

THE

Church Magazine.

DECEMBER, 1865.

CONTENTS :

Seasons of the Church.—Advent,.....	115	Christmas Decorations—Illustrated,....	122
Synodical Action,.....	116	Poetry.—Christmas Day,.....	125
Christmas Greetings,.....	118	Seasons of the Church.—Christmas,....	125
Illustration.—Interior of an English Village Church,.....	121	Colonial and Foreign Church News,.....	121

SAINT JOHN, N. B. :

WILLIAM M. WRIGHT,

21 PRINCE WILLIAM STREET.

EDITORIAL NOTICES.

Received, and to appear next month;—Y. D., P. W. L., H. T., T. D.

THE editor respectfully requests that any balance of subscriptions may be remitted to him as soon as possible.

THE clergy are respectfully informed that Arden's "Cure of Souls," a very useful book of offices, for the visitation of the sick, can be had from S. R. Miller, Book-seller, Fredericton. Price, 75 cents.

THE CHARGE delivered in Christ-Church Cathedral, Fredericton, at the late Visitation, with an Appendix containing a paper prepared by the late Chief Justice Parker, has been published, and copies may be obtained from the publisher, Wm. M. Wright, Esq., or from Messrs. J. & A. McMillan, St. John. Single copies 12 cents; six, 65 cents; ten, \$1; twenty, \$1.75.

[ADVERTISEMENTS.]

SAMUEL J. SCOVIL, BANKER,

AGENT AT ST. JOHN FOR THE ST. STEPHEN'S BANK.

OFFICE,—No. 5, WATER STREET, MARKET SQUARE.

UNCURRENT FUNDS, Exchange, Specie, Dividends, Interest, and other Moneys collected. Investments made in and sales effected of Bank Stock, Mortgages, and Securities of every description. Sums of £10 and upwards received on deposit, for which receipts will be given, bearing interest at the rate of 6 per cent., and payable either at call or fixed periods as may be agreed upon.

C. P. CLARKE, Druggist,

85, KING STREET, ST. JOHN. N. B.,
IMPORTER AND DEALER IN ALL KINDS OF MEDICINES,
PERFUMERY, ARTICLES FOR THE TOILET AND NURSERY,
BRUSHES, LEECHES, TRUSSES, WALKING STICKS, &c., &c.

Particular attention given to compounding *Prescriptions* and *Recipes*

ORDERS PROMPTLY ATTENDED TO.

GEORGE N. BEEK,

BOOK-SELLER, STATIONER, & BOOK-BINDER,

No. 14 KING STREET, ST. JOHN, N. B.

CHURCH SERVICES, PRAYER-BOOKS, AND BIBLES,
in Morocco or colored calf bindings, gilt rims, clasps, and lapping edges.
Sunday School Books, S. S. Class Books, S. S. Roll Book, S. S. Music Books,
S. S. Catechisms. Sunday School Libraries made up.

MISCELLANEOUS BOOKS,

Standard Works, Histories, Music Books, School Books, Blank Books,

STATIONERY.

INITIALS stamped on Letter, Note-Paper, and Envelopes. A liberal discount made to the Clergy and Sunday Schools.

GEORGE N. BEEK, No. 14, King Street.

THE SEASONS OF THE CHURCH.

ADVENT.

THE Church of Christ, which has been founded by God for the regeneration of the human race, has had intrusted to her keeping certain distinctive doctrines; and these distinctive doctrines have been distributed into seasons; and these seasons are a series, each being a preparation for that which follows. The Church's teaching in these seasons is a *system of theology*. Thus the doctrines of Advent are meant to prepare us for those of Christmas. Without Christmas, the teaching of Epiphany would have no foundation. And by these three is introduced the lesson of Septuagesima and the following Sundays,—self-examination. And these lead to the doctrine and discipline of Lent, which are repentance and amendment of life. Without this preparation, the doctrines of Holy Week, and Good Friday, and Easter, and the Ascension, and Whitsuntide, could not be properly understood; and would lead, as is the case of those outside the pale of the Catholic Church, to a defective system of theology and practical teaching, which obscures or ignores certain necessary doctrines of the faith, and leads, by consequence, to a neglect of some most important Christian duties.

May it not be owing to the want of the teaching of the Church, as a system, that we have that maze of confusion which seems to have fallen upon men in these days, as to religious matters? They have some *general* idea of a salvation, a redemption, a heavenly Benefactor and Father, a merciful forgiveness, and a spiritual help. But when they come to details, nothing is distinct. They have no definite idea of the separate offices of the Three Persons in the Holy Trinity. They do not see, and at last cease to believe in, the necessity of a sacramental union of the Christian soul with its God, by which in Baptism we are born again, and in the Communion our soul's life is continually sustained with the Lord's Body and Blood; and so we have the sad spectacle of people "who profess and call themselves Christians," denying the grace of baptism to their children, and of others, alas! who have been baptized, neglecting that great

means of grace which God has appointed "for the strengthening and refreshing of their souls,"—the Sacrament of the Body and Blood of Christ, our Saviour and our God. And this is in some measure, we conceive, owing to the overlooking of the yearly system of the Church: the whole revelation becomes to men, in the absence of this, a maze of facts and feelings, and in it the definite line of faith and duty becomes hidden and lost. We may be sure that there is a system, and a distinct arrangement, by which each truth, in its due proportion, and as a necessary part of revelation, is meant to be brought before us, and which, if we follow it in our minds, will prevent that confusion of religious ideas which is now too common.

Now, the sum of the Gospel is "Christ, and Him crucified;" that is, God as the anointed King, and God in a state of humiliation; that in Christ are joined together two whole and perfect natures, the Godhead and the Manhood, distinct, yet united. "for though He is God and man, yet He is not two, but one Christ."

And just so the doctrines of our Lord arrange themselves in the teaching of His Church. There are two great divisions,—Christmas and Easter, bringing before us, (1) the humiliation of our Lord God by His union with our manhood in its weakness; (2) the exaltation of our manhood by its union with the power and glory of God. These are the two main heads of the Christian doctrine, and around these two points are grouped the truths which carry out these two leading ideas. For our better understanding them, they are all distinctly marked by the Church; the one class by the fixed festivals, which depend on Christmas; the other by the moveable festivals, which depend on Easter. The one class seems to point to the duties of the Christian in this life, the other to his hopes for the life to come.

And these are subdivided into seasons, Advent, Christmas, Epiphany, Lent, Easter, the Ascension, and Whitsuntide. Each season presents one idea at a time, so that as the year passes by, all the revelations of God

come before us in turn. Thus Advent prepares us to receive the great centre truth of the Incarnation of God, and then opens up the doctrine of a judgment to come, when He who once came among us clothed in the great humility of our nature, will come again to judge the quick and the dead. And so, Christmas teaches distinctly the doctrine of that Incarnation: and the Epiphany sets forth the Godhead bursting through the human nature, depending upon the great truth of Christmas: the fall of man is set forth at Septuagesima, as preparatory to our Lord's fasting during the fast days of Lent, and as a preparation for the great truth of the death of our divine Saviour during Holy Week, to rescue us from the consequences of that fall, and to fit us to celebrate His mighty resurrection at Easter; and this is to lead us to consider His glorious ascension into heaven, to send down the Holy Ghost upon His Church, and to carry on His work by continually representing before the Majesty of God His precious death on the cross.

Some such plan as this, we may be sure, was meant by the arrangement of the Christian seasons. *One system* pervades the liturgies of every branch of the Catholic Church. And to bring this system into prominence, and by it to illustrate the great truths which it embodies, so that not one shall be obscured or lost, should be the earnest desire of every one who values the integrity of Christian doctrines.

The season of Advent, then, about which we may now speak briefly, is the preparation for Christmas; and Christmas, which commemorates the *first* coming of Christ, is a reminder of the *second* coming. Christmas, then, gives

to Advent its key-note; and that is God taking man's nature upon Him. God becoming man, God living as man upon the earth, subject to the infirmities, trials, and temptations to which men are subject; and though very God of very God, bearing them and resisting them as *man*. St. Peter brings before us the *duty* which rests upon us as a consequence of this, "Even hereunto were ye called, because Christ suffered for us, leaving us an example that we should follow His steps."

Thus considering *Christ as Man our Example*, we shall regard Him at His first Advent giving His servants their tasks, first showing them how those tasks are to be done; while His second Advent will show Him as judging the work done, and giving the rewards and punishments due to faithful or unfaithful service.

We cannot then, we think, do better than close these remarks with the words of the beautiful collect for that season at which we have once more arrived, and which while preparing us to celebrate the Incarnation, brings before us at the same time the duties which rest upon us who have been baptized, and the account we must one day render to our God.

"Almighty God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which Thy son Jesus Christ came to visit us in great humility, that in the last day when He shall come again in His glorious majesty to judge both the quick and the dead, we may rise to the life immortal, through Him who liveth and reigneth with Thee and the Holy Ghost, now and ever.—Amen." A.

SYNDICAL ACTION.

THE Church in this diocese stands, at present, in a peculiar position. It is, in fact, a body of Christians without any direct rules or laws to govern it, except such as are found in the Book of Common Prayer. True, we have a Bishop to whom is imparted the spiritual care and supervision of the clergy, who are bound by their ordination vows to render to him all canonical obedience; but where are the canons by which they are to be guided in their al-

legiance? Now in every society there must be certain rules for the maintenance of peace and good order, as well as for the support of that discipline so essential to the well-being of any association. But in the Church of this diocese no such rules or canons are in existence, by which it may be governed or guided in matters of ecclesiastical discipline, or by which the Bishop may be relieved from that onerous responsibility now resting upon him, in being the sole judge in all matters affecting

the interests of the Church, either temporal or spiritual. Now, this cannot but at times place him in a most unenviable position, and though the Church may be disposed to place every confidence in the decisions of our present Diocesan, yet the time may come when such trust and confidence may no longer exist. But where there are laws by which all must be guided, there could be no cause for dissatisfaction. From the earliest history of the Church, we seldom find an instance of a diocese being long left in the anomalous position that we are in at the present time. We know that laws by which the Church in England is governed cannot be put in force or acted upon here. The members of the Church in the neighboring provinces have felt the inconvenience and difficulty arising from such a state of things, and have consequently adopted the means of relieving themselves, and I cannot see any good reason why the same means may not be resorted to here. I allude to the formation of a Synod, consisting of the whole body of the clergy, and one or more lay delegates from every mission in the diocese, to meet at stated seasons in each and every year, such Synod to be incorporated by an Act of the Legislature, under the name or title of "*the Synod of the Diocese of Fredericton.*" The first act of such Synod, after being duly organized, (the Bishop, of course, being its head) should be to compile and adopt a code of laws or canons for the guidance of the Church in this diocese; such laws having been duly weighed and considered, and approved by the Bishop, should be submitted to the provincial legislature, and by an Act of that body become the constituted authority by which the Church in all her proceedings must be governed. And in the future meetings of the Synod, all matters of government and discipline, or others, in which the interests of the Church are concerned, might be submitted and discussed by the clergy and laity together, or in distinct bodies, (similar to the existing conventions in the United States,) as the canons may dictate. But all decisions of the Synod to become law must receive the Bishop's approval. I am aware that many difficulties may arise in the formation and proper organization of a Synod; but when, I would ask, has any new step been taken for the well-being of the

Church, without difficulties arising? We shall always find, however, that if it be a work of God, it will prosper and live down all opposition. This has been fully verified as regards the Diocesan Church Society, for all who had anything to do with the formation of that institution may well remember the difficulties and opposition they met with at almost every step—difficulties, indeed, sufficient to retard and even destroy the progress of any ordinary work; but they felt persuaded that it was a good work, and so persevered through good report and evil report, and what was the result? All opposition was overcome, and the most determined opponents to its early progress at length were numbered among its warmest supporters; and it has gone on, year after year, growing and increasing in usefulness, and extending its influence, thereby plainly proving that it is God's work, and His blessing is resting upon it. And so, I trust, it will be with the contemplated Synod; let us persevere against all difficulties and opposition, and we shall succeed, *for if God be for us, who can be against us?*

While the Church, I cannot but think, would be directly benefited by the establishment of a duly organized Synod, there can be little doubt but that the whole body of Churchmen in the diocese would feel its influence, for the lay members being permitted to take part in the management of the general affairs of the Church, it would engender the feeling that they were important instruments in its support and extension, and be led thereby to take a more lively interest in the work. I may here again refer to the Diocesan Church Society in proof of these remarks; for before the existence of that institution, the members of the Church seemed to be in a state of lethargy, and to take no thought or part in matters connected with the Church. But now, though alas! there is still far too much of the same kind of indifference everywhere existing, yet much has been done by the working of the Church Society towards arousing them from their slumbering state; and my own opinion is, that the formation of a Synod would have a much greater tendency to this most desirable end. Again, the time is now fast approaching, when the Church in this diocese will be thrown upon its own resources,

and surely any measure which may have a tendency to arouse the sympathies and awaken the slumbering energies of her members, should at once be adopted, and the laity being brought together from different parts of the diocese to meet in Synod, and to interchange sentiments and opinions with regard to the state of the church, her wants, and the best means of providing for those wants, I say, such must have an abiding tendency, not only to increase the interest of laymen in church matters, but also to strengthen and assist the missionaries in their work and labour of love; and so, a more united feeling between clergy and laity would gradually spring up in their efforts for the promotion of the church and the cause of true religion.

It is true, at such Synods as indeed at all other *Church assemblies*, discussions may sometimes arise, which, no doubt, would be better not entered upon; but there is, I trust, sufficient good sense and piety among the clergy

and laity, as a body, to prevent such discussions being carried to an injurious length. And, indeed, it is often found that more good than evil results from discussions conducted in an orderly and proper manner, for truth will always predominate over error. I trust, therefore, that the resolution adopted by the unanimous voice of the clergy, at the Bishop's late Visitation, may be carried out, and the clergy and lay delegates be summoned for our first Synod at the time then specified. My own wishes and desires are strongly in favour of such a course, as being the only means of placing the church of this diocese in a right position, and of relieving our Diocesan from much of that responsibility which cannot but, at times, be most burdensome and perplexing.— My earnest prayer, therefore, is for God's blessing upon the commencement of this work, and that He may continue to bless it to the permanent good of the whole church in the diocese.

RURAL DEAN.

CHRISTMAS GREETINGS.

IT seems but a very short time since we wished our readers joy of May-day and all the glad sights and sounds of spring, and now it is our pleasant task to wish them all a happy Christmas. One can hardly think of Christmas without frost and snow, so entirely have its social and charitable associations been interwoven with the season that makes the fireside circle seem so pleasant. Yet, in large portions of the world, Christmas is the hottest season of the year. The sun darts down its fiercest rays; the flowers are in their brightest bloom, and are used to decorate churches and houses, and Nature puts on her gayest attire to welcome the brightest of festivals.

And yet so certain is it that Nature never does amiss, it seems as if our mantle of pure snow were especially suitable for a remembrance of the only infant who was ever conceived and born without sin, and of the holy Saviour who, while "foxes have holes, and the birds of the air their nests," had "no place to lay His head," no settled home on the earth, which His hands had made.

Christmas is not only associated with our purest and most innocent joys, but it has a peculiarly social character. It stands out from all the

rest of the year as the season, when heavenly choristers ushered in the glad tidings with singing of anthems, and the hallelujahs of the blessed were transferred to earth; and were sung not "in unspeakable words, not to be uttered," but in the the common language of mankind. And the three parts of that heavenly song seem to answer to the several joys and duties, which Christians are wont to engage in. "Glory to God" is the first phrase of the melody, and our faint echoes respond in Church, and at the Lord's Table, "Glory to God in the highest." "On earth peace," sing the angelic choir, and we still evermore take up the strain, "The peace of God and the blessing of God remain with you." "Good-will to men" ends the song. And families meet in social joy at the festive board, children sing their carols, and the poor are fed and clothed, and mercy blesses him that gives and those that receive a portion of that bounty, which the All-bounteous Giver has already given us "richly to enjoy." Welcome, then, to Christmas; welcome to all who love to meet their children and grandchildren, or to think of them as if they were present: welcome to the Christmas gifts and kindly greetings: welcome to those who freely

spend their labour in adorning the House of their Incarnate Lord; welcome to the joyful feast, which leads us to His presence, and "assures us thereby of His favour and goodness towards us," and of our perfect union with "all faithful people;" welcome even to all innocent joys, and harmless festivities, at which no pure heart need be offended, when Christ himself disdained not to sanctify them all by His presence and "the first miracle that He wrought in Cana of Galilee." For to those who know anything whatever of Eastern habits and customs nothing is more certain, than that the music and dancing, which our Lord describes as part of the father's welcome to his long-lost son, formed part of the celebration of the marriage feast, where the Lord turned water into wine.

We now propose to furnish our readers with a little information about the old customs connected with Christmas which have survived the onslaught made on them by those who "disfigured their faces, that they might appear unto men to fast" at this particular time. It is curious that the actual day on which our Lord was born is still a matter of uncertainty. From the fourth century the Church has everywhere observed the 25th of December, but whether it happened at this time, or a little later, in January, or February, is not known. So much more stress does the Scripture lay on substantial facts, than on chronological exactness. The people, the place, the general time, the angelic message, the shepherds who heard it, the star which guided the Magi, the Virgin Mother, the glory of her Divine Son, the gifts which were presented, the baffled rage of the Edomite persecutor,—these are all given us with precision, for they are all facts for the believing multitude; not so the scientific exactness, which could fix chronologically the day and hour of the birth. It is sufficient to the believer, that Christmas is an ever-recurring cycle of joys and blessings, of peace and good-will.

CHRISTMAS CAROLS.

The custom is at least as old as the celebration of Christmas. Milton, in the twelfth book of *Paradise Lost*, thus speaks of the first Christmas carol:—

"His place of birth a solemn angel tells
To simple shepherds, keeping watch by night:
They gladly thither haste, and by a quire
Of squadron'd angels hear His carol sung."

The word carol has been supposed to be derived from "cantare," to sing, and "rola," an interjection expressive of joy. We will furnish our readers with a few specimens of this primitive song. The first shall be of the simplest kind, sung by little children who go about "goodying," as they call it, in other words, collecting a few pence to buy themselves little comforts.

Well-a-day: well-a-day.
Christmas goes too soon away,
Then your goodying we do pray,
For the good time will not stay.
We are not beggars from door to door,
But neighbours' children known before:
So goodying pray
We cannot stay,
But must away.
For the Christmas will not stay,
Well-a-day, well-a-day.

The next carol has been beautifully arranged by Mr. Helmore, and had circumstances permitted, we intended to have given our readers the music. It is as follows:

Earthly friends will change and falter,
Earthly hearts will vary:
He is born that cannot alter,
Of the Virgin Mary.
Born to-day, Raise the lay:
Born to-day, Twine the bay:
Jesus Christ is born to suffer,
Born for you: Born for you, Holly strew:
Jesus Christ was born to conquer,
Born to save: Born to save, Laurel wave:
Jesus Christ was born to govern,
Born a King: Born a King, Bay-wreaths bring:
Jesus Christ was born of Mary,
Born for all! Well befall hearth and hall:
Jesus Christ was born at Christmas,
Born for all.

The following exquisite little star-song was written by Herrick, a poet of the early part of the seventeenth century:

Tell us, thou clear and heavenly tongue,
Where is the babe that lately sprung?
Lies He the lily banks among?

Or say, if this new Birth of our's
Sleeps, laid within some ark of flowers,
Spangled with dew-light; thou canst clear
All doubts, and manifest the where.

Declare to us, bright star, if we shall seek
Him in the morning's blushing cheek,
Or search the beds of spices through,
To find Him out?

From Christmas carols we pass to

CHRISTMAS CHARITIES.

We quote from a quaint little poem called "Scatter your crumbs":

Amidst the freezing sleet and snow,
The timid robin comes;
In pity drive him not away,
But scatter out your crumbs.

And leave your door upon the latch,
For whosoever comes:
The poorer they, more welcome give,
And scatter out your crumbs.

All have to spare, none are too poor,
Who want with winter comes;
The loaf is never all your own,
Then scatter out the crumbs.

A few words may be said on

CHRISTMAS DECORATIONS.

A quaint old writer says, "our churches and houses, decked with bayes and rosemary, holly and ivy, and other plants which are always green, winter and summer, signify and put us in mind that the child who now was born should spring up as a tender plant, should always be green and flourishing, and live for evermore."

The custom of decorating churches at Christmas is universal in England, and is much to be commended as conveying to the eye, and so impressing on the heart, truths which the ear hears in vain. The most rigorous Puritan, one would suppose, could hardly object to Scripture-texts on the walls. The horizontal square outline of the text suits admirably with the varied forms of natural greenery. From Mosley's "Nature's Voice," or a "Series of Designs for Church Decoration through the Year," we mention two, which seem very suitable. No. 1. A circle of evergreen, with an entwined scroll of colored paper, on which are the words, at intervals, Wonderful Counsellor—Mighty God—Everlasting Father—Prince of Peace. Inside the outer circle, is a second circle of evergreen, and near the upper part of the second circle the words, "Unto us a child is born," near the lower part of the second circle, "Unto us a son is given." A Maltese, St. Andrew's, or Latin cross, forms the centre ornament between the words in the second circle. No. 2. A circle of evergreen. On the face of this is a parallelogram, consisting of four semicircles, with the points of intersection, elongated, and extended beyond the circle. In the centre of the parallelogram is the angelic message, "Glory to God," &c.

CHRISTMAS GREETINGS.

A passing word or two on old popular amusements now fading away, such as "Waits," or companies of musicians, who played on Christmas Eve, and during Christmas Tide. The severity of our climate is a bar to music of this description. "Mummers," a very old and rude species of drama, in which the actors were young lads, who dressed themselves as allegorical characters, enacting "St. George and the Dragon," "Old Father Christmas," "Oliver Cromwell," and other personages, concluding,—

"Ladies and gentlemen
Our story is ended,
Our money-box is recommended;
Five or six shillings will do us no harm,
Silver, or copper, or gold if you can."

This old custom lingers in the West of England. A still more singular custom still prevails at Queen's College, Oxford, where a boar's head is brought in at Christmas, the servitor of the college repeating the ancient song: partly English, partly Latin, of which this forms one stanza:

Caput auri defero,
Reddens laudes domino,
The boar's head in hand bring I,
With garlands gay and rosemary,
I pray you all sing merrily,
Qui estis in convivio.

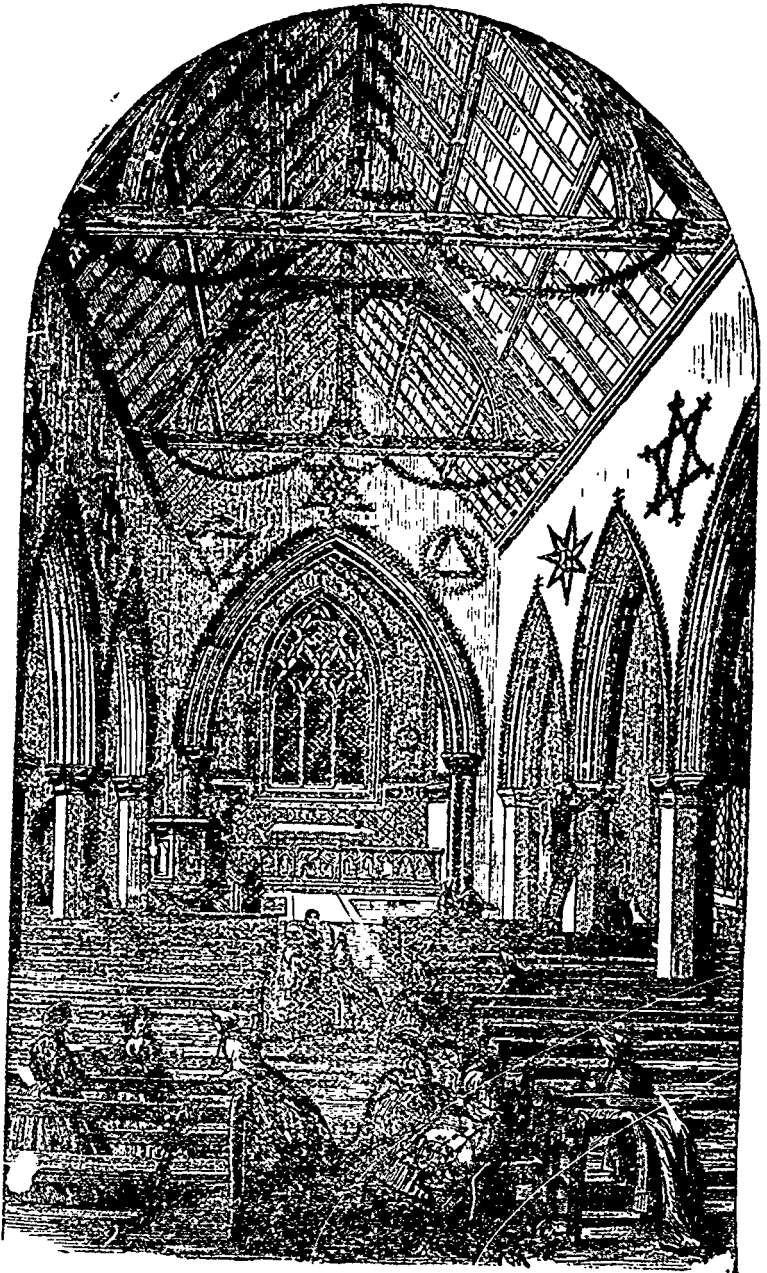
It is pleasant to find that as these old customs die out, or in lands where they were never known, that the celebration of the really important part of Christmas everywhere prevails, and we hope is extending even among Christians, who once looked into its observance as a piece of superstition. Doubtless the joyous and spiritual character of our service has contributed chiefly to this good end. And on this great festival, our "hymns and spiritual songs" cannot be too heartily and joyously sung, nor too carefully prepared. Where anthems are sung, we can especially recommend two, which are vigorous, short, stirring, and easily learned,—"Behold, I bring you good tidings."—Goss; "Let us now go even unto Bethlehem,"—Hopkins. Both are published by Novello, London, for the very small sum of three halfpence each part. Of hymn tunes, the peculiarly fine and joyous tune by Mendelssohn, in "Hymns Ancient and Modern," No. 42, part 1, can be safely recommended, as equally pleasant to choirs and congregations.

Would that the time were come, when from the whole body of worshippers the great Hallelujah might ascend to the most High on Christmas morn, and when the actual song no longer seemed a dismal parody on the noble, heart-stirring words,—

"The strain upraise of joy and praise, Alleluia!
To the glory of their King, shall the ransom'd
people sing, Alleluia:

* * * * *
Wherefore we sing, both heart and voice
awaking, Alleluia:
And children's voices answer, echo making,
Alleluia.

* * * * *
Now from all men be outpour'd, Alleluia to
the Lord:
With Alleluia evermore, the Son and Spirit
we adore."



Our Christmas greetings are appropriately accompanied by an interior of an English Village Church. Though the text round the Chancel-arch is intended for Easter, the general design is equally suitable for Christmas.

CHRISTMAS DECORATION OF CHURCHES.

"The glory of Lebanon shall come unto thee; the fir tree, the pine tree and the box together, to beautify the place of MY SANCTUARY, and I will make the place of MY feet glorious."—*Isaiah, LX. 13.*

Oh, all ye GREEN THINGS upon the earth, bless ye the LORD. praise HIM and magnify HIM for ever!"

OF late years, in both the town and country parishes in New Brunswick, the time-hallowed custom of decorating our churches with evergreens and various devices full of sacred teaching has been carried out in a more artistic and careful manner than was formerly the case. But even yet there is room for improvement; and it is to be feared that there is still in some parishes an absence of that system and zeal so necessary to success in this pious practice. Why should all the *hard* work in this matter fall to the lot of the parish priest? Why should he be obliged, in so many instances, after having kindly invited the young people to help him, to *beg and entreat* their assistance afterwards? It is strange with what coolness young laymen will promise their assistance, and then allow the veriest trifle to prevent their giving it. The young women, too, somehow or other, find their convenient excuse for not helping, in their being wanted at home to make the customary domestic preparations for the Christmas season.

It sometimes happens that the clergyman has not only to plan the decorations of his church, but even to rely solely on the members of his own family for the carrying out of his designs. And it quite as often happens that the largest portion of the expense which is attendant on the decorations, and sometimes the whole expense, has to be borne by the clergyman, which, of course is a great hardship.

It is gratifying, however, to know that in some parishes the younger members of the Church have shewn a commendable degree of enthusiasm for this useful work, coupled with earnest efforts not only to make the decorations varied, beautiful, and effective, but also to have them in keeping with that correct Church character which they should all possess.

But it is time to enter upon the

practical part of this paper, and first as to the making of

THE WREATHS.

The material commonly used is spruce, hemlock, and cedar. The sprigs should be first cut off the branches, and all intended for the same wreath should be nearly of the same size,—between six and eight inches in length. Two of them should be held in the left hand by the stalks, diverging from one another in the shape of a V. (To make the wreath larger or more full, a third sprig will be required to fill up the vacant space.) Tie these firmly together with strong twine; then place two (or three) more sprigs on those in the same position, but so that the tips may come within several inches of the tips of the others. Fasten the whole together by a loop-knot with the twine you have already used, and proceed in the same way with the remaining sprigs. Take care to make the loop-knot strongly each time, and see that the twine does not get loosened. Otherwise, the wreath will be apt to fall to pieces. The twine used should be in lengths of not more than four feet. As wreath-making is ladies' work, peculiarly, those of the other sex who wish to aid in the work should supply the material, taking care to select the sprigs which have the smallest stems. All wreaths, however, ought not to be of a light description, for those intended to go around a large chancel arch, for instance, ought certainly be heavier than the others. Those which may be required for the font, lectern, reading-desk, or pulpit, might be made rather wider or more feathery than those intended for the pillars. The club-moss or wild vine may here be used with advantage. If wreaths are to be wound round the pillars in spiral form, they should all be wound *in the same way*, with the sprigs pointing upwards.

Another method of making wreaths is to tie the sprigs on a foundation of

rope cut to the required lengths. It is a wise plan to have a list of measurements of the different parts of the church where wreaths are intended to be placed. Besides the time saved, a uniformity in each wreath will thus be secured.

Festoons of wreaths are not admissible as a chief feature in church ornamentation, inasmuch as they have a ball-room appearance. Wreaths should principally follow the shapes of the windows and arches, and be used for borders. They may occasionally require *trimming* with the scissors, but caution must be observed in the operation, lest they become bunchy, prim, or "finicky," and so lose their graceful appearance.

Those who undertake the making of wreaths ought to have the indispensable scissors or knife fastened to their waists by a cord; and it may be remarked here that all such things as tacks, nails, hammers, saws, and other requisites ought to be kept in some appointed spot in the church—otherwise each article will in its turn become mislaid, and confusion and loss of time will be the consequence. In the hanging of the wreaths the young men to whom this work is entrusted are warned to be chary in the use of nails. They should remember how unsightly the numerous holes appear when the evergreens are removed. The ordinary furniture tacks will be found to answer in many cases: next to them, small lath nails may be used. Brass hooks, or screws, or brass-headed nails might be allowed to remain permanently in the places where the heavier wreaths are usually hung. But we must now turn our attention to

THE TEXTS.

Those which are to be placed highest in the church ought to be in the plainest letters, such, e. g., as the following:

GLORY TO GOD IN THE HIGHEST.

These should be at least a foot long, and wide in proportion. The usual material out of which letters are cut is green or dark blue cardboard. After they are covered with the evergreen, which is generally sewn on, they should be fastened to the walls with light tacks, either in straight or curved lines. Where texts are formed of capitals and small letters, if the former are

made of crimson cloth, or scarlet flannel, or crimson paper, the effect is greatly increased. What are known as "Old English" letters look very well when covered with green flannel or baize, the capitals being made of crimson cardboard, and fastened to "shields" covered with the same kind of flannel or baize. This letter has the advantage of being easily read.

Prince of Peace.

Laus Deo!

The words "Prince of Peace" are here shown in "black letter," ("Old English") words below them in what is called "Saxon ornate."

The elaborately painted and gilded texts which are done at home by the skilful hands of zealous members of our Church find their appropriate positions upon the chancel walls.

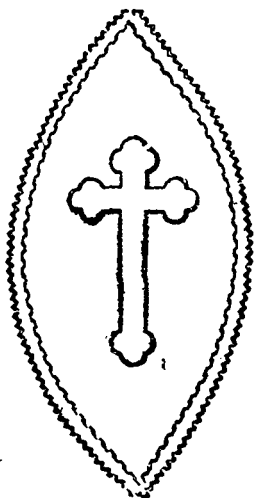
Where flowers can be procured with which to form letters, red and white will probably be found the most effective. Several persons have succeeded in growing the "everlasting" flowers, or "immortelles," in various colors. These flowers are peculiarly adapted for decorative purposes. It is said that "they should be gathered when not fully blown, tied in bunches, and hung up to dry, with the *flowers downwards*, otherwise they will be very troublesome to arrange from the stalks becoming crooked." Words formed of "immortelles," or berries, should be arranged on thin boards tightly covered with calico. First of all the letters should be traced on the calico; next, they should be painted, one by one, with hot glue, or gum, and then covered with the "immortelles" or berries, one letter being covered before the glue, or gum is applied to the next.

Gold, silver, or variegated bronze, or what is much cheaper, viz., copper dust, (where it can be obtained,) if scattered over letters painted with glue, or gum, will give them, it is said, a very rich and striking appearance.

But wreaths and texts alone will fail to give that Church character to the decorations all would desire to see, without the various

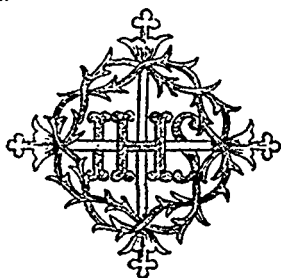
ECCLESIASTICAL DEVICES.

Among these, the holy symbol of our faith—the Cross—ought to occupy the chief place.



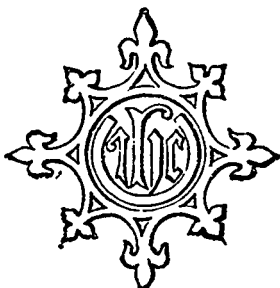
This may be made of thin board, or cardboard, and then gilt, or composed of flowers, or berries. It looks most effective when enclosed by an oval wreath of evergreen and flowers. If the cross is green, its appearance is much heightened by a circle of red "everlastings," or berries, at the intersections of the arms, and at each of the points.

As to the proportions of the relative parts of the cross, the rule is that "the arms should be placed at one-third of the height, [i. e. from the top,] and each one be equal in length to that third."



The sacred monogram, encircled with the crown of thorns, affords scope for rich and varied embellishment in the

application of gold, flowers, and various colors. The other sacred monogram below, is beautiful in gold or silver-gilt, or in three distinct colors. If both devices are to appear in the same church, they ought to be differently ornamented.



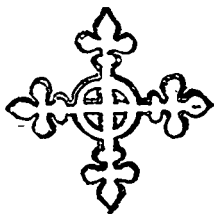
The double triangle is well adapted to adorn the walls of any conspicuous part of the church, but it ought always to be formed of two colors. It may be made of laths, zinc, or cardboard.



The device below will look very well in evergreen, either with or without the four dots, and may be placed between the windows, or over doors or arches.



The last design of which we give an illustration, would not be out of place in any part of the church.



One of the most effective features in the decoration of a church is a ~~tem~~

porary chancel screen, ecclesiastical in design, and corresponding with the style of the building. It can be constructed at a small cost of rough material, and easily covered with evergreen and flowers, and berries, in clusters, or interspersed among it.

Finally, in the decorating of a church it should be remembered that it is not the quantity, but the quality of the ornamentation that is to be attended to, and that with taste and care a little material may be made to go a great way.

Happ'ly, we can look with reverence upon the holy symbols of our faith which adorn the walls and windows of our churches, without being advocates of either superstition or idolatry.

Let the old as well as the young, during the approaching season, second the efforts of their pastors in decorating their churches. The first can do much by their words of encouragement, and the others a great deal more by their hearty co-operation.

A LAYMAN.

[FOR THE CHURCH MAGAZINE.]

CHRISTMAS DAY.

"Thy God hath anointed thee with the oil of gladness above thy fellows". Heb. i. 9.

Though rude winds usher thee, sweet day,
Though clouds thy face deform,
Though nature's grace is swept away,
Before thy sleety storm,—
E'en in thy sombrest wintry vest,
Of blessed days thou art most blest.

Nor frigid air nor gloomy morn
Shall check our jubilee;
Bright is the day when Christ was born,
No sun need shine but He;
Let roughest storms their coldest blow;
With love of Him our hearts shall glow.

Inspired with high and holy thought,
Fancy is on the wing;
It seems as to mine ear it brought
Those voices carolling,
Voices through heaven and earth that ran,
Glory to God, good-will to man.

I see the shepherds gazing wild
At these fair spirits of light;
I see them bending o'er the child
With that untold delight
Which marks the face of those who view
Things but too happy to be true.

There, in the lowly manger laid,
Incarnate God they see,
He stoops to take, through spotless maid,
Our frail humanity;
Son of high God, creation's Heir,
He leaves His heav'n to raise us there.

Through him, Lord, we are born anew,
Thy children once again,
Oh, day by day our hearts renew,
That thine we may remain!
And angel like may all agree,
One sweet and holy family.

Oh, as this joyous morn doth come
To speak the Saviour's love,
Oh, may it bear our spirits home,
Where he now reigns above!
That day which brought Him from the skies
Mankind restores to Paradise.

Then let winds usher thee, sweet day,
Let clouds thy face deform,
Though nature's grace is swept away
Before thy sleety storm,—
E'en in thy sombrest wintry vest,
Of blessed days thou art most blest.

THE SEASONS OF THE CHURCH.

CHRISTMAS.

AS Christmas is the foremost of our great Christian Festivals, so also is it the foundation of all others. On the Incarnation, or the Son of God taking upon Himself the nature of man, is built the whole fabric of our hopes as Christians. To establish this great doctrine, St. John declares that he wrote his Gospel

(xx. 31); and this is also one purpose of the whole New Testament. The Church declares in the Athanasian Creed, by warrant of Scripture, "that it is necessary to everlasting salvation to believe rightly the incarnation of our Lord Jesus Christ." Let us then briefly consider this great article of the faith, which the Catholic Church from

the beginning has ever guarded as an essential of the Christian belief, and second in importance only to the doctrine of the Holy Trinity itself.

The right faith then is, "that we believe and confess that our Lord Jesus Christ, the Son of God, is God and man; God, of the substance of the Father, begotten before the world; and man of the substance of his mother, born in the world; perfect God, and perfect man, of a reasonable soul and human flesh subsisting; equal to the Father as touching His Godhead, and inferior to the Father, as touching His manhood." Such is the Catholic faith on the doctrine of the Incarnation, as handed down to us by the Church.

"The Word was made flesh:" how we know not. But this we know, that "herein was manifested the love of God towards us, because that God sent His only begotten Son into the world, that we might live through Him." The Word, the Second Person of the Holy Trinity, who from all eternity had co-existed with the Father, stooped to take upon Him the nature of man, that through His perfect obedience He might restore to our fallen race all the blessings, both of this life and the next, which our first parents by transgression had forfeited; and by the renewing grace of the Holy Spirit to create us again, after that image of God in which Adam was originally formed, in righteousness and true holiness. In a word, He took our nature upon Him (1) that in that nature He might pay the penalty for the sins of all mankind; and (2) that He might raise us to a participation of the divine nature.

When Adam by disobedience fell, our nature fell with him. All mankind partook of the stain which our first parent brought upon his race. and all mankind needed some signal regeneration ere the image of God could be restored to it. The promise was in mercy first given to Adam, "that the seed of the woman should bruise the serpent's head," that is, that one should be born of woman who should vanquish the power of Satan, though in the conflict He Himself the Son of Man, should suffer. This great mystery of the coming Incarnation, as we are now able to see, runs like a vein through the whole of the Scriptures, explaining to us the types and cere-

monics and sacrifices of the old religion, and the voice of prophecy which heralded the approach of the Messiah, at one time speaking of His humiliation, at another of His glory. Messiah was to be the seed of the woman: yet had "His goings forth been from of old, from everlasting." He was to "come forth out of the stem of Jesse," yet was He to "grow up as a root out of the dry ground, despised and rejected of men." He was to be "God with us;" yet was He to be "a worm and no man." These things, as also that question which our Lord put to the Pharisees, "If David call Christ Lord, how is He then His son?" only find their true solution in the mystery of the Incarnation, when of the substance of the Blessed Virgin, by the influence of the Holy Spirit, was born the Man Christ Jesus; and when that sinless manhood, so begotten, was taken into union with the Godhead.

As has already been said, one object of the Incarnation was, that our Lord in that human nature which He then assumed might pay the penalty for the sins of mankind. Of this we shall hope to speak at the proper season. One other object was, that He might thus raise us to a participation of the *divine* nature. Let us, in conclusion, offer a few words upon this subject.

The seeds of death were in the nature of every one, and though the Son of God had offered the great atonement for sin, yet our own fallen nature would have destroyed us, unless that nature itself were sanctified. There was need, therefore, of a fountain of purity and holiness to cure the poison of sin in the souls of all mankind. And this need was perfectly fulfilled in the Incarnation of the Son of God, who, being divine and all-holy, took into union with His holy Godhead that nature which He was to heal and save, according to the Holy Scripture, which says, "forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same;" and on the other hand St. Peter tells us that *in Christ* we are "made partakers of the Divine nature," thus through the Incarnation of our Lord, hallowing what is fallen; making the mortal immortal; the outcast from God, one *with* God.

The Son of God came down from heaven, and was made man, to save us from the *power* of sin. He took our

nature to make us meet for heaven, by sanctifying that nature on earth. He would *first* sanctify us, and *then* glorify us. "The will of God is for our sanctification;" and we are "sanctified through the offering of the Body of Christ once for all." Yes! it was to unite man to God, and being united to God, to carry on the work of sanctification, that our Lord "for as men and for our salvation came down from heaven and was incarnate by the Holy Ghost of the Virgin Mary, and was made Man."

And to this truth the Church appears, in the Collect for Christmas, to turn our thoughts. We are taught in Holy Scripture that "As many of us as were baptized into Christ, have put on Christ:" and so after our baptism, "thanks were offered to our merciful Father that it had pleased Him to regenerate us with His holy Spirit, to receive us for His own children by adoption, and to incorporate us into His holy Church," which is, we know, "the Body of Christ." In fact, we

were then, by Baptism, made members of our Incarnate Lord,—of Him who said, "I am the Vine, and ye are the branches," and who also said, "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you," and who, in the Holy Eucharist, has given us His Body and Blood to strengthen and refresh our souls, and to sustain and sanctify that spiritual life, which flowing from the Incarnation of our Divine Lord, is given to every one who in his baptism is made a member of Christ, the child of God, and an inheritor of the kingdom of heaven. "Almighty God, who hast given us Thy only-begotten Son to take our nature upon Him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made Thy children by adoption and grace, may daily be renewed by Thy Holy Spirit, through the same our Lord Jesus Christ, who liveth and reigneth with Thee and the same Spirit, ever one God, world without end.—Amen." H.

COLONIAL AND FOREIGN CHURCH NEWS.

DEANERY OF FREDERICTON.—The quarterly meeting of this deanery was held at the Oromocto on Thursday, October 25, being the first anniversary of the consecration of St. John's Church, in that village.

Divine Service was previously held on Wednesday evening, when a sermon was preached by the Rev. B. Shaw, missionary at Cambridge.

On Thursday morning the clergy met at the parsonage soon after 10 o'clock. Present: Rev. C. Lee, Dean Rural; Revs. J. Pearson, T. E. Dowling, B. Shaw, and H. Pollard, Rector of the parish. Service commenced at 11; Rev. J. Pearson preached from St. John x. 22, a sermon suitable to the anniversary. The Holy Communion was administered, in which fifteen of the laity joined.

The collections at this and the previous service, amounting to \$11.76, were given towards paying the small debt yet due to the Building Committee.

After lunch the clergy assembled at the rector's for business. A paper was read on Synods, which called forth some discussion, all being favourable to the principle. Romans x. was read, and commented on, and a conversation ensued on parochial topics. The meeting was then closed by the Dean reading the Apostolic grace.

Thanks are due to the choir of St. John's Church, who ably assisted at the above services. Anglican chants were used, and a Te Deum arranged by Haverlyal. The Hymn tunes were taken from "Hymus Ancient and Modern"—Communicated.

THE Treasurer of the Church Needlework Society begs to acknowledge the receipt of a dollar from "A young Churchwoman," and to offer the thanks of the Society for this kind aid.

WE beg to call the attention of the clergy and laity of the diocese to the publication

of the Charge of the Lord Bishop. Copies can be had from the publisher, W. M. Wright, and from the booksellers in St. John and Fredericton.

A VOICE FROM NEWFOUNDLAND.

DEAR MR. EDITOR,—

It is a subject of great thankfulness to us in this little-known colony, that our voice is, by the good-will of Providence, enabled to sound with greater and more kindly force than last year. We were then in a lamentable state of poverty; but now, through the success of the Codfishery in this section of the island, the pinching wants of hundreds have been relieved. This success, however, I am sorry to add, is not general, and this, probably, is the reason why a day of general thanksgiving has been withheld by Government, which would so appropriately have followed a day which was set apart by civil and ecclesiastical authority in the spring-time, as a day of special fasting and humiliation before Almighty God. In St. John's, we certainly have been wonderfully blessed, and it was, therefore, thought reasonable, and indeed our bounden duty, to make a special return of our thanks in the public worship of God. In one of the three districts, that, perhaps, which has been relieved from greater distress than either, the evening service was set apart for this purpose on Sunday, October 8th. The congregation, consisting in great part of fishermen and farmers, showed their interest in the service, and a true feeling of gratitude, by a very full attendance at the church, and by joining heartily in the responses and the Hymn for harvest, "Come ye thankful people," which was sung to No. 223, Ancient and Modern. The gratitude of the whole body was further marked by an appropriate anthem, "Thou visitest the earth."—(Groene), the Thanksgiving for plenty, and the sermon which was preached

by the Incumbent of the church, from the text, Jer. viii., 20: "The harvest is past," &c. A collection was also made, which amounted to \$17.28.

Thus, it will be seen, was combined in one the idea of a harvest home and a thanksgiving for the mercy of God in removing from us for a season the trials of want.

It was hoped that a stained glass window for the East end would have arrived in time to have been put in before this service, but we were disappointed. This window has since been added as an ornament to the church. It was executed by Waite, and is very effective, the subjects being the Nativity, the Crucifixion, and the Resurrection of our blessed Lord, and a medallion of our Mediator in majesty.

Believe me,

Yours sincerely,

CHRIS. MFDLEY.

THE following address to the Archbishop of Canterbury and to the Conventions of York and Canterbury was unanimously adopted at the late Provincial Synod at Montreal.

May it please your Grace—We, the Bishops, clergy, and laity of the Province of Canada, in triennial Synod assembled, desire to represent to your Grace that in consequence of the recent decisions of the Judicial Committee of the Privy Council in the well-known case respecting the *Essays and Reviews*, and also in the case of "the Bishop of Natal v. the Bishop of Capetown," the minds of many members of the Church have been unsettled or painfully alarmed: and that doctrines hitherto believed to be Scriptural, and undoubtedly held by the members of the Church of England and Ireland, have been adjudicated upon by the Privy Council in such a way as to lead thousands of our brethren to conclude that according to this decision it is quite compatible with membership in the Church of England to discredit the historical facts of Holy Scripture, and to disbelieve the eternity of future punishment.

Moreover, we would express to your Grace the intense alarm felt by many in Canada, lest the tendency of the revival of the active powers of Convocation should leave us governed by canons different from those in force in England and Ireland, and thus cause us to drift into the status of an independent branch of the Catholic Church, a result which we would at this time most solemnly deplore.

In order, therefore, to comfort the souls of the faithful and reassure the minds of the wavering members of the Church, and to obviate, so far as may be, the suspicion whereby so many are scandalised, that the Church is a creation of Parliament, we humbly entreat your Grace, since the assembling of a General Convention of the whole Catholic Church is at present impracticable, to convene a National Synod of the Bishops of the Anglican Church at home and abroad, who attended by one or more of their presbyters or laymen learned in ecclesiastical law as their advisers, may meet together, and under the guidance of the Holy Ghost take such counsel and adopt such measures as may be best fitted to provide for the present distress, in such Synod presided over by your Grace.

AT meetings held at Chelmsford and Colchester on Thursday and Friday in behalf of the Hawaiian Mission, and at which Queen Emma was present, collections of £2 1s. 10d., and £45 0s. 7d. were made. The Bishop of Rochester presided on both occasions. At the Colchester meeting his lordship stated that a project was on foot among the ladies of England to raise a fund for the erection of a suitable cathedral at Honolulu.—*Guardian*.

THE American papers announce the magnificent gift of half a million of dollars by the Hon. Asa Packer of Mauch Chunk, Pennsylvania, for the founding of an educational institution. "The donor has made his great wealth in the Lehigh Valley, and the college is to be a sort of polytechnic institute, to fit its pupils for every branch of business that can be carried on in the valley. Though mathematics and the natural and applied sciences will be the chief subjects of attention, yet the pupils will pay so much of regard to the classics as may enable them to take hold of almost any profession which they may prefer. The college is not exclusively for the Church, its privileges of education are to be open to all. But the Churchy character is indelibly stamped on it by the condition that the acting Bishop of Pennsylvania is always to be the president of the board of trustees, and the rector of the Church of the Nativity, South Bethlehem (where the college is to be built), is always to be the chaplain of the college.—The name of the institution is to be 'Packer College'—much against the donor's desire.—It was pressed so urgently by the Bishop and other friends, however, that at length he yielded. Judge Packer is a rare instance of a man of great wealth, who has made it all by his own exertions in one and the same town, and who yet has no enemies. Nor is this by any means the first example of his liberality. Not long ago Bishop Stevens applied to him to do something for the new Philadelphia Divinity School. Judge Packer asked only one question, 'Is it to be a party institution?' On being assured by Bishop Stevens that it was not to be a party seminary, the Judge at once pledged himself to endow a professorship with \$34,000. But this was a mere drop in comparison with the great work which he has now set on foot."—*Colonial Church Chronicle*.

A LETTER to the clergy and laity from the Bishop of Natal, and one to the minister and churchwardens of St. Paul's, Durban, from the Bishop of Capetown, respectively, had been published. The latter reiterated the Bishop of Capetown's determination to excommunicate Bishop Colenso and his adherents should he resume his Episcopal functions.—*Guardian*.

THE royal assent has been given to the erection of two new colonial bishoprics—one for Dunedin, New Zealand, and one for New Westminster, British Columbia. The Rev. Henry Lascelles Jenner, LL.B., of Trinity Hall, Cambridge, vicar of Preston-next-Wingham, near Sandwich, has been nominated to the Bishopric of Dunedin, which will include the provinces of Otago and Southland. Mr. Jenner graduated at Cambridge in 1841, and was for some time a Minor Canon of Canterbury Cathedral, and Precentor of the Canterbury Diocesan Choral Union.

Mr. Cardwell has sanctioned the nomination by the Archbishop of Canterbury of the Rev. John Postlethwaite, M.A., of Trinity College, Cambridge, and incumbent of Coatham, near Redcar, Yorkshire, as Bishop of the new see of New Westminster, which is to be created in the diocese of British Columbia. The site of the present diocese of British Columbia is as large as England and France. The Rev. R. L. Page, M.A., of St. John's College, Cambridge, and curate of the parish church, Leeds, will succeed Mr. Postlethwaite as incumbent of Coatham and pastor of the Homes of the Good Samaritan. Mr. Page was the chief originator and is the warden of the Home in connection with the parish church at Leeds.—*Guardian*.