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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.

VOL. VIII }
No. 28. }

MONTREAL, WEDNESDAY, JANUARY 18, 1888.

{ \$1.50
PER YEAR }

ECCLIASTICAL NOTES.

"The deeds we do, the words we say,
Into still air they seem to fleet;
We count them ever past.
But they shall last;
In the dread judgment, they
And we shall meet."

—Keble.

A WORK OF ART.—The beautiful font of California onyx, which has lately been completed and set up in the baptistry of the Episcopal Church at River Side, California, is as chaste and elegant a work of art as there is on the Pacific coast. The material closely resembles the far-famed Russian onyx which is so fashionable for jewelry. The bowl of the font, a huge mass of onyx weighing about six hundred pounds, is almost without a flaw, and the carving is simply exquisite. It is in octagon form, and bears the words running around the rim, "The Laver of Regeneration." On each of the octagon faces is an ecclesiastical emblem of correct design and matchless workmanship. The eight designs are:—

1. A dove, speeding downward in its flight.
2. The three fishes interlaced. (A baptismal symbol.)
3. The seven-branch candle-stick.
4. An eagle.
5. The eastern pomegranate.
6. The pelican feeding her young.
7. The chalice and wafer.
8. The Angelus Dei.

The bowl is supported by four pedestals of dark marble, with floriated onyx capitals and bases, and these rest on the octagon base of dark marble. On the base is chiselled out the inscription:—

IN MEMORIAM,
THEODORE BELLAMY SAMO.
ORBIT JULY 3, 1882.
REQUIESCAT.

The Colton onyx company is to be congratulated on the execution of such a beautiful font. We understand that the design was suggested by the Rev. B. W. R. Taylor and the details were from plans of his own. The Episcopal Church in Riverside, is possessed of the only onyx font in America, probably in the world. It is a present to the Church from Mrs. Samo, of that city in memory of her husband.

NEW BISHOP OF LAHORE.—Archdeacon Matthew was consecrated at Westminster Abbey, London, on the 6th of January, as Bishop of Lahore, India.

THE Rev. M. L. Williston, formerly Pastor of the Congregational Church in Davenport, Iowa, has made formal application to the Bishop of Iowa for admission as a candidate for Holy Orders. Mr. Williston is a graduate of Amherst College, and has sustained an excellent reputation in the religious body to which he has, up to this time, belonged. He received the rite of Confirmation at the hands of Bishop Perry on Holy Innocent's Day, and whilst a postulant for Orders will act as a lay reader.

A noble example of the right use of wealth has been given by Mrs. John Jacob Astor, of New York. She was philanthropic in life; she has been generous in her death; her will

providing for immense charitable bequests, in which The Church in the U.S., largely shares.

GENEROUS BEQUESTS.—The will of the late Stephen M. Buckingham, of Poughkeepsie, provides for a legacy of \$50,000 to Trinity College, Hartford, Conn.; another of \$20,000 to the Domestic and Foreign Missionary Society of the P. E. Church; \$1000 each to the N.Y. Bible and Prayer-Book Society; to the N.Y. P. E. Church Missionary Society to Seamen; to the Trustees of the Fund for Aged and Infirm Clergy of the P. E. Church; \$2,000 to the Poughkeepsie Orphan House and Home for the Friendless; \$8,000 to found a Scholarship in Vassar College, in the award of which preference shall be given to the daughters of Clergy of the P. E. Church; and to St. Paul's Church, Poughkeepsie, \$10,000.

A MOVEMENT is contemplated in Boston for the establishment of a "Church Tract Association." It is an agency much needed, and if vigorously conducted, will go far towards counteracting certain latitudinarian influences of that region. There is abundance of room for a like organization in Canadian cities.

LAST week *The Churchman*, N.Y., completed its twenty-first year under its present management, says the *Living Church*. This is a long term of service in any enterprise, especially in that of Church Journalism. It would be interesting to note, if we could recall, the various ventures in this field which have been made and lost, during Dr. Mallory's administration of *The Churchman*. "The shores of time" are strewn with wrecks, and none are more conspicuous than those of Church periodicals. Both editorially and financially, the publication of a weekly Church paper is a hazardous work. The long and successful career of Messrs. M. H. Mallory & Co., is one of which they may rightly be proud, and upon which they are to be congratulated.

It is stated that during the last two years the Bishop of Chester has taxed his income to the extent of 50 per cent. for charitable and pious purposes.

MANCHESTER.—The Rev. John Dart, M.A., D.C.L., (late scholar of St. Mary's Hall, Oxford), Canon of Halifax, and late President of King's College, Nova Scotia, has received a license as public preacher in this diocese.

At the late ordination at Lichfield, the Bishop ordained the head-master of Shrewsbury High School (Mr. John Andrews) to be a permanent deacon, and he was licensed to assist the Rev. E. de V. Bryans, vicar of the Abbey Church, of Shrewsbury. This is the first ordination of the kind.

EQUATORIAL AFRICA.—Some weeks ago, Bishop Parker, successor of the martyred Hannington, opened the new Church of St. Paul, Kisulutine. The day was kept in quite a festive manner by the native Christians, and the Rev. A. D. Shaw, according to the *Spirit of Missions*, in describing the service, says that the people not only brought corn and other

produce as offerings, but also so much money that the bags and plates were too small to contain it, and so it was poured into the font, which was half filled with coins. The collection amounted to 565 rupees. On the next day sixty-three candidates were confirmed in the Church, and there were 150 communicants.

On December 11, the Venerable Archdeacon Denison attained his 82nd year. On December 13, the Bishop of Bedford completed his 64th year. On December 17, the Bishop of Peterborough reached his 67th year.

OPINIONS are current that the names of Canon Furse, Rev. W. Sinclair, and Archdeacon Earle, are those which have been submitted for the new Suffragan Bishopric of North London.

THE only way in which any Church paper can be maintained, says the *North East* of Portland, Maine, is by having it occasionally brought to the people's notice by the rector, and by the appointment of some one who will undertake to canvass for it in the parish. Now is a good time to start this work.

THE Home Re-union Society of England, at its November meeting adopted the following Resolution:—"That it is essential that in all our efforts towards Reunion the central position of the Church of England should be maintained; and while anxious in social intercourse and elasticity of worship to meet the Protestant Nonconformists as fellow-Christians, we must be careful to avoid anything that will undermine the position of the Christian ministry or the full teaching of the Creeds, which have come to us from Apostolic times, and unite us with the whole Church Catholic now on earth and at rest in the Paradise of God."

BISHOP Kestell-Cornish, is erecting with the aid of the S.P.C.K., five Churches on the Eastern Coast of Madagascar. He states that the people thereabouts are still almost entirely heathen, belonging mainly to the tribe of the Betamisarka, who are too antagonistic to the Hova conquerors to be very amenable to Christian influence from that source.

OUT of 121 recent candidates for confirmation at Portllynn, South Wales, 116 had formerly been Nonconformists.

IN the course of his recent sermon at Lincoln, the Archbishop of Canterbury referred to betting transactions in the City of London, and said this was heathenism as bad as was going on in any part of the world. It was simply the worship of a fool's god, and it bore its baneful results.

A Subscriber writes: The *CHURCH GUARDIAN* continues as welcome as ever. If loyalty to the Church Catholic, and freedom from anything like partisanship is what Churchmen want, they will find both in the *CHURCH GUARDIAN*.

A Subscriber renewing, writes: "I enjoy its (*The Church Guardian's*) contents with much interest: and it is a welcome visitor in our circle."

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

LOCKEPORT.—The ladies of the Sewing Circle in connection with the Church of the Holy Cross, Lockeport, had a sale of articles gathered by Rev. S. Gibbons in England. The proceeds, about \$85, were added to the Rectory fund to which the Rector added \$550 (five hundred and fifty dollars), from moneys gathered in England.

Green Harbour—Lockeport Mission—During the absence of the Rector in England, a few members of the congregation held a concert and supper to put a new fence around the Graveyard;—\$15 were raised, a proof the love of the poor to their Church.

On January 5, a sale of work was held in the School-house here by the Sewing Circle in connection with St. Peter's Church, where \$30 65 paid off the last amount due upon their Church.

It is hoped that the new Church at Jordan Falls will be used for divine service within 3 weeks time. The old one is very, very cold.

KING'S COLLEGE.—Cheering accounts come from President Brock, of King's College, as to the way in which he has been received in the United States, where he is endeavouring to collect money towards the King's College Endowment Fund. His way has been smoothed for him, and much valuable assistance furnished by Rev. Dr. Winslow, of Boston, who with President Barnard, of Columbia, (formerly King's) College, New York, received the degree of D. C. L. at the Encœnia in June last.—*Critic.*

PRINCE EDWARD ISLAND.

CLERICAL ASSOCIATION OF P. E. I.—A very successful and profitable series of meetings were held in the parish of Rev. C. E. Mackenzie, Alberton; on Jan. 2nd, 3rd and 4th. St. Peter's Church was tastefully trimmed for Christmas and good congregations gathered in it, in spite of the severity of the weather. On each evening, after prayers said by the visiting clergy, pointed and stirring addresses were given by them in turn. The following is the list of subjects and speakers:—

Monday, Rev. H. Harper, of Port Hill, "The Church, its origin and objects"; Rev. T. W. Johnstone, Crapaud, "Support of D.C.S. and other Mission work"; Rev. James Simpson, Charlottetown, "Sketch of Rev. W. Compton's Life"; Rev. C. F. Love, Summerside, "Prayer, public and extempore"; Rev. S. W. Jones, Charlottetown, "Duty and benefit of receiving Holy Communion."

Tuesday—Rev. T. W. Johnstone, "Repentance"; Rev. C. F. Love, "Faith"; Rev. H. Harper, "Worship"; Rev. J. Simpson, "The Bible, how preserved and how to read it"; Rev. S. W. Jones, "Duty of people to pastor."

Wednesday—Rev. W. Johnstone, "A talk to parents"; Rev. C. F. Love, "A talk to young men"; Rev. H. Harper, "A parting talk to all. Where all the speaking was so good it is needless to particularize.

On Tuesday at 9 a.m., Holy Communion was celebrated by Rev. Mr. Johnstone, assisted by Rev. Mr. Jones, at which all the clergy and a good number of the laity received. At 11 a.m. after Matins, a capital sermon was delivered by Rev. J. Simpson, from Daniel v. 27, in which he pointed out that unless we be watchful and active in resisting the enemies of false doctrine, heresy and schism that are sweeping towards the gates of the Church, the doom of Balaazar may be written against us. In the afternoon an important business meeting was held, the chair being taken by Rev. T. W. Johnstone, President. Much regret was felt at the absence of Revs. T. B. Reagh and W. H. Sampson by reason of sickness.

On Wednesday afternoon a meeting was held at the new Church of the Trinity, Alma, which

was addressed by the Rector and Rev. Messrs. Harper, Love and Johnstone. An attempt was made to reach the same place on Thursday last, but the blinding snowstorm compelled all to return.

On Friday night, the last of the series was held in the new Church at O'Leary, which was crowded with worshippers who were deeply moved by the powerful and practical addresses of Revs. T. Johnstone and C. F. Love.

On Wednesday evening a conference was held by the clergy remaining for mutual counsel regarding the best methods of promoting the spiritual welfare of those committed to them. The responses were good throughout and the singing excellent, thanks to the musical abilities of Miss Bartlett who kindly acts as organist. The offertories amounting to \$7, go towards Zenana Missions in India, in which this parish is specially interested, as a sister of the organist and of the Sunday school leader is laboring in the good cause there.

Altogether, both clergy and people are much benefitted by these services. And we "thank God and take courage" as we see the Church in P. E. Island once more awake and united, and going forward to fulfil the great destiny for which under God she is capable.

CRAPAUD.—We regret to learn that the Rev. T. W. Johnstone has been obliged to take a rest from ill health. His people have kindly given him leave of absence for 3 months in the States. Mr. J. M. Forbes, Lay-reader, is now taking the services in Crapaud and Springfield with much acceptance.

ALBERTON.—A very enjoyable entertainment was given here on Dec. 29th, consisting of readings, charades, carols, glees, and instrumental music, &c. The sum of \$27 was realized towards an organ for the new Church at O'Leary. The Rector has lately moved into the parsonage, which has been newly painted and papered all through, and is having a new kitchen and front window added.

DIOCESE OF QUEBEC.

SHERBROOKE.—In consequence of an appeal from Algoma, by its Bishop, the Woman's Auxiliary of Sherbrooke, gave \$50 at their last session. The urgency of the Bishop's need is so great, that we hope other Churches will come forward to help. The appeal states that \$1 700 are lacking to make up the clergy stipend for Dec. 31, 1887, and as the Church in Canada has called forth this diocese, it is upon the Canadian church that the responsibility must rest for its maintenance. Other Christian bodies are working more liberally, and in consequence absorbing many of our own people

who, for lack of their own service, have to accept what falls immediately to their hand.

DIOCESE OF MONTREAL.

COLLECTIONS and subscriptions received at the Synod Office in the month of December:

For the Mission Fund:—South Stukely, \$6 60; Portage du Fort, \$5; Bo-cobel, \$8 10; Abbotford, \$8 69; Lachute, \$8 95; Lakefield, \$5 95; Dunany, \$1 51; Shrewsbury, 7.19; Mille Isles, \$6.25; Morin, \$2 60; Alleyne, \$1; Papineauville, \$1.34; St. Amodeo, \$2 06; Monte Bello, \$13 70; West Farnham, \$12 47; East Farnham, \$3; Ardley, \$3 90; Mrs. Allan, St. Vincent de Paul, \$3; Clarendon, (Rev. J. P. Morton), \$33.

For Algoma Bishopric:—Danham, on acct. \$4 67; Abbotford, \$5.44; Sorol, \$12; Lachine, \$8; St. Martin's, \$20; Trinity, \$18; West Farnham, \$6; Brome, \$6.

For City Missionary Fund:—St. Stephens, \$25.

For Widows and Orphans' Fund:—Waterloo,

\$4 90; Warden, 47 cents; Canon Empson, \$5; Canon Mussen, \$5; Rev. J. Allan, \$5.

FARNHAM.—The Christmas services in this parish were particularly bright and interesting. The Church was nicely trimmed, and the chants and anthems rendered by the choir indicated careful and lengthy practice. The offertory was presented to the Rector, Canon Mussen, and this together with a special purse for Mrs Mussen, in recognition of her services as organist amounting to \$80.

The Christmas tree was held at the Town Hall on Monday following, and was so loaded with presents that a large table had to be used to hold the balance. The Sunday school children rendered a number of carols which with recitations and instrumental music completed the programme.

DIOCESE OF ONTARIO.

CARP AND HUNTLEY.—On Wednesday evening, preceding Christmas day, a deputation consisting of Mrs. Wm. Barton and Miss Owens, representing members of the congregation of St. John's Church, Huntley, and Mrs. Robert Rivington and Miss Lilla Little, who were chosen to represent the members of the Carp village congregation, called on Mrs. Scudamore, the wife of the Incumbent, and after a short period of social conversation, Mrs. Robert Rivington read an address, expressing the affectionate esteem in which she was held by the parishioners, and their sympathy with her in the trials through which she had passed, and assuming her that her rapid recovery towards convalescence afforded genuine pleasure to the deputation and to all whom they represented, and gave rise to the hope that the joys and loving attentions of Christmas, 1887, will tend largely under God's blessing to a speedy attainment of her accustomed good health; expressing the hope that she and her husband might long be spared to work in their midst as God's chosen servants with happiness to themselves and evident profit to the parishioners.

With scarcely repressed tears, Mrs. Scudamore could only tell in the briefest reply her thankfulness for the kindness which had been shown so delicately and suddenly. An appropriate response was also made by the Incumbent.

DIOCESE OF TORONTO.

COOKSTOWN.—The Rev. W. H. A. French, Incumbent of this Mission, was the recipient of an address and a substantial Christmas box from the choir on Christmas Eve.

RUNNYMEDE.—The Rev. Arthur C. Miles, B. A., Incumbent of Wycliffe Church, Elmvale, has been appointed to the new parish of Runnymede.

LINDSAY.—The Rev. C. H. Marsh is becoming settled in Lindsay, and his work appears to be prospering. The Sunday school occupied their new building on New Year's Day; it will seat about three hundred. On Sunday, 8th inst., the collection in St. Paul's Church, for Foreign Missions, amounted to \$30—\$25 being a gift from outside—\$70 of which was appropriated to sending the Rev. J. Cooper Robinson to Japan.

TORONTO.—The opening of the Toronto Church School for Boys took place on Monday morning, January 9th, in the building which has been rented temporarily on the corner of St. Joseph and St. Vincent streets. Among those present were noticed the Bishop of Toronto, Hon. Mr. Justice Osler, Rev. Rural Dean Langtry, Mr. Clarkson Jones, Mr. Allan MacDougall, Mr. W. H. Lockhart Gordon, and others. The Bishop explained to those present the circumstances under which the new school was starting, and stated that it was the inten-

tion of the Council to make this if possible one of the leading schools in Canada, and that the Council hoped, as soon as sufficient capital had been subscribed, to make arrangements for a large piece of ground, on which commodious premises would be erected, it being the desire of those who were interested in this movement to not only give the boys a good sound education in the school, but also in the manly games which are thought to be so necessary now to a boy's training and development. He added some remarks showing the satisfaction that the Council felt in having secured as head master Mr. Freer, whose character as a scholar and teacher had already been clearly established by the record he brought from the positions he had held in other well-known quarters. The Council also had confidence in the rest of the staff. Mr. Freer then made a few remarks to the boys, urging them to strengthen his hands by obeying the rules and orders which he intended to lay down for their guidance in the school. Among the scholars were many sons of leading citizens. It is understood that the school will start with about 50 boys, the Council hoping, however, before long to increase this number considerably.

Rev. Provost Body, of Trinity College, has been in Kingston, addressing missionary meetings.

At the last weekly meeting of the St. Matthew's Church Branch of the C. E. T. S. the following ladies were appointed on the Executive Committee:—Mrs. Noe Marshall, Mrs. K. C. Marshall, Miss Hewitt and Miss Tyner.

The Children of the Sunday-school of the Church of the Ascension, enjoyed their annual treat on Thursday evening, Jan. 5th.

St. Philip's branch of the Church of England Temperance Society, held its regular monthly meeting and concert on Thursday evening, Jan. 5th, in the schoolroom of the Church.

Rev. Canon Dumoulin preached a thoughtful and impressive sermon at St. James' Cathedral on Sunday morning, the 9th inst, on Mission work, taking as the text of his discourse, I Kings, xxii. 2. These later years, he pointed out, had shown a tremendous increase in missionary work, and all Christians with a due sense of their responsibilities, should give all in their power. The collection was devoted to Foreign missions.

St. Stephen's.—Bishop Sweatman addressed a meeting of the St. Stephen's branch of the Church of England Temperance Society on Monday evening, 9th inst, on the principles of the Order. The meeting was held in the new schoolroom of the Church, and the large gathering were apparently well-pleased with the very able discourse of His Lordship.

On Sunday, the 8th inst, Rev. Prof. Clark, of Trinity College, preached in the morning on the duty of Christian joyfulness, and Rev. C. B. Kenrick, M.A., delivered an appropriate Epiphany sermon in the evening. The choir appeared in cassocks and surplices.

St. George's.—The Bishop preached an earnest sermon in this Church on Sunday, Jan. 8. The collections at both services were in aid of Foreign missions.

Rev. Henry Holland died at his residence, No. 288 Spadina avenue, Monday morning, Jan. 9th. He was formerly rector of St. George's Church, St. Catherines, but was compelled to relinquish his pulpit and pastoral work on account of illness. He had resided in Toronto for the past twelve months.

DIocese OF NIAGARA.

MISSIONARY MEETINGS.—The following deputations have been appointed by the Bishop to address the various missionary meetings to be held throughout the Diocese during the winter:

Rural Deanery of Lincoln and Welland:—Deputation No. 1.—Rev. F. E. Howitt, con-

venor, and Rev. Thos. Geoghegan. Deputation No. 2.—Rev. Rural Dean Mellish, convener, and Rev. P. T. Mignot. Deputation No. 3.—Rev. E. A. Irving, convener, and Rev. Reginald Radcliffe.

Rural Deanery of South Wentworth and Hal-dimand:—Deputation No. 1.—Rev. Rural Dean Gribble, convener, and Rev. R. T. W. Webb. Deputation No. 2.—Rev. P. L. Spencer, convener, and Rev. C. E. L. Radcliffe.

Rural Deanery of North Wentworth and Hal-ton:—Deputation No. 1.—Rev. Rural Dean Belt, convener, and Rev. G. H. Cooke. Deputation No. 2.—Rev. W. R. Clark, convener, and Rev. Gabriel Johnstone.

Rural Deanery of Wellington:—Deputation No. 1.—Rev. Thos. Smith, convener, and Rev. W. R. Blachford. Deputation No. 2.—Rev. E. M. Bland, convener, and Rev. A. Bonny.

The convener of each deputation will make the needful arrangements with each clergyman as to the place and hour of each meeting and service. The collection at each meeting is to be appropriated to missionary work beyond the bounds of the Diocese. The conveners will send to the Bishop a report of each meeting with all such particulars as may be of interest to the Church in the Diocese.

DIocese OF HURON.

BISHOPSTOWE.—On the 9th inst, the usual Monthly Meeting of the Women's Auxiliary was held at Bishopstowe. His Lordship the Bishop presided, and the Rev. Cooper Robinson, intending Missionary to Japan was present. A very interesting account of the Christmas work of the Auxiliary was read. All the charitable institutions of the city had received Christmas gifts, which were taken to them by Mrs. Baldwin and other members, and gratefully received.

The Christmas letter Mission distributed upwards of 400 letters.

The Auxiliary are taking steps to send out a lady missionary to the North West to assist the Rev. Mr. Trivett.

Mr. Cooper Robinson announced his intention of visiting, with the sanction of the Bishop, 50 parishes in the Diocese to work up the Missionary cause during the next three months.

COMBER.—*Church of the Ascension.*—On Sunday last a new Church was opened by His Lordship the Bishop of Huron at this place, it is a beautiful building and is the most handsome edifice in Comber, built at the cost of \$2,500, which has all been paid with the exception of \$750. The building is of red brick and quaint design, Mr. F. Duck, of Ridgeway, being the Architect. The inside is beautifully finished with ceilings of red oak, and the crossings of black walnut, seats, pulpit, and reading desk are pine, all being oiled with hard oil, which gives them a very grand appearance.

The Bishop preached Morning and Evening. Archdeacon Sandys in the afternoon, all of which were eloquent and earnest sermons which will not soon be forgotten by those who had the privilege of hearing them.

The Church has seating accommodation for 300 people, and was crowded to its utmost capacity, as many as 400 having been crowded in at each of the services and many then had to go away. The Incumbent, the Rev. T. H. Brown, has worked hard to get this Church completed, and great credit is due to all those who helped him in this noble work.

TILBURY CENTRE.—Another of the Rev. Mr. Brown's stations a very fine Church will soon be erected, ground having already been purchased for that purpose. This is a very growing place with an inhabitants of 1000.

WARDSVILLE.—The Churches in this parish were very beautifully decorated for Christmas. The offertory—for the Clergyman—was a most liberal one; the largest ever given.

On the invitation of the Rev. W. J. Taylor and Mrs. Taylor, the congregation spent an evening recently at the Rectory, which was crowded. Various amusements were joined in, music was agreeably interspersed, and refreshments partaken of. The clergyman distributed some tasteful New Year's cards, with the name of the Church, and with this motto upon each one, "Jesus Himself drew near, and went with them."

GLENGOE.—The Christmas Festival here was of a sacred character, and was held in the Church. It consisted of a short service of Prayer, Hymns and Carols, with an address to parents, teachers and children. This was succeeded by the distribution of Books to every scholar, two special prizes being awarded by the clergyman to those who had given the best account of a children's sermons delivered by him. The Church was filled, and the whole service proved very edifying.

HAYSVILLE.—Mr. Chas. Brown, of Nith Grove, near Haysville, has been Superintendent of the Haysville Sunday-school for twenty-five years. Wet or dry, storm or sunshine, Mr. Brown was always at his post. Such a record of faithfulness is rare; although it was felt that Mr. Brown would be reluctant to accept anything in the shape of a public testimonial, an opportunity was presented on New Year's Eve. A few friends gathered together and read to him an affectionate address, and begged his acceptance of the following gifts: a fine coon-skin coat, and a handsome cutter and robe.

Mr. Brown's home is three miles from Haysville; he has travelled that road thousands of times, in all weathers, in the interests of our Church and Sunday-school. He is one of those earnest, godly laymen, of whom our Church of England may well be proud.

CHATSWORTH.—The Rural Deanery of Grey, met at Chatsworth on Wednesday, January 4th. Service was held at 2 p.m., at which there was a large congregation, prayers being taken by Rev. F. C. Farthing, and the sermon preached by Rev. H. G. Moore, B.A. The clergy present were: Rev. G. Keys, R.D., Ven. Archdeacon Muiholland, Rev. F. H. Fautre, Rev. F. C. Farthing, Rev. C. H. Channer, Rev. W. A. Graham, Rev. O. Edgton, Rev. H. G. Moore.

Two resolutions were unanimously passed; one recommending that Rural Deans should be elected by the Chapter, and appointed by the Bishop for three years; another congratulating the Archdeacon of Grey on his well earned promotion, to which the Archdeacon suitably replied.

POINT EDWARD.—On Christmas Eve, several members of the Ladies' Aid of St. Paul's Church, waited on Mrs. Steele, wife of the Incumbent, at the Parsonage, and presented her with a kind address, accompanied by a substantial token of their affection and esteem; which was duly acknowledged by the recipient.

LONDON.—Huron College has opened after the Christmas vacation. Additional accommodation had to be provided for the students, as the number attending the College is steadily increasing.

Reports from the Rev. R. Hicks, are most gratifying. His health is completely restored, and he hopes after spending the winter in the South of France, to return to London in the early part of the summer.

LONDON SOUTH.—The Christmas Entertainment for St. James' Sunday-school, was held on the 5th instant. The children were in attendance in large numbers, and entertained the audience with singing, recitations, and dialogues. During the evening the Rector, Rev. Evans Davis, was called upon to give a read-

ing. He came to the front, attended by two of the teachers, and read an address to the Chairman, Mr. John Pope, who has been Superintendent of the School since it was organized (now over 15 years.) The teachers handed Mr. Pope a beautiful Mantle clock and a very handsomely bound Prayer-book, gifts from the School. Mr. Pope, who was completely taken by surprise, thanked the Rector, teachers and officers, and scholars, for their valuable presents, and said he hoped to continue the same interest in the School as he had done in the past. After the programme was completed, the children were each presented with a bag of candy, cake, and fruit. All returned to their homes much pleased with the evening's pleasure and their gifts.

The ladies of St. James' congregation, have made another payment on the debt of the Rectory of \$250, thus reducing the debt which a few years ago was over \$3,000 to \$750. Since this payment another of the series of parlor entertainments and social gatherings was held. The collection amounted to over \$50, which is to be devoted to the same debt.

On Sunday, January the 8th, Special sermons were preached in the several city Churches on Foreign Missionary work. The collections were largely in excess of former years.

Ruri Decanal meetings are being held in the several Deaneries in the Diocese, preliminary to the holding of the annual Missionary meetings. It is necessary that those annual meetings be made more interesting, and the collections very much increased. At present the demand for missionary aid is much larger than the supply. The Clergy have much to do with the amount of funds at the disposal of the Missions Committee. Let the congregations be properly informed of the Church's needs, and they will be loyal enough to contribute much more liberally.

STRATHROY.—Extensive alterations and repairs have just been finished in our Church edifice. Some twelve years ago the work of erecting a new Church was begun by joining to the back of the old one the chancel and part of the nave of a much larger structure; the intention being to remove the old building and finish the new one at no very distant day. Meanwhile, however, owing to removals, and stationary state of the town, the congregation fell off in numbers and financial ability, thus rendering the contemplated completion impossible and indeed unnecessary. Thus the House of God in this parish remained through all these years in a most unsightly and perplexing condition, the back part of the nave being much loftier and wider than the front. A few months ago, however, a proposal was unanimously adopted for making such alterations as would leave the building a Church with transepts, and thus remove its deformity. In addition to the completion of this work the organ has been removed from the gallery to a regular organ chamber built off the chancel, thus bringing the officiating minister and the choir together. Then, as one good work very often necessitates another and thus calls out latent Christian energy, so now our young men have formed themselves into "The Young Men's Guild of the Church of St. John the Evangelist," the primary aim of which is to provide a suitable place of meeting for the Sunday school, which until these alterations were commenced, had to be held in the Church.

EPISCOPAL APPOINTMENTS.—If the Lord will, the following order will be observed by the Bishop in his visitation of the Diocese for Confirmations for 1888:

Clergymen in each Parish or Mission are requested to have all the candidates from their several stations prepared and ready to be presented at the service, as arranged in the following lists.

It is the Bishop's wish that a list of all the candidates, with christian names in full and

plainly written, be handed to him on his arrival, which lists, if necessary, will be subject to correction after the service.

The Bishop places the responsibility of punctual attendance at each service on the clergyman in charge, and particularly requests that nothing be allowed to interfere and prevent the Bishop from being present and ready for service, as named in printed lists. For February the appointments are:

County of Norfolk. &c.—Sunday, Feb. 12th, St. Paul's, Port Dover, Rev. J. R. Newell; Sunday, Feb. 12th, St. John's, Woodhouse, Rev. W. Davis; Sunday, Feb. 12th, Trinity, Simcoe, Rev. J. Gemley; Monday, Feb. 13th, St. John's, Port Rowan, Rev. W. Stout; Tuesday, Feb. 14th, Christ Church, Lyndoch, Rev. E. Softley, B.D.; Tuesday Feb. 14th, St. Alban's, Delhi, Rev. E. Softley; Wednesday, Feb. 15th, St. John's, 11 a.m., Tilsonburg, and Trinity, 7 p.m., Norwich, Rev. R. F. Dixon; Thursday, Feb. 16th, Trinity, Barford, and St. Paul's, Princeton, Rev. W. Johnson; Friday, Feb. 17th, St. Peter's, Drumbo, Rev. J. Gander.

County of Grey.—Sunday, February 26th, St. George's, Owen Sound, Ven. A. H. R. Mulholland; Monday, Feb. 27th, St. Mark's, Holland, and St. Luke's, Williamsford—Tuesday, Feb. 28th, St. John's, Desboro, and St. Paul's, Chatsworth, Rev. J. H. Fairtie; Wednesday, Feb. 29th, Maxwell, and Christ Church, Markdale, Rev. W. A. Graham, B.A.

DIocese OF RUPERT'S LAND.

BRANDON.—The Christmas service at Brandon were bright and hearty. The Church was neatly decorated, the evergreen wreathing and the bright red banner adding to its usually neat appearance.

At Matins the rector was assisted by the Rev. C. Archibald, formerly of the Diocese of Montreal. There were the celebration of the Holy Communion, and the number of communicants (64) larger than at any time in the history of the parish. The rector preached from the passage "The Word was made Flesh." The Church was well filled.

At Evensong the attendance was not as good, late Christmas dinners having no doubt caused delays. The service was again hearty. Through absence of some members of the choir the music was not as good as usual. The rector preached from St. Luke ii, 2, with Rev. i, 7. The Christmas offerings amounted to \$58 80 (fifty eight dollars and eighty cents).

With their accustomed kindness the ladies of the congregation presented the wife of the rector with a beautiful purse containing \$30; nor were the little ones of the family forgotten. Each had their numerous presents of things most useful, or to cause them pleasure.

On the Thursday after Christmas, the teachers and pupils, about 100 in number, were invited to the Rectory for the Annual Christmas treat, with carol singing, magic lantern exhibition, and the unloading of the well-filled Christmas tree, the evening passed most pleasantly. We are very much in need of a Parish room for the Sunday-school, and for other parish purposes; but with the present indebtedness on the Church, it is difficult to provide what we require. *Cannot* and *will* not some kind friends in the East who are blessed with a fair amount of this world's goods, send us of their abundance for this purpose?

On the Sunday after Christmas, New Year's day, the members of Brandon Lodge F. & A. Masons, to the number of about 60, attended matins at St. Matthews.

The rector preached a most appropriate sermon from 1 King vii, first part of verse 15th, with verses 21 and 22. From this text the Rev. gentleman preached an eloquent and impressive sermon and being himself not only a mason but a pastmaster was able to expound many truths to those present in the symbolical language in which Masonry abounds. His dis-

course abounded in apt illustrations and home truths. His earnest exhortations to the fraternity to not only build up a good solid manhood which Masonry was well calculated to but to see that this manhood was so adorned with the beautiful in the way of Christian graces, of faith, hope, and brotherly love, just as the massive pillars of brass were adorned with the promegranites and lilly work. The Rev. gentleman's recent trip to the Pacific coast has evidently made a strong impression on his mind, he having drawn many of his illustrations from the illimitable prairie, the grand Rockies and the Pacific coast. We wish we had space to give the sermon in full, but our crowded space forbids and a short synopsis of it would mar the beauty of the whole.

At evensong, a sermon suitable for the lesson, was preached by the Rector, from the latter part of the 20th verse of xvi. Judges.

Since the removal of the former Choir master, Mr. Reid, of the C.P.P., to Rat Portage, the choir of St. Matthews has not been doing so well as could be wished. The choir is now re-organized under the leadership of Mr. E. Hughes, formerly of Toronto. Under his management it is expected that by Easter we will have matters in a satisfactory state again.

We hope to have also a satisfactory financial statement of the affairs of the Church at Easter. The late harvest in Manitoba has been abundant, but its full effect has not been felt as yet.

CONTEMPORARY CHURCH OPINION.

The *Church Year* of Jacksonville, Florida, says:—

It seems often as if members of Christ's Church had forgotten that they cannot lay aside their Christianity or their Churchmanship with their Prayer-Book. A Christian is, and ought to be, a marked individual in the community. It would be the saddest of commentaries upon the character of one who had passed through the forms of initiation into the Church, if no one knew him to be a Christian except those who attend the same Church with him. The next thing to it is that the man himself should forget that what he does as a man of business or in social relations, reflects either honor or dishonor upon Christ and the Church. He cannot, if he cares for what godless men will say of his Master, let his sharpness in matters of barter, bring him to a suspicious nearness to dishonesty and untruthfulness. He cannot, if he values the good name of the Church, fight like a mere man of the world, for personal mastery, or for the attainment of either fame or wealth, for he cannot truthfully say, "What I do as a Churchman is one thing, and what I do as a private individual, simply as a man among men, is another." The world does not distinguish between the Churchman and the man, and for once the world is right. The Church is thus forced to carry the burden of the unfaithfulness of her members, and a cruel burden it is very often, when men, in their sensuality, their avarice, their thirst for power, their self-worship, or their self-will, forget their honor of both her Master and herself.

Of course it is not fair to judge either Christ or His Church by the lives of those who are faithful to neither. Our Lord ought to be judged only by His own character, work and words, and His Church only by the truth and goodness of her teachings. One may be baptized into the Church of Christ, and yet be worldly and lustful, but it is still true that baptism means death to the world and the flesh. One may be confirmed and yet be dishonest in deed and tongue, but for all that Confirmation is a confession of the obligation to obey God's law of honesty and truth. One may even go to the Lord's Table, and while formally partaking of the Holy Sacrament of the Body and Blood of Christ, be carrying on plans by

which to defraud or injure some brother, but it is not the less true that to receive any blessing from the Holy Communion, one must be in love and charity with his neighbors. The ideal Christian is like Christ, and every one knows that to be like Christ, is to be all that is good, noble and lovely in character. The Church is the divine arrangement for teaching men to know and serve God and Jesus Christ. But while all men know that though men professing to be His disciples are unfaithful, or even conscious hypocrites, still Christ Himself is without reproach; while they know the Church's mission is a divinely exalted one in spite of the disloyalty of her children, they may easily be led, when they see her members actuated by the same pride and selfishness of other men, to think that the Church has forgotten her mission and proved herself unworthy of the blessing of God, or at least to question the usefulness of her vows and the value of her ordinances. However divine in her form, ministry, sacraments, and symbols of faith, the Church is made of human material, and so every member of her household should know that every failure and disloyalty of his must bring reproach upon her.

The *Church Year*, Jacksonville, Florida, says: The Epiphany of Christ was not the assumption of a new character and relation toward the Gentiles, but the revelation of the interest God had always had in all His children, and the purpose of universal redemption toward which He had been working through the Hebrew branch of His great family. It was simply the development of the eternal plan, and in no sense a change in the heart of God. It marks the point in the Divine work for man when it was no longer necessary to preserve national lines. The Saviour had come. The line of His ancestry had reached its end, and accomplished its purpose. The law and the prophets had done their work as school masters to bring the world to Christ. All the old material restraints are thus done away, and henceforth the Church of the living God is bound to provide shelter within her walls for every soul of man who names the name of Christ, and in sincerity calls upon God through Him.

The *Church Helper* of Western Michigan, makes the following remarks under the title "thoughtless irreverence," which we commend to the attention of all:—

The decoration of altar and chancel for Christmas or Eastertide, is the occasion often times of unintentional irreverence exceedingly painful to thoughtful Church persons. The chancel rail, font, altar, &c., are in a sense holy, sacred to religious uses, and, therefore, not to be used familiarly as substitutes for tables and stepladders and clothes racks. For to use anything improperly is the surest way to impair if not destroy the proper use of it. Especially, to make any article commonly associated with, or used in, religious worship a secular or material convenience, is a degradation of the object which can only result in spiritual loss. People who know themselves to be naturally thoughtless should school themselves to such habitual "association of ideas" as will tend to restrain them from disregarding the proper use of, and reverence for, all the furniture and parts of the House of worship. In fine, there should be equal care not to misuse anything and to use everything aright. Doubtless a chalice might answer the purpose of a spoonholder or a flower vase, or for serving lemonade at a social, (misuses which have really all been made) but—the profanation! the shock to devout sensibilities!

MAGAZINES.

The *Church Review*.—Baum & Geddes, N. Y. The publishers of this admirable and ever interesting monthly in their prospectus for 1888, say

that among the new features for the year will be a monograph in each number, of the history of the Church in the great cities of the United States and Canada, fully illustrated. The History of the Christian Church from its foundation will be begun by Bishop Perry: the "Law of the Church" will be continued; and monographs on the great Cathedrals and Historic Churches of the old world are also promised. The publishers also announce that the subscription may be paid monthly at the rate of 35c. a number, if paid on receipt of the number and under agreement to give a month's notice of intention to discontinue. The rate per annum if paid in advance is \$4. The December number contains a very full illustrated history of the great University of the South at Sewanee, and also a description of the noble Cathedral at Albany, as it will be, when complete. There is also an excellent article on the Decoration of Churches, with numerous illustrations.

The *Church Magazine*.—W. T. Gibson, Utica, N. Y. The January number of this favorite Church monthly contains, as its leading article, part of a paper by Rev. H. R. Percival, entitled "The Thirty-nine Articles Vindicated," followed by one by Bishop Doane on "The Teaching Office of the Clergy," being part of his Convention Address; The review of Dr. Perowne's little treatise on "The Doctrine of the Lord's Supper," (described as an elaborately mischievous attempt to explain away the language of the Bible and Prayer-book), from *John Bull* is also given; Bishop Holly's treatment of the question, "What of Frequent and Fasting Communion, and of non-communicating attendance," is temperate, and operates against the encouragement of fasting Communion and in favour of the presence of reverent non-communicants. The whole contents of the number are timely and interesting.

The *American Church Sunday-School Magazine* for December 15th contains the January Lessons and articles, by Rev. J. E. Grammar, D. D., on "The Work before us"; by Rev. W. W. Newton, on "Notes on Christian Life and Work," and by Rev. H. J. Rowland, on "The Picture of the Repose in Egypt. Subscription \$1 per annum; 15c each; Publishers address, P. O. Box 1010, Philadelphia.

The *Pulpit Treasury*—E. B. Treat, 771 Broadway, N. Y., has, as representing the Canadian pulpit, a sermon or Exegetical Comment, by Rev. S. H. Keelogg, D. D., of Toronto, [Presbyterian], on "The Powers of the World to Come." The Sermons proper are by Rev. Dr. Bridgman [Baptist], and Prof. R. L. Dobney, D. D., [Presbyterian]. The Church pulpit has been overlooked in this number.

The *Homiletic Review*.—Funk & Wagnalls, N. Y.—for January contains the second paper of the Symposium on the question, "Shall Women be licensed to preach," from the pen of the Rev. Dr. VanDyke, who effectively deals with Miss Willard's assumptions and threats in the December number of the *Homiletic*. The points he takes are: 1. Women have no special qualifications for the work of the ministry; 2. Women have special disqualifications for that work, [3rd. Women are not authorized to enter the Christian ministry—there is no Scripture warrant for it; 4. The word of God expressly excludes and prohibits women from the work of the ministry. The setting down of this "humptions" leader in a movement, "whose avowed purpose is to overturn the ecclesiastical polity of all the Christian ages, and reorganize the working force of Christianity upon a new plan, the boasted invention and movement of the 19th century" is complete. The other contents of this number are good.

The *Spirit of Missions* of the P. E. Church of the United States, for January, gives as its frontispiece an excellent picture of the Right

Rev. Dr. Williams, Bishop of Connecticut, and Presiding Bishop of the Church in the U. S., and President of the Board of Missions. This number is the first of the 53rd Vol.; but we notice that notwithstanding its remarkable merit, its circulation is not what it should be, and appeal is made for greater interest. As a model of Missionary intelligence we know of nothing to equal *The Spirit of Missions*; and Canadian Churchmen might well join the ranks of its subscribers.

The *Sidereal Messenger*.—Issued from the Carleton College Observatory, Northfield, Min., and conducted by Wm. W. Payne, Director—in its December number treats fully the question of "Representation of Comets orbits by models"; and besides much else that is interesting to the general reader, contains an article on The progress of Astronomy during the 19th century, showing the change in this science since 1800. The feature of this magazine specially worthy of note is its strong religious, reverent tone. Subscription, 10 months, \$2.

Our *Little Ones and The Nursery*.—The Russell Publishing Co., 36 Bromfield street, Boston. The January issue is the holiday number of this most attractive monthly for children, and exquisite it is too—and our experience for the year and more past is that every number may be relied on, to be safely placed before the "little ones." Per an. \$1.50; 8 months, \$1.

The *Church and Her Ways* is the title of an excellent tract for parochial circulation, published by the Board of Missions of the P. E. Church of the U. S., Diocese of Minnesota. The price is only one cent a copy, and it contains 13 closely printed pages in short articles, under the following titles: 1. What is the Church; 2. Has the Original Church come down to us; 3. What is the faith of the Church; 4. Baptism or How to become a member of the Church; 5. What is Confirmation; 6. The Lord's Supper; 7. How to Prepare for Sacraments; 8. Advantages of a Prayer-book; 9. Position of worshippers and dress of Ministers; 10. The Church Year; 11. Outward forms and Vital Religion; 12. What is the Relation of The Church to other Religious Bodies; 13. Christian Unity. Copies may be had from Rev. A. Graves, Minneapolis, Minn.

Congregational Music and Some of its Hindrances is the title of an admirable Paper read at the Church Conference in Kingston in October last, by the Ven. Archdeacon T. Bedford Jones, LL. D., and now issued in Tract form, by request. Dr. Jones' musical knowledge and ability are well known, and suggestions coming from him as to this most important feature of the Church's Service are, as might be expected, most valuable. The tract should secure a wide circulation. Price 5c. each, or \$2 per 100.

I CAN'T HAVE FAITH.

There are many who stand outside the Church of God, and apart from the spheres of Christian duty, who give as their reason that they cannot have faith in Christ—they wish they could, but it seems impossible for them to secure it. The writer once knew a gentleman of sixty years of age, who greeted some acquaintances after their Confirmation, saying as he grasped their hand: "I wish I could have stood with you there to-day; I have often wished to put myself in that same relation to God, but I cannot have faith."

Doubtless such persons are sincere, but it is as true that Satan has insinuated this thought into their minds to blind them as to the nature of faith. When we think of how we create faith in our minds every day, in regard to

those we meet in business, and social relations, and increase that faith in them whenever we find them worthy of our confidence, until at length our faith in them is perfect—unbounded—so that we would entrust all we have in their hands, it seems preposterous for any one to say they cannot have faith in Christ, concerning whose power the history of the world is full, concerning whose life, every generation has felt its benediction, concerning whose integrity even His enemies could not find a flaw—concerning whose truth every fact in Heaven and earth gives its witness, concerning whose love the cross is so touching a symbol. The simple fact is that all faith rests on evidence, and there is no evidence whatever lacking to him who seeks for it to produce in his mind unbounded faith in Christ, and as a natural result, unbounded love for Him in his heart.

There may be many facts connected with the Gospel that may perplex us—so there are in astronomy—but they have no place in the province of faith; that rests on well-attested facts; and every one who will use these facts in a legitimate way will never need to make the confession at the head of this article, or shut his life away from all the joys of Christian devotion and work, because he lacks faith in his Lord and Saviour Jesus Christ.—*Selected.*

CORRESPONDENCE.

[The name of Correspondent must in all cases be enclosed with letter, but will not be published unless desired. The Editor will not hold himself responsible, however, for any opinions expressed by Correspondents.]

ARCHBISHOP O'BRIEN ON THE POPE'S JUBILEE.

To the Editor of the CHURCH GUARDIAN:

SIR,—On behalf of Churchmen in Nova Scotia and elsewhere who have read in the Halifax *Herald* the eloquent sermon of Archbishop O'Brien on the Pope's Jubilee, I ask you for a little space to point out that he assumes too much from the text, "Thou art Peter, and upon this rock I will build my Church," St. Matt. xvi. 18. The Archbishop says: "He (our Saviour) said he was going to found a Church, and He explicitly made St. Peter its head." Now the Archbishop is a scholar, and he knows that Petros and Petra used in that text, are two different words. Besides in 1 Cor. x. 4, "The Rock" (Petra), is said to be "Christ," and in the old testament the Rock refers to God; see 2d Sam. xxii. 32; Psalms lxii. xviii., &c.; margin, Isaiah xxviii. 16: xxviii. 6. In Corinthians iii., ii, It is positively said, "Other foundation can no man lay than that is laid, which is Christ Jesus," and on the 12 stones in Rev. xxi. 14, are found "the names of the twelve apostles of the Lamb," not of one only!

The object of this teaching is not to tell anything about Simon, but to reveal the nature of Christ. This the context and sound criticism, and common sense must show, that if Christ "lioth" (keitai) the only foundation St. Peter cannot be another. The argument of history may easily be traced. And then the point must be made out, that the text can make for Popery, even if St. Peter be the "Rock." The honor being simply personal, and making him at most "primus inter pares," (first amongst his peers); there being no power attached to his Apostleship which could descend to his successors and to his heirs, and the Bishops of Rome being in no sense his representatives—because he is not a diocesan Bishop, but the Apostle of the Circumcision: since Linus and probably Cletus, filled the Roman episcopate before St. Peter's death. We might safely then allow the modern Roman interpretation of "the Rock," if Catholic tradition and the authority of the Fathers sustained it. But they do not. Some may question the statement that Rome's perversion of this noble text is against "antiquity." Here is a summary of

Dr. Pusey's collation of "the various bearings of the title "Rock." M.S. Matt. xvi. 18, (note on "Tertullian" in the Oxford Library of the Fathers), Pusey's own deduction being, "The same Fathers explain the Rock of Christ chiefly; then of St. Peter—the faith which he conferred—the Apostles—the Rock—the deposit of Faith, committed to and conferred by the Church Catholic."

Tertullian interprets the Rock of St. Peter's person and of Christ. St. Cyprian referring it to St. Peter, makes him a type of unity a representative of the Church, speaking in her name, but speaks of the authority as derived through him to all Bishops, so that the Church is placed on the Bishops, ("the foundation of the Apostles and prophets, Jesus Christ being the chief corner stone,") and Gregory Nazianzen interprets it of St. Peter individually. St. Epiphanius refers it to St. Peter, but with reference to his faith "upon him and upon that Faith which he confessed; on him as the organ of, and by virtue of that Faith whereon it is indeed built." He "was told upon this Rock of the solid Faith will I build my Church." St. Augustine at first explained the Rock of St. Peter personally, (retracted later on); then very frequently of Christ, whom Simon confessed, "On Me will I build thee; not Me on thee." Theoderet and St. Chrysostome interpret it of the Faith which St. Peter confessed. Origen understands the title as not confined to St. Peter, but his, as the keys were, in common with the other Apostles, and even with every disciple of Christ. "All imitators of Christ becoming a Rock, as He is a Rock" St. Hilary referring to St. Peter, as one "on whom Christ was about to build His Church," speaks frequently of "the Rock of the Confession"; "the blessed Rock of the Faith"; "the blessed foundation of the Church on the naming of the New Name."

St. Ambrose applying it simply to St. Peter, afterwards explains him to be the representative of all "individuals strong in the Faith," who are 'rock,' because "Christ hath imparted to His disciples the grace of His name;" He disclaims its application to "the human person of St. Peter." St. Augustine combines these meanings, but speaks of himself (Retract. i. 31), as having given up his earlier application of the word to St. Peter; and applying it only to Christ. He is very emphatic and clear. "Not Petra from Peter, but Peter from Petra, as not Christ from Christian, but Christian from Christ," and again, "On this Rock," which thou hast known, saying "Thou art Christ, I will build my Church." St. Jerome refers it to Christ really; if it applied to the Apostle, takes him, as does St. Cyprian, to be the symbol of unity, standing for the rest; "The Rock is Christ, who gave it to his Apostles to be called Rocks." St. Cyril, of Alexandria, makes Christ the Rock, and the Apostles and Evangelists foundations as being depositaries of the saving Faith." St. Leo in many different places refers it all to Faith in Christ: making the rock mean, "The revealed Faith in the Rock, the ever blessed Son of God, which, whosoever confessed, partook of the solidity of that Rock." "The solid strength of that faith which was praised in Peter is that Rock upon which He promises that he will build His Church." (St. Leo quoted by Quesnel.) And it is a curious fact that the most papal of all the Popes, Gregory VII., acknowledges the distinction between Petra and Petros, referring the former to Christ in a hexameter vein "P.tra dedit Petro—Petros diadema Rudolpho."

(The Great Rock [Christ] gave the diadem to Peter [the small stone—one of the twelve], and he handed it to Rudolph.)

The current of interpretation by the Fathers plainly gathers around the Rock which is Christ. And 'Antiquity' is against the perversion which founds the Church on the Episcopal office of St. Peter transmitted to his so-called successors in the Roman See." Can it be

thought, if so much importance attached to this name, that St. Paul should twice call the Apostle Cephas (a stone), and our Lord simply "Simon, son of Jonas?"

Nothing is said here of the serious doubt whether St. Peter ever were in Rome.

Readers can refer to:—Bishop Andrewe's "Tortura Torti"; Barron in "Pope's Supremacy"; Bishop Beveridge on Article xxxviii.; and Bishop Wordsworth's Greek Test, in loco.

I do not give my name, for I have done hardly anything but transcribe from Bishop Doane's (Albany) preface to Vol. ii. of his Fathers [Bishop of New Jersey] Life and Writings, Appleton. New York, 1860.

Yours always,

"TRUE CATHOLIC."

SIR.—I received lately from a legal gentleman of high standing, a private letter calling my attention to the question of the right of Deacons to celebrate marriages. I do not think I can do better than send his letter to you for publication in the *Guardian*, inviting your own attention to the subject, and also correspondence upon the question raised from any who may be in a position to throw light upon it.

One thing seems clear at the outset, that however our Deacons may be qualified in the eyes of the civil law of this country, when in the charge of a parish (as unhappily is sometimes the case), to celebrate marriages, they cannot under any circumstances have the right to pronounce the nuptial benediction.

The following is the Bishop of Niagara's careful and guarded statement upon the subject in his address to his Synod last May:

"The Civil law enacts that clergymen may by virtue of their ordination or appointment, and according to the rites and usages of the several Churches or Denominations, solemnize the ceremony of marriage. The question whether Deacons may marry was tried in England, and decided in the negative before the house of Lords by Chief Justice Tindal, his brother judges concurring, on the following grounds: 1. The Marriage office is especially one of benediction. 2. Benedictions are beyond the power of a Deacon. 3. The rubrics throughout contemplate the minister of the office as a priest. 4. No authority to celebrate marriage is given either in words or by implication to the Deacon at his ordination or at any other time."

"Even if valid, according to the Civil law of this country, such marriages are irregular in the Church of England."

"The true and safe course amongst us clearly is that the Deacon when called upon to marry should at once seek the aid of the priest under whose direction he is placed by the Bishop in accordance with Canon 18 of the Provincial Synod."

HENRY ROE, D.D.,

7 January, 1888.

Bishop's College.

"HAVE DEACONS AUTHORITY TO CELEBRATE MARRIAGES?"

This has been, and unless I am misinformed is, frequently done in this Diocese and in others. In Niagara, however, the Bishop has condemned and forbidden the practice. In such a matter there should be no doubt, and there should be but one rule for all places; indeed the matter is not one which can admit of a diversity of rules in different places, a Deacon's functions must be the same the world over. In the Roman Church there is no question; a Deacon cannot celebrate a marriage, for the simple reason that he cannot pronounce the benediction.

Amongst our people the loosely prevailing opinion seems to be that since the Reformation, a Deacon can perform the service, and the reasoning seems to be this. Since the Reformation marriage is no longer held to be a Sacrament: therefore it is no longer necessary to have a priest to celebrate it.

Now without saying anything about the na-

ture of the rite, or about the number and character of the Sacraments, and even admitting the assumption as a premise of the argument; still the conclusion is not correct, and indeed indicates a very imperfect acquaintance with the history of doctrine in those who advance it.

"Living as we do amidst so large a population of French and of Roman Catholics our clergy cannot be too discreet and careful in all such questions and practices, and indeed in every act; and being, I suppose, less generally brought into contact than laymen with people of other views and beliefs they are perhaps less likely to hear the sneers of the Romans regarding Protestant ignorance, prejudice and laxity, and do not realize how galling it is for a layman to be told that this minister does not understand what he talks about, or that, though he may know some texts of the Bible, he knows nothing of Theology.

"The Church of Rome does not hold that a priest is necessary to administer the Sacrament of marriage: she has always held that the parties themselves administer this Sacrament unto themselves and to one another; and that the intervention of the priest is required to give the "nuptial benediction," which can only be pronounced by a full priest, and without which a marriage is considered sinful. It is true that since the decree of the Council of Trent that Church holds every marriage invalid unless a priest is present, but this innovation was introduced confessedly on account of discipline without any reference to the Sacrament; but before that decree they considered valid any marriage duly attested by witnesses, even without any religious ceremony or the presence of any person in holy orders, and merely held the parties contracting such a marriage liable to censure and penance, and compelled them to go before a priest—not to be re-married or to receive a sacrament—but merely to obtain the nuptial benediction.

"This being the case, I do not see how our Deacons acquired any new powers at the Reformation, or by what authority they can pronounce the benediction in the marriage service, which is special, any more than they can at the ordinary general services. If their functions are enlarged, let the authority be shown, and let the question be authoritatively settled."

W. & O. FUND OF ALGOMA.

SIR,—Your readers are already aware that a movement was inaugurated last spring, by which Canadian Churchwomen undertook to present a special offering in aid of the "Widows' and Orphans' Fund" of the Diocese of Algoma, as an appropriate celebration of the Jubilee year of the reign of Her Most gracious Majesty Queen Victoria. It now becomes my pleasing duty to report the results of this movement to the Church at large, and I am sure that it will be no small gratification to the friends of our Missionary Diocese, to learn that these results have yielded a large increase to this department of our finances. Less than a year since the Fund amounted to \$600. To-day, thanks to the combined freewill offerings of the Churchwomen of Canada and others, it has reached \$10,406 70. The offerings of the several dioceses towards the Jubilee collection have been as follows: Huron \$1,037; Toronto, \$746 86; Ontario, \$648.92; Quebec, \$462.26; Niagara, \$207.24; Montreal, \$200; Algoma, \$50; Rupert's Land, \$24; P. E. Island, \$12.55; making a total of \$3,396 83.

For this increased provision for the Widows' and Orphans of any of our missionaries who may fall at their posts of duty, I tender the assurance, on their behalf and my own, our deepest gratitude to the Churchwomen of Canada, thanking them in the name of Him who gladdened the heart of the widow of Nain, and whose gospel, when it would illustrate the visible fruits of "pure religion and undefiled before God and the Father," selects this as its

example, "to visit the fatherless and widows in their affliction."

I am sure I shall not be chargeable with making invidious distinctions, if, where so many daughters of the Church, rich and poor alike, have given such substantial evidence of their sympathy with our needs, I refer, with special gratitude, to the wife of the very Reverend the Dean of Huron, who has been, humanly speaking, the moving spirit in this Jubilee project, and to whose untiring efforts, steadily sustained despite the pressure of multiplied home duties, including increasing ministrations night and day to a dearly loved sufferer, the success which has crowned the movement is largely due.

To her and to all who have cooperated with her in this labor of love, the Bishop and Clergy of the Diocese of Algoma, offer the assurance of their deep and abiding thankfulness, and invoke on them the benediction of Him who declares of every service rendered to his needy ones, for His sake, "Inasmuch as ye did it unto the least of these my brethren, ye did it unto me."

E. ALGOMA.

January 13th, 1888.

LETTERS FROM CALIFORNIA.

No. 3. December, 10th, 1887.

SIR.—From Sacramento to Los Angeles is about 500 miles, and we are due in the latter city at 11 40. Leaving Sacramento at 5 p. m., just as night is closing in, we can see but little of the beautiful valley, but the moon shines brightly overhead and we can discern enough to give in a fair idea of the scenes we are passing through, expecting on our return from the South to have a daylight view of them. The country is level, extending nearly the entire distance, except when we cross the Sierra Madre range, along a vast plain with distant and sometimes near views of the mountain ranges. We pass Stockton and Lathrop Junction where the change is made for Los Angeles, or San Francisco; we choose the former route and soon pass Fresno, which has become the great grain shipping port of South California and is now one of the most flourishing towns in the state, shipping many car loads of the dried fruit of the grape every week.

Nothing of much interest arrests our attention now until in the early morning we commence the ascent of the Sierra Madre range, for we can go to no city of any importance in California without first penetrating through and climbing over a long range of mountains. Every one is up early to view the scenery and especially the Loop of which we have heard so much en route, that curiosity regarding it is generally excited.

Arriving at the foot of the range our train lies still for about 15 minutes while two enormous engines are put on, the larger of these is surely the largest ever made; so many of us think, for it has five drive-wheels and weighs twenty tons; while waiting we look up the ascent and about 100 feet above us, exactly over our heads, we see the train which has crossed the range and is coming to meet us, it winds round the long curves and in a few minutes is along side of ours; so off we start with our load and begin to wind, turn and twist our tortuous way up the hills; bolder and grander are the scenes as we advance and enter tunnel after tunnel, gorge after gorge with rocks of all shapes and sizes until we come to the hoop, and why is this considered as wonderful, may be asked? the reply is—it is considered the greatest triumph of engineering skill in South California, and is called the Loop because it surmounts the steepest part of the range, not by a tunnel but by crossing and re-crossing the steep mountain side. So that from the car window you see the track in the rear of which you have come, and at the same time the Loop in front doubling on itself and forming loops in reality until nearing the summit we wind around the

top of the mountain, and begin our descent into the warm Southern valley at a rapid pace; now and then there is a lonely settlement wedged in among the hills, but houses are scarce until we come into the valley and away from the foot hills.

About 3 p. m., behind time as usual, we are nearing Los Angeles, and about nine miles from it touch Sepulveda, which is proud to consider itself a suburb of the fast growing city, and has town lots staked out to any extent, in every direction, but as yet does not present any great attraction, the trees and gardens which are the charm of those Southern places not yet having had time to grow, and none having been there until planted.

In time we glide into the depot, which being too small for the city is crowded with a motley assortment of all ages and conditions of people. Taking a bus we are driven through crowded streets to an equally crowded hotel; every place is full, they say, and so it appears as it is a matter of favor to get a room to yourself; however, it will do for a day until we can engage a room up town in a quieter part of the city. How warm it is? and the middle of December too; quite too warm in the Sun. So we will walk on the shady side and note the appearance of the city. Two long streets called Spring and Main (the main spring of the city) converge into a triangle called the Junction, and you will not be long in finding the Junction for it is the centre and focus of the place. The buildings are very ornate, of a fawn colored stone or brick, much carved and ornamented with many projecting box shaped windows or square bay, they are called here. These windows are from top to bottom of the highest houses, and the reason is obvious; this is a land of sunshine, and sunny rooms draw warmth making a fire unnecessary; even in office and retail dry goods houses the same obtains. One of the finest edifices is the Bank of California; indeed the Banks take the lead, and there are many of them here making a pile of money, the people tell you; but surely if one were asked what is the principal business of Los Angeles we would say unhesitatingly, the "real estate business"; the number of them is bewildering, they are in rows and rows and every one has immense bulletins and signs with "great chances, now is the time, don't wait," "these lots will be advanced 20 dollars each next month"; how the crowd surges, it is like that in a city 10 times as large, and Los Angeles claims but 65,000. But this is readily accounted for when we are told it has gained 10,000 of these in one year, and the crowds of excursionists daily pouring into the city. The great difficulty of obtaining houses or even lodgings, confronts the newly arrived; many start in tents, and these are to be seen in numbers in vacant lots in the suburbs. It is a hard case for those accustomed to home comforts when there is a certainty of not finding a house to rent, you must build something or buy or pay a great price for rooms; many put up a two-room house and live in it till they can afford a better, provided they have the ground. Those who let rooms in private houses charge from \$5 to 10 per week for a single room. The older residents are confident that in 10 years Los Angeles will have a population of 150,000. The intense and eager speculation in town lots will cool down after a while; there will be less land gambling, and sales will be more legitimate; heretofore, it has been a race for wealth, lots were bought and sold in small deposits and re-sold the same way with no deed of transfer recorded; frequently in this way land would be sold and re-sold in a single day, the same lot or lots to two or three different purchasers; men and women with a few hundred dollars would embark in the speculation and find themselves at the close of a day several hundreds richer than when they started.

(To be Continued.)

The Church Guardian

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CALENDAR FOR JANUARY.

JAN'Y 1st—CIRCUMCISION.

“ 1st—1st Sunday after Christmas. [Notice of Epiphany].

“ 6th—Epiphany. [Athanasian Creed].

“ 8th—1st Sunday after Epiphany.

“ 15th—2nd Sunday after Epiphany.

“ 22nd—3rd Sunday after Epiphany. [Notice of Conversion of St. Paul].

“ 25th—Conversion of St. Paul.

“ 29th—Septuagesima. [Notice of Purification].

Special Notice.

WE REGRET that we are obliged to remind MANY of our SUBSCRIBERS THAT THEIR SUBSCRIPTIONS HAVE LONG SINCE EXPIRED; and though the amount in each case is trifling, the aggregate is large, and the Non-Payment seriously prejudices our work. Will not each Subscriber examine the Label on the paper; and if IN ARREAR remit at \$1.50 per annum; renew Subscription, in advance, at \$1.00; and forward the name of at least ONE NEW SUBSCRIBER. If the CHURCH GUARDIAN is valued—as we are assured from every quarter of our large constituency it is—we would ask greater interest on the part of Clergy and Laity in extending its Circulation.

PRESBYTERIANISM.—I.

The term “Presbyterianism” is derived from the Greek word *presbyteros*, an “elder,” the name of an office bearer in the Christian ministry mentioned in the New Testament, and more familiar for many centuries in its shortened form “priest,” which we have got through the medium of the French *pretre*, (now *pretre*), while in German it appears as *priester*. The meaning attached to the term Presbyterianism is the opinion that the mode of Church-government appointed in New Testament times was by presbyteries, or association of ministers with lay elders as colleagues and assessors, such ministers having equal power and authority, with no superior over them; and consequently that the office of Bishop is of later introduction, having neither Divine nor Apostolic sanction, but due merely to usurpation and encroachment on the part of the leading presbyters in each local Church, who succeeding in turning what was at first a mere administrative arrangement for the quicker despatch of business into an indefeasible right, ousting their fellows from their legitimate share of authority, and degrading them into mere deputies with no more than partial and delegated powers.

This position is mainly supported by two arguments; the apparently interchangeable use of the words “Bishop” and “Elder” in the New Testament, as denoting one and the same ministerial office; and the specific mention in

one place of the presbytery as the channel of ordination.

That the Christian Church has been in fact ruled by an episcopal form of government from a very remote time is not disputed, and indeed could not be so with any regard to history; but it is urged that this is not the New Testament model, and must be classed with the many innovations in matters of discipline and doctrine which have done so much harm to Christianity. The older Presbyterians are, however, firm upon this point, that election by a congregation does not suffice as a valid ministerial commission (which is, however, the tenet of the Congregationalists and most later sects), but that ordination at the hands of regular ministers who have themselves been ordained by others, deriving their own orders through successive devolution from generation to generation ever since the Apostles, and so from Our Lord as their first source, is an essential factor which cannot be dispensed with. They part company with the Church on the single issue that the ordaining power vests in the presbyters, and is not restricted to Bishops. Thus, they can admit, from their point of view, the validity of the episcopal orders, since a Bishop is at any rate a presbyter; but an episcopalian cannot equally allow the validity of Presbyterian orders. Both schools appeal to the New Testament in support of their several views, but it is not so in respect of the other collateral evidence. There is no antecedent and intrinsic reason why the Presbyterian theory might not be true, and in very fact that New Testament model which it claims to be.

But it is notably *without historical support*. Assuming for a moment that the New Testament statements are of such a nature that they can be plausibly cited in defence of either Episcopacy or Presbyterianism, it is obvious that there must be some way of deciding positively for one or the other. It is not like a question of doctrine, where difference of temperament may make two people absolutely incapable of taking the same view, and where the evidence is purely internal. This is a practical matter, which must have been acted on from the very beginning, and have left plain marks behind it. There is admittedly great obscurity hanging over Church life and history for the first hundred and fifty years after the Apostles, and a wide field for conjecture lies open in consequence while one of the conjectures has been that it was during this time that the revolution was affected whereby the leading presbyters everywhere usurped into their own hands those powers which they had previously shared with a college of their equals.

But not only is this a mere *conjecture*; its very statement is an argument *against it*, for it is an admission that the moment the evidence becomes at once sufficient and trustworthy, we find episcopacy in possession, and undisputed possession. There is no hint of any struggle on the part of the presbyters to retain or recover their original rights; not one syllable of remonstrance can be discovered in the whole range of ancient Christian literature. This very remarkably contrasts with the fact that we have just this very evidence of resistance and remonstrance in the matter of the attempts of the early Popes to make themselves the chief power in Christendom, shewing that here really is an innovation which the Church was not ready to put up with. But the other revolution which we are asked to believe in must have been on a scale and over an area so large that it is morally impossible that it could have been passed over in utter silence. Some survival, too, might fairly be expected to linger somewhere, attesting the earlier state of things; but the broad fact is that Presbyterianism as a system, even on paper, cannot be shewn to have positively existed anywhere till it was advanced by Calvin in his famous *Institution of the Christian Religion*, book IV., chapter 3, section viii.

This work was published in the year 1534, and the theory was put into working operation by Calvin himself at Geneva in 1541, when the first Presbyterian polity which is definitely known to exist, and is not a mere piece of guess-work, was set up. It is the business of those who allege it to be the restoration of the primitive model to account for its total disappearance for at least fourteen hundred years previously. This is an objection of the most formidable kind, for it is a much more difficult matter to introduce great practical changes, affecting personal rights and the transaction of daily business, secretly and unopposed, than it is to bring in changes in matter of opinion, even if such opinion affects conduct later on. The people who are ousted never fail to make a disturbance and to ventilate their grievance, and have usually a sufficiently large body of sympathisers to enable them to offer no little or short-lived resistance, which leaves its echoes clearly audible in history. Why should so large a measure as the degradation of the far most numerous body of Christian ministers at the hands of their own equals be alone unrecorded and unguessed till Calvin arose to assert it?

There is one noteworthy fact about the manner in which Presbyterian apologists have tried to deal with this difficulty. It has been, not unnaturally, their desire to prove that their system lasted a good while after the Apostles, as they tell us, and set it up. And accordingly, they have often disputed the genuineness of ancient documents which make against them. Take St. Cyprian's works, for example, which were all written between A. D. 246 and 257, and wherein episcopacy in the modern sense is shown in full working order, with no hint of any rival polity either as then existing or as formerly prevalent. These documents are completely decisive that Presbyterianism was *unknown as far back as the year 200*, and must have been suppressed at an earlier date, if it existed at all. Accordingly, an attempt has been made to discredit them, and to deny both their date and their authorship.

It is true that the assailant was a clergyman of the Church of England, but he was an extreme Low Churchman, enough of a scholar and reasoner to recognise the powerful support given by St. Cyprian to High Church opinions and usages, and the consequent expediency of getting rid of his evidence if possible; and as his sympathies were with the sects rather than with the Church, and his arguments are directed against episcopacy amongst other matters, he may fairly be reckoned as a Presbyterian controversialist upon the issue at stake. He was the Rev. E. J. Shepherd, Rector of Luddesdown, and he published his strictures on the Cyprianic writings in the form of letters addressed to Dr. S. R. Maitland in 1853. But he was unable to bring over any scholars to his opinion, and merely won for himself the reputation of a crotchety sceptic. Still more cogent, as throwing the evidence for episcopacy, and against Presbyterianism, a century earlier, are the celebrated Epistles of St. Ignatius, written about the year 118, wherein we find Bishops, as an order in the Church superior to presbyters, already firmly established, and therefore within the lifetime of St. John the Evangelist, who died in the reign of the Emperor Trajan, still on the throne when St. Ignatius was martyred. Bishop Lightfoot's exhaustive edition of St. Ignatius has fully proved the genuineness and the approximate date of the seven genuine Epistles, but so fatal a blow was this seen to deal to Presbyterianism, that the late Dr. Killen, Professor of Ecclesiastical History in the Presbyterian College of Belfast, endeavored with very unequal learning to dispute the Bishop's conclusion, and to prove the seven Letters as forgeries akin to the spurious ones attributed to St. Ignatius, but rejected by all scholars. Nor is this all. The keen eyes of German critics have seen clearly that there is

yet earlier testimony against the Presbyterian view, that of the Pastoral Epistles of St. Paul, which the older controversialists against episcopacy either overlooked or misread, and as these German scholars themselves belong to a Presbyterian sect, they have preferred to allege the forgery of the Pastoral Epistles rather than admit the nullity of their own ministerial character. This persistence in the unscientific and doubtfully honest policy of trying to get rid of both Scripture and history when inconvenient, shows that Roman controversialists do not stand alone in their attitude towards too inconvenient adversaries.—*Church Times*.

THE SUCCESSION TO THE APOSTOLATE.

One of the four things which the Declaration of the Bishops of the P. E. Church of the U. S. set forth as conditions of union was the acceptance of the *historic episcopate*. In other words this is the recognition of the Church doctrine of apostolic succession. It is of importance to know what is meant by this. On the one hand too lofty an estimate may repel those who are anxious for union. On the other hand it may be complained that more is meant than meets the ear, and the Bishops have sought to introduce radically differing doctrine under cover of a harmless formula. Apostolic succession means in plain words, "succeeding to the apostolate." It does not mean succeeding to the Apostles, in all their gifts and qualities. They could not, for instance, transmit the *personal* qualities which led the Lord to single them out of His many disciples, and which He trained into special aptitude for the ministry. They could not transmit their *personal* witness of the words and works of Christ. They could not transmit their duty of constructing the Church according to the special directions of Jesus given during the great forty days. Certain parts of their work once done could not be repeated. It was formative and final. As personal disciples nearest the heart of Jesus; as personal witnesses specially inspired to remember and record, as founders of an unchanging Church they could have no successors. It is usually in these three points that the arguments against apostolic succession are framed. But the *apostolate* could survive. It was *meant to survive* if Christ's words have any force whatever. "Go ye, therefore, and teach all nations, baptizing them . . . teaching them to observe all things whatever I have commanded you: and, lo, I am with you always even unto the end of the world. "All nations," "always," and "even unto the end of the world" are terms which it is impossible to confine to the lives or the work of the first Apostles. Their reach both in time and space necessitates successors to these Apostles, whose authority to teach, to baptize, and to order compasses nothing less than all nations and occupies all time. Such conditions are alone to be found in the office of the Apostles, the Apostolate, commonly called the *Historic Episcopate*. It is also the chartered assurance to that episcopate that it shall be found not only among "all nations," but "even unto the end of the world."

Again, the apostolate had a certain work to do which *implies succession*. It was to keep the faith. People imagine that by the record of New Testament revelations in the several books the matter of belief was transferred from men to a book. They do not see that the new witness needs the corroboration of the old. "*Quis custodi et ipsos custodes?*" The four gospels and the book of the Acts did not make the apostolate. They simply record its making, and in turn the apostolate confirms the record as authentic and authoritative. The New Testament, not merely as a book, but as Scripture, Holy

Writ, stands as the witness of the apostolate—as the apostolate in turn appeals to the witness of the book. They mutually support one another.

But this was not all. The apostolate was to perpetuate itself and the ministry derived from it. *That ministry is a present living fact*. For its being there are but three or rather properly speaking two theories proposed, since the Episcopal and Presbyterian have essentially one principle, however much they differ historically. There is also the Congregational theory, according to which the ministry is made by the body of believers, and holds office according to its good pleasure only. There are the Episcopal and Presbyterian theories, according to either of which the ministry is conferred by the ministry. That is, the clerical order admits into its ranks new members.

We pass over the question as to what is transmissible and transmitted according to this latter theory. Broadly stated, it is the authority and power of the ministry. We do not define the limits of that. The *fact of transmission* is unquestioned. We see it recorded in the New Testament. We find it existing now. What is called the *historic episcopate* is the conceded fact of this transmission in a certain method—viz., the Episcopal laying on of hands, from the sub-apostolic times to the present. In its behalf is pleaded the advantage of the *proof of an undoubted succession*. This the presbyterate necessarily lacks. Lord Macaulay's subtle and sophistical argument, while it is against Presbyterian succession, does not touch the validity of Episcopal orders.

The sole point on which the Presbyterian can take a stand is on the direct connection of the primitive apostolate with the ministry which followed it. He assumes that when the apostolate ceased it left a ministry of parity, out of which, by usurpation an episcopate grew. Episcopalians claim that the apostolate did not cease, only that certain of its functions and privileges necessarily determined—viz., all those which were inseparable with the personal relation of the first Apostles to the Lord Himself.

Parity is driven to the wall by the difficulty of accounting for the fact of the historic episcopate and is obliged to seek improbable and far-fetched theories of its origin. It sees that its ministry could not have been preserved to it upon Presbyterian principles. No one can read the history of the struggles of the early Church with heresies and schisms, without seeing that to the episcopate as an institution was due the very existence and continuity of the Church. Presbyterianism rebelled against episcopacy because of abuses real and fancied which, it now admits, no longer exist. Will it accept once more that polity of which the advantages are manifest, and one of which is an essential one, viz., the witness to the historic continuity of the Church? By yielding on this point it gives up nothing of the essential parts of its faith and practice, not one of its principles; it accepts an additional and, as Churchmen hold, a very vital guaranty for its faith and ministry.—*The Churchman, N. Y.*

God doth not need
 Either man's work or His own gift; who best
 Bear His mild yoke, they serve Him best; His
 state
 Is kingly; thousands at His bidding speed,
 And post o'er land and ocean without rest;
 They also serve who only stand and wait.

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THE ENGLISH REFORMERS ON ATTENDANCE AT THE HOLY EUCHARIST.

The assertion is often made that attendance at the celebration of the Holy Eucharist except on the part of those who expect to receive the Sacrament is contrary to the mind of the Anglican Church. But to ascertain what that mind is we can only look to the formularies of the Church in the first instance, and secondly, to the statements of those who framed those formularies and may be supposed to know what they were intended to express.

Negatively then, we do not find one word in the Prayer Book at any stage of history to indicate that anybody was expected or required to withdraw at any point in the service. So far as the Prayer Book goes, the Communion Office has always been one continuous service beginning with the Lord's Prayer, and ending with the blessing.

Positively, we have the following landmarks in liturgical history at the Reformation period. In the 1st. Prayer Book of Edward VI, occurs the following rubric: "Then so many as shall be partakers of the Holy Communion, shall tarry still in the quire, or in some convenient place nigh the quire, the men on one side and the women on the other side. All other (that mind not to receive the said Holy Communion) shall depart out of the quire, except the minister and clerks."

That is to say, when the people went up to make their offerings, as they were directed to do, those who intended to receive were to remain in or near the choir, while the rest were not to leave the Church, but return into the nave. The rubric implies that the "minister and clerks" may be non-communicants, which would be very strange if "minister" meant celebrant, but students of the liturgical language of the period will not need to be reminded that the "minister" is not the celebrant, but the deacon or "chief minister" of the older rubrics. There are several other indications in this Prayer Book that the presence of the congregation outside the actual communicants is all along assumed, some of which have remained through all the successive revisions down to our own time. Such are the words of the rubric before the exhortation; in which it is entitled an "exhortation, to those that be minded to receive, etc.," necessarily implying that some present might not be so minded. Again the general confession is to be "made in the name of all those that are minded to receive, etc." It is to be "made to Almighty God, and to His Holy Church gathered together in His name." Lastly, the Prayer of Humble Access is to be said "in the name of all them that shall receive, etc."

The utterances of the Reformers of the period of Edward and Elizabeth are in entire harmony with the conclusions derived from these expressions of the Prayer Book. Bishop Ridley in 1550, at the very time when he was destroying the altars in the churches of London, directs the officials to "set up the Lord's board after the form of an honest table . . . in such place of the quire or chancel as shall be thought most meet by their discretion and agreement, so that the ministers with the communicants may have their place separated from the rest of the people; and to take down all by-altars or tables."

Bishop Hooper, of Gloucester, was a still more radical reformer than Ridley. He is the same who refused to be consecrated in the episcopal vestments, because of their scarlet color, until by order of Crammer he had spent a fortnight in the Fleet prison. Yet in his Visitation Book of 1551—52 we find the same direction which we have just quoted from Bishop Ridley, with this further explanation: "So that the ministers

and communicants may be seen, heard and understood of all the people there being present."

In 1562 the Lower House of Convocation desired to enact that "no person abide within the Church during the time of the Communion, unless he do communicate." This was after the evil reign of Mary, and many of the members of convocation had lately returned from the Continent, where they had drunk deep draughts of Calvinism. Yet this proposal met with little favor and was rejected by the Bishops.

In 1565, when Harding the Jesuit had accused Bishop Jewel of wishing to "have all the people that will not receive to be driven out of the Church, the Bishop replies in his own energetic style, "Oh, Mr. Harding, you know that is neither the doctrine nor the practice of our Church." In the visitation articles of Archbishop Grindal in 1571, the services are required to be said together "without any intermission, to the intent the people may continue together in prayer . . . and not depart out of the Church during the whole divine service."

These quotations would seem to settle the question as to the mind of the Church at the Reformation period. The simple fact is that the custom by which the body of the congregation who were not prepared to communicate, left the Church as soon as possible after the sermon, grew up under Puritan influences, with the "thundering and long" discourses which began to be the rule, and which left the people too much exhausted for anything further. This evil tendency was aided by the growing infrequency of Celebrations, and the loss of the true ideal of worship.—*The Living Church.*

FAMILY DEPARTMENT.

EPIPHANY.

BY THE REV. JOHN ANKETELL.

Bright o'er Bethlehem's lowly manger

Beamed a new and lustrous star,

Guiding by its light the stranger

From the Orient land afar,

Where beneath its silver shining

Lay a fair and wondrous Child,

God and Man in One combining,

Born of virgin undefiled.

Then, the midnight silence breaking,

Sages from a distant land

Came, their humble homage making,

Precious offerings in their hand

To the King of earth and heaven,

To that fair and wondrous Child,

Man's atoning Saviour given,

Born of virgin undefiled.

Gold they offer rich in splendor,

Fitting tribute for a King;

Frankincense they humbly render

To their God, whom angels sing;

But of all their gifts undying

Myrrh sends forth a sweet perfume;

For it tells of Jesus lying

Silent in His rock-bound tomb.

Let us then to Bethlehem going,

Bring our gold of fervent love,

Offer myrrh, repentance showing,

Incense give to God above;

Who, beneath the star's bright shining,

Cradled lay—that Heavenly Child,

God and Man in One combining,

Born of virgin undefiled.

THE BETHLEHEMITES.

FROM THE GERMAN, BY JULIE SUTTER.

CHAPTER IV.—Continued.

Large flocks of sheep were kept on the pastures of Bethlehem, the shepherds tending them by turns, the three sons of Elizabeth abiding in

the field that night. When the sun had set, they had left their house, their widowed mother blessing them as they went:

"Jehovah, the Lord God, who was with His servant David on those green pastures, be with you in the night."

She watched the departing figures, till the spreading darkness hid them from view, and then, re-entering the humble dwelling, she cleared away the remains of supper, milk, bread, grapes, and sat down to her distaff, busying her thoughts the while. Her heart went forth with her sons to those quiet fields where they would watch by the flock. She thought of David, the King, who had been a shepherd at Bethlehem even as they, and she repeated some of his psalms which she knew. Was it not the deep longing for the Messiah which more than anything else had inspired those prophetic strains? And her mind reverted to the strange news of wise men from the east, a prayer rising to her lips.

"Yea, Lord, come to Thy people!" Far into the night she sat spinning and musing: she could not think of retiring to rest, she knew not why. The stillness of the night had enclosed her. There was a song in the distance—she stopped to listen—a song borne to her from afar. She rose from her distaff, opening the door. The heavens were alight with radiance, what could it be? and when those sounds of heavenly harmony that filled her ear? She went up the steep incline that overhung the plain, the brightness increasing, the song swelling as she went. With beating heart she hastened her pace, reaching the top of the hill. O wonder! O marvellous sight!

A sea of glory hanging between heaven and earth! Figure on angel wing hovering in the air—a multitude of the heavenly host praising God with a song! Dazzled, awed, Elizabeth bends the knee, hiding her head. And lifting her eyes again, lo! all is dark and still. She goes back to her dwelling, not closing the door; and presently her sons arrive, with beaming faces.

"Mother—the Messiah has come—a light from heaven and an angel—sending us to seek a child in a manger—here at Bethlehem!"

"Go, my sons, I follow," said Elizabeth, joy and awe trembling in her heart.

All was dark at the inn. Doors were closed, and nothing stirred, the dogs even were silent, knowing the youths. Wonderingly they stood still, looking for guidance. There was a faint light from a shed. They followed, reaching a door half open. There was a soft radiance within, not of earthly kindling, lighting up a wondrous sight: a young woman, a man beside her, and a babe lying in a manger. Ox and ass looked on from their stalls, the glory of Heaven overshadowing the scene.

Elizabeth found her sons in silent adoration, and she too knelt by the new-born child. Not a sound broke upon the holy stillness—the Christmas night of Bethlehem.

* * * *

When the morning had risen, little Miriam ran into the garden, finding her father and grandfather in earnest conversation. The blind man was weeping tears of joy; he heard her footstep, and called her to his side.

"The Lord Christ has come, and there was no place for Him, save in a manger," he said. "No room for Him who is the light of the world!—Despised and rejected of men, even from the first! Come, little maiden, and lead me to where the Blessed One is cradled in lowliness. If I cannot see Him, I may yet be near Him—let us go and see the King that should come!"

And they went—yea many went, rich and poor, young and old, Jews and Gentiles to worship the Babe; the priest with his family, Virginia, the Roman maiden, Zillah, the Egyptian's daughter, Abel, the carpenter, with wife and child, the poor hunchback with his sisters, and

many more. The sun was shining brightly on the world's Christmas morn.

And in their hearts' gladness they made known abroad what they had seen. But soon they perceived that men doubted, some shaking their heads, others mocking them; and they learned to be silent, keeping these things and pondering them in their heart even as Mary did, until the time when the Lord Himself commanded His disciples, saying:

"Go ye into the world, and preach the gospel to every creature, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost—and lo, I am with you alway, even unto the end of the world."

Even so, from Christmas to Christmas:

EMMANUEL—GOD WITH US.

PART II.

CHAPTER I.

AT THEBES SOME THIRTY YEARS LATER.

The pavement of a spacious court-yard was hot with the burning rays of the African sun, the eye being dazzled with the scorching light. Shelter there was none, save beneath the wooden veranda that ran round the building, including the court.

There were groups of people about, walking or standing, but conversation was carried on in an undertone, as befitting the precincts of a holy temple. A famous academy, in which the youths of the ancient city of Thebes were led in walks of learning, was established there.

It was an afternoon on which the pupils were permitted to receive visitors. One of the young people, a tall slim lad, in a white linen garment that descended to his feet, walked to and fro, thoughtfully, by the side of a woman whom sorrow rather than the weight of years had bowed. She wore a dark robe, held together with a scarlet girdle fringed with gold, the kerchief that hid her hair matching the same. Both were silent. At last the youth began with low, reluctant voice: "Mother, I have something to tell you; it fills my heart, yet I fear to grieve you."

Lifting her beautiful saddened eyes, the woman said gently:

"Adding to my trouble? what is it my son?"

"Dearest mother," exclaimed the boy tenderly, "just because I know how you sorrow, I have felt unable for months to speak to you of this matter."

"For months! how could my son keep anything from his mother for the space of months?"

"It is not a secret that I withheld from you, but a struggle with myself."

"Tell me now," she said.

"Not here, where others are about us." And Anana opened one of the numerous doors leading into the building, his mother following him to his own little chamber. It was high and airy, though narrow, the walls being covered with hieroglyphics. There were shelves, on which could be seen scrolls of papyrus, waxen tablets, dried plants, and the skeletons of birds. The furniture was of the simplest, consisting of a table, a couple of stools, and a raised wooden structure which represented the bed, with a lion-skin by way of covering. The mother sat down.

"Now tell me," she said.

And the youth began with supplicating voice: "Can you forgive me, mother, if I say, I am longing to leave you?"

"Leave me? ah yes, to go to Heliopolis; I must be prepared for that. You will finish your studies there, as your father and grandfather have done before you. But you are sorry to leave your lonely mother. Is it not so?"

"No, mother," he replied slowly. "I may be glad to go to Heliopolis some day, but at

present I would like to be free of bonds for a time."

"Free?" echoed the mother, marvelling.

"Yes!" he cried passionately, "free to go where the heart draws me, I long to go!"

"But what says the chief priest to this?"

"He was displeased at first when I spoke to him. But to-day he informed me he had changed his mind, and had resolved to send me to the hills of Judæa to gather medical herbs there, and to procure at Jerusalem some Hebrew manuscripts to enrich our library. And, mother, my heart leapt for joy when he told me this! For Judæa is the one place in the world I have wished to visit."

"Why so? ask the mother, surprised."

"There is a man there whom I have longed to see. It may be a year or more ago that strange news reached us of a prophet who had risen in Judæa, a man like unto God. And lately one of our scholars was visited by two men who had been to Jerusalem. With their own eyes they have seen how this prophet, whom the people call the Messiah, raised a man who was dead. Again and again they have witnessed His healing people from all manner of sickness, making the blind to see, and the dumb to speak. He lives in poverty, and He teaches the poorest and most despised, taking reward of no man. There is a report also that he has been to Egypt as a babe, his parents bringing him hither, fearing the bloodthirsty tyranny of the king of Judæa. His doctrine is very marvellous. He says He is sent to the poor, to heal the broken-hearted, to preach deliverance to the captives and the acceptable year of the Lord. Some think He is the King that shall save His people."

At these words the youth's mother rose to her feet, trembling as she said: "He is called Jesus, the son of Joseph the carpenter, and of Mary!"

"It is so, mother; but whence have you these names?" replied her son, wondering. But Zillah spoke not, lost in silence, her thoughts travelling to the past.

But raising her dark eyes presently, she said strangely calm: "I shall go with you, my son."

"To Judæa! Nay, mother, how should you leave home, and the graves dear to you?"

"The dead need me no longer," she said. "Where you go, my only son now, I will follow. I too must see the Messiah. He was born when I, as a maiden, lived at Bethlehem, in the land of Judæa, whither your grandfather had taken his ailing wife. Strange things happened when He was born."

"Tell me, mother," inquired Anna, "for my heart burns within me, yearning to know more."

"Not now, my son," she said, "let me rather go to speak to the chief priest about you."

And Zillah went to the house within a shady grove by the sacred lake, the clear waters of which reflected the gigantic shapes of a row

of sphinxes along its shores. Long and earnestly she conferred with the priest.

(To be Continued.)

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BISHOP HANNINGTON'S FELLOW-MARTYRS.

English speaking people everywhere have heard the story of Bishop Hannington's work and martyrdom; but the story of his fellow-laborers and converts and friends is not so well known. It was a grand thing and a brave for the Bishop to face without flinching the almost certainty of death; but it was, at least, an equally grand thing for those thirty men, women and children, who clung to him in his last trial, to endure without shrinking the martyrdom they did endure. Just think of it! thirty souls gathered from a people whose law for ages has been utterly selfish and brutal, found at a few moments' notice willing to die for Christ. Hannington, as you know, fell by the spear of the executioner; for these was reserved a more bitter and painful death. Liberty was offered them, if they gave up Christ; if they stood by Him and His servant, they had no hope but the flame; and to that fiery death went those thirty—not one man, woman, or child drew back. This is what Christ could do for the brutalized African. This is the heroic example which unknown soldiers from the dusky ranks of Uganda have given the Church of Christ on earth to-day. Now go home, and say you do not believe in Foreign Missions. To say so, is to contradict the teaching of Christ's Church, even from her earliest days.—*Rev. Wm. S. Rainsford.*

A LETTER FROM UGANDA.

The *Church Missionary Gleaner* publishes the translation of a remarkable letter, full of faith and of the spirit of the true Christian martyr, written by the persecuted Christians of Uganda to friends of their mission in the Church of England. The translation was made by the Rev. R. P. Ashe. The three young men signing the letter, are members of the Church council of Buganda mission, two of them (Edward and Isaya) being chiefs. The letter is as follows:

"BUGANDA MISSION, May 13, 1887.

"Beloved, of authority in the Church of Jesus Christ, our English fathers, and all Christians who love us; our brethren. We, your Buganda brethren write to you to thank you for the letter which you sent us. We rejoiced much to hear news which came from where you are to cheer our hearts through our Lord Jesus Christ.

"We thank God that you have heard of our being persecuted. Thank God who brought our brother where you are, whom we love, Mr. Ashe, and made you understand the evil which has befallen us Christians in Buganda, your children whom you have begotten in the Gospel.

"Mr. Ashe has told you how we are hunted, and burned in the fire, and beheaded, and called sorcerers, for the Name of Jesus our Lord. And do you thank God who has granted to us to suffer here at this time for the Gospel of Christ.

"We hope indeed for this thing which you hoped for us in your letter, namely, that in a short time other teachers will come to teach. And you who have authority continue earnestly to beseech Almighty God, who turned the Emperor of Rome to become a Christian, who formerly persecuted the Name of Jesus as to-day this our king in Buganda persecutes us. And do you our fathers hope that we may not in the least degree give up the Word of Christ Jesus. We are willing indeed to die for the Word of Jesus; but do you pray for us that the Lord may help us. Finally, our friends, let your ears and eyes and hearts be open to this place where we are at Buganda. Now we are in tribulation at being left alone. Mr. Mackay the Arabs have driven away out of Buganda. O friends, pity us in our calamity. We, your brethren who are in Buganda send you greetings. May God Almighty give you His blessing. May He preserve you in Europe.

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"HENRY WRIGHT DUTA.

"EDWARD.

"ISAYA MAYANJA."

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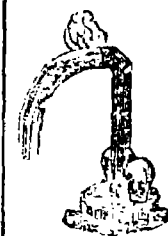
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