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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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ECCLESIASTICAL NOTES

ARCHBISHOP RYAN, at Philadelphia, claimed that priests and their acts were subjects for public criticism. In Mexico such critics are excommunicated.

In less than four years the King's Daughters (U.S.) have sent out from the central supply 119,819 badges of membership. This year 67,894 new members were added.

THERE are in the General Theological Seminary, N.Y., eighty-nine students, of whom twenty-four are special and five are post-graduate. The whole number of the alumni is 1,128, of whom 337 are deceased. There have been consecrated bishops, thirty-three. The whole number of students has been 1,644. Every year the seminary is showing itself more and more worthy of the confidence of the Church.

An interesting question might be discussed in connection with the establishment of the Roman Catholic Religion in Malta. The Queen attends the worship of the Church of England when she is in England; when she goes north of the Tweed she conforms to the established Presbyterian religion. Were she to have occasion to travel to Malta, would she be found on her knees before the altar at High Mass in the cathedral at Valetta?

MR. E. J. PHELPS, speaking of the brutality of many newspapers and reporters, says of the latter, "with him, sorrow commands no charity, misfortune no consideration, age no reverence, woman no deference, death no solemnity, the grave no refuge. Nothing is so pathetic or so pitiful as to appeal to him for forbearance. Humanity has no rights that he is bound to respect. The only question is, will the story sell if sufficiently distorted, exaggerated, and dressed up?"

THE Bishop of Derby, presiding over a meeting in Derby, urged every man and woman to have a deep concern for those who were night and day on the waves. He mentioned commander Dawson, R.N., as 'a household word' in all that related to God's work upon the sea; and emphatically urged them to support the Missions to Seamen Society as a thoroughly Church of England society, vast in the area of its operations and excellent in its work both in the past and present.

THE Rev. Arthur Robins, of Windsor, who is proposing to form a Council or League of the Church for improving the condition of the homes of the poor, has received the following from Lord Randolph Churchill:—"It would, in my opinion, be a most excellent thing if the Church of England were officially identified with an active movement in favor of better dwellings for the laboring classes. Till large reforms have been effected in this direction, action against intemperance is almost useless."

BISHOP BLYTH, of Jerusalem, has given some interesting facts concerning the Holy Land. He says that the return of Jews is remarkable.

In 1841 there were only 8,000 Jews in Palestine. In 1883 they numbered 23,000, but now 70,000, nearly double the number that returned from the Babylonish Captivity. Further, the fertilizing rains, known as the "latter rains," which had been withheld since the times of the exile, had been granted again during the past two years, and everything seemed to show that land was being prepared for the return of the Jews to their promised land.

THE Archbishop of Canterbury has submitted the name of Canon Mason, rector of All Hallows', Barking, for the office of Bishop Suffragan of his Grace's diocese, about to become vacant by the resignation of Dr. Parry. Canon Mason was formerly in the diocese of Truro, at the time that Dr. Benson held the bishopric, and was appointed an honorary Canon of Truro Cathedral in 1884.

MISS CONYMBE, having stated, at a public debate at Lewisham, that the bishops were joining in the landlord's syndicate in Ireland against the tenants, and the Bishop of Peterborough's name having been mentioned by a gentleman on the platform, Dr. Magee thus writes:—"The statement is an absolute falsehood, without any foundation or excuse. I have taken no shares in a landlords' nor in any other syndicate, nor have I subscribed to any such as that referred to."

THE highest honour it is in their power to confer, the Royal Society have just bestowed on the Rev. Dr. Salmon, D.D., Provost of Trinity College, in the gift of the Copley Medal for distinguished writings and discoveries. This medal was instituted in 1709, by Sir John Copley, and is only given to mathematical talent of the highest order. It is remarkable that Dr. Salmon should be thus distinguished in the very highest walks of theology and mathematics alike, his sermons and treatises on the Infallibility of the Church and the Canon of the New Testament placing him in the forefront of living theologians.

NUMBER of conversions of ministers of different denominations in the U.S. to the Church from Advent 1888 to Advent 1889, is 37 as follows:—Methodist, 11; Reformed Episcopal, 3; Baptist, 3; Congregationalist, 5; Adventist, 1; Unitarian, 1; Presbyterian, 3; Reformed, 6; Roman Catholic, 4. Of these two returned to the Church of their first love. Very few this year have gone from us. When they do go it is blazed abroad upon every banner. One of our losses this year was a man of most eminent intellectual attainments but in practical usefulness always a failure to the Church.—*Living Church.*

THE Rector of Trinity Church, New York, has corrected the extraordinary statement which lately appeared in the columns of "the leading Church paper," viz. that the property of Trinity parish is valued at \$150,000,000. The revenue from that sum, at five per cent, would be seven and one half millions; whereas, by careful management the property yields only a little over half a million. To be sure, the difference between the actual and the sup-

posed income is only about six millions, and this, to "the leading Church paper," doubtless appears to be a very small matter.

ON the occasion of the re-opening of St. Jude's Church, Belfast, by the Bishop of Down on Saturday last, Dr. Campbell, Rector of Lurgan and Dean of Dromore, stated that not long ago he was in a provincial town in England, and in passing through its streets he saw a beautifully-built church, which was so cathedral-like that he concluded it was the parish church. He went to it on Sunday. It turned out to be a Congregational chapel, where the Independents were assembled, and it was filled to overflowing. In the place and in the services there was much that was an imitation of those of the Church. The Psalms were chanted and followed by the Gloria, and in the chanting the whole congregation joined. The minister concluded his prayers with the Lord's Prayer, and then was raised up from the whole of that vast congregation an audible response joining with him.

THE facility with which divorces can be obtained in the United States, and the ample provisions of the law on the subject in every State in the American Union is well illustrated in an article contributed to the *Independent* by Samuel W. Dike. From the Report on Marriage and Divorce presented to Congress it appears that during the last twenty years the number of divorces granted was 328,678. Of the 289,547 who were married in the United States, 231,867 or 80 per cent were divorced in the very State in which they were married. This is equivalent to saying that four-fifths of those divorced, who were married in the United States, got their divorces in the State where they were married. These facts seem to indicate that almost every State in the Union has a fairly liberal Divorce Law and that the law is invoked with comparative frequency every year.—*Evangelical Churchman.*

MRS. REBECCA HARDING DAVIS, in *The Independent* says:—

The most flagrant effort made by sectional vanity to trick out heroic pioneers in graces which do not belong to them, is that of our New England cousins when dealing with their Puritan ancestors, and holding them up for the veneration of the country. The pretty myth that—

They left unstained what here they found,
Freedom to worship God:

is now, however, held at its real value by every school boy. They neither left religious freedom nor did they give it, to anybody but themselves, as witness the Baptists, Episcopalians, and Quakers, whom they whipped at the cart's tail, and the poor savages whom they shot and burned, "the smell of whose sizzling flesh," according to the godly Pilgrim father of Plymouth, "went up as a sweet savor to the nostrils of the Almighty."

A NOTABLE instance of church building energy has just occurred, says the London correspondent of *The Manchester Guardian*. A new church was wanted for Stanley, the

own of the Falkland Islands, and to build on the Falklands is a difficult matter. But the Bishop set to work and raised £3 000, among the 2,000 English colonists out there, and friends in England began to raise the same amount. By the zeal of the Bishop's son-in-law, Mr. W. F. Robinson, the whole of the materials for the church except the rough stone for the walls have been packed and sent off ready to be put together on the spot. Bricks, lime, cement, wooden rafters, the pews, the iron sheeting for the roof, have all been sent out under the charge of a clerk of the works and two skilled bricklayers. The cost of the church has thus been more than doubled, for bricks which cost 2l. a thousand in England cost about 4l. 10s. for transport alone. But there was no other way, for those barren southern outposts of British dominion bear absolutely nothing that can be used for such a building.

The Bishop of Gloucester declares that he views with anything but favor "the sort of gossiping and often desultory teaching that marked the kindly-natured, but not very cultivated, Sunday school teacher." He is most anxious to raise the standard of teaching; and this is what only too many likewise are desirous of doing. His lordship's first desire is to help the children to a better understanding of the Bible. The Church Catechism required careful and not desultory teaching. It embodies fundamental doctrine, to teach which requires careful preparation, and, if well done, it would prove a blessing to the children. The Prayer-book, too, should be taught in a plain way, so that children may understand how to use, and to recognize its distinctive features. If teachers could but make themselves better prepared for their important work they would in the long run rejoice that they had taken the necessary pains to qualify themselves. To help teachers to be what the Bishop of Gloucester would see them, it may not be amiss to direct attention to the admirable course of lessons which is used in the Chester diocese.

ROMAN CATHOLIC INTOLERANCE IN DUBLIN.—The Rev. J. S. Fletcher, D.D., incumbent of St. Barnabas' Church, north side of Dublin, writes to the papers, commenting upon some recent utterances of Lord Mayor Sexton in an after-dinner speech, butting the "Unionists," i.e. the Protestants, with promise of all the honors that are to be showered upon them in the days of a Home Rule Parliament. He says he knows two clergymen who have been struck with stones deliberately aimed at them while walking through the streets, that he himself has been pelted and stoned, that the Protestant children attending his daily and Sunday schools, are annoyed, insulted, and pelted, and put in terror by the Roman Catholic children with whom they are compelled to dwell; that the glass in the Church windows was broken times without number till protected by wire netting, and that language of the most revolting filthiness and lewdness is used by Romanists towards the clergy and the "minority" in all parts of the city. Dr. Fletcher naturally asks how all this agrees with the Lord Mayor's rosy statements. The Rev. Thomas Long, rector of St. Michan's, has had similar experience.

The Rev. Dr. Hannay, vicar of St. Ann's, Belfast, preached a sermon on "The duty and office of those who have the care of souls," at the institution of the Rector of Ballymacarrett, in the course of which he related the following interesting experience:—"In the early portion of his ministry he (the preacher) was appointed to one of the wildest parts of the country on the banks of Lough Neagh. There was no church there, only a half-dilapidated old school-room. There had been no regular ministry of the Word for a number of years. At the first Communion he celebrated in the place there

were three persons beside himself, and the congregation consisted of about twelve. In the course of a year, he was thankful to say, the communicants rose from three to 135. He began to inquire into the matter, and he found that on every Saturday evening, in the kitchen of a poor weaver's house a number of godly men and women met together for half an hour and offered up special prayer for their minister, and asked that a blessing might be poured out on his work. To that he had attributed the wonderful measure of success which was vouchsafed to his labours in that place."

RITUALISM.

The present age has witnessed a religious dispute that has been characterized on the one side by an earnest appeal to Scripture and Church law, and on the other by vituperation, opprobrious epithets, and an astounding ignorance of Church usages. The "ritualist" has been stigmatized as a breaker of the law, a Jesuit in disguise, a Romanizer, and the like. But what has been his answer to such charges? An appeal to the Word of God, to the statutes, injunctions, canons and rubrics, of the Church. Much of the prejudice against the "ritualist" is due to the indifference, laxity and disobedience that is now so prevalent in the Church. When the "ritualist" appeals to such evidence as the Bible and the Church in support of his position, men become offended and even startled, for it is plain to see that the position of the "ritualist" seems tenable. In this controversy over forms and ceremonies, charity is often violated and the meanest names are thought of with which to brand the "ritualists"; such as "hypocrite," "traitor," "betrayer of the glorious Protestant principles of the Church," "Romanizer," etc.

We are no advocates for extreme Ritualism, nor are we undertaking to prove that all the "ritualist" teaches or practices is right. But we do claim that the "ritualist" has a right to be heard, and that his case should be judged of impassionately. Whenever he has the Bible and Church law on his side, he should be sustained. Whenever he has transgressed these—if he has done so—he should be reasoned with in a friendly and Christian spirit. Nothing will be accomplished in this matter of ritualism by denouncing the whole system by vituperation. The man that is in the right uses strong arguments, but soft words. The one in the wrong, strong words but weak arguments. The prejudice against ritualism must be laid aside, and the system calmly examined, if any progress is to be made in opposition to it.

A "ritualist" has as much right to be heard as a Low Churchman. He should not be condemned or called a law-breaker before his case has been tried. Calling a man or a system harsh names will do no good. In England, ritualism has been tried. There many churches have been erected that were ritualistic from the foundation-stone to the turret. Ritualism was the spirit that built them, and was the attractive power that filled them. It has caused services to be multiplied, rubrics to be observed, reverence to take the place of irreverence, churches to be beautified, frequent celebrations of the Blessed Sacraments, guilds and benevolent societies to be started. The poorest court and ally of overcrowded cities, and every den where sin and poverty dwell, have left the influence of ritualism. In many places moral filth has been swept away and the atmosphere made pure. In the bed of profligacy and ignorance, ritualism was bred and developed. There it gathered strength, and now its influence is felt throughout the whole Anglican Communion. It has done and is doing a mighty work for Christ and His Church. By its fruits it shall be known.

The chief outcry against ritualism and the "ritualists" is of dissenting origin. The more Protestant a man is, the more vociferous is he against ritualism. And we might add, the more unreasonable he becomes. There is something significant in this. The world, the flesh, and the devil are never very noisy against those who are ever ready to their work. We may be sure that Dissenters care very little about the Church, her influence, power, welfare or unity. In condemning ritualism, Churchmen should remember this. Too many Churchmen are willing to ally themselves with Dissenters or Protestants, and often to the detriment of the Church.—*Church Critic.*

THE 'STRAIT GATE' IN MATTERS SOCIAL.

'Few there be that find it.' It is indeed so. The Christian who follows the principles of his religion in dealing with social questions will soon realize that, in most cases, he is one of a small band speaking against many—against the general opinion.

Look at this one. He is living among the clever, the high-born, the rich, the mighty of this world; perhaps he is the spiritual pastor of such. It is his duty to indicate the value of these privileges from a heavenly standpoint: that they are often a snare to their possessors; that, compared with spiritual blessings, they are as nothing; that, any way, they are talents which must be accounted for; that, by those who have them, they must be used as by stewards, who are administering the property of others, in this case of their Master, Christ; that the boundless law of love and Christian fellowship applies to these, as to other things. It may be his duty, too, to indicate yet more plainly the application of these principles, to say that men cannot, like cowards, rid themselves of the burden of their responsibility and surrender their privileges; that they must rise to their position, as they may all do by the help of the Holy Spirit, and seek not their own but others' good; that they must, so far as they can, see that not merely a few favoured individuals, but mankind at large, are benefited by wealth, by culture, by leisure, and by the treasures of nature, and art, and literature which are through these means created, collected, and preserved. Will the great ones of the earth care to be taught thus? The teaching will disturb them. It will suggest unpleasant questions regarding idle lives, luxurious living, selfish interests. He who speaks out plainly will not have many comrades.

And that other. His people, whom he teaches or has dealings with—the tendency, alas! is such that it will not do to say 'lives among' here—they are poor, and, in consequence, often discontented with their lot, jealous and envious. They, too, must be told the true value of earthly advantages—that a man's life consisteth not in the abundance of the things which he possesseth, that the heavenly treasure is the best. Nay, more, they must be urged to believe that, having food and raiment—and we are now talking of the classes that do have the necessaries of life—they should be therewith content. This task in the case of the Christian pastor will be rendered none the less difficult by the fact that he who speaks so will appear to his hearers comparatively rich, and will himself know that they are thinking how easy it is for those who are up to preach contentment to those who are down. But speak he must, even though conscious that his efforts to make them see his position in the right light are unsuccessful. And he, too, will find himself without many helpers, for his hearers, unless they belong to an old and fast-disappearing school, will not love him who does not prophesy according to their wishes.

And there is yet another to notice—that man

who takes part with the weak against the strong, with the worker for a starvation wage against the man or the system which keeps him down. In the beginning his duty is plain. He must say boldly, since the question has arisen, what the Gospel of Christ teaches. He must run the risk of offending friends, perhaps those of his own household; perhaps, even, he may have to surrender something himself; anything, everything he must do for the right. This will be difficult, to help the weak to their due. But perhaps it will be more difficult still—at least it will be as difficult—when the tables are turned, and the weak party has become strong by the help of a spasmodic public opinion, or by a more permanent alteration of the current of affairs, to speak the words of warning, to check the rushing tide, to prevent the victors going too far. They want to know then the true value of money, to learn the meaning of the commandment of love, and, in consequence, to check the spirit of retaliation. Turn coat, half-hearted—these epithets will be freely used concerning him who will always submit to higher guidance, and not be carried away by momentary impulses. But now look on other pictures. See what is, not what ought to be.

How many living among the rich and powerful, having their own friends and relations among them, dare to tell what they know free and boldly? Some there are, of course. Thank God it is so! Many there are, too, who put the truth forward, though they take care to water it well with 'ifs' and 'buts,' and allowances. But many there are who never speak at all. Of these last, some exercise tact till it becomes a vice; others take no steps because they are not hypocrites enough to say one thing and do another, and they dare not act aright themselves; others have 'eyes and see not, ears and hear not,' for the prejudices of their class still cling to them, the Spirit has not yet led them into all truth, they have not learned that they have nothing which they did not receive.

This same class, too, does infinite harm among the poor. They indeed preach the true Gospel, that the things of this world which passeth away, are by comparison as nothing; that men should be contented with whatever lot in life God may give them. But they give the lie to their words by their deeds. They lay up treasures upon earth; they keep all they have for their own use, giving away a perfunctory little; they carry class distinction into most holy places. From them we turn with joy to think of those others who, though they err, err through excess of zeal rather than through selfishness. Nowadays there are many such. Our Church has become alive in recent years to the fact that whatever her aims, she is the Church of the respectable rather than the poor, and with the knowledge has come the desire not only to do right in the future, but also to remedy the neglect of the past. Some of her best and noblest are engaged in the task. They will do anything almost to reach those for whom they yearn, and with whom they sympathize. They see their deficiencies, they learn their deficiencies, they even project themselves into the very life of their new friends; but they still see all things from their own standpoint, and are led to preach the gospel of discontent instead of the Gospel of Christ. We know what you miss, they cry, by living thus—you are shut out from a world which gives us joy. They forget that the truest happiness, the best riches, the pearl of greatest price, is the property of all men, especially of all those who are weak and foolish; they magnify the power of wealth. There are, as we said, many like this, so anxious to let the poor know that the Church cares for them that they forget the message of the Church and preach any other message.

This is true also of the friend of the down trodden, and for the same reason. How many

there are who urge men into unwise courses, who hesitate to tell them to remember that the ends for which they are striving are only of this world, that they must seek first the kingdom of God. By their lack of oratorical perspective, by their one-sided enthusiasm, they make the little big, and the big little.

These things ought not to be. *Magna est veritas et prevalebit* is true here as elsewhere. The Christian who will bring about the real brotherhood of man can only hope to do so by setting before all, rich and poor alike, 'the pearl of great price' as the one great object to be sought in life. When all know this, know it as it may be known in all its fulness of meaning, then we shall understand what Kingsley meant when he made one of his characters say, 'The only thing to regenerate the world is not more of any system, good or bad, but simply more of the Spirit of God.—W. J. PHOENIX in *Church Bells*.

HALF-HEARTEDNESS.

I have read somewhere or another an anecdote which runs, I think, as follows. A man was once standing on the platform of a railway station, waiting for the train to start. During the delay he overheard the following colloquy between a farmer and the engineer:

"What are you waiting for? Have you no water?"

"Oh, yes!" was the reply, "we have plenty of water, but its no boiling!"

This answer shall furnish me with something to say to you on the subject of "Half-heartedness." For some reason or another, I can't help saying I don't like the name. One has preconceived notions about men and things, and a half-hearted man comes to me with a very poor recommendation. It may be because the Bible speaks to us in words of such strong condemnation about a man who is half-hearted. Barak the son of Abinoam, was a man of this stamp, and the consequence was that the journey he took was not for his honor. The Angel of the Lord uttered anything but half-hearted words against the inhabitants of Meroz; and that for this reason,—not because they opposed the children of Israel,—not because they expressed unfriendly remarks,—not because they said, "We are not of your way of thinking,"—but because they were so lukewarm as not to come "to the help of the Lord; to the help of the Lord against the mighty."

I could multiply instances; I will only remind you of that scene which our Lord describes in the 25th chapter of St Matthew's Gospel. There He says to those on the left hand: "Not because ye were swearers or fornicators, or liars, or disobedient and unholy, Depart from Me!" but because, "When I was hungry ye gave Me no meat; when I was thirsty ye gave Me no drink; when I was a stranger ye took Me not in;"—all sins, the outcome of half-heartedness.

Now, half-hearted as some one may be, yet he cannot but admire what I may call a whole-hearted man. He cannot read without a reproach to himself, the daring, intense, passionate action of the three mighty men who jeopardized their own lives in order that they might draw water out of the well of Bethlehem, and bring it to their king. He cannot read without admiration of Phinehas, the fiery son of Eliezer, who, filled with a holy fury, ran through and through with his sword the wicked pair who were defiling the camp of God's people. He cannot help but be struck with the fact that, not Abel the just, nor Abraham the faithful, nor Moses the obedient, nor Job the patient, nor Solomon the wise,—that none of these were called the men "after God's own heart." No, none of these; but David the murderer. And why? Why? Because among

all the great Saints of the Old Law, he was the Saint who was most terribly in earnest. One of his burning tears as worth a million of our ivy prayers. Neither love nor grief was a half-hearted matter for him. He knew that love meant a yearning for a union with the Lord; and he knew that to yearn for God by halves was a thing for devils to laugh at. He knew that for a sin a man must be, if he be anything, contrite; and he knew that to be really contrite a man must be in some sense broken-hearted.

Again, we, by baptism members of the Church, know that our Lord not only "came to be a sacrifice for sin, but also an ensample of godly life," and the keynote to that life was ever this: "I am come to send fire on the earth, and what will I if it be already kindled."

What a rebuke to our half-heartedness, when we read, "The Kingdom of Heaven suffereth violence and the violent take it by force."

"Strive to enter in at the straight gate." "Every man went unto his own house; Jesus went unto the Mount of Olives;" and at the Last Supper we read of Jesus turning to Judas and saying, "What thou doest, do quickly!" so odious to Him is dullness and half-heartedness in any matter.

A farmer said to me one day: "What an easy life the life of you parsons must be; you have only to preach your two sermons on Sunday, and then your work is almost over." A detailed account of all the other duties which devolve upon a priest faithful to his Master, faithful to his promise, faithful to his flock, would have been thrown away, perhaps, upon him, so I simply said: "When you have finished ploughing that two-acre field of yours, what an easy life you will have for the rest of the week!" And said he: "What a half-hearted man you take me for. Haven't I the cattle to look after, the sheep to see to, and the horses to attend?" And said I: "What a half-hearted man you took me for, when you thought my week's work was over when the two sermons on Sunday were preached."

Let us rise, Brethren in Christ, to the dignity and responsibility of our calling. Let us not be half-hearted when we are twitted about "those binding rules," as some people call them. The ebbing and flowing waves of human opinion, however fascinating even in their very changeableness, should make very little impression on those who know that they are but waves. Let us be less negative in our religion, and more positive; and when, for instance, we are asked to join some party which we know will prevent our fulfilling a Christian obligation, let us be whole-hearted enough to say, I cannot; and not be so ready to fall back upon that subterfuge of a reply, Well, I will think about it.

"Of course," says the half-hearted, "I believe in some religion. I believe in saying prayers, and going to some place of worship, and reading the Bible on a Sunday, and all that; but why can't people be peaceable about their religion—why be so strict in paying rent for all the mercies God sends us?" I will answer this in a very few words and say: It is a sad thing to be near to Jesus and to get no word, no look from Him, to be within reach of His unsearchable riches and yet to miss them, to be so blessed by His neighborhood and yet not to be savingly united to Him. Oh! this is indeed a desolation, and it is the result of half-heartedness!—*Selected*.

A Nova Scotia advertiser and subscriber writes: "Your paper (THE CHURCH GUARDIAN) is the best literature that a man can read; it is good sound common sense reading, and is certainly a paper that every sound Churchman should have in his house."

"The stone that is fitted for the wall will find a place there."—*Smiles*.

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

AMHERST.—Rev. D. C. Moore, Rector of St. Iarlon and Rural Dean, took the duty here on Advent Sunday, both at Matins and Evensong, going to the adjacent Mission of Fort Laurence in the afternoon. Fortnightly services are held regularly at this Mission. Rev. Clarence McCully, Curate at St. Luke's Cathedral, Halifax, assisted the Vicar on Sunday, the 15th instant, and preached two able and eloquent sermons.

DIOCESE OF FREDERICTON.

PERSONAL.—The Most Rev. the Lord Bishop of Fredericton, Metropolitan of Canada, a few days ago, was 85 years old; he is still in full possession of his physical and mental powers. His Episcopate has been long and most successful. He is the first Bishop of the Diocese.

DIOCESE OF QUEBEC.

DEANERY OF ST. FRANCIS.—This Deanery holds a complex anniversary of a very interesting character in December of every year. On Tuesday, Dec 10th, the afternoon is spent by the members of the Church Society, clerical and lay, in receiving and hearing reports of Church life and work from the twenty one Missions and Parishes which are grouped into this Deanery. One new Mission has been opened this year, caused by the division of Waterville from Hatley. We welcome back after a year's absence in New York the Rev. I. M. Thompson, who is now stationed at Waterville, and will work at North Hatley and Capelton as well. The tone of the reports was very encouraging.

At 8 a. m. a special Evensong was held in St. Peter's Church, when the Bishop and Clergy appeared vested. Prayers were read by the Rev. Dr. Adams, and the Rev. I. M. Thompson, Lessons read by Rev. T. James, B. A., and the Rev. T. A. Williams. The service was directed by the Rev. Canon Thornloe, M. A., and the preacher was the Rev. Dr. Parker Morgan; the text from Psalm 126, or 506: 'Sowing in tears and reaping in joy.'

On Wednesday, the day began with a celebration of the Holy Communion; celebrant, Rev. Canon Thornloe; Deacon, Rev. Canon Foster, M. A. The Deanery Board, which consists of all the clergy of the district and several laymen, official and elected from every congregation of the Deanery, met at 10 a. m., and had two full sessions, morning and afternoon. Most interesting discussions took place on the Sunday School Convention, the Toronto Scheme of Examination for S. S. teachers, the Lay Helper's Association, the State of the Church Extension Fund, on Church extension and aggressive work generally, on legitimate and other modes of raising money for Church purposes, on the progress of Church education, on the interesting reports of the state of Bishop's College Lennoxville and Compton College, both of which institutions were reported as flourishing; and on Church Temperance work.

The session closed before 6 p. m., and at 3 o'clock a public Missionary meeting was held; both this and Tuesday evening service being very well attended. The Bishop presided. Canon Thornloe read a summary of the reports of parishes, in which it appeared that nearly \$20,000 had been raised for Church purposes in the Deanery, and about \$2,700 of this was for objects extra parochial.

Rev. R. J. Hewton gave a suggestive and interesting review of the History of Missions, and Rev. Dr. Parker Morgan gave an eloquent and instructive and inspiring address on the state of the American Church, and the state of business in Japan. The anniversary has been most successful.

BISHOP'S COLLEGE, LENNOXVILLE.

We had a welcome visitor a short time ago in the person of the Rev. D. Parker Morgan, D. D., of New York, who was the invited preacher and speaker at the recent anniversary of the Church Society in Sherbrooke.

The Principal, Dr. Adams, has been re-elected Secretary of the Deanery Board. On November 7th, the annual Thanksgiving services were held. On Nov. 29th, the Michaelmas Term Missionary Union services. Evensong at 5 p. m. with sermon by Rev. Prof. Scarth. Meeting at 7:30 p. m. with address on Japan, by Rev. Canon Foster, and paper on China by Mr. T. W. Ball.

Delegates were chosen to represent the College at the Church Student's Missionary Convention at Boston, Mass., next January: H. E. Wright, B. A.; F. A. Fothergill, B. A.; C. T. Dibb and B. G. Wilkinson.

About \$20 was subscribed this term for Madagascar.

Quiet Day, Dec. 14th, preparatory for ordination. Celebration of Holy Communion with address by the Bishop at 8:45 a. m. Prayers and address at 3 p. m. Evensong with selected Lessons, and the Litany of the Holy Ghost, Hymn A. & M. 470. Litany with address at 8 p. m. A most instructive and helpful series of services.

On Sunday, Dec. 15th, at 7:30 a. m. Morning Prayer and Admission of Lay Readers into the Brotherhood. The following were admitted:—R. B. Waterman, C. T. Dibb, N. M. Bayne and T. Bishop.

At 10 a. m., the Ordination took place, when Mr. G. H. A. Murray, B. A., of Bishop's College, was ordained Deacon; Priests: Rev. T. Rudd, B. A., of Sandboro. Mr. Rudd is a graduate of Durham University. Also, Rev. E. B. Husband, of St. Sylvestre; Mr. Husband was formerly a pupil of Rev. Dr. Adams at St. Peter's School, York, and afterwards passed through the course of Missionary training at St. Augustine's College, Canterbury. The sermon was preached by the Rev. Prof. Alinatt, D. D. The Archdeacon of Quebec, the Principal, Prof. Watkins, M. A., and the Rev. J. Hepburn, M. A., also took part in the service.

On Dec. 12th, the corporation held a special meeting, and consented to the building of the new Divinity House, selecting a site. The following are appointed a building committee:—Archdeacon Roe, R. W. Heneker, Dr. Alinatt, Prof. Scarth, R. R. Dobell, Esq., Dr. Montizambert, J. S. Hall, Esq., A. D. Nicolls, Esq., and the Principal.

The sum of \$9,000 is now promised towards the minimum required \$1,000 for beginning the undertaking. The Principal is of opinion that at least \$2,000 more will be required to finish the building adequately; meanwhile immediate steps are being taken to make the scheme a reality.

The Alma Mater Dinner will take place at the St. Louis Hotel, Quebec, on Thursday, Jan. 7th, 1899. All alumni of College and School are invited.

DIOCESE OF MONTREAL.

MONTREAL.—The following cordial expression of thanks has been communicated to the Rev. E. Walpole Warren by the Lord Bishop and city clergy of Montreal:

The Clerical meeting of the Church of England in Montreal seize the occasion of their usual monthly meeting on this 16th day of December, 1899, to convey to Rev. E. Walpole Warren, M. A., Rector of Holy Trinity Church, New York, their united fraternal and warmest greeting on the occasion of his present most welcome visit to our city, and their hearty thanks for his admirable, suggestive and well-timed sermons in our Cathedral yesterday, and for his address to several of the Sunday schools of our city on the auspicious occasion of our

Christ Church Centennial, the Mother Church and now the Cathedral of our Diocese. His visit and his addresses have but confirmed the report of him which had previously reached us, as an eloquent man, mighty in the Scriptures, whose praise is in all the churches, and our intercourse with him but strengthened the admiration we cherish for our elder Sister Church in the United States, and our desire to emulate the bright pattern which she has set us in all good works.

St. Jude's.—At the St. Jude's Young People's Association, Mr. W. E. Fairclough, organist of St. George's Church and his choir boys took part, and a number of solos were rendered by others. Mr. J. Barry read an interesting paper on 'Canada under French rule.'

LAY HELPER'S ASSOCIATION.—The Rev. Canon Henderson, Principal of the Montreal Diocesan Theological College, delivered the first of a series of lectures on the Thirty-nine Articles to the members of the Lay Helpers' Association on Friday, 6th inst. The second was delivered on Wednesday evening, the 11th inst., in the College.

In the first lecture the Principal replied to the question: 'What were the causes which led to the formation of the Articles?' In the following lectures he proposes to consider 'Had we any right to frame such Articles?' 'Was it an act of schism?' 'What is the history of the Articles?' 'What are the general principles of Interpretation?' and 'The analysis of the contents of each Article in detail.'

DIOCESE OF TORONTO.

PETERBOROUGH.—The Lord Bishop of Toronto has appointed Rev. J. C. Davidson, M. A., to be Rector of Peterborough. Mr. Davidson has been Curate in charge of St. John's Church for a little over a year, and during that time he has won the esteem of the congregation by his earnestness, devotion to duty, and zeal for the promotion of the interests of the Church, and his appointment as Rector was received with pleasure by the whole congregation.

The new Rector, Rev. John Cheyne Davidson, M. A., is a son of the Rev. J. Davidson, of Colborne. His preliminary education was obtained at Trinity College School, Port Hope. He graduated in Arts at the University of Trinity, Toronto, about 1883. He won the Bishop of Toronto's prize for general proficiency in divinity subjects. In 1887 he received the degree of M. A. from Trinity. After his ordination he went to England to attain such experience in Church work as would be beneficial to him when in charge of a parish, and for two years he was curate with the Rev. Frank Boyd, Teddington Parish Church, London, Eng. This parish is one of the best conducted parishes in England and the experience Mr. Davidson gained there has been and will still prove of great advantage to him. Returning to Canada Mr. Davidson went to Colborne where he labored very acceptably for twenty months, when he came to Peterborough and took charge of this parish as Curate-in-charge on the 1st of December, 1888. Since that time he has been most earnest and indefatigable in his labors, which have been very successful, and have won for him the golden opinions of his parishioners.

DIOCESE OF HURON.

LONDON.—The anniversary services of the Memorial Church were held on Dec 15th. Rev. Canon Damoulin, of Toronto, preached both morning and evening. The text of the morning sermon was from the 40th verse of the 1st chapter of St. John's Gospel, where Andrew, having found the Lord, himself goes and finds his brother Simon and brings him to Jesus. The rev. gentleman spoke of the true missionary spirit as beginning first in the individual heart and constraining him to influence his nearest relatives and friends. This was the spirit that

always actuated Andrew, and led on to the great works which he had done for the Church. They were all acquainted, the preacher said, with characters like the lady who spent much of her time in writing and addressing circulars and working in aid of a missionary society for Africa, while her own little African heathens were allowed to fall down the stairs and on the floors of her own house unwashed, uncared for and unkempt. Andrew's spirit was also illustrated in the instance when he brought the boy to Christ, who had the bread and fishes, which were miraculously multiplied. Again, when Christ had made His triumphant entry into Jerusalem, it was Andrew, in company with Philip, who brought the inquiring Greeks to Jesus, the event being remarkable as the first fruits of Christ's influence on the Gentiles. The full significance and results which followed from that interview will never be realized until that day when all secrets shall be known, and hidden things shall be revealed. Who could tell how much the preaching of these Greeks has done, to bring their own people to a knowledge of the Gospel? Perhaps the light so kindled and diffused by these enquiring Greeks is shining to-day in the hearts of many men. So with our own action. In all humility and reverence he said it, God's mission to us was to work for the salvation of souls, and the tremendous influence and results of one simple act done in the name of Christ for the salvation of a soul were beyond our human comprehension. The Cronyn Memorial Church had been richly blessed in its past life of sixteen years. He spoke of the many improvements which had taken place in the building and surroundings, and referred in terms of affection and regard to him in whose memory the Church had been erected, to the first pastor and to the present minister, whose thirteen years of incumbency have been crowned with success and honor.

In the evening the church was crowded, many occupying seats in the aisle. Canon Dumoulin again preached from Psalm 119th and 140th verse a sermon of peculiar power on the assaults of various kinds which have been made upon the Word, and the tests to which it has been put, and notwithstanding all it has come out victorious, more loved, more trusted in than ever. He concluded with a high eulogium on the free seat system in the church as the only scriptural one, and the one by which God is more especially honored.

DIOCESE OF ALGOMA.

The Rev. E. F. Wilson is taking steps to form a Canadian Indian Research and Aid Society. It is thought to be needed:

Because at present no such society exists; because it is desirable that Indian relics, traditions, folklore, etc., be collected and preserved, while yet it is possible to gather them; because the Indians are "the wards of the nation," and it is the duty of the Canadian people to take a kindly interest in their welfare; because all efforts made hitherto for the benefit of the Indians have been isolated in their character—each church working on its own lines and the Indian department on its line, and the general public knows but little either of what the churches or the Government is doing; because our neighbours in the States have two or three well organized societies, having the above objects in view, already successfully in operation, and we in Canada have none.

The aims and objects of the Society will be to bring the cause of the Indians more prominently before the Canadian public, the Christian Churches working hand in hand together, hearing about (through the journal and meetings) and taking an interest in each other's work. Each church can still follow its own lines in caring for its own church members among the Indians and educating their children, but it is believed that great benefit will

acome from this united effort, at which the proposed society aims, and that it will become a power for good (as have similar societies in the States) in restraining injustice and improving the condition of the Indians, and will lead to a deeper and more earnest interest in their welfare.

Any archaeological specimens collected by the members of the society will be deposited with the Canadian Institute, Toronto.

The following persons have subscribed their names to become members of the society so soon as it is set on foot, provided it is conducted on the lines and in the spirit herewith set forth:—

Daniel Wilson, University of Toronto; Chas. Carpmael, Observatory, Toronto; Wm. MacLaren, Knox College, Toronto; J. Galbraith and W. H. Ellis, School of Practical Science; J. D. Cayley, St. George's Rectory; David Boyle, Canadian Institute; T. B. Browning, Vice-President Canadian Institute; George M. Grant, Queen's University, Kingston; James Bain, jr., Chief Librarian, Public Library; Horatio Hale, Clinton, Ontario; Edward F. Wilson, Sault Ste. Marie, Ontario; C. H. Hirschfelder, American Vice consul, Toronto.

The Lord Bishop of Toronto says:—
"I cordially endorse Mr. Wilson's scheme for the formation of an Indian Research Aid Society."

DIOCESE OF BRITISH HONDURAS

BELIZE — ST. JOHN'S

A most successful variety entertainment was held in the Diocesan School room, on Thursday, the 5th at 7:30, on behalf of the Church Improvement Fund. Notwithstanding the inclemency of the weather, the room was packed and right well were they rewarded who had braved the elements.

The entertainment, in every way, was a decided success, whether looked at in the beautiful scenic effects; its quality, or the numbers attending. Great praise is due to those ladies who, amidst much patience, had during the past few weeks devoted time, labor and love in bringing the many little ones to such proficiency in their parts. Piano solos and duets were skilfully rendered by the Misses Hall and Blockley, and were much appreciated. The duet on the violin and piano was, however, the instrumental piece of the evening—its shortness however was generally regretted.

The tableaux vivants were excellently done, especially that scene in Cinderella where the slipper is lost, which was sweetly done by Miss Batty and Master R. Aikman. Miss Amour, as usual, carried every one with her in her sweet renderings of Marguerite and other songs and justly received well merited encores.

The Fairy scenes were well executed. Mr. Allen kept the audience in continued laughter during his recitation of 'Punch a ticket.'

Tea Meeting—A most successful tea meeting on behalf of the funds of St. John's Church was held on Thursday evening, Dec. 12th, in the Diocesan Schoolroom. The Belize Band discoursed sweet music during the afternoon, and every one enjoyed themselves immensely.

ST. MARY'S.

The Churchyard and Rectory grounds are now assuming a very pretty appearance. The fences have improved the look of the Church surroundings, and the chocolate colouring of the railings stands out in beautiful contrast with the perpetual green from tropical plants.

The Organ.—The new organ which has been presented to the parish in memory of the late John Fex, Esq., has been ordered of Messrs. Pitchen Brothers, the celebrated organ builders of New Orleans. It is now well under weigh and we hope to have it in its place during the month of January. It will not only be an or-

namment to the Church, but also better, means of improving the character of our worship.

This form of memorial is of a pleasing character and of great utility. Another form of memorial and which I trust may be adopted by many amongst us, is the erection of stained glass windows—a memorial at once pleasing, beautiful and artistic. We have some ninety windows that could well be attended to in this way.

Confirmation—The classes have been discontinued during the season of Advent, but will be resumed early in January. Any members of the Church who are still unconfirmed are requested kindly to send in their names to the Rector as early as possible.

The season has been a very wet one, consequently we have had much sickness, and the heavy rains have interfered very much with church attendance. The floods in the rivers, however, have enabled many to get out two and three years' outtings of mahogany and logwood, which, of course, improves the trade and benefits the people, and I trust also the funds of the Church.

ROME.

POPE PAUL the Third excommunicated Henry the Eighth, and ordered all bishops and pastors to leave England, placing that country under an interdict. In 1570 Pope Pius the Fifth issued a Bull, denouncing and dethroning Queen Elizabeth. Paul the Fifth and Urban the Eighth forbade all English Roman Catholic subjects to take the oath of allegiance to their lawful sovereign, as being injurious to the Catholic faith. The same Paul the Fifth, and after him Clement the Tenth, excommunicated and anathematized the members of all Protestant Churches, in a Bull that was annually read every Maunday Thursday at Rome until the year 1740. In the oath all Roman Catholic Bishops take on their consecration, is the following clause: "I will persecute and assail all heretics and schismatics to the utmost of my power" (Roman Pontifical, de Consec, electi in Epis, Forma Juramenti). Roman Catholics are constantly declaring that the Orders and Sacraments of the English Church are invalid; that the Church of England has no authority or jurisdiction; that it is a sect; that it was founded by Henry the Eighth; and that it separated from the Church of Rome at the Reformation. If one of our members becomes a convert to Rome, he is re-ordained if a priest, and often rebaptized if a layman. No hand of fellowship is ever extended; no wish for reunion on Catholic (not Roman) grounds is expressed; we are called Protestants, heretics, schismatics; and we are told to cease our talk about Catholicity and "playing at Catholic practices." They liken our Church to the Donatist schism and tell us to flee from it and take refuge in Rome, where is perfect unity, while outside is disorder and tumult.—*Church Critic.*

ROMANIST—PRO TESTANT.

ROMANISTS "may reject the name of Protestant, but it is evident that" they "are the very worst of Protestants going. They protest against" all other portions of the Catholic Church; they protest against the Orders and Sacraments of the English Church; they protest against those who are real Catholics; they protest against their own members finding out the true position of the Church of England; they protest against an open Bible; they protest against our condemnation of their new dogmas and their worship of the Virgin and the saints; they protest against our many and valuable controversial works on the subject of Romanism; they protest against "Ritualism"; "and they

protest, in and out and all around, against any and all who differ from their own *private judgment* of what the Scriptures and the Fathers teach. "Our counsel to all honest and sincere" Roman Catholics "is to give up all this" Roman talk and "ask for the old paths, where is the good way, and walk therein," and so be real Catholics and no longer Roman.—*Church Critic*.

CONTEMPORARY CHURCH OPINION.

*Church Life of Cleveland, Ohio, says:—*Our Bishop has sent out word that all licenses of lay readers must be considered to have expired at Advent. Many of our lay readers have been working under licenses obtained years ago, and some have never had any license, but read services by the tacit consent of the ecclesiastical authority. In order to obtain a license, the applicant must sign a set of questions somewhat similar to those a candidate for the diaconate signs before he receives holy orders. There is a further requirement that when officiating he shall wear a cassock and cotta, or, if he prefer, a cassock only. The first would make his attire similar to that of a chorister, and will doubtless be generally worn, especially where vested choirs are found. The canon forbids the lay reader from wearing the dress of a priest, but does not specify what he shall wear. The Bishop's solution of the question seems every way wise and commendable, and the laymen, whom God honors by permitting them to assist in the service of His house, will feel happy to wear so churchly a habit."

The same paper says:—"We desire to call attention to a most interesting and important episode in the history of the Church in Connecticut, and, indeed, in the history of the Church at large, to which Dr. Bolles refers in his article quoted elsewhere. It is a fact, unknown to many people, that the president and some of the professors of Yale college in 1722 left the Congregational body and came into the Church, and this not as the result of any effort on the part of the Church, but it came about as the result of their study and prayer for guidance, and the way was not so easy then as now; for to secure ordination, they had to go to England, and one out of every five who went lost his life either by shipwreck or sickness. The fact of the invalidity of ordination outside the Church ought to be made more prominent in our teaching, for it is a vital point, and should be a strong barrier against schism."

REASONS FOR BEING A CHURCHMAN.

By Rev. J. R. West, M.A., Vicar of Wrawby.

I am a Churchman, not from mere feelings, which are easily changed, nor from any motives of worldly interest or convenience; but on firm principles, being clearly and strongly convinced, by reasons founded on the Holy Scriptures, that I ought to be a Churchman; believing, indeed, that it is not too much to say that it is even necessary to my salvation that I should be a Churchman.

I am a Churchman, in the first and chief place, on account of the Divine origin and institution of the Church. For I read in the New Testament that our Lord and only Saviour Jesus Christ, instituted and established the Church as a visible society upon earth, in which all His disciples should live together in one body. * * * The Church is surely just as much a Divine institution now as it was under the Jewish dispensation. The Church is just as much a Divine gift as the Bible itself is.

I am a Churchman, because I love and pray for unity. For I read in the Bible many plain precepts and earnest exhortations concerning the duty of Christian unity, and many strong condemnations of division and separation.

I am a Churchman, because I dare not sanction and countenance the modern principle, that any number of men who please may join themselves in a new religious society, and originate a new brotherhood, quite independently of the Church, and then call that new, self-made society, a new branch of the Church of Christ. This appears to me to be quite destructive of all order, rule and discipline. * * * Where is there to be found in the New Testament the slightest authority for this principle? To forsake the Church already established by Christ Himself, and to originate a new society instead, this surely is to put a human invention into the place of Divine institution, a human seat into the place of the Church founded by Christ. * * * Where do we ever read in any part of the New Testament of more than one Church in one place?

I am a Churchman, because I find in the Acts of the Apostles, and in the Epistles to Timothy and Titus, the Apostolic institution of the three Orders in the ministry of the Church, and because this form of ecclesiastical government has been preserved in the Church alone. * * * There is no trace or hint of any other method for preserving a continual succession of ministers to be found in the New Testament. This continual succession of ministers having been kept up in the Church, by this Divinely appointed method from the days of the Apostles to the present day, I feel myself strongly bound to regard the sacred authority of the Episcopal form of Church government. For fifteen hundred years after the Apostles, there was no pretence of the existence of any Church without Bishops, who thus derived their spiritual authority from the Apostles. The other forms of Church government have all been invented by this or that man in only modern times, and are entirely without any warrant from Holy Scriptures.

I am a Churchman, because I learn from the Bible that obedience to properly constituted authority, is a most fundamental principle of the Christian religion. * * * Obedience to my spiritual governor is enjoined upon me by the same Divine authority, as obedience to my temporal governor. Obedience to the spiritual Ruler, therefore, is one of the elementary principles of Christian religion. * * * Surely, if there be any spiritual Ruler in the world, rightfully appointed, it is the Bishop. If he is not my lawful spiritual Ruler under Christ, there is certainly none other who can have the least claim to my obedience. All others who pretend to be spiritual Rulers in their several societies are only self-made, and a self-made authority can have no just claim upon any one's obedience; we may obey it as long as we please, and no longer. A Bishop is made a Bishop according to the very method appointed by Christ Himself.

I am a Churchman, because I wish to be guided by the Bible, and the Bible tells me very distinctly that the Church is "the pillar and ground of truth." (1 Tim. 3: 15). If I leave the Church, to which of the sects shall I go for the Truth? One teaches one doctrine, and another another. In every different sect I should hear a different doctrine. Each sect interprets the Bible according to the private judgment of its own particular founder. What truth of the Bible is there, which is not contradicted by some one or other of the hundred sects by which we are surrounded? What grievous and dangerous misunderstanding of the Bible is there among the sects! What partial views of the truth, and what a fearful ignorance of the doctrine of the Sacraments! To which of them shall I go for the truth? Must I not rather follow the express direction of the Bible, and believe that the Church is "the pillar and ground of truth?" Has not God given us the Church just as much as He has given us the Bible? Surely I have no more right to reject the Church than I have to reject the Bible.

I am a Churchman, because if I were to leave

the Church I should leave all sure and certain Sacraments; and this I dare not think of doing, because the Bible teaches me that the Holy Sacraments of Christ are means of grace necessary for my salvation. The persons who intend to administer the Holy Sacraments amongst the Dissenters have never received the least real or lawful authority to do so. They take upon themselves to do so, or give a pretended Ordination they think they give the power of doing so to one another. * * * * *

Lastly, I am a Churchman, because whatever faults or abuses there may be in the Church, I am not thereby justified in forsaking the Church. Many imperfections and abuses, of some kind or other, will be always found in everything that is administered by such weak and imperfect agents as men are. In which one indeed of all the various sects themselves are there not many serious imperfections and manifest evils arisen from this very cause? * * * *

I am not presuming to sit in judgment on those who may be hindered from being convinced by these reasons, through inveterate prejudices or through want of proper instruction. The question is, not what losses others may suffer, that is not for me to judge; but for myself I am firmly convinced that I should endanger my salvation if I were to forsake the Church and join myself instead to one of the human sects around. Nor do I think it any want of charity to endeavor to show my neighbors the truth on this point, however bigoted they may fancy me to be, or however much I may displease them at first by telling them that their mistakes on this matter are very serious, for this I do in most sincere love toward them. I do not overlook or undervalue the good which there is among the Dissenters; I greatly admire, love and reverence many of them for many good qualities, in which they far excel many Church people; but all this does not prove to me that they are right in the matter of Church membership. The many good points of goodness which they possess only make me more desirous to serve their best interests by showing them how entirely unscriptural their present position is in regard to the Church founded by Christ and His Apostles.—*From "Tracts on Church Principles."*

THE HOLY APOSTLE ST. JOHN THE DIVINE.

St. John, 'the disciple whom Jesus loved,' was born under circumstances considerably superior to those of most of the other apostles. To pronounce him, and his elder brother, St. James Major, 'poor fishermen' is to misrepresent their actual position.

Their father Zebedee was a man of some capital; and Nicephorus observes that the fact of the many servants their father kept, acting under him in the fishing trade, denotes him a man of some consideration. For it must be remembered that in that country every one was required to have some trade; even the literary St. Paul, brought up at the feet of Gamaliel, was a tentmaker, and wrought at that vocation with his own hands.

The ships, also, were the property of Zebedee, as well as the tackle; and, moreover, Nicephorus proceeds to relate that he had land besides, which on his decease St. John sold, at least his own portion of it, in Galilee, to Anna the high priest, to whom, as the inspired history tells us, he was related, and with whom he was acquainted—a privilege of which he took advantage during our Lord's trial. With the produce of the sale of this little patrimony St. John procured himself 'a fair house' in Jerusalem, doubtless divinely so impelled; and to this, 'his own home,' he took the Blessed Virgin Mary by appointment after the Crucifixion, there protecting her till her death, which

occurred about fifteen years after the Ascension, A.D. 48. And while, in the division of provinces made by the Apostles, Asia fell to his share, he dwelt at Jerusalem to take charge of his adopted mother so long as she lived. St. John never married; what other woman could have supplied her companionship?

Some years after he travelled into Asia, founded the seven churches of Smyrna, etc.; but his chief place of residence was Ephesus, to which St. Timothy was appointed Bishop.

Dr. John Mason Neale, in his *History of the Eastern Church*, tells us that 'St. Paul had not only himself dwelt at Ephesus, but had ordained St. Timothy first Bishop of that See, and yet that Church acknowledges St. John the Evangelist as its founder.' This only shows with what perfect unanimity the holy Apostles labored together; one founding a church, and another permitted by him to appoint a bishop.

At length, accused to Domitian, whose bitter persecution had commenced, by his command the Proconsul of Asia sent the Apostle St. John to Rome, where he was cast voluntarily into a caldron of boiling oil, or rather, oil that had been set on fire. However, it took no effect on the body of the holy martyr; but, on the contrary, it was said that he came out of it as out of a refreshing bath.

This glorious triumph of St. John, so completely in accordance with our Lord's prediction and promise, as one of the signs to be given, in confirmation of the divine mission of His disciples and apostles, took place without the gates of Rome called Latina, because it led to Latium. A church was consecrated in the same place, so Butler tells us, in memory of this miracle, under the first Christian Emperors, which has always borne this title. It is said to have been a temple of Diana before it was converted into a Christian church, and it was rebuilt by Pope Adrian I. in 772.

But to pursue the immediate thread of the history. Finding the Apostle thus miraculously preserved, a new cause was instituted against him, for he was then accused of magic; and the Emperor had to content himself with banishing him to Patmos, a desolate island in the Archipelago, where he remained, teaching the barbarous inhabitants, for many years.

Domitian, with most of the heathens, entertained a great idea of the power of magic—and naturally so—in which he had been confirmed by the reports concerning the prodigies pretended, or really wrought, by the famous magician Apollonius of Tyana, whom he had sent for to Rome. He therefore saw the miracle without drawing any advantage from the sign given him, any more than Pharaoh did from the miracles performed by Moses.

Irenæus says that it was here, in the isle of Patmos, at the advanced age of ninety years, A.D. 84, that the venerable and holy apostle wrote the Apocalypse, a statement supported by the inspired testimony of the same book.

And now we may observe that the tyrant, who had so cruelly persecuted him was not spared to increase the sum of his enormities much longer, being assassinated the year following, his name erased from all the public buildings, and his statues pulled down.

In the reign of Nero the apostle returned to Ephesus, an edict of grace recalling all those who had been banished. And now he took upon himself the presidency of that See, while having seven bishops under him in that large diocese.

St. Irenæus and others say that his Gospel was written after his return from Patmos to Ephesus, and was composed at the earnest entreaty of the Asian Bishops, and Ambassadors from several quarters. The three Gospels already written were submitted to him for his opinion and approval, and while commending them as correct histories, and as clearly proving our Blessed Lord's Mal'hood, and birth of the Holy Virgin Mary by the direct operation of the Holy Ghost, he deemed it expedient to

consent to the general wish expressed, and to write a fourth, which should more especially refer to our-Lord's Godhead. Thus he begins with it in the boldest style, and it is most sublime in its diction. The heresies of Ebion and Cerinthus, which denied the divinity of Christ, were his especial object of attack, and are therein fully refuted.

Here at Ephesus, one of the seven churches of his own planting, and to whom he wrote so magnificently in his Apocalypse, the Beloved Disciple expired at last at the advanced age of a hundred years. We are told that he expressed a wish to his disciples that the place of his interment should be kept secret.

It is said that, when extreme age and weakness prevented his saying more at the public meetings of the Church, he said 'Little children, love one another;' and when asked why he always said the same thing, his auditors being wearied with it, he answered, 'Because it was the command of our Lord,' and that if they did nothing else, this alone was enough.—*Lives of the Holy Apostles.*

ST. STEPHEN, THE FIRST MARTYR.

CONTEMPORARY WITH THE HOLY APOSTLES.

The protomartyr is said by Epiphanius, and others generally, to have been one of the seventy disciples chosen as coadjutors to the Apostles. He himself says he was a Jew. He is generally supposed to have been young at the time of his martyrdom, St. Chrysostom calling him 'a young man' repeatedly.

Some say that he suffered about three years after our Lord's Crucifixion, but Eusebius states that it took place shortly after his ordination as deacon—not more than about eight months. He was martyred without the walls of Jerusalem, near the gate on the north side that leads to Cedar—according to Lucian—afterwards called 'St. Stephen's Gate.' It was anciently styled 'the Gate of Ephraim.' But others say it was by the Fishgate on the east side. Over the supposed site, whichever it was, the Empress Eudocia, wife of Theodosius, when she repaired the walls of Jerusalem, erected a beautiful church to the honour of St. Stephen, wherein she herself was afterwards buried. The great stone upon which he stood when martyred is said to have been afterwards removed into the church built to the honour of the Apostles on Mount Zion; and one of the stones with which he was killed, preserved by some Christian, was afterwards carried into Italy, and laid up as a choice treasure at Ancona, and a church was there built to commemorate the martyr.

Various accounts are given of his burial. Gamaliel is supposed to have taken charge of the body, fetching it away secretly, and having it buried in a costly way, with much mourning.

In the pontificate of Honorius, Sozomen says, it was discovered at the same time as the bones of the prophet Zachary. A long story is related of the opening of the tombs, and the discovery of an inscription ('E. E. L. I. E. L.' or servant of God), and a few of the bones and a little dust bestowed on Lucian, a presbyter in the diocese of Jerusalem, who discovered it, and who, with many others, declares that an exquisite perfume arose, and that cures were wrought on the opening of the holy man's coffin. These remains, it is said, were translated to Constantinople.

If, under the old dispensation, the touch of the bones of the prophet Elisha brought a dead man to life, it is no matter of surprise that the cures ascribed to the protomartyr's body should have borne witness to the fact that God was with him, and that his testimony to the faith of Christ was according to His will.—*Miss Yonge in Lives of the Holy Apostles.*

A CHRISTMAS CAROL.

BY MARY ADELAIDE PROCTOR.

The moon that now is shining
In skies so blue and bright,
Shone ages since on shepherds
Who watched their flocks by night.
There was no sound upon the earth,
The azure air was still;
The sheep in quiet clusters lay
Upon the grassy hill.

When lo! a white-winged angel
The watchers stood before,
And told how Christ was born on earth,
For mortals to adore;
He bade the trembling shepherds
Listen, nor be afraid,
And told how in a manger
The glorious Child was laid.

When suddenly in the heavens
Appeared an angel band,
(The while in reverent wonder
The Syrian shepherds stand);
And all the bright host chanted
Words that shall never cease—
Glory to God in the highest,
On earth good will and peace.

REQUESTS.

Subscribers, in arrear, would very much oblige us, and materially assist our work by remitting WITHOUT DELAY, the amount due us together with renewal subscription. The amount so due is in the aggregate very considerable; and its non-payment seriously affects us. Will not subscribers EXAMINE THE LABEL on their papers, ascertain the date and remit amount due by first mail; registered letter or P.O. Order?

We would also ask each subscriber to assist our work for The Church by sending in the name of at least ONE NEW SUBSCRIBER. We cannot believe that this would be a very heavy task in any case; and it would quickly increase our circulation, and if we are to believe the many flattering—though wholly unsolicited—assurances of the benefit accruing to The Church through the publication of the GUARDIAN, each subscriber would thus become a co-worker with us in extending its beneficial influence.

We would also ask subscribers, Clerical and Lay, (but specially the former) to furnish to us the names and addresses of parishioners to whom specimen copies of the GUARDIAN might be sent, with a view of increasing our subscription list, and thus enabling us ultimately to reduce the subscription price. Some of our Subscribers complain of the return to the former rate of \$1.50 per annum; but we were compelled to take this step through the failure of Churchmen to respond to our effort to furnish them with a sound weekly paper at one dollar. Even at \$1.50 the GUARDIAN is lower in price—we hope not in tone—than either of the other weekly Church papers.

SEVEN States—namely, Michigan, Texas, Tennessee, Oregon, West Virginia, New Hampshire and Massachusetts—have, within a comparatively short period, voted on the question of constitutional prohibition, and decided adversely to such prohibition. The decision is not against temperance, but against this mode of promoting the cause.

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CALENDAR FOR DECEMBER.

- Dec. 1st—1st Sunday in Advent
 " 8th—2nd Sunday in Advent.
 " 15th—3rd Sunday in Advent. (Notice of St. Thomas and Ember Days. Ember Coll. daily.
 " 18th—
 " 19th— } EMBER DAYS.
 " 20th— }
 " 20th—St. Thomas. A. & M.
 " 22nd—4th Sunday in Advent. (Notice of Christmas, St. Stephen, St. John, and Holy Innocent Days).
 " 25th—CHRISTMAS, Pr. Pss. M. 19, 45, 85 E. 89, 110, 132 Athan. Creed Prop. Preface till Jan. 1st.
 " 26th—St. Stephen. First Martyr.
 " 27th—St. John. Ap. and Ev.
 " 28th—Innocents' Day.

A MODERN BABEL.

BY R. V. W.

IV.

In our consideration of a divided Christendom, we have seen so far that the very Book Protestants most highly prize, the very Book they look to for the warranty of their peculiar tenets, the Book they claim to be the foundation of their religion (of many phases), the Book that they have applied the following maxim, "The Bible and the Bible only, the religion of Protestants," was really obtained from the very Church they protest against. We have also seen that the Bible teaches unity and condemns schism; that it shows that it was our Lord's intention that His followers should be one, outwardly united, that the world might believe that God had sent His Son; that we were to avoid those causing divisions; that our Lord did not set His approval on the schismatical worship of the Samaritans; and we have also seen that Protestantism not only breaks the unity required by the Bible, but also causes a contempt for Christianity to take hold of many persons.

If a man should ask Protestants "What is Truth?" he would probably receive as many

answers as there are sects. Now, is it reasonable to suppose that the hundred or more sects that have existed have all been right? Can their different interpretations of certain passages of Holy Writ be the ones we ought to accept as necessary to salvation? Is there any warrant for believing that God so willed it that the New Dispensation was to be composed of numerous antagonistic sects? Can we find anything from analogy of nature, or from the Bible, or from the study of ecclesiastical history of the first century to warrant this? If we study nature we discover that a certain complexity pervades every part of the universe, that all the phenomena of nature move with perfect harmony, because guided by the will of God. We see *diversity*, and yet *unity*. But when we come to consider man and his methods, we see that he acts, in many instances, contrary to God's laws, and in consequence thereof, he becomes involved in perplexity and division, also in misery and sin. If we judge from the analogy of nature and the prophecies of the Old Testament concerning a future "kingdom" that was to be established, we must come to the following conclusions: First, that in the religious world there ought to be diversity in unity; and secondly, that our Lord must have established some sort of a "kingdom" while He was on earth. It is in regard to this kingdom that the dissenters and Churchmen differ so widely.

The Church idea is this: Our Lord intended to found a Church; He did so; it was destined to become universal or Catholic; in this Church there was to be diversity, and yet unity; and it was to be composed of all sorts and conditions of men. This idea of the Church is gathered, first, from certain of our Lord's parables, and secondly, from the composition of the Church in Apostolic days. It is a fact too often forgotten that only *one* Church is spoken of in the New Testament. If we read the history of the Church at Jerusalem, at Antioch, at Ephesus, or at any other place, only *one* Church is mentioned. The historical fact that sects have existed, proves the fact that the Catholic Church must have existed all along since the day of Pentecost, or Whitsun Day, until now, for these sects to break away from it. The fundamental Scriptural truth, therefore, which it is necessary for all to embrace who accept the New Testament, is this—that our Lord came not merely to teach certain truths or doctrines, but to *found a society*. If a right conception of this society and its rights is once obtained, a whole host of misapprehensions about the Church Catholic, and especially the English and American portions of it, will at once be put to flight.

The word "Church" only occurs twice in the Gospels: once in Matthew 16: 18—"Thou art Peter, and upon this rock I will build my Church";—and again in the eighteenth chapter and seventeenth verse of the same Gospel—"And if he shall neglect to hear them, tell it unto the Church; but if he neglect to hear the Church, let him be unto thee as an heathen man and a publican." But the word "kingdom" however, occurs a number of times, especially in our Lord's parables, which foreshadowed the Church's extent, power, and gifts. The parable of the draw-net, for example as recorded by St. Matthew (13: 47-50): "The kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind." The net spoke of was one of immense length, suffering nothing to escape from it. This was prophetic of the wide reach of the Church. The net was to be cast into the broad sea of the whole world, and gather in "of every kind," out of every kindred and tongue, men good and bad. This parable teaches the following truths: (1) Our Lord did not contemplate that His Church was to be free from the intermixture of evil; (2) nothing is said about fifty or a hundred other nets or sects trying to gather in men "of every kind." The parable of the tares

plainly show that the good and the bad were to grow side by side "until the harvest." Because there were bad men in the Church, or because the Church was corrupt in some portions, was no reason for separating from it and setting up rival organizations. The parable of the marriage of the king's son also teaches the same lesson. When those that had been bidden to come to the feast refused, the servants were sent out into the highways to gather together "all as many as they found, both bad and good."

The parables were spoken to the multitude, but to the Apostles Christ spoke of the government of His Church, its rites and ordinances, and its discipline, promising to be "with them always even unto the end of the world." Now, how could this last, this solemn promise of our Lord be fulfilled unless that Church, against which the gates of hell were not to prevail, was to be not only visible but lasting "unto the end of the world," except by means of Apostolic Succession? From Acts 1: 2 3, we learn that our Lord, during the Great Forty Days, between Easter and Ascension Day, spoke to the Apostles of many things "pertaining to the kingdom of God." What these instructions were we are not told directly, but we can learn indirectly what they were by observing what the Apostles *did* after the Ascension. The period of the great Forty Days has been called the constructive period, the period when our Lord traced the plan of the spiritual edifice, the Catholic Church. It is in this period that we find the germs of Church offices and institutions.

We read in the Acts that after our Lord's Ascension the Apostles returned unto Jerusalem and there continued with one accord in prayer and supplication, and that St. Peter spoke of the apostasy of Judas and said that another must be ordained to take his place. So they nominated two, Joseph, called Barsabas, and Matthias. After prayer, "they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven Apostles." Thus was the "bishoprick" of Judas taken. We next read of the members of the Christian Church continuing "steadfastly in the Apostle's doctrine and fellowship, and in breaking of bread, and in prayers." There was no schism then. No one had then arisen to say, "I am of Apollon, I of Cephas."

We next read of the appointment of the seven deacons. While the disciples were to choose the seven men, "full of the Holy Ghost," the Apostles were to appoint them. After they had been chosen, the Apostles prayed and laid their hands on them. Thus the authority to administer in the Lord's vineyard was given to the deacons, by the Apostles, as it is to-day by the Bishops (the successors of the Apostles) of the Church.

The Church of Apostolic days was evidently of *divine origin and institution*, maintaining its continuity by unity of doctrine, proper administration of the Sacraments, and a succession of duly ordained ministers. The picture of things in the New Testament is that of Churches held together by the action of a three fold ministry.

They were an Order of men, who transmitted their powers to others, and were by no means officers invented from moment to moment, as necessity demanded, or elected by, and to suit the pleasure of the people. This Order of men was to go on existing, transmitting and propagating itself without break, intermission or cessation. The history of the Church for the past fifteen hundred years clearly shows this to be the case.

It has been said that if a fair-minded Dissenter would carefully and thoroughly study St. Paul's Epistle to the Ephesians, giving himself up to prayer and a devout use of the Litany, he would finally consent to enter the Church. The Epistle to the Ephesians proves the *Divine origin and apostolic continuity* of the Church. It is chiefly occupied with the

unity of Christ's Church. Nothing is said in the Epistle about many forms of Church government, or of different faiths, or of an invisible Church under as many forms and divided up into as many sects or parties as Protestantism chooses to make. It is "the unity of the spirit" that the Ephesians are exhorted to keep "in the bond of peace." Moreover, they were to be "no more children tossed to and fro and carried about with every wind of doctrine."

The chief purpose of the Epistle was to impress upon the Ephesians the grandeur of their vocation, that they were truly a living portion of the One, Holy, Catholic and Apostolic Church, the mystical body of Christ. In the same Epistle St. Paul also speaks of the ministry instituted by Christ, the Apostles first; then Prophets, who were to preach the Word; then Evangelists or Missioners; then Pastors; and lastly, Teachers, "for the perfecting of the saints, for the work of the ministry; for the edifying of the body of Christ." The organization of the Christian ministry is more fully prescribed in the Epistles to Timothy, where St. Paul lays down certain directions for Timothy's guidance in the selection and ordination of Priests and Deacons. "Lay hands suddenly on no man" (1 Tim. 5:22). This is St. Paul's advice to Timothy, and it shows that the latter had the right and the authority to ordain. To Titus, St. Paul said: "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee" (Titus was ordained by the Apostle, and the former was to "ordain elders in every city." Here, then, is the Apostolic Succession most distinctly established. Unless we are ready to accept it, we must hold that any layman has the right to ordain. There is nothing between these alternatives.

Now, all we claim is that the New Testament shows the germs of Episcopacy. History proves that for fifteen hundred years the Episcopal form of Church government was universal. If Presbyterian was the primitive form, when did it give way to Episcopal? Let our assailants produce the historical fact of that change. If it was our Lord's intention that His Church was to have Presbyterian or Congregational form of government, and if one or the other form was the Apostolic one, the change to the Episcopal form was in direct violation of the Divine commands. Therefore, the change from one to the other, if such was the case, should possess at least some sort of historical attestation.

Up to this point we claim the following facts as proved:

- (1) The Bible, that book the sects profess to prize and greatly reverence, really came from the Church the sects protest against.
- (2) According to the Bible, schism is a sin.
- (3) Unity, not division, was our Lord's wish and prayer.
- (4) A Church for kingdom was foretold in the Old Testament. This Church, to contain both good and bad, as clearly shown from our Lord's parables, was established by our Lord.
- (5) The ministry of this Church consisted of three orders—Bishops, Priests and Deacons—and its form of government was Episcopal.
- (6) That we discover no warrant in the New Testament for separating from the Church or for setting up a dozen or more rival religious communities.—*Church Critic, N. Y.*

SOME RECENT EPISCOPAL UTTERANCES.

The Archbishop of Canterbury on The Church and the World.

The effect of the Church upon society was the final test of her faith and fulness. From the moment when the mission touched the idleness, falseness, shamelessness of the lower native tribes up to the highest training of

Christian children, the manliest exercise of self-restraint, full justice, and free generosity of rich to poor among nations, her duty was ever to be forwarding, ever lifting the cause of humanity. In town and country each one of these great questions was to the fore, and if there were places in which the Church's influence on society was feeble and scarcely recognized, they must not rest until the general movement of the Church had reached them. The town and village life of the Church gave, and was intended to give, the greatest scope for the exercise of moral force and social healing; wherever her ministers, with all their advantages of position, were backward—even if they were outrun by any others—in bringing up the state of morals and the social tone to a higher level—each successor in his own occupation of his benefice—there both the Church and the world had grave reason to be dissatisfied. There was no place anywhere in which, among changed and changing conditions, spiritual power in all its ability, and knowledge, and reflection, and energy, and concentration, was not required in a new degree and measure. All turned upon the judgment, vigour, and alertness of their love.—*Visitation Charge.*

The Bishop of Derry on Clerical Professionalism

The Bishop of Derry, preaching at the recent Ordination in St. Columba's Cathedral from the text, "Both to do and to teach," remarked that every profession was to a very considerable extent unpopular to those who did not belong to it, chiefly, he believed, because there was supposed to be about a professional man something narrow, something rigid, something wanting in individuality. He seemed to be merged, as it were, in the details of his profession, and ceased to be himself. That which was true of other professions was quite true of the ministry of the Church of Christ as a profession. Every bishop, every priest, every deacon, was, indeed, in a certain sense of the word, and as far as it went in the true sense of the word, a professional man, and as a professional man he was more or less unpopular. Hence he supposed the jealousy which at times had arisen between the clergy and the laity. The true corrective of what they might call professionalism in the Christian ministry was really contained in the words of the text. What he intended to say might be summed up in one proposition—viz., that the ministry was divinely meant to be a separate profession, but it was never meant to be merely professional. It was flagrantly unscriptural to say, as some said, that in the space of forty days between the resurrection and ascension Christ did not give instructions to his Apostles concerning the founding of His Church, the work of His Church, and the organization of His Church. The practice of the Church and the constitution of the Church, so far as it was concerned in the Acts of the Apostles, was part of the words and part of the works of Jesus. In the language of the text the Christian ministry was included. It was part of the mind of Christ, part of the teaching of Christ, part of the doing of Jesus Himself. Every order and function of the ministry found its fulfilment in One, and One alone. Christ was the Apostle, the High Priest of their profession. Of course, if it had been Christ's will, the whole work of the ministry might have been done direct from heaven without human organs, without a visible ministry. It might have been so; and there were a great many well-meaning people who said, Away with these wretched human ordinances, and away with your ministry of men, who, perhaps, are not holy, who have not the mind of God. But those who made least of the Church ministry admitted the principle by sending men out to convert the heathen to their views. The functions of the ministry are laid down in the Gospels. The Gospels are simply full of the ministerial principle from beginning to end. First of all, there was the principle of

human ordination—the principle that men, with all their weaknesses and imperfections, are appointed to be ministers. Again, they had the principle of different degrees in the ministry of the Church. The Apostolic government of the Church was not a democratic form of government. The Apostles were at the head—almost monarchs indeed. The Apostolic office, then, passed into the Episcopal. In conclusion, his Lordship solemnly exhorted the candidates to guard against professionalism in their work by remembering that Christ spoke through them. If they held that high conception of their duty, they would feel that in these days of lessened prestige and lessened income for the Church, they, indeed, belonged to a profession which was the noblest of any under the sun. Such a thought would save them from lifeless professionalism.—*Irish Ecclesiastical Gazette.*

PASTORAL WORK.

Comparatively few are wise enough to avoid extremes. He is a wise man, a wise clergyman, who does. Few are "strong all around." But every parish priest should try to be. There is no reason why a good pastor should not be also a good preacher, or why a good preacher should not be a good pastor as well. Indeed the best preachers are the best pastors. The best preacher is the man who in his preaching best feeds the flock committed to his keeping. This he cannot do unless he knows them, their condition, their cares, their character. He will best minister to man who knows what is in man; and no man can know men who does not mingle with them. But to do so wisely needs good sense and the grace of God. The weakness of the weak man will be only the more manifest as he is the more known. The man who does not go about doing good had better not go about at all. But to go about doing good a man must be good himself. The less a worldly, or unwise, clergyman mingles with men, the better it will be for him and for them. But the worldly or unwise man has no business in the ministry. Not every clergyman can be great, or need be, but he can be good, and wise too if he will. It is the gift of God, but a gift to be had for the asking. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him."

The worldly or the unwise will do little good in pastoral work, or, very long, in any other ministerial function. "The hireling fleeth because he is an hireling, and careth not for the sheep." The good shepherd knoweth his sheep. As far as in him is, he will be able to call them by their names. They will be little likely to follow him unless he does. Such knowledge of a flock is not always easy to attain. The people might make it easier than it is. A little thoughtfulness herein would be of great assistance to both pastor and people. They ought to go to their pastor more than they do.

But there are those who will not, and they are those to whom he often finds it difficult to go. Men who are engaged in engrossing work, children who are attending school, young men just entering some sort of business or professional work, are not easy to reach. Fathers and mothers would do well to see that their rector has at least the opportunity of meeting those of their household as a family.

It could easily be done. An invitation to tea, or to the simple anniversary observance of some one of their household, would often give a pastor an opportunity of meeting a family in a way that would be good for them and for him. It is in these little ways that our people might show a thoughtfulness which costs little but might often lead to much in the training of their children in the nurture and admonition of the Lord.—*Living Church.*

FAMILY DEPARTMENT.

CHRISTMAS HYMN.

BY THE REV. J. ANKETEL.

What led Thee, gentle Jesus,
To leave Thy home on high?
From sorrow to release us,
Why wert Thou born to die?
Thy love, all thought excelling,
Hath drawn Thee from above;
Our love shall seek Thy dwelling,
Lord Jesu, God of Love!

Dear soul, thy Lord immortal!
Stands knocking at the door!
Throw open every portal,
And bid Him wait no more;
With joyful love receive Him,
Trust in His faithful Word,
Nor e'er in tolly leave Him,
Thy Spouse, thy King, thy Lord!

Haste, haste, throughout all nations
The joyful news proclaim;
To coming generations
Exult Messiah's Name;
And let fair Sion's daughter
Tell in her holy place,
How Love Divine has sought her—
The God of truth and grace!

Rejoice! our night of weeping
Shall soon be turned to-day,
When Christ, His promise keeping,
Shall bear our souls away.
There shall we reign forever,
With palms and robes of white,
And naught our souls shall sever
From Christ, our souls' delight!

HOLLY LEAVES.

A TALE FOR CHRISTMAS DAY.

[Continued.]

A little girl was at her side, a poor, ragged, squalid-looking thing, with a thin pinched face, and straggling, brown locks hanging over her dark face; in her hand she held a little twig upon which five or six miserable holly leaves were growing: how tenderly the child guarded it from the crowd, how lovingly she held it as though it was some precious thing, whilst at her side was a little crippled boy, so like her in feature and poverty and hopeless wretchedness, that none could doubt they were brother and sister.

In some unaccountable way one of the boy's crutches slipped, and the little fellow fell heavily to the ground.

There was a cry of anguish from the sister.
"Oh, Jamie, Jamie, have they killed you?"

But Jamie was not killed, only very much frightened; he looked very piteously into his sister's face, and the large tears coursed each other down his little pale cheeks.

"Don't cry, Jamie dear, I'll carry you, I can do it easy enough, if somebody would only take the crutches."

"I will," said the sweetest voice the poor girl had ever heard, and Mary Mordaunt's hand was stretched out to receive them.

"My dear, what are you about?" said her father.

"Oh, papa dear will you take Gerty home, and let Harold come with me; I must see where these poor little things live."

A year ago such a request would have been instantly refused, now, the Church's teaching, sermons like the one he had heard that night, had done their work.

A smile came over the somewhat hard, stern face as Mordaunt said, "Go, my child, and if you find they want help—and indeed poor creatures they looked as if they sorely needed

it—give them this," and she slipped some money into Mary's hand.

It was a somewhat curious procession that went out into the starry night, the child of twelve years old carrying her little ten-years-old brother so tenderly, the gentle refined girl following with the crutches, the joyous Harold walking a little apart, looking it must be confessed somewhat ashamed of the whole proceeding, but too really kind-hearted to say a word against it.

"Where do you live, my child?" said Mary.

"Down yonder in Thorp's yard, ma'am; but it's a poor place, not fit for the like of you."

Mary's courage failed her for a moment, she was almost inclined to turn back but Harold unconsciously came to the rescue.

"Hold hard," he said, "you can't carry the little fellow any longer, give him to me," and he took Jamie from his sister's arms and strode boldly on.

Then Mary heard the story of the people she was going to visit. "Father," Ruth Hayward said, "had been dead nigh upon two years; they had always lived in the country where the flowers grew so beautiful, until three years ago, then work failed, and father came to London, for he heard he could gain a power of money there; but somehow, when they got there, he couldn't breathe, he wanted to go back to the green fields again, but he had no money, and he fell very sick and then he died, and left mother alone with only herself and poor little Jamie; and now mother's sick ma'am," continued Ruth, "and she looks like father did when he lay a-dying. She sent us to church to-night so that we might pray for her there, but somehow I think she's going to father."

The poor little voice trembled, but the fast-rising tears were bravely repressed, and Mary gazed at the small frail form at her side, and felt that the spirit of a little martyr was to be found beneath all those rags and tatters.

"How do you live, my child?" she said.

"Please ma'am the ladies at the home is very kind, and so is the Vicar; I get an odd job sometimes, and God takes care of us, and don't let us starve."

A tear of compassion rolled down the cheek of the girl, who though all her life had never had one single wish ungratified, as she listened to the simple recital of utter poverty.

"You shall have a good supper to-night," she said, laying her hand upon the child's shoulder. "But tell me, Ruth, what you are going to do with that little piece of holly."

A deep blush suffused the pale face as she answered, "Please, ma'am, it's for mother, I picked it up in the porch, and I thought as now she'd like it. We used always to have it in the cottage at home. Mother was talking about it only to-day; she said she liked the holly leaves, for they seemed to tell us how Jesus Christ suffered for us."

Mary started. Here were Arthurs ideas, the Vicar's sermon, the poor child's simple words, all bearing upon the same point, all telling the same tale, all turning the joy of Christmas-ide into the membership of sorrow and suffering.

"Please, ma'am, it's here," said Ruth, turning from the dimly lighted back street into a dark narrow court, "will you come in?"

"No," said Harold, administering a kick to his sister, and depositing Jamie safely on the ground. "I don't think it's the place for you, Mary," he continued in an under-tone, and with all the dignity of an Etonian twelve years old.

"Yes, Harold, dear, I must go in; these poor things have a mother who is dying, surely we ought to feel for them, Harold; I promise not to be long, if you will wait for me."

"She won't come to no harm, sir," said Ruth with some importance. "If we but mention Mr. Vernon's name, there's not one as will dare to lay a hand on us."

So Harold kept guard at the entrance of the court, and Mary walked with the child through sights and sounds which must have been strangely repugnant to her gentle nature, into the lower room of a high house from which sounds of revelry and drunkenness proceeded.

There on a low bed lay the pale emaciated form of a woman who Mary saw at a glance was fast going to her rest.

The racking cough shook the worn-out frame, suffering was marked on every feature, poverty in its lowest form was seen on every side, but the smile was very sweet with which she greeted her children; and the voice, weak though it was, had in it a tone of welcome as she said, "My darlings, how late you are."

"Mother, here's a lady come to see you."

The poor woman raised herself with difficulty to greet her visitor. Then Mary went forward and spoke a few kind words, telling how Jamie had fallen down and been very much frightened, and how she and her brother had walked home with the children. Then giving some money to Ruth she charged her to go and buy some supper, and a bit of meat for the Christmas dinner, and with a promise to come and see them again before very long, she took her leave of Mrs. Hayward and Jamie, whilst Ruth went with her to the door. She saw the poor woman last, lying back exhausted on a pillow, holding in her hand the holly twig, gazing on the leaves earnestly, whilst a smile of hope and joy illumined the wan face; the thorns which had pierced His sacred flesh pointed the way of happiness to her, when the trials of this troublesome world should be at an end.

Mary and Harold walked through the brilliantly lighted streets to their own luxurious home. A change had come to the girl's life since she left it that evening.

She had known sorrow and affliction: the presence of the stern messenger had brought with it a grief which must be life long, but the knowledge of the misery which reigned in the world amidst those who like herself were members of Christ and heirs of a heavenly inheritance, had come to her for the first time on that Christmas Eve; the burdens of others, which, in obedience to the Divine command, we must all bear, weighed heavily upon the young, shrinking spirit.

Arthur saw that something was on her mind as once more she stood at his side after that glorious service and her visit to Ruth Hayward's home. He had heard from his father whether she and Harold had gone, and he dreamt something of the truth when he saw the troubled expression on her face.

An hour later when Mary went into her brother's room to see that he was comfortably settled for the night, he drew her to his side, and she told him the weight that had come to her, with the knowledge of her duties and responsibilities. Very long into the night, even to the dawning of the Christmas morning, the two talked on: Mary telling her doubts and fears, Arthur cheering her on with all that he himself had learnt from the Vicar.

Amongst the faithful who knelt in the solemn stillness of the early hour at the Holy Altar to commemorate God's infinite love and mercy in sending us at this glad Christmas-tide the great inestimable gift which no care nor sorrow can ever take from us, was Mary Mordaunt; and there she offered as a sacrifice all the ease and luxury of her past life, and prayed for strength to help her to bear the burdens of others and so fulfil the law of Christ.

She had need of all strength of all holy comfort ere many more months had passed, for her home was desolate, herself and her brothers fatherless. Arthur was fast going to his rest, and when he was taken from her what would her life be?

A few days after the Christmas feast she had visited that wretched room in Thorpe's Court, but poor Ruth and Jamie had been taken to the

Home, and their mother had been laid to her rest in the old suburban churchyard. Mary went to see the little orphans, she took them a cross of shining holly leaves to lay upon their mother's grave, and they smiled through their tears, and thanked the kind lady, and said it was what 'mother' would have best liked to have laid there. After that the days passed on much the same as before, only that in Mary's heart was a longing to give up more of her time to the service of God. In the meantime she fulfilled her home duties lovingly, was more than ever gentle to her father and the children, more tender than ever to Arthur, for she knew now what he had meant on Christmas Eve when he spoke of soon hearing 'faint fragments of the song,' she knew that her treasure was fast going to the far-off land. She was prepared for this, but the other blow was terrible in its suddenness to them all.

One day Mr. Mordaunt did not come home at his usual time, then he staggered into the hall and fell down. He never spoke again, never woke to consciousness nor to smile upon his children. Perhaps it was ordained in mercy, as all things are; for he was spared telling them what they soon had to learn from others; that their father had died a ruined man, that they themselves were beggars, dependent upon the charity of others for their daily bread. There was no stain of dishonor, no imputation of blame, cast upon Mr. Mordaunt's memory, the failure of the bank, in which he had risked his all was the cause of his ruin, but the ruin was complete.

Kind friends came forward with assistance, Harold and Gertrude were taken charge of by an aunt with moderate means, and a large loving heart; she said she should adopt them, and Mary could but thank and bless her. For herself there was but one alternative—she must go out into the world and work, self-denial and patience must be exercised, not indeed as she had thought, not in dispensing of her abundance, in visiting the sick, in clothing the naked: still in God's own appointed way, in the lot in life which He had sent her: 'holly leaves' were strewn along her path, but there was brightness beyond, peace in the real true joy which had come to her at Christmastide. But she could not begin her work yet, she must be with Arthur to the last; none could soothe his pillow as she could, or read or sing to him as she did.

It was not for very long; with the fulness of joy of Easter-tide Arthur Mordaunt died; and Mary went forth a month afterwards to fight the battle of life.

She found a situation as governess in a family who soon learnt of her gentle worth. But there were many troubles to be fought against, many disappointments to be endured, many repinings to be brought into subjection, ere Mary could say from her heart 'Thy will be done.' But the lesson was learnt at last, and a quiet happiness came to the girl amid the sorrow of life.

Harold received a commission and went out to India, where they say his brave, fearless spirit must make a hero of him. Gertrude at seventeen married one to whom her sister gave her up without one fear or misgiving. And Mary has only herself to think of, and the old longing to give herself up to the service of God has come back to her.

It is Christmas Day again, eight years after the commencement of my tale; the beautiful Church is bright with flowers, the voices of the choristers rise up clear and sweet to heaven with the glorious message of the Angels' song, and there in the now well known dress of a sister of mercy Mary Mordaunt kneels. The way of the Cross is before her, but happiness untold, unutterable is beyond the darkness of the world; she can think of her loved ones at rest, and at most the years of her weary pilgrimage cannot be long.

Others go from that Holy Temple to their homes and to their families, and she passes out from among them and wends her quiet way to a hospital close by where her daily work lies. She passes through the wards with quiet, kindly greetings, and goes to a corner of the room where a sickly youth lies on his bed.

'How are you, Jamie?' she says. 'Better, Miss, thank you, much better.'

'Yes, Miss, he's very much better the doctor says; he thinks he'll get well now, and it's all along of your kindness.'

It is a bright dark-eyed trim little servant girl who speaks, you would hardly recognise the squalid Ruth Hayward of eight years ago.

Miss Mordaunt turns round and smiles on the brother and sister; they take her back to the old days, to her father and Arthur, Harold and Gerty, but not a repining thought comes with that far-off memory, only unutterable thankfulness that she has in any way been the means of giving those two some outward Christmas joy, of nursing Jamie through his long illness, and giving him back to Ruth on Christmas Day, stronger than he was before.

On the lad's bed are two crosses made of 'holly leaves'; he has formed them himself, and seems somewhat proud of his work. One is for his mother's grave, Ruth is going to take it there; the other he offers to Mary somewhat awkwardly.

'You said, Miss, your brother thought of them, as she did; if it's not making too bold, would you take it with you to the churchyard?'

Mary's heart was too full for words, but amidst lovely flowers that decked Arthur's grave, none was so prized by his sister as the crippled youth's offering of holly leaves.

BIRTH.

At Claremont, Douglas, Dec. 14th, the wife of W. N. E. Clements, of a son.

MARRIED.

RUFFE-FERRY,—On 18th Dec. in the Parish of St. John, Cornwalls, N.S., by the Rector, George Lewis Kuffe, Esq., of Bridgetown, N.S., to Julia Maria Ferry, daughter of the late George Henry and Ruth Olivia Ferry, of Cornwalls.

DIED. RICHY.—At the Rectory, Porter's Lake, on the 19th, Nov. Mary Isabel, daughter of the Rector, Rev. James A. and of Emma Louise Richy, aged 1 year, six months and five days.

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