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The Church Guardian

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

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

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MONTREAL, WEDNESDAY, DECEMBER 27, 1893.

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ECCLESIASTICAL NOTES.

THE newly-formed Church party in the House of Commons now numbers about 60 members.

BISHOP COWIE, of Auckland, as the senior Bishop, succeeds the late Bishop Hadfield as Primate of New Zealand.

DEAN PIGOU, President of the Church Choir Guild, announces that there are now twenty-three Bishops connected with the guild.

THE Archbishops of Rupert's Land and of Ontario have become Vice-Presidents of the CHURCH LAD'S BRIGADE, the headquarters of which are in the Church House, London, Eng., and for the Dominion in the Church of England Institute, Halifax, N.S.

THE Bishop of Hereford has been seriously unwell, and his health causes serious anxiety to his friends. Dr. Atlay is 77 years of age, and was appointed to the see of Hereford by Lord Beaconsfield in 1868. Previous to his appointment Dr. Atlay was vicar of Leeds.

THE Committee of the Working Men's Lord's Day Rest Association, England, has arranged for upwards of 443 sermons to be preached, mainly during the present month, in favour of Sunday observance and against the Sunday opening movement. Many provincial towns are this year co-operating in the movement.

A handsome silver cross of late 16th century date, costing about £150, has been placed on the altar of the Lady Chapel in Salisbury Cathedral, in memory of the late Miss Chafyn Grove, who during her lifetime presented the organ to the cathedral, and also at her death bequeathed a sum of £1,200 to the Dean and Chapter.

THE Rev. H. R. Haweis, who has hitherto adhered to the black gown in the pulpit, has announced his intention of adopting the surplice in future. "Twenty years ago," he remarks, "the surplice in the pulpit was the badge of Popery, and the black gown of orthodoxy. Now the black gown is the badge of Nonconformity, and the surplice is the sign of orthodoxy."

THE Rev. Dr. Morgan Dix, of New York, speaking of the Parliament of Religions held recently in Chicago, said: "Had the Christians of the first centuries of our era known of an electric or universal religion, with an unknown God as the object of its worship, and the brotherhood of man as the sum of its moral code, 300 years of suffering and bitter persecution might have been averted." Without imputing the motives of its projectors, Dr. Dix said that the parliament was a masterpiece of satanic ingenuity, the baneful influence of which could not be over estimated.

THE National Church Reunion Society has now been formed. It consists of Churchmen and Churchwomen willing to furnish information and advice to Nonconformists interested in questions connected with the Church of England. The objects of the society are: (a) To advance the claims which the ancient historic Church of this country has upon the allegiance of all Christians, and to attempt to remove such misunderstandings as may exist with respect to Church doctrine and methods of work. (b) To unite in mutual co-operation those who in various parts of the country are working for those ends (c) To form branches of the society wherever required, so that information and advice may be readily accessible.

AN encouraging work has recently been commenced in Cork, where the Irish Church Missionary Society have leased a hall in one of the poorest districts, and are holding regular meetings for Roman Catholics. The people have been stirred up on some occasions to violent opposition, and lately a new system of intimidation was resorted to, two Roman Catholic teachers being placed at the door to take down the names of those attending the meeting. But in spite of all attempts to hinder the work Roman Catholics have been found willing and glad to attend. The agency at Cork consists of two trained lay workers under the direction of the local superintendent, the Rev. F. W. Ainley. The Henry street Hall was till recently in the occupation of the Wesleyan body, the trustees of which have in a very friendly spirit leased the premises to the I.C.M.—*Family Churchman*.

THOSE who respect the Rev. J. J. Lias for his services to Biblical scholarship, and would desire to be assured of his attachment to sound Church principles, will be relieved by his explanation, in *The Church Bells*, of his action at the recent union meeting at Lucerne. It appears that he had added his signature to a paper in which, among other things, the exchange of pulpits amongst the various religious bodies was advocated, "wherever it is possible." This was, naturally enough, understood to mean that an interchange of pulpits between Churchmen and Dissenters was desirable. But Mr. Lias repudiates this interpretation, and says that he does not regard such an interchange as coming within the range of the "possible," but that where it is possible, that is among the Dissenters themselves, he does regard it as desirable. We have in all this an illustration of the results of "entangling alliances."

THE women of California have started a movement eminently fitting, and one that might be advantageously followed throughout the land. The object is the purification and elevation of the daily press. When one considers the freedom allowed to the children in our homes, in the reading of the newspapers, and the familiarity with crime of every kind

that may ensue the wonder grows how purity of character is to be maintained in the coming generation. One cannot touch pitch without being defiled. If adults find it difficult to read our daily papers with all their offensive details of crime, without a feeling of moral contamination and a deadening of the finer sensibilities, how can we expect the impossible minds of our children and youth to remain unhurt? We earnestly wish success to the women of California in this new crusade, and trust their example may be as leaven to quicken the community of every town and city in this direction of reform.—*Living Church*.

THE friends of definite religious teaching in the London Board schools have scored a victory in the School Management Committee. That body has approved, by 18 votes to 12, a circular to be issued to teachers in which they will be told that it was never intended that the teaching in the schools should diverge from the Christian religion as revealed in the Bible; that the principles of the Christian religion may be elucidated by parts of the Bible not embraced in the Syllabus; that the relation of the children to each Person of the Blessed Trinity is to be taught; and that any denial of our Lord's Divinity or Humanity is forbidden. The use of hymns, with the doxology and other prayers, besides the Lord's Prayer, is permitted; and teachers who have conscientious scruples are to be excused from giving the Bible lesson, without prejudice to their interests. It remains to be seen, of course, whether this proposed circular will be approved by the Board. It will certainly give rise to a severe fight.

IN our travels some of us have seen the old organ in a remote village of Germany, on the case of which are carved in the ruggedness of Teutonic characters three mottoes; if they could be rendered from their terse poetry into English they would do valiant service in our times for all the singers and players together. Across the top of the key-board is this:

"Thou playest here not for thyself, thou playest for the congregation; so the playing should elevate the heart, should be simple, earnest and pure."

Across above the right hand row of stops is this:

"The organ tone must ever be adapted to the subject of the song; it is for thee, therefore, to read the hymn entirely through so as to catch its true spirit."

Across above the left hand stops is this:

"In order that thy playing shall not bring the singing into confusion, it is becoming that thou listen sometimes, and as thou hearest thou will be likelier to play as God's people sing."—*Dr. Charles S. Robinson*.

THE lovely valleys in which we meet our friends and business associates ought to be just as verdant and well watered as those Sabbath elevations on which we "see no man but Jesus only."—*Dr. Theodore L. Cuyler*.

THE MESSAGE OF THE APOSTOLIC FATHERS TO OUR OWN AGE.—IV.

(From the Irish Ecclesiastical Gazette.)

[CONTINUED.]

Closely connected with the Divinity of Christ is:

3. *The Titles of Our Blessed Lord.*—The following expressions are of frequent occurrence: The Son of God—the Lord—our Lord—Jesus Christ our Lord. The following among many others also occur:

The High Priest and Guardian of our souls [Clement, 61]; the Eternal High-priest [Polycarp 12]; the Saviour and Prince of immortality [Homily, 20; the Son of Mary and Son of God [Ignatius ad Ephes. 7]; the Lord and future Judge of quick and dead [Barnabas, 7; the unerring Mouth of the Father [Ignatius ad Rom. 8]; His only Son [Ignatius ad Rom]; the Beloved [Ignatius ad Symr.]; our God [Ignatius ad Rom. 3]; our common Hope [Ignatius ad Ephes. 21]; our inseparable Life [Ignatius ad Ephes. 3]; our only Teacher [Ignatius ad Mag. 9]; our Jesus [Homily, 14]. Clearly eighteen hundred years have awakened no new emotions towards the Person of our Blessed Lord.

4. *The Atonement.*—The Epistle of Barnabas is remarkable for its uncompromising attitude towards Judaism. In his opinion Christ died at the hand of the Jews, "that He might sum up the complete tale of their sins"; and that He might rise again to "show forth the resurrection of the dead" [5]. But he did not fail to see in the Passion a deeper mystery still. He says: "For to this end the Lord endured to deliver His flesh unto corruption, that by the remission of sins we might be cleansed, which cleansing is through the blood of His sprinkling. For the Scripture concerning Him . . . speaketh thus: He was wounded for our transgressions, and He hath been bruised for our sins; by His stripes we are healed" [5]. And again: "If then the Son of God, being Lord and future Judge of quick and dead, suffered that His wound might give us life, let us believe that the Son of God could not suffer except for our sakes" [7].

The Epistle of Barnabas is largely taken up with his subject. He sees everywhere in the Old Testament types of the Cross and Passion. Thus, in an exposition of the treatment dealt out to the scapegoat in his day, he says: "Attend ye to the commandments which He gave. Take two goats, fair and alike, and offer them, and let the priest take the one for a whole burnt-offering for sins. But the other one—what must they do with it? Accursed, saith He, is the one. Give heed how the type of Jesus is revealed. And do ye all spit upon it and goad it, and place scarlet wool about its head, and so let it be cast into the wilderness. . . . What then meaneth this? Give heed. The one for the altar, and the other accursed. And, moreover, the accursed one crowned. For they shall see Him in that day wearing the long scarlet robe about His flesh, and shall say, Is not this He Whom once we crucified and set at nought and spat upon? verily this was He. Who then said that He was the Son of God. For how is He like the goat? For this reason: it says the goats shall be fair and alike, that when they shall see Him coming, then they may be astonished at the likeness of the goat. Therefore behold the type of Jesus that was to suffer" (7).

St. Clement says: "Let us fix our eyes on the blood of Christ and understand how precious it is unto His Father, because being shed for our salvation it won for the whole world the grace of repentance" (7). And again: "For the love which He had towards us, Jesus Christ our Lord hath given His blood for us by the

will of God, and His flesh for our flesh and His life for our lives" (49). In St. Clement's opinion the scarlet thread hung out by Rahab was a "prophecy," that through the blood of the Lord there shall be redemption unto all them that believe and hope on God" (12).

St. Ignatius, in opposition to the Gnostic heretics, frequently refers to the Passion of our Blessed Lord. He salutes the Ephesians as "having their hearts kindled in the blood of God" (1), and tells them that "the Cross" is the engine of Jesus Christ," by which, as "stones prepared beforehand," they are "hoisted up to the heights" of God's temple; "the rope" being "the Holy Spirit," "while faith is the windlass, and love the way that leadeth up to God" (9). He exhorts the Magnesians to be "fully persuaded concerning" these three things, "the birth, and the passion, and the resurrection" (11). He gives glory to God that the Smyrncans "are established in faith immovable, being as it was nailed on the cross of the Lord Jesus Christ, in flesh and in spirit, and firmly grounded in love in the blood of Christ" (1).

St. Polycarp says: "Our Lord Jesus Christ endured to face even death for our sakes. . . .

Let us, therefore, without ceasing, hold fast by our hope, and by the earnest of our righteousness which is Jesus Christ who took up our sins in His own body upon the tree, who did no sin, neither was guile found in His mouth, but for our sakes He endured all things, that we might live in Him" (1, 8).

In these passages we meet with no exhaustive theory to explain this greatest of mysteries. All that the Apostolic Fathers do is to state the Atonement as a fact, and to attribute to it all the efficacy that was supposed to belong to the Old Testament sacrifices. Have our greatest theologians been able to do more?

5. *Justification.*

St. Clement carefully distinguishes between faith and work in their relation to justification. Combining the language of St. Paul and St. James, he says: "Let us clothe ourselves in concord, being lowly-minded and temperate, holding ourselves aloof from all back-biting and evil-speaking, being justified by works and not by words. . . . Let our praise be with God, and not of ourselves; for God hateth them that praise themselves. Let the testimony to our well-doing be given by others, as it was given unto our fathers who were righteous. . . . They all were glorified and magnified, not through themselves or their own works, or the righteous doing which they wrought, but through His will. And so we, having been called through His will in Christ Jesus, are not justified through ourselves, or through our own wisdom or understanding or piety or works which we wrought in holiness of heart, but through faith, whereby the Almighty God justified all men that have been from the beginning."

What then, must we do, brethren? Must we idly abstain from doing good, and forsake love? May the Master never allow this to befall us at least; but let us hasten with instancy and zeal to accomplish every good work. . . .

We have seen that all the righteous were adorned in good works. Yea, and the Lord Himself having adorned Himself with works rejoiced. . . . He exhorteth us therefore to believe on Him with our whole heart, and to be not idle nor careless unto every good work" (30-34).

EMMANUEL—GOD WITH US.

The beautiful German story of the Christ-child has a moral which speaks feelingly to the heart. Ever as the gracious time draws near when God is manifest in the flesh, a little child—so the tradition runs—forlorn and destitute, with rugged garments and bare feet, appears

among men. Almost perished with cold, suffering the pangs of hunger, he wanders from house to house and from door to door. Wherever is heard the sounds of festivity and mirth, where brilliant lights add splendor to the scene and warm fires lend their comfort, where the merchant is busy at the counter and the lawyer labors at his desk, where the farmer reckons up his harvest, where poverty sits glooming by the fireside and wealth flashes in the parlor, there the timid wail of the Christ-child is heard, there he knocks at the door. If he is kindly welcomed and made to share the genial warmth and pleasant feast, if his wants are supplied, if festivity is for a while relaxed, if business is put aside to attend to his appeal, if kind hearts are filled with love and pity for one so suffering and so young, then he reveals his true nature, and becomes Emmanuel—God with us. There he leaves a blessing upon the basket and the store.

But if his claims are overlooked; if the sound of revelry drowns his cry; if selfishness shuts the door upon him, and refuses or delays to assuage the pangs of hunger and of cold; if he is turned away from the lighted hall and bid to take up his abode in the manger; if their own enjoyment makes their ears deaf and their hearts hard to the outcry of humanity—if there is no room in the inn, then the Christ-child turns away, and with him parts the hope of peace, of happiness, and of heaven.

The fulness of time came when the nations were to rejoice and be glad; it was Christmas Eve in Bethlehem. The busy city was thronged with visitors, come up from far to look once more upon the home of their fathers. Every house was filled to overflowing; even in the inn there was no room left. What a reunion of long-separated friends; what occasion for joy and festivity! Among the visitors were Joseph and Mary of the royal lineage of David, but a lineage which has sustained all the vicissitudes of fortune. Step by step they have descended from a throne to private station, from wealth to penury. Humble, poor, unfriended, two of the royal house stood at the door of the inn. They beheld its illuminated windows, its blazing hearths; they heard the sound of music and of mirth.

Suddenly there was a pause in the revel, the flying feet forgot the chase, the petition of Joseph, Mary's mute and touching appeal, broke upon their ear. A poor man, a sick woman, asked for shelter and comfort. It was the knock of the Christ-child at the door. They were weary and footsore with the length of the way; both were feeble—one was pale with suffering. It was a strong claim upon human sympathy. Their own happiness should have made the dwellers in the inn kind. But what was a suffering woman that she should interrupt their cheer! There was no room in the inn. She was friendless and poor, and for such there was the stable and the manger—the couch of down for the lordly Pharisee, for the lowly Virgin the litter of straw. They forgot the history of their fathers, how Abraham and Lot, when given to hospitality, had entertained angels unawares. They saw not through the Christ-child's disguise, and in their blinded ignorance shut their doors upon Emmanuel—God with us. Fools were they and slow of heart not to have perceived that the Lord was at hand—fools and blind to have thought that their own selfish pleasures could, even for a moment, exempt them from the duties of humanity and religion. They turned the Christ-child from their doors. Cruel was the sin, and cruel was its punishment, though just. Soon was there a voice heard in Rama, Rachel, the fathers and mothers of Bethlehem weeping for their children because they were not. They had driven mother and Child to the stable, and, as a punishment, their own children found a bloody grave. There was no room for the Christ-child in the inn, and

there was soon a vacant place by every fireside and a void in every heart.

It is not enough to welcome the Christ-child with revelry and the dance; we must make room for Him in our hearts and show His influence in our lives if we would not have those hearts made desolate. He is Emmanuel—God with us—who demands our obedience to His laws, and most of all to that great law of love which His birth no less than His death exemplified. Christmas is a time for joy. All our happiness in this world, all our hopes of eternity have their being in the fact that the Christ-child is Emmanuel—God with us. The nativity of Bethlehem is a joy to all people, for it was man's common nature that Christ took upon Him; not the mere sensual, worldly joy of the revellers in the inn, but rather the nobler joy that comes of the ministry of love—a joy that inspires us with the strong religious faith that is able to discern in the Christ-child of poetry and song the true lineaments of Emmanuel—God with us.—*The Churchman*.

REVERENCE AND RITUALISM.

THINGS THAT DIFFER.

"The abstract quality of reverence is essentially the same wherever it exists, whether in man upon earth or angel in heaven; its expression, on the other hand, admits of infinite variety. To confine our thoughts to earth, it is obvious that time, circumstances, race, climate, besides many other conditions, tend to mould and modify the externals of devotion and render impracticable anything like uniformity in matters of ritual. The sentiment of the Christian as he enters the House of Prayer is the same in kind, if not in degree, that filled the heart of Moses as he stood by the burning bush; but it never occurs to the Christian worshipper to prove his reverence by putting his shoes from off his feet any more than the minister of our Church thinks of adopting the practices by which the Jewish priest expressed his reverential awe as he ministered before the Lord.

Such being the case, no greater mistake can be made than to suppose that the mode of conducting public worship cannot vary without risk of heresy, and that a change in the outward expression of congregational reverence must necessarily imply an approach to newly-invented doctrine or exploded error. * * *

The fact is, that each generation must be left to decide questions of mere ritual for itself. The Evangelical of the present day would find himself almost as uncomfortable and perplexed sitting under the Low Church vicar of Queen Anne's reign as in the church of the modern Ritualist. It would surely be with a sense of painful wonderment and outraged reverence that he would observe half the congregation sitting to sing the hymns; find the Liturgy curtailed to make room for a long extempore "pulpit prayer;" and see the officiating minister arrayed in a surplice "dirty and contemptible with age," even if a dress, still reproached by some as a "Babylonish garment," were not altogether discarded. Nor—to come to the sermon—would the disciple of Melville or Close feel that he was edified by a preacher who laboured to prove that the organ had no lawful place in God's house; that the use of the Cross in Baptism was a relic of superstition, and that the sacred Monogram was to be accounted a 'Jesuit's cypher.' * * *

Much that was then in dispute appears to us trivial in the extreme; and we are bound in honesty to ask the question, whether posterity will not pass the same judgment upon some of the matters that agitate the ecclesiastical mind of our own day. * * *

If we apply this thought to the mode of conducting the services of the Church, we shall be fully prepared for change—change not, indeed, in the principles, but in the accessories of public worship. Can we be surprised that the younger members of our Church are not satisfied with what pleased their elders well enough. It is surely somewhat arbitrary and unreasonable to demand that, while high art, music, and general culture are encouraged and stimulated in our homes, our schools, our public institutions, and in every part of our secular life, they should be placed under the strictest restraint in the House of God, and introduced with jealous eye and sparing hand into our worship. Those who insist now upon the ritual that was deemed decent and sufficient by the Evangelicals of 1850, may find that by so doing they are defeating their own ends, and handing over the youth of England to those whose teaching does not represent the Church of the Reformation. * * *

Can the clergyman whose views have been formed in the reign of John Ruskin and Gilbert Scott be expected to appreciate the subtle distinction that is made between hollyberries at Christmas and primroses at Easter? to see innocence in the one, to detect lurking error in the other? Is it probable that he will regard the slop-basin as a fair substitute for the time-honoured font? Or can he escape a sense of incongruity as he leaves his study, furnished with some attention to the rules of art, and enters a church in which the dominant idea appears to have been the exclusion of God's gifts of taste and culture.

In all this, be it remembered, he represents the age in which his lot and work are cast; and a clergyman will do his work best if he is a man of his own time. There is a time for everything under the sun; and we only injure the cause of truth by obstinately refusing to perceive what is waxing old and ready to vanish away. To suppose that things can be exactly the same when we have turned threescore years as when we came of age, betrays ignorance of human nature and of the first principles of history. To take offence now-a-days at the idea of a surpliced choir, to resent the suggestion of abandoning the black gown or the introduction of an anthem, is to ignore, and therefore probably to alienate, the rising generation. Young men and women do not forsake our old-fashioned Evangelical churches because they have anything to say against the teaching, but because the mode of conducting service does not express their ideal of worship."—*The Rock*.

Quoted in "Proctor's Gems of Thought."

THE BISHOP OF LONDON ON CHURCH READING.

The Bishop of London in a series of inaugural lectures in connection with the London Diocesan Church Reading Union, said that the object of the Union was "to cultivate a definite and systematic study of Holy Scripture, the Prayer Book, Church history, Christian evidence, and Christian literature bearing on moral and social questions," and it was called a Church Reading Society because it expressly and inevitably made the Church the centre of its study. There would, of course, be opportunities for other kinds of study to come in, because they could not study the history of the Church, any more than they can study the writings of the Bible, without a considerable amount of collateral knowledge. The purpose of the society all along was to get the Bible and the Church as the centre of all their studies, and to pursue those studies, under proper guidance, with reference to this central object. Churchmen must of necessity study these matters, but those who did not belong to

the Church of England would take a somewhat different line. The Church was a distinct and organized body, and they looked upon it as much more than an aggregation of individuals believing in Christ. It was an organization with purposes and privileges of its own, constituted by Christ to be a channel of grace in various respects to all those who should be members of it. They looked upon it, therefore, as an imperative duty to study the history of the Church as a living and organized body, and the Bible presented itself to them as being, in the New Testament, the outcome—the life and literature, as it were—of the old Church of the Mosaic system; and they found further that the New Testament was also the outcome and literature of the apostolic beginning of the Christian Church itself. The body was constituted first, and the book came from the body and not the body from the book. They therefore held the book as the supreme legislation of the Christian Church, yet they also held to the Christian Church as charged with the duty of giving the Gospel to the world. This book was not only the rule by which they were to act, but also the credentials which were put before the world, and that which, under God's guidance, the Church itself produced, for there was no question that the New Testament was written after the Church was formed and not before. They wanted to know what was the meaning of that book, as far as it was possible for them to understand it; how this Church had lived and grown and spread; by what means it came to its present position; and what were its prospects, work, and rules of working. For this purpose it was proposed that guidance of various kinds should be given to those willing to study. It was intended to guide them in a course of reading, and in obtaining a thorough knowledge of this great subject. Without such help it was possible to lose a great deal of them in wandering over the whole range of literature in order to get the information they required. Besides this, it was proposed to give more direct guidance in the shape of a course of lectures upon definite subjects, such as Christian Evidence and the like, and to make these lectures really valuable it would be necessary to study much collateral history. The particular dangers of seeking that mode of instruction would be pointed out, for mechanical work must always accompany intellectual effort. The brain required a certain amount of mechanical action, which must be perpetually maintained, so as to exert itself with perfect ease and without the consciousness of that exertion. The danger of this kind of learning was a tendency to mere superficial knowledge, and the remedy for this superficiality was honest study on their own account. A lecturer would put things to them in a new light, and explain difficulties which might arise. Lectures were not intended for amusement, though of course they might be abused as well as used. With cultivation in secular subjects would come a desire for religious knowledge, and they would learn the meaning of the Bible and the history and privileges of the Church. It was of real importance that their brains should be turned to these questions and that they should not be turned to these questions and that they should not be used simply for the purpose of this present life.—*The Church Review*.

A SUBSCRIBER in Ontario writes: "Allow me to state that no better paper is published in Canada than the CHURCH GUARDIAN. Sound, fearless, attractive, instructive. Would that every Church family had it. High time for Churchmen, lay as well as Clerical, to speak out for Christ and His Holy Church."

GOODNESS, like the river Nile, overflows its banks to enrich the soil and to throw plenty into the country.—*Collier*.

News from the Home Field.

Diocese of Fredericton.

FREDERICTON.

The ladies of W. A. to Board of Domestic and Foreign Missions held a high tea on the 14th Dec. inst. in the Church hall, which passed very successful.

ST. JOHN.

At St. Luke's church on Sunday morning, 17th Dec., Mr. T. B. Smith, a graduate of Toronto University, and now attached to the staff of Rothesay Collegiate School, was ordained priest by Bishop Kingdon. Archdeacon Brigstocke preached an appropriate sermon. At the evening service thirty-nine persons were confirmed by his Lordship in the same church.

St. Paul's.—The Rev. A. G. H. Dicker, the now rector of St. Paul's, preached his first sermon in his new charge last Sunday. The Acton and Chiswick, Eng., *Gazette of Saturday, Dec. 9*, contains a long account of a presentation made to Rev. Mr. Dicker before he left England. It was a public affair and took place in all Saints school, South Acton. The chairman, Rev. Mr. Harvey, spoke in most enthusiastic terms of the good work done at Acton Vale by Rev. Mr. Dicker in a newly formed parish. He had worked energetically and had achieved much success. While they all regretted his loss to Acton, they might congratulate the churchmen of St. John, New Brunswick, upon the man who was to become their rector, for Mr. Dicker would go there with a full determination to work as bravely, as energetically, and as self-denyingly as he had done in Acton. After other words of praise and further assurance of good will the chairman handed Rev. Mr. Dicker a purse of over £60 and a largely signed address. Rev. Mr. Dicker most heartily thanked the large assemblage for their gift, and in the course of his brief speech spoke most feelingly of the kindness shown him by the people of Acton. Several other clergymen who were present spoke in hearty praise of the good work done at Acton by Rev. Mr. Dicker. One speaker said Mr. Dicker's Canadian congregation would soon find out his good qualities—his social spirit, his genial and sympathetic nature, his wonderful gift of song—and he looked forward to him becoming a leading and influential man in the Canadian Church. He trusted earnestly that such might be his future. Many other presents were made the departing clergymen. The choir of St. Barnabas gave him a handsome signet ring, and he received a picture from the children of the Sabbath school. In an editorial reference to Mr. Dicker's departure the Acton *Gazette* said: "Mr. Dicker is one of a multitude of clergy in the English church who consecrate all their powers of body and mind and all the gifts of education to their pastoral work, receiving no higher pecuniary stipend than will purchase life's necessaries in return. The presentation made to him on Monday was a concrete expression of a very real sentiment."

Diocese of Quebec.

LENNOXVILLE.

On Wednesday Dec., 13th. the ladies of the guild connected with St. George's Church, held a bazaar at the town Hall. A collection of fancy work was sold for the benefit of the above church. Some ladies of the village, and gentle-

men of Bishop's College, performed Tableaux scenes in a statuesque and effective manner, and pantomime, which much amused the audience. The musical part was contributed by Mr. Perry and his band; the piano was played by Miss Avery; Mrs. & Miss Abbott; Misses Westlake, and Badgeley and E. Johnson. Songs were given by Mr. Nichols and Mr. Lloyd. The Rev. Mr. Scarth was absent on account of illness. The part of spokesman was creditably taken by Mr. Nichols.

Diocese of Montreal.

MONTREAL.

Diocesan S. S. Association.—The regular public monthly meeting, under the auspices of the Association, was held in the Synod Hall on Monday evening, the 18th inst., at which there was a smaller attendance than usual, and a notable absence of many of the City Clergy, the only ones present being the Very Rev. the Dean of Montreal, Principal Henderson, Revs. J. H. Dixon, Rexford, H. J. Evans, Rural Dean Sanders, T. Everett, and W. Mervyn. Two excellent and very suggestive papers were read, one by Rev. H. J. Evans on the means of familiarising the young with the Liturgy of the Church, and the second by Rev. J. Baylis, B. D., Rector of Longueuil, on the Responsibility of Parents in regard to the Sunday-school. Mr. Evans exhibited an invention of his own for directing the congregation to the places in the Prayer Book in connection with the paged Prayer Book, and explained its use. Reference was also made to the use of Leaflet service forms. A desire was expressed by the Dean, Mr. Rexford and others to improve the diocesan character of the Association, and it was determined to hold a special meeting during Synod week, as a means to this end.

Grace Church.—At the last meeting of this Society the following officers were elected: President, Rev. Dr. Ker; Vice-Presidents, Messrs. Hinchcliffe and Bishop; Secretary, Mr. Alfred Corner; Organist, Miss Annie Corner. It was decided to hold the meetings of the Society on Monday evenings.

The concert held under the auspices of the Y. M. C. A. of Grace Church, Point St. Charles, in the lecture hall of the church, Monday evening week, was a success. Mr. C. Manning presided. The programme was a good one, and was thoroughly enjoyed by the audience. The "May Pole," performed by a number of fair young maidens, was considered a rare treat. The Boys' Brigade, from St. Jude's Church, went through manual drill and bayonet exercises in a creditable manner. Prof. Coombes kept the audience in roars of laughter with his Punch and Judy show and ventriloquism. Miss M. Starke sang very sweetly, as also did Miss Budd, Mrs. Chennell and Miss L. Daniels. A reading by Mr. H. Holt was well received.

Students' Missionary Convention.—The students of the Diocesan College are busily preparing for the approaching convention of the Church Students' Missionary Association, to be held in this city on the 11th and 12th of January next. This society is composed of the theological students of the Church of England in Canada and of the Protestant Episcopal Church in the United States. These young men hold an annual convention with this object in view: To gain and disseminate information concerning missions and missionary work, to arouse and stimulate interest in such work, and to further that work by intercessory prayer. The coming convention will be the seventh, and the first held in Canada, the Montreal Diocesan College securing the honor. Two public missionary

meetings are to be held on the evenings of the above dates in St. George's School-house. Addresses at the first will be given by the Bishop of Nova Scotia, Dean Carmichael and others. The second meeting will be addressed by the Bishop of Athabasca, the Rev. Dr. Carey, of Saratoga, N. Y., and the Bishop of Montreal, who will preside.

CHRISTMAS SERVICES.

Trinity.—The Christmas eve service at Trinity church was well attended, considering the inclemency of the weather, which, doubtless, prevented many from being present. The service was opened with the hymn "Whence Those Sounds Symphonious." The psalms for the day were chanted, and following the lesson, Dudley Buck's "Cantate Domino" and "Deus Misereatur" were sung. The anthem was "Nazareth," arranged by Buck, with bass and contralto solos, and was rendered with great spirit and precision. The offertory—a male quartette—"Hark, the Glad Sound," was well sung, portions of it unaccompanied, forming a beautiful contrast with the joyous *fatissimo* "Hallelujah Glory to God," with the organ accompaniment. This is the first time Trinity male quartette has been heard. The impression given was very favorable, and it is understood that it is the intention to have portions of the services hereafter sung by the quartette, giving additional attractiveness to the choir's work.

On Christmas day the service at 11 o'clock was marked by the production of very elaborate Christmas music and festival settings of the canticles. The organist, Mr. J. H. Laner, A.C.O., Eng., played the "Hallelujah" from Handel's "Messiah" as a prelude. "Hark, the Herald Angels Sing" opened the service. The special psalms for the day were chanted. Tallis' festival responses, "Venite," Sir F. Ouseley, were given, and after the first lesson, Batchelder's festival "Te Deum" was rendered. Schubert's "Jubilate Deo," arranged by Dudley Buck, followed. The anthem was "Adeste Fideles," and "O, Come all ye Faithful," Agutter's "Kyrie" and "Gloria" were all well rendered. The offertory was a trio by male voices, "Say, where is He born," from Mendelssohn's oratorio (unfinished), "Christus." Rev. Canon Mills, rector, preached at both services. His text at the Christmas morning service was "Emmanuel, God with us." The assistant, Rev. Rural Dean Sanders, read the lessons and assisted at the celebrations of the Holy Communion, which were held at nine o'clock and after the morning prayer at eleven o'clock.

St. Martin's Church was handsomely decorated for the festival season, and was crowded with worshippers. The services were conducted by Rev. G. O. Troop, Rector, assisted by Rev. W. H. Garth. The latter also preached the sermon, taking his text from Galatians iv. 4: "When the fullness of the time was come God sent forth His Son." The service opened with "Hark, the Herald Angels Sing." The anthem was "Sing, O Heavens, and be Joyful, O, earth." Another of the hymns was, "Come all ye Faithful." During the offertory the anthem was "Let us now go even unto Bethlehem." The offerings, which were for the relief fund of the parish, were very good, as they also were at the earlier morning Communion service, when over \$30 was realized.

The children of St. Martin's parish made a new departure on Saturday afternoon. In former years they have had a Sunday school festival and distribution of prizes amongst themselves; but this year, on account of the number of poor people to supply, the children decided to make it an offertory to the poor; and when the youngsters came to the basement of the church, all carrying gifts of either money, clothing or food for the needy ones, it was a pretty sight. Soon \$45 in cash was piled up,

besides ten turkeys, some almost as big as those who presented them, besides clothing, which will be distributed by the Sunday school teachers during the week.

All Saints.—The Christmas music at All Saints was not of an elaborate character, but the service was a most hearty one, joined in by the congregation. Rev. H. J. Evans preached the sermon from the words "Behold it is come and it is done, saith the Lord God. This is the day whereof I have spoken." The ladies of the congregation had handsomely decorated the church and chancel. In the centre of the latter was the motto, in a circle of evergreens, "Thou art the King of Glory, O! Christ," this was surmounted by a cross of evergreens, encircled with vermilion, giving a pretty and chaste effect.

St. Stephen's was beautiful decorated. The windows were wreathed with evergreens, the chancel filled with beautiful palms and blooming plants, while there was a wealth of bloom, beautifully arranged behind the altar. The effect was very Christmas-like and seasonable. The congregation was large for such weather, and contained many strangers. The services were conducted by the rector and Mr. W. H. Naylor, of the Theological College. The Holy Communion was celebrated, a large number partaking. The offertory, which was large, was for the parish poor fund. The sermon was preached by Archdeacon Evans from I Cor. II, 9, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them which love him."

St. John the Evangelist.—St. John the Evangelist was well filled at the four Communion and Christmas services. Holy Communion was administered at the services at 6, 7, 8 and 11 o'clock, and there were over 300 communicants. The 11 o'clock service was a choral one by the vested boy choir, augmented by a choir of ladies and a few violins. The anthem, "And the Glory of the Lord," from Handel's "Messiah," was beautifully rendered. The services were conducted by the rector, Rev. Edmund Wood, assisted by the Rev. Arthur French. The sermon was preached by the rector, who took his text from Zechariah, xii. 9—"And it shall come to pass in that day that I will seek to destroy all nations that come against Jerusalem." The offertory was for the poor of the parish, and amounted to over \$250. The decorations of the church eclipsed many of the former efforts at this church.—*Condensed from Gazette Report.*

Diocese of Algoma.

The Bishop of the Diocese issued a special Christmas Pastoral to the Laity, in which he says:

We are once more permitted to see the near approach of the season at which the Church Universal commemorates the Birth of Christ. This wondrous event, commonly known as the Incarnation, is the foundation fact of our common Christianity—the first in its long series of miracles, the belief of which makes all that follow credible—the root, therefore, out of which have sprung the best and choicest blessings we enjoy. Forgiveness of sin—justification through faith in Jesus Christ—acceptance with God—the gradual purification of our nature by the Holy Ghost from the indwelling power of evil—all these, furnishing, as they do, our "hope of glory," are ours because, as on this day, "the Word was made flesh and dwelt among us." Well might the angelic messenger announce to "the shepherds abiding in the fields, keeping watch over their flock by night," "Fear not: for, behold, I bring you good tidings of great

joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

His Lordship in the suggestions given for the observance of the day, gives the following instructions:

Be careful to maintain the good old custom of decorating your homes and churches with such material and in such measure as may be practicable. We cannot afford to neglect or ignore this time-honored usage. It has come to us associated with the most sacred facts in the Gospel story, and the holiest feelings and sympathies of our nature. It binds us to the past, and educates for the future.

Let every worshipper be found in his or her accustomed place in God's house on this holy, happy day, taking part in its joyous solemnities, and every communicant kneeling reverently at God's Holy Table, commemorating the "one full, perfect, and sufficient sacrifice, oblation, and satisfaction, once offered for the sins of the whole world," and seeking to be made partakers of Christ's "most blessed Body and Blood."

If, unhappily, there has been any grudge or malice—any lack of Christian love and charity—during the past year between you and any friend or neighbor, let Christmas be the day of its death and burial. "Go thy way; first be reconciled to thy brother; then come, and offer thy gift. Unforgiveness is unchristlike, and excludes from the Kingdom of Heaven equally with the darkest sins forbidden in the decalogue. Christ not only forgave, but prayed for His very murderers. How can we consistently expect God to "forgive us our trespasses" unless we also, "from the heart," "forgive them that trespass against us?"

Diocese of New Westminster.

DONALD AND GOLDEN.

There has been a wonderful change for the better in the last four years in this district, and some good solid work has been done and well done. The greatest change has taken place in Golden, where there is a beautiful church which is already too small for the congregation. T. F. Armstrong, Esq., the lay reader there, has done great things for the Church, and the hearty good will with which his efforts have been met proves how great a blessing and how great a power is in the regular services of our Church.

The Harvest Festival this year was enough to prove what the heartiness is; there was abundance of corn, fruits and flowers, and the Chancel screen handsomely decorated with the beautiful leaves of the Oregon grape encircling the text round the screen, formed a fitting frame for the Altar, surrounded with fruit and great sheaves of grain, as the picture of what thankful hearts could do in making the place of His feet glorious. The screen is to remain, and no doubt it will be soon necessary to throw out a chancel so as to give more room.

There was a special celebration on the Feast of All Saints, and it was charming to see that even a foot of snow and hard frost was not felt to be a hindrance to those who have made their Church almost their first thought and care. It is not that the town is big for its age, but it is growing fast, and although there has been no boom, there are undoubtedly signs of a sure and steady growth, as it is not in many towns that can say that in three large hotels there has been difficulty to get a room for the last few months.

It is all the more credit to the town to have almost as its first public building a handsome church.

The services at Field, which are held in the Reading Room, are enough to prove that there will soon be a church built in the heart of the Rockies. It is not every place of its size that can afford to raise \$17.50 a month when they

have only one Sunday and a couple of week day services a month, yet for over a year they have been doing so.

Last, but not least, Donald, as the old centre of work, can now boast of a nice parsonage, close beside the church. Of course the population of the town is far less than it was in the days of construction, but it is still plain enough that there are many to take an interest in the little church that was the first church built in the mountains. No doubt when there is a resident parson and regular services there will be a larger congregation, as the little church is but scantily filled now, and there is room for all. There is great need for some faithful layman to come forward and keep the services going, as we know what a power it was in the days gone by to have had Mr. Evans bravely and faithfully filling the gap; and the work of Mr. Armstrong at Golden is proof enough without any other example.

BACK TO THE ENTRENCHMENT.

In the city of Constantinople, that shrine of the East, where God seems to have concentrated all his rays of beauty, is to be soon a grave upon the tombstone of which we read the inscription: "Died at the post of duty." Many years ago, when that city was surrounded by the Mohammedans, the soldiers safely protected behind the breastwork, the general gave the order to rush out and attack the enemy. The flag bearer sprang to the bank and started forward without hesitation. When he reached the line of battle and looked behind he found his comrades still in the trenches. One of the soldiers ordered him to bring the flag back. His answer was, "Never! If this flag is saved you must come to its rescue." Inspired by that brave spirit every soldier leaped from the intrenchment and sprang forward to protect their ensign. Just as they reached the spot a bullet pierced the heart of the flag-bearer and he fell back into the arms of his comrades, but the day was won and the flag's glory protected. Is not this an illustration of our Church's position in the missionary field? The Priest is ordered forward as the ensign bearer of the Church's hosts militant. He reaches an outpost, finds a few churchmen and organizes services, but soon some sectarian steps in and because they are stronger numerically the church people cry to the Priest, "bring back the flag, give up the field and retire from the work as we cannot meet the opposition." Shall the Priest retire, shall the services be given up, shall the work be stopped? With all our soul we cry "No!" If the church people are too timid to stand by their Priest let him stand alone and die on the field of battle. With all due respect for the sectarian energy, goodness, and work we believe that we are the keepers of God's truth, the kingdom of God in this world, and to give up the work would be an acknowledgement of weakness and a denial of our divine commission. The Church of God is a living organism, born on the day of Pentecost, filled with the spirit of God, crowned with the blessed sacraments, and sent forth to conquer the world. The Church is no aggregation of voluntary societies, man-made and man-inspired; she is no sect of to-day, no social institution in which fashion is baptized with the name of religion, but the temple of the living God, the faithful witness of the truth, teaching men what Christ taught here, and given to them what he intrusted to her stewardship, until He comes to receive His own. The Church is the very bride of Christ, the very body of God, into which we are to gather all the people as the one means and the one remedy for our disorganized humanity. The Church stands to Jesus Christ

in the same relation as man's body does to his own personal self, and therefore any one who is truly connected with Christ Himself. Because the union between Christ and His Church is so real that they make up a single entity, being the very fulness of His incarnate life. She is the present and future organism of Christ's complete Self, through which He manifests the richness of His own exalted life. As Christ had a spiritual body in which He is manifested to Celestial beings, so He has a mystical body by which He represents Himself to men. Feeling thus we can not give up any field without depriving the people of that fuller and blessed union with their Divine Redeemer.—*Spokane Churchman.*

LAY CO-OPERATION.

(CHURCH CYCLOPEDIA.)

In order to obtain a correct and definite idea of the proper work of Laymen in the Church and the best methods of performing it we must first clearly understand the relative positions of clergy and laity.

Under the Roman, or Hierarchical, idea of the constitution of the Church the laity have by right neither voice nor office in her. The clergy are the Church, and they only are the working element, except in so far as they may assign certain duties to her lay members, which are to be performed entirely under clerical control and direction. Under what may be termed "the Congregational" idea, on the other hand, the laity are the Church, and form the authoritative and working element, the clergy being selected and set apart by them for the duties of preaching and of various public and private ministrations. Under both these systems of organization an immense work has been done and is doing for the cause of religion and the extension of its influences. But for a true test of the correctness of these ideas we must look not to their practical results in this direction, but to the position in which, respectively, they place the clerical order, as compared with the position held by that order in the Apostolic and Post-Apostolic Church. By such comparison we find that the clergy are in the first case unduly exalted over the laity, and in the second unduly degraded; and that consequently in both cases the proper balance of co-operative effort is destroyed and the efficiency of such effort necessarily impaired. Hence neither of these cases can be correct, and just in proportion to the influence and direction given by either to lay co-operation its practical usefulness must be lessened. In the organization of The Church as displayed in the New Testament we find that clergy and laity are essential, inseparable, integral parts of an organism possessing functions, rights, and responsibilities, some in common and some distinct and peculiar, but all necessarily co-operative to a common end, namely, the manifestation of "the Truth as it is in Jesus," and the salvation of mankind through its instrumentality. All baptized Christians who are not Apostles, Presbyters, or Deacons constitute the lay element, and are recognized by the Apostolic writers as co-workers with them towards the objects of The Church's organization. Under the Anglican system these principles are distinctly and prominently recognized, and they are the underlying and directing principles of all efficient and correct methods of lay co-operation.

The Church being an organization as well as an organism, of course organization is essential to the full efficiency of all her work; but we must remember that a most valuable and practical work can be done by laymen acting as individuals; and upon the conviction of individual

Christian responsibility. If this responsibility, which rests upon all baptized persons, were more generally recognized the labors of the clergy would not, perhaps, be lightened, but would certainly be immensely more fruitful. Nothing can be more obstructive to the extension of The Church's work and the accomplishment of her great mission than the idea that the laity are merely receivers of benefits which she brings; and on the other hand nothing would more effectively increase her efficiency than the practical recognition of the fact that membership in her entails the obligation to work. The field for this kind of lay co-operation is almost without limit in every parish, and extends over almost every relation of life. The careful teaching of children and servants; the great effort to lead others to Confirmation or to attendance on public worship; systematic attention to the poor and to strangers; the habit of giving to the clergy all information which may be useful in directing their labors,—these and innumerable other methods which will suggest themselves come under the class of unorganized lay co-operation. But while all these things are helpful and necessary, their efficiency may be vastly increased and strengthened by proper organization, and this organization should extend through the whole system of The Church. We find it exemplified first in the General Convention, where the laity form a most important element in the legislative authority, as well as in matters pertaining to general financial administration. While ecclesiastical law is a distinct system differing from civil law in its application and details, yet the same general principles underlie all law, and it is of the utmost importance that minds thoroughly formed by legal training and experience, and proved by the test of success, should take part in the framing of a legal system which is to be enforced upon and for the benefit of laymen as well as of clergymen. Hence the careful study of Canon Law by earnest laymen of legal knowledge and experience opens up a most useful field of co-operation. Again in all business affairs the laity can render most efficient service, as well as in the Diocese and Parish as in the General Church. Apart entirely from spiritual concerns, but absolutely necessary to the maintenance of that organization by which they are administered, there is a great amount of business detail which the clergyman, however competent, cannot attend to without serious hindrance to his more peculiar work. These details are exactly the same as pertain to all secular business, and must be conducted with the same accuracy, promptness, and fidelity, and upon precisely the same principles. Vestries especially may co-operate with their Rector's most efficiently by observing the same business habits and rules in connection with parish matters as they do in those of banking or commercial houses, or of any other business corporations. Their meetings should be regular and conducted by parliamentary usage and law. The income and expenditure of the parish should be collected and disbursed with the most zealous accurate care; and the books of the treasurer should show the same exactness as those of the cashier of a bank. All parish property should be kept fully insured and in good repair and order. All subscriptions and pew rents should be promptly collected and all salaries promptly paid. No debt should be incurred unless provision be made beforehand for its proper payment when due. Vestrymen and parish officers should be selected solely on the ground of their active interest in the Church and their thorough fitness for the duties to be performed, and should be required to perform diligently all that they undertake.

Without such administration behind him a clergyman is as helpless as the captain of a vessel whose crew and engineers are incompetent or negligent of their duties, and there is no form or method of lay co-operation which is more

practical or more essential to the progress and welfare of the Church. But to reach this point of efficiency a vestry must be truly representative of the congregation, and that can be the case only where the congregation maintain an active interest in the parish as work for which they are responsible, keeping themselves informed of its affairs and using their right of suffrage with the same diligence which they would exercise in regard to a bank or railroad in which they might be stockholders. A parish so conducted, with an active and earnest rector at its head, supported and upheld by its laity, and encouraged by the assurance of their cheerful and hearty co-operation, will surely illustrate all the possibilities open to it for the performance of the Lord's work.

(To be Continued.)

PRONOUNCED MEN.

We sometimes hear it said that men should not be "pronounced." Newman at one stage of his career taught what he called the "Anglican Via Media," but this is not what is meant. To be pronounced does not forbid the extreme and even violent statement of opinions that are popular. These may be put forward with all the aid of the most forcible rhetoric; on this side you may be as pronounced as you please; indeed you cannot be too pronounced. The objectionable form of being pronounced arises when criticism is ventured and offered respecting some popular opinion; then it becomes a very bad affair indeed. This matter deserves looking into. The pronounced man ought to be prepared to give and take; but he is not; he will only give and not take. He claims his own right to use language that is strong even to violence, though he is frequently fluent without fertility, vehement without force; and sophisticated without art; but, when criticism is offered, he becomes alarmed and annoyed and exclaims that his opponent is pronounced; it does not seem to occur to him to examine what he is himself. For example, you will find a man writing about "the fiction of Baptismal Regeneration," and "the figment of Apostolic Succession," who becomes quite displeased when this language is resented by another to whom it appears very irreverent; and he at once says, oh, he is such an extreme man, he believes in the sacramental grace, he is such a pronounced man he believes in the validity of orders. But who began this? Who provoked the discussion; is there to be no fair play? For our own part we do not object to pronounced men, who have the courage of their opinions, whatever these may be; because pronounced men are honest men; they have nothing to hide. Of course it is much easier to be a pronounced man on the popular side; for being pronounced under such circumstances entails not only no suspicion or odium, but secures popular applause and admiration. The pronounced man, as it is generally understood, is the man who has the courage of his opinions, though they are not popular. But why not let him have a fair field and no favor? He is not deceitful or disingenuous; even people who differ from him admit he is not consulting his own personal interest; he is not dangerous in the sense that people who say one thing and believe and mean another are dangerous. Another point to be remembered is that a certain element of pronouncement is an element of progress. The milk and water men; the men who alternately blow hot and cold, who prescribe ice and order it to be warmed, make no converts and arouse no enthusiasm. St. Paul was a very pronounced man; so was St. Athanasius; so was St. Jerome; so was Luther; so is every one who makes anything like a deep and lasting mark on his own and succeeding ages. Let us then be candid in our use of the

word; let us not restrict it to an unfavorable sense; let us recognize that it describes a man who is honest and earnest in the expression of his own opinions whatever they may be; and that if it be permissible and even admirable for one man to be a pronounced man as a Low Churchman, it is equally permissible and admirable for another to be pronounced as a High Churchman—for surely, to quote the ancient Irish bull, it is not fair that the reciprocity should be all on one side.—*Irish Ecclesiastical Gazette.*

Correspondence.

To the Editor of the CHURCH GUARDIAN:

Sir,—One cannot be too thankful for the letters which have appeared in your paper; it seems to me that the day of sentiment is rapidly passing away, and in its place our people demand a good healthy practical religion.

We want to know just exactly where we stand. Are we members of the Holy Catholic Church, members of that Church which has always "earnestly contended for the Faith once for all delivered to the saints," witnessing against any addition to, or departure from that which was taught in the beginning; or are we members of some organization instituted at the time of the Reformation? Further, are we to regard our Bishops as Fathers in God or autocrats?

From what appeared in THE CHURCH GUARDIAN of Dec. 6th, there can be no doubt that outsiders will question our claim to an Apostolic ministry. One Bishop administers the Holy Communion to the leaders of schism; as you suggest, "it may be that he (the Bishop) was quite surprised in the matter," but surely this does not exonerate him from blame? For example, a Bishop, to his amazement, observes a noted dissenting preacher among the candidates for ordination; he does not enquire why he occupies such an anomalous position, but forthwith admits him to the Diaconate.

Is it not absurd that the priests of this Dominion should have been requested to read the "Pastoral" lately issued by the Bishops wherein, among other things, definite teaching was enforced?

And, of course, if Bishops can play into the hands of dissenters, it is but natural that their example should work its baneful effect upon the inferior clergy. Such was the case; the Rural Dean, probably on account of sentiment, acts as assistant to the dissenting clergyman at the marriage! And, in spite of all this, we hear lamentations at various meetings because forsooth we are losing ground; the marvel is that we can, considering the many enemies in the Church, report progress from any corner of the field. What can be done to purge the Church from such gross inconsistencies?

Sir, our hands are tied by those who should offer every facility for the extension of CHRIST'S kingdom in this world. Practically, the Bishops have set their faces against anything like reform; they have decreed, in their worldly wisdom, that henceforth no Diocese can be divided until a large stipend is secured for the additional Bishop. "What man is there of you, whom if his son ask bread, will he give him a stone?" Yet this is virtually what the Bishops have done. The people are asking for bread, the Living Bread, and in answer they are told to make first the Bishop's loaf! And during the time funds are being raised to provide the Episcopal loaf, what about the souls of men? Shall we let them be lost to CHRIST? Oh no; the Bishop will try and provide a self-denying priest who, for food and raiment, will bury him-

self in some obscure country parish, and there in privation seek to imitate that One who, for our sake, became poor. People are beginning to ask of their priests some very difficult questions. Questions have started many an important era in the history of mankind. The fall of man was brought about by the Satanic question, "Yea, hath God said?" It was a question that caused the French Revolution, "Why should men pay for their religion?" ushered in the opposition to Papal oppression. And now the question is: Why should Christian Bishops, who can talk so well about an all-loving Father who takes constant care of His children, so distrust Him as to require in proper legal form a guarantee that in future they will not have to pray "Give us this day our daily bread?" Yours, etc.,

CHURCHMAN.

THE NEW YEAR.

A New Year's day, a new month, and a new year lie before us, fresh and innocent; and few men are wholly insensible to the appeal of new times and seasons. The Lord, who appointed the sun and the moon "for signs and for seasons, and for days and for years," did it for our advantage. One day may be very like another, and yet there is a sentiment in man which "esteems one day above another," and the majority of men go on reverencing anniversaries, in spite of the minority which "esteemeth every day alike." New Year's day especially challenges even the worst sort of reprobate; all his remaining conscience tells him to begin now to bring forth fruits meet for repentance; and New Year's day is a natural octave to the secular Christmas. It is always after indulgence that a man is most ready to reform, and, no doubt, many will make this New Year's day a secular feast of the Circumcision, resolving to "mortify their hearts and all their members from all worldly and carnal lusts," and to "live godly, righteously and soberly in this present world."

But, alas! the years of men's lives are like the pages of a school-boy's copy-book, ever beginning fair, and always ending in the same unsightly scrawls and blots. Yet the school-boy passion for "turning over a new leaf" is not a vain delusion. Those very New Year's day "resolutions" are a testimony to "the law written on men's hearts."

There is nothing incongruous in the concurrence of the Church's Feast of the Circumcision with the civil feast of the New Year. All that is needed to lift the holiday to the level of the feast is that "true Circumcision of the Spirit" which only can "incline men's hearts to keep God's law." Our Catechism puts the secret in a nut-shell: "My good child know this; that thou art not able to do these things of thyself, nor to walk in the commandments of God without His special grace, which thou must learn at all times to call for by diligent prayer."

The new year will do little for men without the God who created it. All newness and freshness of life flows out to men from the Incarnation of our Lord and Saviour Jesus Christ, and every new creation is by the Holy Ghost. Good resolutions may die before the day is out. The well-known proverb tells us what becomes of good intentions. The Christmas collect is the true resort of every baptized man who would "henceforth walk in newness of life." "Grant that we, being regenerate and made Thy children by adoption and grace, may daily be renewed by Thy Holy Spirit." To recognize the blessedness of in all things obeying God's holy will, and to seek God's grace for power faithfully to perform the same, will give any man "a happy New Year."—*The Churchman.*

LORD PRIMATE OF IRELAND.

On Thursday, 14th inst., the House of Bishops elected the Right Rev. Dr. Gregg, Bishop of Cork, Archbishop of Armagh and Primate of All Ireland. The Bishop-elect of Armagh, the Ven. W. E. Moade, consequently will become Bishop of Cork. The Primate-elect is a younger son of the Right Rev. John Gregg, D.D., late Lord Bishop of Cork, Cloyne and Ross, by Elizabeth, daughter of the late Robert Law, Esq., of Dublin; born 1834; educated at Trinity College, Dublin; B.A., 1857; M.A., 1860; B.D. and D.D., 1873. He was ordained for curacy of Rathcooney, Diocese of Cork, 1857; Incumbent of Christ Church, Belfast, 1859; Incumbent of Frankfield, and chaplain to the Lord Bishop of Cork, 1862; Incumbent of Carrigrohane, and precentor of St. Fin Barro's Cathedral, 1865; Dean of Cork, 1874. He was elected to the Bishopric of Ossory, and consecrated March, 1875, and on the death of his father he succeeded him in the Bishopric of Cork, to which see he was translated in 1878. The Bishop is a widower, his wife, Elinor, daughter of J. H. Bainbridge, Esq., of Frankfield, county Cork, having died only this year. His Lordship has ever taken an active part in the Representative Body, and is a working member of many of its committees. He has a special aptitude for finance, and the marked success of the Cork, Cloyne and Ross Diocesan Financial Scheme is generally attributed to his Lordship's great ability.

Canon Peacocke, D.D., rector of Monkstown, county Dublin, has been appointed Professor of Pastoral Theology in Trinity College.

THE HOLY ANGELS.

A religion which ignores God's splendid gift of the imaginative faculty in man is not of permanent value; but, on the other hand, there is no faculty we possess so capable of misuse or more fruitful of error. Hence the need of great care in treating of such matters as the angelic hosts and their relation to man. The tendency of Protestantism, with some brilliant exceptions, Milton to wit, is to ignore even the plain teaching of Holy Writ on this subject, a neglect which tends to foster individualism and self-regard in religion. In the Roman Church, on the other hand, teachers have not always kept within the bounds of revelation, but have allowed speculation to run riot with them, thereby fostering many vain imaginations. The Rev. R. O'Kennedy has just published a work on the *Holy Angels* (Burns and Oates), which may assist the faithful who can read with discrimination, but the author depends too largely upon legend and curious questioning for his book to be unreservedly recommended. And were there no other ground for caution, we should decline to assist the circulation of a book in which the name of the Blessed Virgin Mary is put above our Lord's. In noting the safeguards against demerit power, e.g. we are told, p. 169, "To call on the holy Name of Je-us," and on p. 175, "To call on the most holy Name of Mary," supporting the latter by a quotation from Brognolo: "It sometimes happens that our Blessed Lord Jesus will grant a favour more easily at the invocation of the most holy Mary's name, than even at His own." How strange that neither St. Peter nor St. Paul should have had this revealed to them, or, if they knew of the occasionally superior benefit of Mary's intercession, that they failed to deliver to the Church a doctrine of such importance!—*Church Times.*

The Church Guardian

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CALENDAR FOR DECEMBER.

- DEC. 3—First Sunday in Advent.
 " 8—Friday—Fast.
 " 10—Second Sunday in Advent.
 " 15—Friday—Fast.
 " 17—3rd Sunday in Advent. (*Notice of St. Thomas and Ember Days.*)
 " 20—Ember Day—Fast.
 " 21—ST. THOMAS.
 " 22— }
 " 23— } Ember Days—Fast.
 " 24—4th Sunday in Advent. [*Notice of St. Stephen, St. John and Holy Innocents, Christmas.*]
 " 25—CHRISTMAS DAY.
 " 26—ST. STEPHEN.
 " 27—ST. JOHN THE EVANGELIST.
 " 28—THE HOLY INNOCENTS.
 " 29—Friday—Fast.
 " 31—Sunday after Christmas.

NOTES ON THE EPISTLES.

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

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

SUNDAY AFTER CHRISTMAS.

"Abba Father."—Gal. iv. 6.

I.—The Church still lingers about the manger at Bethlehem. Where her treasure is there her heart is also. The Collect is the same as that of Christmas Day, and this Sunday is a kind of "Low Sunday" to the Festival of the Nativity itself. But the Epistle strikes a new chord in the Christmas Hymn of Adoration, which swells up from Christendom at this season, and which finds its due expression in the ritual and services of the Holy Church throughout the world. On Christmas Day both Gospel and Epistle commemorated the Condescension of the Word of God in becoming Son of Man; on this day is set forth the *exaltation of human nature* by that condescension. On the one day the Son of God is set forth as becoming the Son of Man. To-day the sons of men are shown to us becoming the Sons of God, through the adoption secured for them by the Holy Child Jesus. "Heirs of God through Christ." Gal. iv. 7: because of the fulfilment of the promise conveyed by His name. "He shall save His people from their sins." St. Matt. 1. 21. St. Paul brings out the perfect freedom of Sonship of the soul by virtue of the Incarnation of the Son of God in the likeness of a servant as against the Judaistic legalism of the Galatians. It is this freedom which is the secret of the purity and simplicity of true Christmas joy.

II.—The promise of a "Son of the woman" (Gen. iii. 15) who should undo the effects of the Fall was not accompanied by any intimation as to the "time." The birth of the promised seed was deferred for four thousand years, until the "fulness of time"—the time determined in the

secret counsels of Jehovah should be accomplished. That long period of waiting was not without use or fruit. It was employed by God in preparing and instructing the world for the reception of "the great salvation" which was to be wrought out. The world was "a child" under governors and tutors, to be instructed in the elements or first principles of that knowledge of itself, of the nature of God, of the effects of sin, of its own inability to heal its own heart, which it was necessary it should acquire. "The elements of the world."—the rudiments of religion exhibited in the law of Moses, but more especially perhaps in the "law of nature" under which the Gentile nations lived, "the beggarly elements" that is the very alphabet of religion—the mere rudiments. "To go back to those as things necessary to salvation, which were only shadows of things to come, was to go back to the bondage by which the Heathens were enslaved by the physical elements of material things." The long delay was one of mercy and wisdom. The insufficiency of human intellect to bring compliance with a perfect rule of life, or rectitude of conduct was shown by the condition of the Greeks. The effects of rewards and punishments, e.g., Mosaic Law, were shown to be insufficient to keep man from evil. Law, culture, natural powers all failed to restore happiness and holiness, and this having been proved "the fulness of time" had come for the revolution of the New Covenant of Grace. Then "God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." v. 5.

III.—God sent forth "His Son." No less a Person. No angel was sent to our race. But by His own Eternal Son He wrought our salvation, and herein is the wondrous love of God commended to us in that He "sent His Son to be the propitiation of our sins." Rom. v., 8, 1 St. John iv., 10. This Divine Being was flesh of our flesh. He was born of woman. Born in Bethlehem, without spot of sin, to make us clean from all sin, (Proper Pref. Christmas Day.) This is the glorious mystery of the Incarnation. "Born under the Law," i.e., a Son of Abraham, fulfilling the requirements of the Moral and Ceremonial Law in accordance with the promise to Abraham. Gen. xxii, 18. The "liberty" of the sons of God—freedom from the terrors, the requirements, the ceremonial sacrifices, which after all could not take away the consciousness of guilt, Heb. ix, 9 and x, 1-4. Freedom from the bondage and *power of sin* which the old covenant could not give. This "glorious liberty" was only an expectancy, not a possession.

IV.—The Christian has "the adoption of sons." God hath sent forth the Spirit of His Son into our hearts, giving us the privilege to say "Abba Father," a term of endearment and familiarity only permissible to freeborn children, never allowed to slaves in old days. The Christian has the privilege of "drawing nigh," Eph. 11, 18: of "coming boldly," Heb. iv, 16. The barrier of estrangement is removed. The middle wall is broken down. The Divine and Human natures are united in one Person, never more to be divided, Eph. ii, 14. Such is the change wrought by "the Word made flesh" in the condition of mankind. What profit is it if, having been made free from the "power" of sin, man yet hugs his chains, and with the moans of liberty, bought and wrought at so great a price and sacrifice, in his hands, prefers to remain the willing slave of Satan? i. The Incarnation the means of liberty and salvation; our Deliverer a *Person* born in time of a woman; sent forth from the Eternal Father. Christ an historical character, His birth a fact of history. ii. He delivers not only from the punishment but the *power* of sin. It is for us to shine as sons of God by holiness of life in the world,

Phil. ii, 15. Great, ineffably great, is the privilege of the baptized to cry "Abba Father," that privilege which lays upon them the solemn responsibility to conform themselves to His likeness, after Whom they are named, and Whose children they are.

THE BABE OF BETHLEHEM.

When we try to think of the rude stable in the village of Bethlehem, where a Babe was born simply because there was no room for the Mother at the village inn, by itself it is not an event of special importance. Ordinarily such a thing would be forgotten in a few days or weeks. Yet this seemingly insignificant event has made this world an entirely different place to live in. It has changed the thinking and life of mankind. For it, God was forty centuries preparing the world. The impulse from Bethlehem's cradle-bed dashed in pieces the pagan empire of Rome; it continues overturning tyrannies and unbinding the chains of the oppressed; it has banished the degrading oriental idea of woman, and given to womanhood its true position and dignity; this Babe, whom all peoples and nations greet with exultant joy on Christmas Day, tells to all men, if they will but listen, what truth and justice, right living and right acting are, how wrongs may be righted, social disturbances quieted, and the high and low, the rich and the poor, live at peace one with another. What has been done, what is doing, what can be done through influence starting from the manger at Bethlehem, are evidence enough, if there was no other, of the deity of the Son of Mary, the Son of God. Most precious of all, however, is what the Christ-child brings to the individual, not only joy and gladness, light in darkness, healing for the bruised, solace for the grief-stricken, but release from sin, the surety of pardon, and the blessed hope of immortality.

GOOD-WILL.

There have three meanings been given to the song of the angels. One is the common and indefinite idea that the birth of the Saviour brought general good-will and kindness among men toward each other; another that it shows the Good-Will on the part of God toward men; and third, that the words mean peace to man of good-will; as Keble expresses it in his Christmas hymn, "love to men of love." The last interpretation has the best authority, that is, "peace on earth among men of good-will," implying in addition to Keble's idea, "among men who have the love, approval and good-will of God." But we are not likely to go far amiss if we read into the words the spirit of all three of these interpretations. The festivities of Christmas, however, gives distinct and prevailing emphasis to the general spirit of good-will among men. That the gracious and practical side of the religion of Christ as represented in the brotherhood of man is on the increase, is a striking and hopeful sign of the enlargement of the sum of human happiness. The Christmas joy and love is sending more and more its bright and softening rays all the way through the year, breaking down the barriers of classes, and bringing "sweetness and light" into hearts and houses all over the land. Never in the history of the Church has there been, as now, such widespread well-directed and systematic efforts for carrying with the Gospel of Christ, the good-will of men in sympathetic help to those in poverty, in distress, and those loaded with sin and beset with temptation. What a world this would be, what a happy and glorious world, if what

CALL ATTENTION OF YOUR FRIENDS TO SUBSCRIPTION OFFER, on page 16.

Christmas tells us touched all hearts, and every person had naught but good-will toward every other person.—*The Church News*

HOME REUNION NOTES.

UNITY.

'Oh, pray for the peace of Jerusalem.'—Ps. cxvii. 6

Unity is the first law of God's Church, as it is also the indispensable condition of perfect action in all organized bodies, moral systems, and even mechanical structures. The very terms and similitudes under which the Church is described, as *i. e.*, a human body, an army, a kingdom, a city, a house or temple, an ark or ship, a tree, a vine, a net, the family of God, and the bride of Christ, all imply unity, and all therefore exclude the idea of separation or dismemberment. Of all this the Anglo-Catholic Church is fully conscious; and for that reason she disowns, repudiates, and constantly prays against all "false doctrine, heresy, and schism," as both sinful and, in these days, inexcusable. The very presence, in this land or any other, of a branch of the Catholic Church, which, on Scriptural and primitive tests, cannot be charged with corruption either in doctrine, order, or worship, deprives every sectarian organization of its one only plea for a separate existence. *This must be felt and owned before any project for the healing of divisions can have promise of success.*

A Church is not, as many thousands of well-meaning people have been taught, a mere company of human beings professing a similarity of belief in the Gospel (*) and voluntarily associated for purposes of worship and religious intercourse. This popular error hardly needs refutation; for neither Presbyterian, Lutheran, nor Baptist, would probably admit the right of every such body to call itself a "Church." And yet, from beginnings not very ambitious, have grown up various "denominations" claiming and using that exalted title. In the Divine order of things, the Gospel is inseparable from

* Persons are apt to think of the four (Holy) Gospels as of Books out of which the Creed has been extracted, and upon which the Church stands as upon four foundation-stones; in a certain sense they are foundation-stones; but perhaps it would be more correct to say that they are four buttresses to a building already constructed, and that they explain a belief which existed in the world independently of them. In fact, in the case of St. Luke, we have the distinct assertion that his primary intention was to make known to the person to whom the book was addressed the certainty of the things in which he had been instructed. The oral catechising came first, the written Gospel (some years) afterwards; and, though Theophilus would greatly appreciate the help which St. Luke had given him, he would have been equally a believer in Christ if St. Luke had never written a line.—The Bishop of Carlisle in the *Nineteenth Century* of December, 1887.

The last Book of the New Testament, the Revelation of St. John the Divine, was written either in the reign of Nero, about 67, or in the reign of Domitian, A.D. 97, according to the earlier or the later date of his exile in Patmos. And yet the New Testament did not assume a complete form until the time of Irenæus, Bishop of Lyons, A.D. 177. Indeed, as a matter of fact, the canon, *i. e.*, the order and number of the Books of the New Testament, as the Church of England, with all her various branches, receives the same, was not completed until the end of the fourth century. The canon of the New Testament was ratified at the Council of Carthage, which Council took place between the two great Councils of Constantinople and Ephesus in the year of our Lord God 397.

"the kingdom" which that Gospel proclaims. The Gospel and the kingdom co-exist as parts of one great system, and each comes to disorder and ruin when separated from the other, for the Church is an organization which has its source of life in the *Incarnation of the Son of God*. If Christ had not come in the flesh, there could not have been on the earth such an institution as the Christian Church. At the very root of that Church is this union of Divinity and humanity in one Person, never to be separated. And from this fact of the Incarnation grows the possibility of man being a "partaker of the Divine nature" by a new birth "of Water and of the Spirit," which constitutes him a member in "the body of Christ," to be hereafter nourished with His "most precious Body and Blood." The Church is thus united to the humanity and the Divinity of the Redeemer, and this union can never be broken except by voluntary and unrepented sin after baptism.

The wide difference between the Christian Church and a mere company of men professing belief in the Bible, but still not in actual union with that Church, may be inferred from any page of the New Testament. "I am the Vine," said our Lord, and "ye are the branches." Now, men are *not* such branches by nature. They have no living union with the Vine. They cannot graft themselves into it. They can become such branches *only* by a supernatural process, *i. e.*, by Sacramental union, effected in baptism. Our Lord is also described as the "Head" of the Church, which is "His body." But, by nature, men are *not* members of that body. They have no part in it, nor can they come into union with the Head by any act—mental or otherwise—of their own. It is *Christ's* body; and no new members can be added to it, except (as before) by supernatural grace. Again, Christ is also represented as a "Rock," and the Church as a vast and beautiful building erected on it. On this Rock stands the secondary foundation of Apostles and Prophets; and, above this, the great edifice formed of innumerable "lively stones." But no man originally belongs to, or forms part of, this building. Nor by any power of his own, or by any acts of his own mind and will, can he insert himself into its walls, and thus come into union with the Eternal Rock at its base. God only can do this, and His act is an exercise of *supernatural* power through the instrumentality of baptism.

'As many of you as have been baptized into Christ have put on Christ' (Gal. iii. 27.) For this reason the Apostles were sent both to preach the Gospel and to carry "the laver of regeneration" into all the world. And thus it was that those warriors of the faith went into all nations, bearing the banner of "Christ crucified," delivering men from "the power of darkness," and translating them into the Kingdom of God's dear Son.

These ideas of the Church, though very far from being popular, have, nevertheless, taken strong hold on thoughtful minds. They have already borne fruit, not only in the voluntary numbers to "the household of faith," which their forefathers forsook, but also in a wide-spread conviction, even among separatists themselves, of the errors and the disastrous consequences of disunion. It is a significant fact that the enormity of the evils growing out of the present divided state of Christendom is candidly admitted by thousands of enlightened minds in the older Protestant denominations. There are not to be found any more striking statements of those evils than such as have been penned of late years by able and impartial writers, whose position in sectarian bodies qualifies them to depict, with force and intelligence, the fundamental defects of their own systems. Such men have grown weary and heart-sick in trying to reconcile Christian unity with partisan estrangements, and to cultivate brotherly concord in the midst of strife and division. The

obstacles are more than they have power to remove; and God's help cannot consistently be asked in support of schism. And so they are longing for certainty and repose; longing for the true "Kingdom of God;" longing, in short, for the visible, tangible counterpart of that Church whose form is already pictured on their imaginations, and lovingly enshrined in their hearts." (Copied and printed by T. F., a member of H. R. S.) From pages 172-173 of *Episodes in Clerical and Parish Life*, by William Staunton, D.D. (New York, E. & J. B. Young, & Co., Cooper Union, Fourth Avenue, 1886.) January 18th, 1888.—*Earl Nelson's Home Reunion Notes.*

THE SPHERE AND EFFICACY OF PRAYER.

[From Visitation Address of the Archbishop of Canterbury.]

A tendency is visible in literature not irreligious—which in fact, claims to be more religious than religion—to depreciate specific petitions to the throne of grace in favor of what may be figuratively called an attitude of prayer.

Orare est laborare was the teaching of an older age, which knew, "that more things are wrought by prayer than this world dreams of." But the saying is boldly reversed in this scurry-ing day. *Laborare est orare* is made to mean not that they who are compelled to toil may count that the toilsome life which toils in a spirit of prayer will be accepted as a true liturgy, but that devotion to business is as religious as any other devotion.

This tone, uttered by popular voices, and repeated in voluble echoes, has not, I believe, wholly missed its effects on the minds of some who have been called and set apart to minister the supplications of the people before the throne. I do not mean that there are many clergy who would give expression to or entertain those sentiments to the full. But a general lowering of the sense that every petition is certainly heard and certainly answered—a doubt about that which St. John describes as knowledge—"We know that we have the petitions which we ask of Him"—has made a difference in our Church service. Some clergy "drop" the Litany whenever they can; sometimes for their own order's dignity they allow us to pray that for bishops and curates. Some will not pray for rain or fair weather unless the Bishops actually orders it, not always then. Many never name their sick parishioners, or give thanks for their recovery. They shelter themselves under that unfortunate and much perverted "Shortened Service Act." And then they multiply and lengthen hymns, of which in some careless places none are addressed, a whole Sunday through, to God the Father of our Lord Jesus Christ. I repeat that I do not think that these clergy intend to abandon the Church's doctrine or entertain agnostic sentiments about prayer. But for all that, I do not believe that, unless they were unconsciously influenced by the atmosphere of "the prayerless heart," they would so lightly omit the *Apostolic intercessions* and substitute the private melodies of any hymn master in our voluminous collections.—*North East.*

OVER the triple doorway of the Cathedral of Milan there are three inscriptions spanning the splendid arches. Over one is carved a beautiful wreath of roses, and underneath is the legend, "All that pleases is but for a moment." Over the other is sculptured a cross, and those are the words beneath, "All that troubles us is but for a moment." But underneath the great central entrance, in the main aisle, is the inscription, "That only is important which is eternal."

Family Department.

WHAT SHALL I GIVE?

BY L. H. SIGOURNEY.

"It is more blessed to give than to receive."—*Acts 20.*

GIVE PRAYERS; the evening hath begun,
Be earlier than the rising sun;
Remember those who feel the rod,
Remember those who know not God.
His hand can boundless blessings give;
Breathe prayers—through them the soul shall live.

Give Alms; the needy sink with pain;
The orphans mourn, the crushed complain;
Give freely; hoarded gold is cursed,
A prey to robbers, and to rust.
Christ, through his poor, a claim doth make,
Give gladly, for our Saviour's sake.

Give Books; they live when ye are dead;
Light on the darkened mind they shed;
Good seed they sow, from age to age.
Through all this mortal pilgrimage,
They nurse the germs of holy trust,
They wake untired when you are dust.

Give Smiles to cheer the little child,
A stranger on this thorny wild;
It bringeth love, its guard to be—
It, helpless, asketh love of thee.
Howe'er by fortune's gifts unblest,
Give smiles to childhood's galleless breast.

Give Words, kind words, to those who err;
Remorse doth need a comforter,
Though in temptation's whies they fall,
Condemn not—we are sinners all.
With the sweet clarity of speech,
Give words that heal and words that teach.

Give Thought, give energy to themes,
That perish not like folly's dreams.
Hurl'd from the islands of the sea,
The missionary cries to thee.
To old him on a heathen soil,
Give thought, give energy, give toil.

JULIE.

CHAPTER XII (Continued.)

"We came only yesterday," said Rose with brightening eyes, and faltering a little, too.

Chubbie and Puff pricked up their ears at "tea." Mr. Atherton's teas meant any amount of cake and jam; and surely, surely Rose was not going to say they could not come!

"Mo and Chubb'll come," said Puff, before anyone had time to speak, looking up from his picture book, with large affectionate eyes; or, rather, he mumbled it more than said, for his mouth was so full just then.

"Puff has accepted," Mr. Atherton said, "so you mustn't refuse, Miss Rose. No matter whether you came yesterday or not, I shall expect you all at five."

They came home to their own tea then, and to feed the rabbits and pigeons. The autumn days were come now, and the evenings were closing in. It was too dusk to stay in the garden, so they gathered in their play-room instead.

Dear old play-room, with that window looking into the dovecot! Was there ever such another play-room in the world? The pigeons were fast asleep, with their heads tucked under their wings, and the children talked sadly together in the gloaming.

"I'm glad the winter's coming," said Elsie; "if it were summer coming we should miss the garden so."

"I wish I were older—just a little older," Rose began to sigh; "I would earn money somehow."

"What could you earn?" said Guy, a little bitterly. "Girls can't earn money, Rose."

"Rose will when she's older," put in Elsie, confidently; "she's going to write a book."

"If I were older I would go out as a governess, Guy, and send all my money to auntie. I shall do it some day. I said so to auntie before she left, and she didn't say 'No.'"

"The house is our own," said Guy—"that is comfort; and," in a low, firm voice, "we shall come to live here again, I hope. We shall when I'm a man."

"Guy," said Julie, timidly, "perhaps Miss Templeton'll hear we've become so poor, and she'll give us some money, and we needn't go away at all."

The children were too low-spirited to scoff at Julie's suggestion. Guy only said, "Oh, Julie, Julie, don't be so silly."

But Julie didn't think it was silly at all.

CHAPTER XIII.

JULIE'S ADVENTURE.

She couldn't get Miss Templeton out of her head anyway, and kept thinking of her all the time. Guy said they would come back when he was a man, and Rose was going to do wonders when she was grown up. What was the use of that, when it would take years and years and years? Why should they laugh at her whenever she mentioned Miss Templeton? Julie knew Miss Templeton better than any of them did. It would be the easiest thing in the world to ask Miss Templeton for some money. How Julie wished she could see her again all alone as she did that day!

Wouldn't that person in the black velvet dress, with the sigh and the smile and the kiss, put her hand into her pocket and bring out a purse full of gold, if Julie told her they had got so poor that they were going to leave their old house?

Julie was sure she would. And what a triumph it would be for her to come home with it and say, "Miss Templeton gave me this;" and for the others to crowd round her, and believe at last that it was Miss Templeton she had seen that day!

Poor Julie's face burned at the very thought, and she couldn't sleep for a long while that night. And when she did she dreamed such a pleasant dream.

She dreamed that she went herself to see Miss Templeton in her great big house, and to tell her all the trouble. And Miss Templeton smiled as she did that day, and gave her some money at once, and Julie ran home so glad—so glad! And just as she was going to tell the others, she woke up, and found it was only a dream.

Only a dream? Yes, it was broad daylight, and Julie was in her bed, and Manda was stumping upstairs with a can of hot water, and there was no purse of gold or anything, and she hadn't been to Miss Templeton's at all! What a sad awakening it was! Poor Julie could have cried with disappointment—indeed, I think she did.

Manda had pulled up the blind, and the sun came shining in through the long French window that led into the balcony from Julie's pretty room. She could hear the cooing of the pigeons, and the flap, flap of their wings, as they flew up and down, so happy in the morning sunshine.

"They'll have to be sold," thought Julie, mournfully; "no room for pigeons in the new terrace house." Oh if the dream had been true, and a purse of gold were in her pocket now! The pigeons needn't be sold; Jowler needn't be sold; they needn't leave the garden where they had played, and the house where they were born.

How pleased auntie would be if Julie could run to meet her on her return to tell her that Miss Templeton had given her a lot of money, and so they needn't go away at all!

And the Miss Templeton of her dream came back to her—so kind, so gracious, so smiling; and it seemed the easiest thing in the world to go to her and ask her for some money; much better than waiting till Guy was a man, or till Rose had written a book. It was all very well for the others to scoff at Julie. Julie really felt inclined to scoff at them herself.

Then all sorts of plans kept running through

Julie's head, and she grew quite eager as she dressed herself, and wondered whether she couldn't really go and see Miss Templeton herself. She knew where Miss Templeton lived; you had to get down at the station the very next to Whitstone. Hadn't they had a picnic past her house that very summer too? And Julie had a shilling of her own, and if it wasn't enough to pay both ways by train, Miss Templeton would give her more to bring her back. Rose and Elsie came in dressed just then—it was their duty to dress both Chubbie and Puff; and such a lot of scampering began, with every one talking at once, that Julie couldn't think about it any more, but it still remained in her mind.

They all had to go to school as usual, and breakfast was waiting for them, and Manda came to the foot of the stairs to say they were getting late.

The four elder children went to school in the town, a long way off, and carried their luncheon with them. The walk was too long for Julie, and her school was in the village, a hundred yards away. She always came home for dinner, learned her lessons, and played with Chubbie and Puff for all the rest of the day, as auntie thought morning school was quite enough for her.

There would be no one to prevent her from going to Miss Templeton's that afternoon, for the others would be away; and Julie kept thinking about it all the time till she had made up her mind to go. She didn't mind seeing Miss Templeton at all; it was the train journey she did not lie alone, though it would take only half an hour altogether; but to get a purse full of gold that would enable them to stay in their dear old home, was well worth being a little frightened for. And oh, the joy of coming home again, with the others crowding around, asking, "Julie, did you go alone?" and marvelling at her courage, too!

They could never call her babyish after that, and class her with Chubbie and Puff; and Rose and Elsie would take her into their secrets, too. How happy should they be!

And—and oh! perhaps Miss Templeton might drive her home in her carriage; or it might get late, and Miss Templeton would ask her to stay the night, and drive Julie home next day. She couldn't help thinking about it at school, and very nearly got a bad mark for inattention. How glad she was when lessons were over, and she could run away into the garden—dear, beautiful garden, with the leaves on the trees beginning to turn a little red and yellow—and think about her delightful plan without any one calling her to order!

The idea of being invited to stay the night was so pleasant to Julie, that she felt almost sure Miss Templeton would ask her; and then a little thought troubled her. If she did not turn up by evening, of course every one would wonder, and get very frightened too, and she did so want to sleep at Miss Templeton's that she could not bear the thought of refusing when she was invited to stay. If she hinted any idea of her plan to Manda—good gracious! Manda would not let her stir out of the premises, she was sure. No, it was no use letting Manda know anything about it at all.

And then, when she was still unhappy about it, a capital thought flashed into her mind. Why not leave a letter to Rose—dear me! how important it sounded! Julie had often written a letter before—letters to poor, poor papa—and say she was gone to Miss Templeton's to ask her to give them some money, and not to be anxious about her, for perhaps she would stay the night?

It sounded so very important that she was tempted, for half a second, to confide in Chubbie and Puff; but an after-thought told her it would be wisest to keep it to herself. Poor Julie weighted with a great big secret, that the others knew nothing of! None of Rose's and Elsie's

secrets could have been better than this, anyway.

No, she would not tell Chubby and Puff—she would keep it all to herself; and the best thing she could do would be to go and write her letter at once. The lines were very crooked when it was finished, and some of the words were not spelt right, but Rose would know what it all meant; so Julie folded it up, and went and put it in the pocket of Rose's fancy apron she would find it directly she put it on, when she came home from school before tea.

That accomplished, Julie had to put on her hat and jacket, and had to scuttle out through the front door. It was a mercy Chubbie and Puff were playing in the yard, and, of course, Manda was in the kitchen. Mr. Atherton, she saw, was at the window as she ran down the garden path, but she kissed her hand to him, and got safely out at the gate.

The station was ten minutes away, and as she happened to get there just before the train ran in, Julie found herself with her ticket in a trice speeding off to Miss Templeton's, with the familiar face of the station master gazing a little curiously after her. Then her heart beat very fast, and she was frightened at what she had done; but she remembered the purse full of gold, and felt quite cheered again. And while she was thinking how happy it would make them all, the train had stopped at Whitston, whistled, and started again, and was now slowly running into the station beyond; and before Julie had time to feel afraid she found herself getting out on the platform, giving up her ticket, and passing out of the little wicket gate that led into the road.

Julie had no fear of Miss Templeton at all; indeed she was rather looking forward for the meeting. Ever since Miss Templeton had spoken to her that day, Julie had had a secret liking for her, and felt vexed with others when they spoke disparagingly of her, and had quite overlooked the fact that Miss Templeton, since that day had never noticed her in the least. So she trotted bravely along, with pleasant fancies in her mind, picturing Miss Templeton just as she had appeared that on one eventful day.

The shortest cut was to cross over some fields—Guy and Lance had taken them that way the last time they had picnicked in the wood—so Julie clambered over the hedge, and still went bravely on. One more field she had to traverse, and on that side of the boundary was the road that led quite soon to Miss Templeton's gate. She had got three-quarters the way, when from behind an old stone roller a pair of bright eyes peered over at her, and a great big billy-goat, with long shaggy hair and very big horns; lazily got upon its feet, and started at the intruder.

Julie started as well she might, for she was only a few feet away from the creature; and then she took to her heels, and made for the hedge in a frenzy of terror. The goat tossed up its head, an angry gleam shot from his eyes; he wagged his mouth in a funny way, and

made for Julie as fast as he could. He was chained with a very long chain, but Julie did not know that, and she clambered up the hedge in an agony of fear. From the hedge to the road was a good big jump; if she had jumped bravely, no harm might have happened, but in her terror she only made a plunge forward, and instead of alighting on her feet, poor Julie fell on her head, and lay on the roadside motionless. She was stunned.

It was a quiet country road, where few people came and went except on a market day. The village was in a hollow about half a mile away, and there poor Julie lay, so near help and yet so far away.

Presently the rumbling of wheels was heard, and a cart came jogging along, drawn by an old brown horse, driven by a brown-bearded man. Jog, jog, went the horse; flap flap, went the reins on his back.

"Hullo! Whoa! cried the man. The horse stopped. The man started at Julie lying motionless on the road, then he got out of the cart and went over to her. He picked her up, scratched his head, looked round and about him; not another creature was in sight. The goat had gone back to his resting place by the roller, and the horse puffed smoke out of his nose, and gazed idly out of his soft brown eyes at the bundle in his master's arms.

His master for a moment seemed uncertain what to do; he had rather a surly face, and examined Julie dress with a large coarse hand, and muttered something about "the child of gentlefolk," he placed Julie's carefully in the bottom of the cart, pillowed her head on a bundle of straw, jumped into the cart, and instead of turning back to the village he had just left, where help could have been soonest got, he drove straight on, urging the brown horse into a trot whenever he fell into a walk.

(To be continued.)

MARRIED.

COX-BLACK—On Thursday, Nov. 30th, 1893, at St. Agnes' Chapel, Trinity Parish, New York, by the Rev. E. A. Bradley, D.D., Bosse Gordon Black, daughter of Thomas Black of Inverness, Scotland, late of Jamaica, to William Aldus Cox, formerly of Falmouth, Nova Scotia. Halifax papers please copy.

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TEMPERANCE.

THE BISHOP OF NORWICH ON TEMPERANCE.

Speaking at Lynn on Tuesday evening, November 21, the Bishop of Norwich, addressing a C. E. T. S. meeting at Lynn, in the course of his remarks, after having expressed the pleasure which it gave him to be present, said he felt that a minister of the Gospel was always in his right place when he did his best to advocate such a cause as that of Temperance—the cause of all social, moral, and spiritual well-being. There could be no doubt, whatever kind of evidence they looked to, the sin or vice of intemperance was one which perhaps as much as any—he spoke carefully, he did not wish to exaggerate—murred the peace, happiness, and prosperity of this land. There could be no doubt intemperance was one of the most deadly foes with which they who loved their fellow-creatures and wished to advance the morality and the cause of Christ had to contend. Wherever they looked—whether they looked to the declarations of judges and coroners or to the publications of all the moral writers, or listened to the preachers of Christianity, they would find them all tending to the same; they all with one voice said: “The verdict which I have found is, whereas our country is, as has been believed, the greatest country in the world, and the freest, if it were not for the vice of intemperance our people would also be, according to our belief, not only the greatest and the freest, but the happiest people there are in the world.” There were one or two points surrounding the vice of intemperance that he wished to touch upon. One was this—and he wished to impress it particularly upon the minds of the young—that of all the vices with which they were acquainted, there was none more insidious, more gradual, more deceptive in its approaches, than the vice of intemperance. No man ever intended to become a drunkard, and if they considered how he had become one they would find it was by gradual, slow, and insidious approaches of the enemy, by giving way to undesirable habits with regard to taking drink—the drinking a little to excess, taking a little more, going on and taking still a little more, then acquiring a fatal habit of taking a drink between meals. So, from one step to another, the fatal habit increased, and got such fast hold of a man or woman that it could not be shaken off; and they would find, therefore, in process of time that a man was ready to sacrifice everything for the sake of the drink. If they began to give way, though they had not the slightest intention of becoming excessive drinkers, the habit might grow upon them, and they might end in an abyss of shame and degradation at which they would have shuddered in former years. That was why he was an advocate for impressing the value of Temperance upon children and young people. There was no part of Temper-

ance work to which he attached more value than the Bands of Hope. A doctor once said to him: “If you will take my advice, you will do all you can to keep the young people temperate. I have never, in the course of my experience, known a young man who was absolutely and wholly temperate until he was 21 become afterwards the slave of drink.” “In my experience,” he said, “the evil is begun when the young people are in their teens.” He added: “I am afraid there is a good deal in heredity.” That was a sad thing to think of, was it not?—that the children of drunkards were cursed before they were born, and had a bias to excess in drink, from the fact of being the children of drunkards. The doctor said: “If you will do all you can in your ministerial career to keep the children and the young men and maidens absolutely temperate, I think, generally speaking, you need have very little fear of them in after life.” He came now to one or two considerations as to what they were to do in order to stem the torrent of intemperance, which, though it had been checked, was still far too strong in the land.

AN OLD SETTLER'S STORY,

A PERTH COUNTY PIONEER'S EXPERIENCE.

A Sufferer for Nearly Twenty Years—Had Not Done a Month's Work in Ten Years—He Regains Health and Strength—His Neighbors Discuss the Remarkable Cure.

From the *Listowel Banner*.

Trowbridge is a pretty little village in the county of Perth. It is five miles from a railway, and gains in rural quietness a compensation for the loss of the bustle of larger towns. One of the best known residents of the village is Mr. Isaac Deleyea, who has lived there for upward of forty years, in fact ever since the “blazed” road through the woods led to the site of what was then laid out as the district metropolis. As far back as the writer's memory goes, Mr. Deleyea has been sick nearly all the time, and unable to work, and when it was reported last spring that he was cured and claimed to be cured by Dr. Williams' Pink Pills, the *Banner* kept an eye on the case, letting it run on until a few days ago to see whether the improvement would last, and then set out to investigate for ourselves. We found Mr. Deleyea looking both well and active to say the least. In reply to our enquiries as to his health he said he felt young again, and felt that he was fully cured, and was quite willing to tell his story as he had no room to doubt the efficacy of the remedy in his case. “I have been sick,” said he, “for twenty years and I have not done a month's work in ten years. I became all bloated out and my legs swollen very much. From this trouble I could get no relief. The medicines I got from the doctor helped me, but did not cure me. Nothing would take the swelling away, and I was beginning to feel that my condition was desperate. I could hardly be about and could do no work, not even of the lightest description. A year ago I read of the wonders done by Dr. Williams' Pink Pills, and bought

a couple of boxes. The first box and a half gave me the sensation of having my flesh prodded all over with pins, but I began to feel better, and determined to keep on taking the pills. I have taken twenty-eight boxes in all, and although it seems a large number, I would willingly take twice that quantity rather than be in my old condition of almost helplessness and suffering. All the swelling has entirely disappeared, and I feel a well man again, and better than I have been for a great many years.” In reply to a question, Mr. Deleyea said he was sixty-six years of age and had been ill for fully twenty years, and he added earnestly “nothing else in the world but Pink Pills cured me, and I believe they will cure anyone who gives them a fair chance. Ask any of my old neighbors how sick I was, and how I have been cured. Why, I not only feel like a new man, but look like one. I can do all my work that I formerly had to have hired done, and I do not feel the least fatigue. With me it is no guess work, but a case of demonstration, and everybody who knows me knows that I have been cured and by the use of Dr. Williams' Pink Pills, and I cannot speak too highly of them.”

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THE SIN OF FRETTING.

There is one sin which seems to me is everywhere and by everybody underestimated, and quite too much overlooked in valuations of character. It is the sin of fretting. It is as common as air, as speech; so common that unless it rises above its usual monotone, we do not even observe it. Watch any ordinary coming together of people, and see how many minutes it will be before somebody frets—that is, makes more or less complaining statement of something or other, which most probably everyone in the room, or in the car, or the street corner, as it may be, knew before, and which most probably nobody can help. Why say anything about it? It is cold, it is wet, it is dry; somebody has broken an appointment, ill-cooked a meal; stupidity or bad faith somewhere has resulted in discomfort. There are plenty of things to fret about. It is simply astonishing how much annoyance and discomfort may be found in the course of every day's living, even at the simplest, if one only keeps a sharp eye out on that side of things. Even holy writ says we are born to trouble as sparks flying upward, in the blackest of smoke, there is a blue sky above, and the less time they waste on the road the sooner they will reach it. Fretting is all time wasted on the road.

That stout man was made by K. D. C. He was lean, lank, gloomy and dyspeptic. You see him now cheerful, happy, contented and stout. Do you envy him? You can be like him. U e K. D. C.

A SIGNIFICANT FACT.

In many parts of the Indian field the presence and degrading influence of a certain class of whites is a formidable hindrance to the spread of Christianity and the progress of true civilization. Miss Anna L. Dawes, writing about the recent troubles among the Choctaws, gives the following among other significant facts: "The Choctaws have a great reverence for law and a deep sense of honor. It used to be true, even until a few years ago, that a Choctaw condemned to death would be permitted to return to his home and settle up the affairs of his life. On the appointed day he would return of his own accord and give himself up for execution. It may be that here and there a full-blood would still value his honor and reverence the law to that extent, but as one of them has lately said, somewhat bitterly, civilization and white blood have entirely changed this."

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