be baptized, christened, exercised in true Christian energy.

And He had a Human Will, so distinct from the Divine Will, with which, nevertheless, it ever beat in harmony, that He could say, 'Father, not My Will, but Thine be done.'

So every element of our nature, every faculty of ours, from the lowest to the highest, is to be brought under the control of religion; no one part of it is to be left outside; the body is to be trained for God's service, the mind disciplined and brought under the yoke of Christ, the affections chastened; the will is to be at once strengthened and controlled. All the different parts of our life—home life, social life, our work and our prayer—all the subject-matter of life is to be penetrated with religion. Is this so in all the details of my life? Or am I leaving religion for Sunday, and letting domestic matters remain outside its influence? Am I careless in my accounts, unpunctual in my duties, untidy in little matters? With a Christian we might almost say the difference between 'secular' and 'religious' is abolished. 'The Word,' than which naught is higher, 'is made flesh,' than which naught is lower, so that 'whether we eat or drink, or whatsoever we do,' we can 'do all to the glory of God,' because we can do all in the Name and after the example of Jesus Christ, the Incarnate Son of God.

Think, then, of this law of sanctification for the whole of human nature and the whole of human life.—Bishop Hall.

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ments See page 15.

CALENDAR FOR DECEMBER.

- DEC. 2—First Sunday in Advent.
“ 9—Second Sunday in Advent.
“ 16—Third Sunday in Advent. [Notice of
Ember Days and St. Thomas.]
“ 19—EMBER DAY.
“ 21—ST. THOMAS. A. & M. Ember Day.
“ 22—Ember Day.
“ 23—Fourth Sunday in Advent. [Notice of
Christmas Day, St. Stephen, St.
John and Innocents' Day.]
“ 25—CHRISTMAS DAY. [Pr. Ps. M. 19, 45,
85. E. 89, 110, 132. Athan. Cr.
Pr. Pref. in C. Ser. till Jan. 1, inc.]
“ 26—ST. STEPHEN, the first martyr.
“ 27—ST. JOHN. Ap. and Evang.
“ 28—INNOCENTS' DAY.
“ 30—First Sunday after Christmas.
[Notice of Circumcision.]

HYMN FOR THE CIRCUMCISION.

BY MARY ANN THOMSON.

Jesu, Lord of glory, reigning
Throned in majesty, on high,
Yet, for sinners, not disdain-
ing
Here a helpless babe to lie,
Let Thy precious blood, we pray,
Wash our stains of guilt away.

Jesu, by the first outpouring
Of the sacred crimson stream,
When but few, in faith adoring,
Knew Thy mission to redeem;
Let Thy precious blood, we pray,
Wash our stains of guilt away.

Jesu, by that Name most holy,
Name whereon our hope is stayed,
Name received in meekness lowly,
In the rite for sinners made,
Let Thy precious blood, we pray,
Wash our stains of guilt away.

Jesu, by the consummation
Of Thy work of love and woe,
Jesu, by the exaltation,
Of thy Name received below,
Let Thy precious blood, we pray,
Was our stains of guilt away.

—Philadelphia, Christmas, 1893.

THE HISTORY OF THE CREEDS.

BY THE REV. MONTAGUE FOWLER, Chaplain to
the Archbishop of Canterbury.

[From the Church S. S. Magazine, London, Eng.]

I.—THE NATURE OF A CREED, AND THE CREEDS FOUND IN THE NEW TESTAMENT.

Hold fast the form of sound words which thou hast heard of me, in faith and love which is in Christ Jesus,” is the injunction of the great Apostle St. Paul to his disciple and spiritual child St. Timothy. From this passage we learn that “the form of sound words”—that is, a Creed—is based on the principle of belief.

The Bishop of Durham has defined ‘faith’ as ‘the condition of life and action.’ No one can live a day in the world without the exercise of this quality. I am not speaking for the moment of religious belief, but of the moral certainty of what will happen in the future as interpreted by the analogy of the past. Why do men believe, and act as though they believed, that the sun which set this afternoon (using the popular, as opposed to scientific, phraseology) will rise to-morrow morning? What has happened is not necessarily a pledge of what will take place. But observation and study lead us to look forward with a sense of certainty to the occurrence of certain events as though they had already come to pass. When we start on the first voyage to the Antipodes we believe that we shall find the country for which we are bound, although we have only the evidence of others to rely upon. If we trust ourselves to cross some new railway bridge, we have no assurance that it will support the weight of the train, except from our confidence in the engineer, and our experience of the stability of similar undertakings. Hence it is through faith, acting on the commonest incidents of every-day life, that we can draw the veil which hides the future, and commit ourselves to the unknown with the confidence of absolute knowledge.

Even this worldly type of faith finds expression in action, if not in words. And the outward expression of the act of faith constitutes a Creed. A man believes in the power of wealth to secure happiness, and he strains every nerve to secure it for himself. His definition of riches and of the pleasure which they afford him, becomes his Creed. So it is with those who take as their ultimate goal the spread of intellectual culture, the promotion of philanthropic works, or even secularism.

It is, however, in the spiritual arena of human life that faith finds its highest development. When, as we have seen, men daily and hourly give evidence of moulding their lives on the basis of an exercise of faith, there is nothing inconsistent in applying the same test to our knowledge of, and communion with, the Supreme Being. The proof of the existence of Australia, to the person who has never visited it, is in no respect stronger or more convincing than that which tells us that God lives. We take each on trust, believing what men give us as their experience. But in regard to the Divine revelation, we have a far more substantial foundation on which to build, because the spiritually-minded man or woman has, in addition to the testimony of others, the personal conviction of the undeniable communion with the invisible Father, through the medium of that divinely-implanted instinct or personality which we call the soul. The unbeliever, the evil-doer, the irreligious, cannot penetrate the mystery of this spiritual intercourse, any more than the heathen soldiers and rulers were able to recognise the identity of the risen Son of God.

But faith is none the less real because many are so satiated with worldliness that they cannot assimilate its quickening properties.

To quote once more the words of Bishop Westcott, ‘Faith (i.e. religious faith), as applied to our present life, is a principle of knowledge, a principle of power, and a principle of action.’ It is through faith that we attain to a realisation of the glories of the Incarnation, the reconciliation between the pure and Holy God and the sin-stained mass of humanity; and to the certainty of a future life by the power of Christ’s Resurrection. It is through faith that men have gone forth, single-handed, in jeopardy of their lives—which they have again and again laid down as an offering and a sacrifice for the Gospel—to carry the message of pardon and salvation by the Cross of Calvary to nations sunk in barbarism and superstition. It is through faith that the Church of Christ, in spite of periods of apathy and neglect, has worked

and labored to promote the cause of her Master, and to win souls to Him.

Hence, if we hold our faith strongly and with conviction, we must be able to explain its meaning to those who are outside the circle of believers. It was the impetuous, the warm-hearted Apostle St. Peter who urged his disciples to ‘be ready always to give an answer to every man that asked them a reason of the hope that was in them.’ This the Christian must ever be prepared to do. The more real, the more living, his faith in God is, the more fervently and eagerly will he wish to proclaim it to men. And a creed embodies both the personal belief of the individual, and the universality of that belief in reference to all the members of Christ. We preface each clause of our profession of faith by the words ‘I believe’ (*Credo*), because the Father demands of every disciple a definite testimony of his state of religious conviction. At the same time, the fact that we give utterance to this sentiment in face of the congregation is a pledge of our fellowship with the saints in and through our Lord and Saviour Jesus Christ. In the Creeds used by the Eastern branches of the Catholic Church, we find the word of recitation in the plural, ‘We believe.’

The most usual name by which a Creed was designated in the early Church is *symbolum*. The word is first used in this sense by St. Cyprian. Various explanations of its meaning have been given, but the most probable seems to be that which regards the Creed as a watchword whereby Christians were known among one another. The word ‘Canon’ (lit. *a straight line*) is sometimes applied to the Creeds, thus defining them as the rule or standard by which to judge rightly of what ought to be believed.

It will be my aim, in the following articles, to set forth in a simple and intelligible manner the intricate historical events which contributed to the formation of the Creeds, with a brief reference to the various heresies against which they were directed. It must be remembered that the original idea of a Creed was not that of a public profession of faith before the congregation. This practice was unknown in the primitive Church. Then the converts were for the most part persons of riper years, who were prepared, by a course of instruction, for their admission into the Church by holy baptism. The great seasons for baptism were Easter and Pentecost. During their preparation they were taught a Creed, but it was delivered to them by word of mouth, and was to be carried in the memory, and never written down. ‘This Sacrament of faith’ (another name for the Creed), writes St. Cyprian, ‘is not to be profaned.’ And Peter Chrysologus, Archbishop of Ravenna, writing about 450 A.D., uses the following words: ‘Let the mind hold, and the memory guard, this pledge of hope, this decree of salvation, this symbol of life, this safeguard of faith, lest vile paper depreciate the precious gift of the Divinity, lest black ink obscure the mystery of light, lest an unworthy and profane hearer hold the secret of God.’ St. Augustine, who lived about the same time, in a sermon delivered to the catechumens (or candidates for Holy Baptism), dwelt strongly on the same thought, basing his injunctions to commit the Creed to memory only, and not to paper, upon the words of the writer of the Epistle to the Hebrews, when he says: ‘This is the covenant that I will make with them after those days, saith the Lord, I will put My laws into their hearts, and in their minds will I write them.’

The Creed, thus learnt during the weeks of preparation, was publicly recited when the convert was baptized, and then employed no more in the Church services, but treasured as the watchword of the Christian faith.

Let us now see what traces we can find in Scripture of a ‘form of sound words.’

1. In the first place, we may take, as the basis of all professions of the Christian faith,

the phrase used by our blessed Lord, in His parting injunction to His disciples immediately before His Ascension: 'Go ye, therefore, and teach (lit. *make disciples of*) of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you.' This Divine rule is followed in every branch of the Catholic Church, the two essentials of the Sacrament of Baptism being regarded as the use of water, and the recital of the names of the Holy Trinity.

3. We have an interesting picture, given us in the Acts of the Apostles (viii. 26-39), of the conversion and baptism, by St. Philip, of the Ethiopian magnate. After the deacon had expounded the Scriptures, and shown how all the Old Testament prophecies had been fulfilled in Christ, the stranger at once asked for admission into the ranks of the Church. 'See, here is water; what doth hinder me to be baptized?' And Philip said, 'If thou believest with all thine heart thou mayest.' And he answered and said, 'I believe that Jesus Christ is the Son of God.' This reply embodied the great principle of Christian truth, and was taken as a sufficient guarantee of the thoroughness with which he accepted it, and as an earnest of his sincerity.

3. In his letter to his converts at Corinth (I. Cor. xv. 3 ff.) St. Paul lays down a very excellent and comprehensive summary of belief for the use of his disciples. 'I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures; and that He was seen of Cephas, then of the twelve; after that, he was seen of about five hundred brethren at once, of whom the greater part remain unto this present, but some are fallen asleep. After that He was seen of James, then of all the Apostles; and last of all He was seen of me also.'

Now the point to notice here is that the Apostle, while he recounts the death and burial of Jesus Christ, lays the greatest stress upon the fact of His Resurrection, and upon the completeness and variety of the evidence, which placed the event above the possibility of doubt or dispute. The reason for this is easy to find. The enemies of Christianity, including the heathen rulers as well as the Jews, at once realised the vital importance of the question. Just as the disciples of Jesus were content to let the whole fabric of their faith stand or fall by the truth or otherwise of their Master's Resurrection (because this corroborated or falsified His claim to be the Son of God), so the opponents of the 'new superstition' made the most strenuous efforts to explain away the disappearance of the risen Lord from the tomb. They even went about and openly bribed the soldiers who had been stationed near the grave to accuse themselves of dereliction of duty in sleeping at their posts, so that it might be said that the disciples had come by night and stolen the body. St. Matthew tells us that the whole matter was well known: 'So they took the money and did as they were taught; and this saying was commonly reported among the Jews until this day.' Now St. Paul, writing some twenty-five or thirty years later, lays down a challenge. He dares any one to disprove the reality of Christ's Resurrection: and mentions by name many of those whose testimony was trustworthy, who actually saw, and met, and talked with the Lord in His risen life, and were still alive. We can thus see why the great event of Easter Day forms one of the special articles of the Christian Creed.

4. In his Epistle to the Romans (vi. 17) St. Paul speaks in a way that shows the existence among the Christians in the Imperial city, even in those early days of the Church, of a profession of faith. He says, 'God be thanked, that

ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.' And when writing to the Galatians, the same Apostle thus speaks: 'As many as walk according to this rule (Gk. *canon*) peace be on them, and mercy, and upon the Israel of God.'

5. In the Epistle to the Hebrews, the writer enumerates some of the articles which would of necessity be comprised in a summary of Christian truth. 'Therefore,' he says, 'leaving the principles of the doctrine of Christ (lit. *the word of the beginning of Christ*), let us go unto perfection; not laying again the foundation of repentance from dead works, and of faith towards God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.' He expresses a similar thought in the previous chapter by the phrase, 'the principles of the oracles of God.' No words more suitable could be chosen to describe the purpose of a Creed. It was intended to be the basis of the Christian life, which must be laid with all thoroughness, including those essential components which he mentions, before the superstructure of the ideal and perfect pattern of the Saviour's example is built up on this foundation.

6. Once more we must notice St. Paul's words in his letters to Timothy, whom he describes as 'my own son in the faith.' In the peroration of his first Epistle, he makes an impassioned appeal to the young bishop to hold fast the treasure of the Christian definition of the faith in spite of all opposition and difficulties. 'O Timothy, keep that which is committed to thy trust (lit. *the deposit*), avoiding profane and vain babblings, and oppositions of science falsely so called, which some professing have erred concerning the faith.' In the second Epistle St. Paul gives the charge concerning the 'form of sound words' which was quoted at the commencement of this paper.

The above references are sufficient to show that we have clear and unmistakable traces in the New Testament of the existence of a Christian Creed. And the intelligent student will at once understand why these 'symbols' are not given in greater detail by the Apostles. The object of the immediate disciples and followers of Christ was to win men over from heathenism, or from Judaism, to a belief in Jesus the Son of God, the Messiah. Hence all that was required of them was a declaration that they accepted Him as their Saviour, and assented to the truth of those facts in His life which bore upon His Divinity, 'the word made flesh.' These were His Incarnation, His Passion, death, and burial, and His glorious Resurrection and Ascension.

As years went by, and the Church of Christ increased, and spread its influence from country to country, false teachers arose, who perverted the truth, and led away many into error. Then it became necessary, from time to time, to make additions to the existing form of Creed, defining in clearer language and at greater length, the special points on which the promoters of heresy had gone astray. We shall trace in the subsequent papers, the growth of the most important of these heresies, and the influence they had in causing new clauses to be grafted on to the original and Apostolic definition of the Christian faith.

NEW YEAR'S THOUGHTS.

"That ye put off the old man . . . that ye put on the New Man"—Ephes. iv. 22-24.

The commencement of the ecclesiastical and civil year does not coincide; but there is something very suggestive in the fact that New Year's Day falls within the octave of Christmas, and is observed by the Church as the Festival of the Circumcision. Our Christian poet

has given expression to this thought in the well known touching words—

The year begins with Thee,
And Thou beginn'st with woe;

Happy shall we be if, throughout the year, we realise more and more of the presence of Emmanuel, for thus shall we be enabled to go on our way rejoicing, doing the work God gives us to do humbly and heartily, 'as unto the Lord and not unto men.'

But we dare not shut our eyes to the truth set forth in the remaining lines of the verse just quoted—

To let the world of sinners see
That blood for sin must flow;

that thus we may be filled with a deep hatred and horror of sin in itself, and may daily fight against it. For, though the Lamb of God has, by the shedding of His blood, 'taken away the sin of the world,' so that we are indeed 'alive unto God in Jesus Christ our Lord,' yet the conflict with sin in our members continues, and will continue until 'this mortal shall put on immortality.' Hence the exhortation of St. Paul to the Ephesians in the words quoted above, because our old nature still asserts its power, and has to be kept down by the power of the Holy Spirit Who dwells in us as the Spirit of Christ, so that we 'may not be conformed to this world, but be transformed by the renewing of our mind.'

In this work of 'transformation,' we are to be fellow-workers with God, and by our own individual act and will to 'put on the whole armour of God, that we may be able to withstand in the evil day,' and thus 'overcome the temptations of the world, the flesh, and the devil.' And we do well to remember and to realise that this conflict is always going on,—that if we would live as the children of God, we must not expect what is called an 'easy life,' but must be prepared, when God calls us to do so, to face the world, and to make a determined stand for Him against the wickedness (open and secret) which abounds on all sides. This can and must be done in no proud or ostentatious manner. Christians are the 'light of the world,' and it is by showing their light that the world will take knowledge of them that 'they have been with Jesus. If 'the old man' has to be put off, 'the New Man' has to be put on. In other words, while sin has to be avoided and overcome, the fruit of the Spirit has to grow and become manifest in us. All this can only take place as we faithfully make use of all those means of grace which God has put within our reach. We are not all circumstanced alike in this respect, and therefore must not judge one another though watchful and jealous over ourselves, lest we 'receive the grace of God in vain.' Our spiritual life needs sustenance—it will languish and die if this is not given. But while God has bountifully provided every means to this end, it too often happens that we fail to use them,—or we use just those which we like best, and which perhaps give us the least trouble. A new year is the time for a new start and new resolutions. May 1895 then see in all of us increased time given for private prayer and study of the Word of God; more diligent attendance at His House, and especially at Holy Communion; and may the Lord's Day be more carefully observed, that it may indeed prove to us a resting place, a day of refreshment from the toils and labours of the week. Thus shall we 'grow in grace and in the knowledge of our Lord and Saviour Jesus Christ,' and be made ready for His coming and kingdom.

Take our hearts and circumcise them,
Henceforth may Thy children be
Subject to Thy will in all things,
Yet in loyal sonship free.

A. B. C. in *Family Churchman*.

NEW YEAR'S HYMN.

From the Latin.

Lapsus est annus; redit annus alter;
Vita sic mutis fugit acta pennis.

One year is gone; another comes instead;
Thus our spent life on silent pinions flies;
Thou, O our God, dost regulate their course,
One Ruler of time's awful destinies.

Our nation loaded with Thy gifts, gives praise;
To Thee with one accord our country prays
That Thou for us wouldst still unchanged pre-
serve
The solemn faith and worship of old days.

Whilst days run on, and rolling years return,
And in fixed course the ages Thee obey—
To Thee, the Three-one God, earth's Sovereign
Lord,
Let the wide world in song the homage pay.

—HORATIUS BONAR, D. D.

"THEY SERVE WHO ONLY STAND
AND WAIT."*(Continued.)*

"O, Victor you are so cross," was the little cry he heard as he shut the door noisily behind him. I am sure he would have turned back if his friends had not been waiting for him in the hall. The lark in the barn soon put his little sister out of his mind, but she all alone in that little back room could not so easily forget the sharp words. After the door had banged, hot tears, came thick and fast they were at first, bitter angry, rebellious tears; but, somehow, right in the middle of it all the great white angel all glowing with rosy light seemed to have come close to the window and be holding out its soft white arms. Of course she saw in a moment it was just as the boys has made it; but, somehow, she felt as if she were not so much alone and she began to tell her grievances to the angel; then all of a sudden the tears began again thick and fast, they were not angry tears now, they were only very sad ones. "O, dear, dear," she sobbed, "I haven't even made patience my offering. I haven't given anything at all but perhaps it isn't too late now. I'll try. I really will when I look out at you, I'll remember that if Victor is sometimes thoughtless and cross it is because he has so many things to do. He's one of the best brothers anyone ever had, Mamma often says so. I am so sorry I was cross to him, I'll tell him so when he comes in. As she smiled out at the angel she saw that the rosy light was quite gone, and in the dusk which was fast settling down the beautiful angel seemed to stand out more white and shining than ever.

The contrasts of the darkness without made the angel appear more pure than in the rosy gloom. Helen must have fallen asleep, for the next thing she remembered was Mamma standing beside her holding the tea tray, the sight of which made her feel ill and want to turn away. When her eyes were really opened and she tried to speak she found that one of those weary, racking headaches, which always followed any strain of disappointment had come on. Mamma, who had been obliged to leave her girl quite alone through that long afternoon, had completed her Christmas arrangements and was able to stay close beside her, bathing the poor aching head and doing all in her power to relieve the poor little girl's sufferings. Victor begged to be let into the sick room and after Mamma had cautioned him again and again not to be rough or noisy, she let him in for just a moment.

"O, Nell, dear, he whispered, as he put his

arms about her as gently as her mother could have done, "I'm awful sorry you feel so bad, it's awful tough to be sick on Christmas Eve; never mind, if you're better we'll make up for it to-morrow."

The thin fingers played lovingly with Victor's brown curls, as she said:

"Thank you, Victor. I'm glad you come in; your snow angel was so beautiful all the afternoon. It has been like a Christmas guardian angel to me. I am so much obliged to you boys for making it for me. I'm very, very sorry I was so cross; forgive me, won't you?"

He put his hand over her mouth. "Hush! Hush! Nell," he said. "It was I that was cross; the forgiving ought to be all the other way; but don't let's talk about it; it's horrid that you should be sick on Christmas Eve."

"Don't say that. I don't mind," she said, as Victor kissed her; but when he was gone she said to herself, half aloud:

"I wonder if he has got the silk; I didn't like to ask him again. Perhaps I wouldn't even be able to finish to-morrow. These headaches often last two or three days. I wish pain was an offering: it's the only thing I ever have that I could give."

Little Helen went on patiently and sweetly bearing her cross of suffering, quite unconscious that it was studded with such rare and beautiful jewels that they gleamed and sparkled, sending rays of light far along the procession that, bearing their offerings, moved toward the manger on that Holy Night.

Victor helped his father decorate the parlor, dining room and library with overgreen boughs. He was restless and uneasy, and when it was done and his father had gone out to see if he was wanted at the church decorations, he listened a moment for his mother's step as she moved about Helen's room. Then, as he pulled his cap and overcoat on, he said:

"There isn't any real harm in it or I wouldn't do it. I ought to go and get Helen's silk. I'll just stay a few minutes with the fellows. Clifton Haynes is a regular brick. I don't see what father's got against him. He didn't really say I wasn't to go with him; he only said, 'He wished I'd choose another friend.' I suppose it's because he goes to that swell boarding school where the fellows have such larks."

In spite of Victor's argument, when he opened the front door, the wind seemed to drive him him back and he hesitated, only for a moment, however; then he was hurrying down the street and in five minutes more he was among a group of boys who were all much older than he.

A tall showy looking fellow was talking rather loud and fast. "I tell you, boys, its, just a dandy place. They have a billiard room bowling alley and rifle range, and it's real cheap. Somehow or another it got a bad name and so tony fellows leave it alone, but there really isn't any reason for it. Did you bring your key, Vic? for we probably shant get back till after most folks are wrapped in the arms of Murphy."

Victor, putting his hands into his pockets suddenly discovered that when changing his coat he had forgotten to change his latch key from one pocket to the other. He said so, and was a little provoked at Haynes' rather sneering laugh and insinuating remark, "he guessed there had been rather fresh breezes blowing round the neighborhood."

"How are you going to get in?" one of the other boys asked.

"I'll run home and get it at once," he said as the color flushed into his face. "I can go in through the kitchen door and it won't take me a minute," and he disappeared around the corner.

Though he knew the boys were waiting for him, he stopped long enough to buy a skein of white embroidery silk. Jane and Maria had both gone to church, so, without much difficulty

he would be able to go in through that way without notice. He sprang over the high board fence into the little yard. He could see a dull light through the curtain of Helen's room, but for some strange reason or another he didn't like to look at it and think of the little sister inside—that great loving kiss she had given him seemed to burn his cheek even now, and he couldn't forget how gently and sweetly she had said, "Please forgive me, won't you?" But as he turned his head to avoid the window, he saw something which made him first start and then stand still, for there, in the soft, silver moonlight which was flooding the garden, stood the white angel. Of course he knew it was only a snow figure, but as it stood there, so pure and beautiful, just at the moment when the thoughts of his little cripple sister were softening his heart, it is certain some Christmas angel must have been near, for as he looked at the white figure before him all bathed in silver light, the excited, angry flush died away out of his face, leaving it very white; but with a strong, resolute determination, which made him look almost like a St. Christopher waiting for a moment face to face with the pure white figure, both of them bathed in the soft silver moonlight, and one as motionless as the other.

Above in the great, peaceful heavens the Christmas stars twinkled softly, seeming to shake down to the earth from among the silver tinted clouds the same Christmas gift which has come every year for nearly nineteen centuries. The great, unexplained, unspeakable love the mighty God, the great Jehovah, brought upon earth when in the form of a helpless baby—He stretched His arms out to those who gave Him such poor but loving service long, long ago.

This great love crept into the boy's heart and helped him with the fight that was going on in the heart, through the outward form was so motionless. After a moment, his eyes still fixed on the snow image, he said, half aloud, "I'll just quit where I am. I'll go and tell the fellows so; I don't care what they say." He sprang over the light wall and was round the corner before he had time to consider what he would say, but it all came out in regular boy fashion.

"I didn't go in for the key fellows, 'cause I'm not going to Sparks'. You can go if you want to; but I think it's a bad business to go where we wouldn't want our folks to see us, and on Christmas night, too."

Clifton Haynes laughed as he began some taunting remarks about Mamma's apron strings.

Several of the other boys looked as if in their hearts they agreed with Victor.

"Come round to see me to-morrow afternoon, if you haven't anything better to do. We'll have a boss tree and lots of fun, if Nell's better, and she is sure to be." He went whistling round the corner and home straight up to his own little room, which was right above Nell's, and so looked out into the tiny yard. As he knelt in the window before turning out his light, the moonlight shining across him, he could see the pure, silver angel, and in the joy which the knowledge of victory must always bring to us, he had found a higher, happier, holier idea of real Christmas joy, which lasted all through the next day, all through the Christmas season, that that pure white Christmas angel influenced his whole life for good.

THE END.

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THE PLEASANT SIDE.

The following interesting passage occurs in a letter from Chicago to the *Spectator* of London, describing the impressions of some recent English visitors to this country: "We were in the Fair at all hours of the day and early night for weeks, and never heard of any pocket picking; nor yet did we hear an angry word, much less an oath. Altogether we saw so little that was evil, and so much that was good, that we began to wonder where all the wicked people, whose doings made our blood run cold in the daily papers, were to be found. These papers are a national calamity." All intelligent visitors at the Fair have been profoundly impressed with the admirable behavior of the immense crowds of people. The good nature, the self respect and the easy compliance with the regulations shown by those millions of Americans have made the task of the Columbian guards a simple one. It is not surprising that a foreign visitor who had supped on horrors and crime in the newspapers, day after day, should mingle in the throngs on the Fair grounds with some trepidation but the fact is discreditable to the American press. Too great prominence is given in most newspapers to the criminal and shocking incidents of daily life.

PAY YOUR MINISTER.

Think, Christians, that these ministers of God have surrendered all things for Christ. They receive less than those laborers who are now striking for higher wages, and are creating such disturbances in our land. The average salary of a minister of the Gospel is less than the man who shovels in the mines, who opens the throttle-valve of the engine, and scarcely more than the switch-opener and the fireman on the locomotive. These latter strike if their wages be reduced; but the minister cannot strike; for him there is no redress, for he works for God. Think, Christian. Think how much you spend on self in selfish enjoyment, in luxuries, and remember you must one day give account. How will you fare think you in the day of reckoning, when it shall be found that your retrenchments struck first at the obligations you owe to God, to whom you owe all things.

Pay your minister. He receives now far too little and much less than the most of you. It is a shame upon you; a stigma which cannot be removed in this world, nor in the next. I think, if you abate one jot or tittle from the already inadequate amount you give to God and the Holy Church.—*Church Record of Alabama.*

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The people by being more or less, shut out of their own buildings erected in charity by those who have gone before, having the love of God in their hearts, in order that the whole community might be taught the message of Jesus Christ, and might partake of His sacraments; the Church has been wronged by the taking of her buildings into possession by a minority and God has been wronged by the restriction of His worship, which has been offered by the few instead of by the many. It is said that Dean Church once asked, What is gained by a great religious movement? We reply that the great religious movement of freeing our churches and of winning back the liberty of the people to use them rights the wrong, redresses and removes the wrong; and, thank God, the wrong of the monopoly of God's House is daily diminishing. The Dean's reply to his own query was: "It is that truth is passed on, and the world preserved from utter corruption." What share our particular "Reform" movement has had in purifying the Church, in preserving her from degradation, and as an effort "to write the wrong," the future historian must chronicle.

DIED.

FOREST—15 Arthur street, Ottawa, on Dec. 19th, Fanny M. G. Forest, aged 73 years, widow of the late Rev. Chas. Forest, of Morrisburg, and sister of the Rev. Rural Dean Baker, of Bath.

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[From *The Parish Record*.]

I hold no theory about Revelation. I accept it as God gives it, and with the explanation which our Saviour Jesus Christ and His Apostles make in regard to it and its scope and purpose.

Let me briefly state the facts: Our Lord, addressing the Jews in regard to the Old Testament Scriptures, uses this language: St. John, v. 39: 'Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of Me.'

This declaration makes our Lord the subject matter of the Old Testament, the one great object to which they are to bear witness. His Apostles, St. Paul and St. John, follow after, and bear the same testimony, Thus, St. Paul, Gal. iii. 24, asserts, that 'the law was our Schoolmaster to bring us unto Christ;' and St. John, Rev. xix. 10, affirms that 'the testimony of Jesus is the spirit of Prophecy.'

Now the Law and the Prophets make up the Scriptures of the Old Testament, and consequently our Lord and His Apostles affirm that those Scriptures revolve around the Messiah, the Son of Righteousness, as do the planets in our solar system around our physical sun.

Christ gives those Scriptures light and life and force and beauty, and makes them one in Him.

The New Testament Scriptures are simply the proclamations of the King Himself, or by His attendants who immediately surround His Person. The Gospel, which is the biography of Christ, and reaches, as no other does, beyond the grave and gate of death to the Resurrection and the Ascension and the eternal life in heaven, is fourfold, because Christ is designed for the whole circle of humanity, and addresses, through the four Evangelists, the four corners of the earth. The Acts give the first chapters of the history of Christ's Body, the Church, and sets before us practically the Faith, the practice, and the worship of the first believers, the polity under which they lived, and the general principles which characterized their life and fellowship with one another and with their Saviour and their God. The Epistles of St. Paul and others furnish us instructions in doctrine, life and morals, as far as it pleased the Holy Ghost to make known His teaching on these subjects, and the Revelation concludes the New Testament Scriptures by placing the spiritual telescope to our eyes, which enables us to catch a glimpse of the consummation of all things, of the Church triumphant in heaven.

This is no theory of mine; it is substantially what God says about His Own Word.

And now, in conclusion, the Epistle to the Hebrews sums up what our Lord and His Apostles say about Holy Scripture in these wonderful words, written in the opening verses of the Epistle (Heb. i. 3), 'God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these

last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom, also, He made the world; who (being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power) when He had by Himself purged our sins, sat down on the right hand of the Majesty on high.' Here the inspired writer expressly tells us that, in the olden time, God spake by piecemeal and in various forms by the prophets; but in these days, last days. He speaks by His Son, the heir of all things, the brightness of His Glory, the express image of His Person, and the King sitting upon His throne on High. The servants, the prophets, go before and prepare the way for the King; the King comes after, and John Baptist, and in whom prophecy and present reality are united, points out the King as 'the Lamb of God that taketh away the sin of the World.' The King can be succeeded by no greater than Himself, and the New Testament Scriptures are made up entirely of what the King Himself and His personal attendants say. Thus the Scriptures of the Old and New Testaments are a complete entity; they form a body of evidence unique in character and complete in design and purpose. They form a body of evidence bearing witness to our Lord that cannot possibly be shaken. G. F. S.

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We know of several works calculated to strengthen men in their Churchmanship to induce Dissenters, where not too narrow or too prejudiced, to become Church people. Amongst these might be mentioned at least two such works published in America, which, we fancy, must be having great influence for good in adding many to the Church of America, and their system of Sunday-school teaching cannot fail to do great things for the coming generation. We must, however, place the work by Mr. Oldham amongst the very best of the many works on this subject that have been put before us. It is a convincing book, and done in a straightforward, manly, Christian spirit. We greatly desire that thoughtful, religious Dissenters would study it, and would try, as they read it, to answer it. We wish that the truth only may prevail, and are sure that it will not prevail through the Church being other than Christ intended it. One in spirit and heart and actual exhibition before the world. The few quotations contained in it are of a powerful character, and are of themselves deserving of much thought. We can hardly understand a conscientious man or woman amongst dissenting communities who will honestly consider this work and not seek, after prayer and thought, the unity of the Anglican communion. As the price is 2s. 6d., we suggest that it might be given as a prize in many of our schools. In acknowledgment of feeling, however, we especially and very strongly advise thoughtful men and women amongst Dissenters to study it well. London, KENNINGTON & Co., 1894. Price 2s. 6d.

TEMPERANCE.**A BRIGHT NEW YEAR.**

BY THE REV. CANON BELL, D. D.

I Do not wish thy
Life all joy and song;
That, Friend of mine,
Were but to wish the wrong,
For sorrows oft are angels
In disguise,
In mercy sent to search
And make us wise—
To raise our earthly hearts
To things above.
God only chastens us in
His great love.
But *this* my prayer:
"God give thee what is best
To win thee to Himself,
And make
Thee blost."

PRAISE.

(FOR THE NEW YEAR)

BY THE REV. CANON WILTON, M. A.,
Author of "Sungleams."

With bursts of praise the thrushes
cheer
The faint gleams of the new born
Year:
No thought of lurking winter stays
The careless gladness of their lays:
A present brightness quonches fear.
They heed not clouds that gather
near;
They wait not till May flowers
appear;
But hail the warmth of transient rays
With bursts of praise.
O wise and happy soul that pays
Thanks for each gleam that lights
our days:
Nor claims a bliss complete and clear
Before it warbles in God's ear;
But glorifies Life's common ways
With bursts of praise.

The Creed of Christendom is a finality. It cannot, as to any of the truths which it affirms, be changed. The office of the undisputed General Councils was not to pass the Creed by a majority vote or any other kind of vote. It is to bear witness to the Faith, to state what the Faith was. The question proposed to the bishops, coming from the different sees of Christendom, was: What has been the teaching of your Church, on that point, from the beginning? And their answer simply met that inquiry. As the see was older in its foundation, so its testimony was weightier, its authority was greater, and when its origin went back to an Apostle, it was "an Apostolic see," and its testimony was most valuable. The Church had the Creed, the axioms of revelation, before she gathered the new Testament writing from the hands of the Apostles and others. St. Paul for example, when writing a part of the New Testament, in his first letter to the Christians of Corinth, quotes these articles from the Creed, couched in the very phraseology which still enshrines

these fundamental truths. He calls it "the Gospel," and says he gave it as he received it, and that their salvation depended on their holding it fast (1 Cor. xv. 1-5).—*Bishop Seymour.*

A BATTLE FOR LIFE.**THE RESCUE OF A C. P. R. OFFICIAL'S WIFE.**

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From the Owen Sound Times.

Last fall when the *Times* gave an account of the miraculous cure of Mr. Belrose through the use of Dr. Williams' Pink Pills for Pale People, we had little idea that he would be called upon to write up a case which is even more remarkable. The case referred to is that of Mrs. John C. Monnell, whose cure has been effected by these marvellous little messengers of health. The *Times* reporter was met at the door by Mrs. Monnell, who though showing a few traces of the suffering she had undergone, moved about very sprightly. With apparently all the gratitude of a man who had been saved out of the deepest affliction, Mr. Monnell gave the following account of his wife's miraculous cure. I have been in the employ of the C. P. R. at Toronto Junction for some time. In August last year, after confinement, my wife took a chill and what is commonly known as milk-leg set in. When I came home from my work I was informed of the fact, and next morning called in the family physician. The limb swelled in a very short time to an enormous size. Every means known was adopted to reduce the inflammation, but without avail. Consulting physicians were called in, but all the satisfaction they could give me was that the doctors in attendance were doing their utmost. A tank was rigged up, a long line of rubber hose attached and wound around the afflicted limb and ice water allowed to trickle down through the piping to relieve the pain and reduce the inflammation above the knee. The leg was opened and perforated, a tube inserted from the thigh to the ankle with the hope that it would carry off the pus which formed. For five long anxious months I watched the case with despair, while my wife was unable to move herself in bed. At the end of that time she was placed in a chair where she spent another three months. To add to the complications gangrene set in, and for weeks there was a fight for life. At last the physicians gave up. They said the only hope was in the removal of my wife to the hospital. After a brief consultation she emphatically refused to go, stating that if she had to die she would die amongst her little ones. At this time she could not put her foot to the ground. Her nominal weight was 135 pounds when in good health, but the affliction reduced her to a living skeleton for she lost 65 pounds in the five months. To all human intelligence it was simply a case of waiting for the worst. Up to this

time I had not thought of Dr. Williams' Pink Pills for Pale People, until one day I came across an advertisement and determined to try them. This was two months ago, just about the time we were moving up here from the Junction."

At this point Mrs. Monnell took up the story of the marvellous cure, and corroborated what her husband stated. Continuing she said: "After using a few boxes I could walk on crutches, and after their further use I threw away my crutches and am now doing all my own housework. The limb is entirely healed up, and the cords which in the terrible ordeal had been forced out of their places have come back to their natural position. And to show how complete has been my recovery I am pleased to say that I have recovered my lost weight and five pounds more. I now weigh 140 pounds.

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Mr. Monnell is one of the C. P. R. staff of clerks at this port, and he is always willing to tell of the cure effected. But there are hundreds of witnesses to the truth of his statements both in Owen Sound and at Toronto where he resided up to two months ago.

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