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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."—1<sup>st</sup> Ph. vi. 24.  
"Earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

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## ECCLESIASTICAL NOTES.

**CHURCH GROWTH IN INDIANA.**—Within the last four years covering the Episcopate of Bishop Knickerbacker, the number of working clergy has been *doubled*, nearly all the vacant parishes supplied, and the people have taken new heart in the work. A healthful interest in Christian education is developing. Schools have been established in Indianapolis, Michigan City, Vincennes, LaFayette, which are prospering. The contributions for diocesan missions have risen from an annual average for the four years previous to 1883 of \$699, to an average of \$2,057 for the last four years. The offerings for the infirm clergy have trebled. The value of Church property has increased \$80,578. The annual contributions have increased \$23,145, being now \$111,463. Twelve mission churches have been built in fields formerly unoccupied. Lots have been secured at several other points and churches projected. A hospital has been established at Richmond. A sum of money has been secured for an Orphanage and Home for the aged. \$22,000 has been pledged for diocesan endowment and \$6,000 of it paid in. The diocese is divided into three convocations, which arouse active interest and greatly stimulate one another to zeal. Several rectories have been built, and several churches rebuilt or repaired. Taking all around Indiana is steadily advancing in every good direction.

**Minnesota.**—The rapid growth of the city of Minneapolis, has been greatly helpful to the Church there, and the natural increase has been backed up by vigorous parish work. St. Marks, St. Pauls, and Gethsemane, the principal parishes have all prospered. Gethsemane church for example has risen from a register of 274 communicants in 1883, to 751 in 1887.

**APOSTOLIC SUCCESSION CONTINUED.**—The consecration of the Rev. Mr. Johnstone as missionary Bishop of Western Texas, will take place on Friday, January 6, 1888, in Trinity Church, Mobile. Bishops Dudley of Kentucky, and Harriis, of Michigan, who will take part in the consecration, will, during that week, preach a course of sermons at Trinity Church, at night.

**NEW YORK, ST. GEORGE'S.**—Rev. W. S. Rainsford, D.D., rector. A very large congregation was present at the morning service on Advent Sunday, and in the evening it was necessary to throw open the galleries, the crowded building appearing much as it did in the time of the Advent mission two years ago. The service was full choral, and four anthems were admirably rendered by the full choir, "Love divine all love excelling" being given by a quartette of male voices unaccompanied.

**MANY-TONGUED BISHOP.**—The Right Rev. Dr. Thomas Valpy French, the Bishop of Lahore, in British India, who resigns his bishopric at the close of the year, is one of the most scholarly as well as one of the most saintly Bishops of the Anglican Communion. Dr. French took a first-class in classics at Oxford, as well as the gold medal for Latin, and he was Fellow and Tutor of his college (Univer-

sity) before he engaged in missionary work. In India he is known as the "many-tongued man of Lahore," for he is able to preach in at least eight or nine languages. It is believed that Dr. French will still remain in his diocese to engage in missionary work at his own charges. Upon resigning his see he recommended his Archdeacon, Dr. Matthews, as his successor, and the Secretary of State made the nomination. Dr. Matthews is a popular Government chaplain.

**ORDINATIONS.**—At the last Michaelmas Ordination it appears there were 232 candidates, of whom 124 were deacons, and 108 priests. Of this number no less than 151, or 65 per cent., were graduates of Oxford or Cambridge. This is a much larger percentage than usual.

**WISE CHANGES.**—Bishop Cramer Roberts, the new Vicar of Blackburn, has introduced several changes in the frequency and manner of conducting divine service in his parish Church. In introducing daily services, he observed, "by these alterations I trust that many will be able to gather themselves together daily in God's house for united prayer. Half an hour in God's house will be half an hour well spent, and will conduce to grow in grace."

**TRUTHS.**—The Bishop of Canterbury lately presided at a crowded meeting held at Croyden for the purpose of forming a local branch of the Church Reading Society, which has for its object the promotion of higher religious education. The Archbishop, who was warmly received, said that if he had come there knowing but little of the subject he would certainly have felt that, as a matter of common sense, it was his duty to understand any great institution to which he belonged, in which he believed, and which he was at least disposed to defend against attacks, and he thought he could not state their love for the Church in drier or plainer terms than that. The institution he belonged to was *the greatest society in the world*, and he believed that it touched the very depth of his own being, that it touched his life, his conduct, his faith in the present, and his hope in the future. English Churchmen as a rule *did not understand* their Church, and the attacks which had been made upon the Church of England never would have been made, if our people had possessed the knowledge which he felt it his duty to obtain, and that knowledge which he thought would bring with it so much interest. There was undoubtedly a common impression that the property of the Church of England was taken away from a certain body of religionists called Roman Catholics, and that they were left to shift for themselves, while their possessions were handed over to another sort of people who were called Protestants. If they would determine to understand the history of the Church of England they would know that the Reformation was no such sudden thing at all, but the culmination of a very long period of struggle, during which the whole nation, from the highest to the lowest, was always shaking with anger and endeavouring to throw off that insupportable yoke, its greatest and most thoughtful leaders

being determined to have the truth, the whole truth, and nothing but the truth. They would ascertain, too, that there was no body of people who were called Roman Catholics, and that there were no Protestants; and as they looked through the lists they would see that from point to point, as the Reformation went on, there was no change of *personnel* at all, that there was no taking away from the possession of one body of people and handing it to another, but that the whole nation, with one body and one soul, so completely followed the great teaching and fortified it for themselves that out of 15,000 clergy there were not 400 who did not retain their places and pursue their teachings. When they had ascertained those things for themselves they would see what became of the claims of those who in the present day, forsooth, were sending an Indian mission among us to try to bring us back to the old bondage which we had left. It had been said that the study of Church history was an excellent cordial for drooping courage, and so it was, and an excellent answer to nine-tenths of the most subtle objections poured out on our Christian Church. He need not refer to the success which the Church Reading Society had already had in other places to impress upon them that it had a function before it at Croydon. He had been thoroughly into the prospectus, and as an old schoolmaster and examiner he was perfectly satisfied that they were proceeding in the right course.

**CONSECRATION—WHAT IS IT?**—I question whether there is any single rite of Christ's Church which is more misunderstood than Consecration—the consecration of a church, for example. You would hardly believe the things that are said by thoughtless or ignorant people about it. And yet there is no rite which is more eminently Christian. The mistake arises entirely from the misunderstanding of the word "consecrate." People have got an idea that it means to "make holy," whereas its true meaning is to "separate," to set apart from profane and common uses to the service of God. Thus the consecration of a Church is just its dedication to the service of the Most High. We declare thereby that it is henceforth to be His: is not to be used for political or secular purposes of any kind, but is to be a "place of worship," a "house of God." The stones, the bricks, the mortar, are just what they were before, but the place is not. Before, it had not been solemnly given to God; now it has been.—*The Vicar of St. Austell in the Parish Magazine.*

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## INFANT CLASS TEACHING.

[A Paper read before the Sunday-School Association for the Diocese of Montreal, on the 19th December, 1887, by Miss Evans.]

Wanted a Christian lady able to play and lead the singing, one who can interest children—possessed of an unflinching stock of patience, one who always looks bright and cheerful, yet has sufficient dignity to control the unruly. One who in spite of provocation never gets cross, and has sufficient strength of body and mind to brave all weathers. Such I once heard a clergyman give as his idea of a person fit to take charge of a class of young children, and I thought where will he find such a prodigy. I do not think humanly speaking such an one can be found, but it is possible to teach an infant-class successfully without possessing all or even many of these very advantageous qualifications. Two qualifications, however, are necessary; and any one proposing to take a class should carefully consider these two things:—First and most important, are you a Christian? I do not mean one in the general acceptance of the term, but, do you know yourself as by nature and deserts a guilty, lost, hell-deserving sinner? And do you know Jesus as the ONE DEAR LORD, who has died in your stead, and borne the punishment of your sins? Second, has God called you to the work? Perhaps by special request to take the class, or perhaps God shows you the need of the class; there is no one who can, or will take it, and you feel you ought to go. If this is the case, although you may possess no apparent qualification for the work, go forward in faith, and you will succeed.

An infant class is not the most difficult class to teach; it has its own peculiar difficulties; but what we need is to use our God-given, practical common sense, and a great many of these difficulties will disappear.

The infant class is perhaps the most important class in the school, especially if it is a large one; an unsatisfactory one to the teacher, who does not often see the fruit of her work; but if it is faithfully done "as to the Lord," the promise stands sure "Cast thy bread upon the waters, and thou shalt find it after many days." We may not see the seed springing up, but the foundation of faith, love and all true religion may and ought to be laid in this class. The Roman Catholic Church say that, if she have the training of the little ones, till they are seven years old, then she is sure of them; this shows us the importance they attach to early associations and our own consciousness reiterates the fact that the earliest impressions are the strongest. To use our time to best advantage, and to obtain the best results, three things claim our special attention, and on each I desire to say a few words:—1st. The scheme; 2nd. The Preparation and Helps; 3rd. Class Order.

First, the Scheme. This is a very important matter, in fact the success of the class so largely depends on the music and the Lesson Scheme, that they require very careful selection, and it is never a good plan to tie the infant class down to the same scheme of lessons as the senior school—though that the unity of the school may be maintained the two schemes should be as much alike as possible, and whenever the elder scholar's lesson can be taught with advantage it ought to be taken in preference to any other.

For many reasons, however, it seems well to have a special scheme for the infant class; 1st, the lessons learned by the little ones are always the most lasting, the young minds are easily im-

pressed, and an impression once made cannot entirely be effaced, therefore, it is well to endeavor to give them as comprehensive an idea as possible of the whole Word of God; besides, with some children it is the only religious instruction they receive; their parents never read the Bible, they do not go to Church; but they are glad to send the children to school to secure a quiet afternoon; perhaps when the little ones grow older they leave the Sunday-school and spend Sunday afternoon on the mountain, the river, or in some place of amusement; so while we have them, let us make our lessons as interesting and comprehensive as possible, that the little ones may enjoy them, and that the seed may be sown; for God's word shall bear fruit, it shall not return to Him void. 2nd. You cannot teach the children about a doctrine such as the depravity of the human heart, faith, substitution, the love of God; they would not understand the words used, and would soon become weary and troublesome; but let us take God's plan when the human race was in its infancy. He taught man by types and pictures, and now we have His own picture stories, written by His Spirit for our learning; preserved through the ages by His will; sometimes Jews, sometimes Gentiles, sometimes friends, sometimes foes, being called up as custodians of this Sacred book given now to us by God for our guidance; think you He has not had care for the arrangement too? That there is a Divine harmony which begins in Genesis, God with the sinless man in the garden of Eden, and ends in Revelation, sinful, but blood-washed forgiven man with God in His Kingdom of Heaven. And where God begins I think He means us to begin too. Although the little ones cannot understand what temptation means, the history of the Fall will teach them the personality of Satan, the fact that temptation is not sin, that the desire was not sin, the mere eating was not sin, but that sin was the unbelief that thought we shall not surely die, the pride that said we shall be as God, and which ended in disobedience and the breaking of God's law.

Cain's life will teach, how the small beginnings of sin if unconfessed and unpardoned lead to utter ruin, also God's loving kindness and mercy to save. In the flood we have clearly taught God's hatred of sin, His justice, His mercy, and His eternal, unchanging, faithfulness. While Babel teaches the utter impossibility for man to reach heaven by His own works. There is no doctrine necessary to salvation, which may not thus be taught, over and over again, out of the Bible stories, for the New Testament is hid in the Old, while the Old lies clearly revealed in the New. Let us, therefore, try and illustrate our lessons largely with Bible stories, endeavoring in all things to hold up Jesus Christ as the great, the central figure, using the Bible, the whole Bible, and as far as possible nothing but the Bible.

Good pictures and a black board are great helps, very materially lightening the teacher's work and often impressing what could in no other way be taught, and in selecting a scheme these important helps should not be overlooked.

## CLASS ORDER.

Never go to class without prayer; be early in class, first if possible, to welcome each child with a smile and pleasant word. Your presence will act as a wholesome check on the children, who, if the teacher is not present, are apt to run riot; and order once lost is very hard to restore. Try and get each child in front of you, so that not only you can see them, but that they can see you. A little study of the childish characteristics will soon enable you to place the little ones advantageously; sometimes two boys placed together, will so excite each other that the whole order and harmony of the class will be destroyed, whereas those same boys if well placed might be efficient helpers in the maintenance of order and discipline. Make your rules few and clear, but let each child feel that your word is law, that y-es means yes—

nothing more and nothing less; this once established you have little to fear. Sometimes, however, a child will prove refractory; then, oh! be careful, remember, the nearest way to each child's heart is round by God's throne. Jesus is at your side, and a moment's pause, while your heart cries, God help me, is the most powerful weapon you can use. These very children whose strong wills, restless temperament and sunny infectious smiles, make their naughty times so trying, will, if won for Christ, make leaders in all good things; but to win them you must know them, and to know them you must visit them in their own houses, and you must know them not only in school, but out of school; better smile and bow to twenty wrong children than pass one who knows you as teacher.

If the children seem to be so restless you cannot control them, sing a hymn; those that have a simple refrain are best. In a hymn like "The whole world was lost in the darkness of sin; the Light of the world is Jesus"; every child, even the youngest, can join, and bright earnest singing often proves a great safety valve. Another great help is to ask a question, and tell all to rise and answer together; if done by word of command, they will soon rise in an orderly manner and take pleasure in doing so. As I said before, stand so that every child can see you, and occasionally ask them to turn and look at you; you can thus secure undivided attention, or if one child still continues to look away, ask some pointed peculiar question; but except as a last resort don't speak to a child by name, or every little head will be turned, and all the little brains wondering what Johnny or Mary is doing. Do not reprove a child before the whole class, except in extreme cases; walk home with the naughty one, tell him his good points; how his naughty acts grieve Jesus, and please Satan. Use plain words that there may be no misunderstanding; then ask him to try and help you next Sunday; most children will gladly promise and will faithfully endeavor to keep the promise too. But if the class is a large one, one teacher is not sufficient, and it is well to try and make the Infant class a training class for young teachers, which can easily be done by bringing some of the elder scholars in as assistants; they can each be made responsible for a small number of children, and can do various parts of the work, e.g., let the questioning on last Sunday's lesson be taken by each in turn; this should always be done before the lesson for the day is given. Let one or more take charge of the roll, which should be quietly checked, not called over, as the latter plan takes too much valuable time, and the order is lost; also let them teach the selected Bible verse, or hymn, not simply by rote but explaining as they go along; this will oblige them to study God's word carefully, much more so than if they were scholars; so it will be no disadvantage to a girl to be brought down as an assistant, while we will have the advantage of the warm first-love of our young Christians; they will be a living link between the elder head and the juvenile member. Young people like to be asked to help, and if started early will work from the first without the disadvantage of self-consciousness which is the greatest stumbling-stone to older Christians.

Try and use short words, and occasionally question and see if the words used are understood. Never think anything too simple, it is best to teach with they understanding the children know nothing; if they do know they will like to hear it over again, and often times they pay most attention to those things they know best. If a word is difficult to explain, tell the little ones a story which will shew what it means, and choose if possible a Bible one; for example in Matt. v. 5, we have the words Blessed are the meek; a child finds it hard to understand what the word meek means; but turn to 1 Kings xiii, 1-10 and shew them the prophet from Ju-

dah, praying God to heal the king's hand, stretched out to injure him; or turn to Numbers xii and see Moses praying for Miriam and Aaron who had raised sedition against him, and they see the act caused by meekness of spirit, and are able fully to understand. But perhaps a previous lesson will explain the word, then question and see what the children themselves can tell you; remember, what they tell you is more firmly fixed in their minds than anything you can tell them, for they see it and make it their own; therefore question and often carefully. Here I would like to say; so much depends on the questioning that it is well to write out the questions at home, not for use in class, but to impress them on your own mind.

Try and make your questions as simple as possible; if no one answers, don't tell the answer yourself; change the question. Try to so word your questions that only the right answer is possible. If the first two or three questions are very easy and can be answered yes, or no, the children gain confidence, nothing prevents a child answering like making a mistake. Never tell a child its answer is stupid, perhaps your question may be the stupid thing, so ambiguously worded that the answer is in a certain sense right. Repeat each right answer clearly, that every child may hear; thus you retain the interest of the class; if you get two or three correct, yet different answers, repeat all, showing where each is correct.

Sometimes you will find it an advantage, if you receive decidedly contradictory answers, to repeat first one clearly and ask for all hands up who think this answer right; then repeat the other and all hands up who agree with this; then ask the who children hold each opinion to tell you why they hold it; after which state your own opinion, and your reasons for holding it; thus you make the little ones think, and reason for themselves, which is an immense advantage to both you and them.

And now to turn to our last subject, Preparations and Helps, and in this connection I would say, read your lesson over carefully and prayerfully on Sunday night; you will have the whole week to think it over—various everyday occurrences will illustrate it and enable you to make it practical and definite. See what is the special teaching of the lesson. Try always to teach three things: the sinfulness of each child personally in God's sight; that God loves the sinner, while hating the sin; God's loving kindness in sending Jesus to die for our sins. Try to make each child feel that their naughty acts deserve death, but Jesus bore that death in their stead; don't be afraid to repeat these things over and over again—God's way is line upon line, line upon line, precept upon precept, precept upon precept, here a little and there a little. If I should ask a carpenter how many blows would send a nail home, he would say a great deal depends on the size of both hammer and nail; a big nail will take a great many blows, especially if the hammer is small. Now this is a tremendous nail; the child's soul's salvation must hang on it; your hammer is small, one hour out of 168. Oh, hit often and hit hard. Seek God's help by prayer. He knows the children, and He knows you too. Without Him we can do nothing. Don't use commentaries till the very last. Your own ideas are the clearest, and the most interesting. And, I think, the greatest help we have is in the fact, that the work is not ours; it is God's work; we are not responsible for the success. We are only responsible for the faithful use of the means and opportunities God gives. "Who goeth to warfare of his own cost?" No Sunday-school teacher working for Jesus; for our King, will meet expenses. Our Captain will guide and direct us, and we have only a vanquished enemy to fight.

Our King will meet expenses, for it is God who worketh in you; what are these expenses? time, strength, willing time. Well, as far as Sunday-school work is concerned, Sunday time

is not our own; we have no right to it, it is God's own day, therefore, that must be left out of the question. The week days God gives to man; but Christians are bought with a price that they may glorify God, and God offers those who will work for Him the glorious privilege of being workers together with Him. Now if we are working with God, and God is working in us, where is the difficulty about time; one day is in His sight as 1,000 years, and 1,000 years as one day.

Strength our King provides, for He says, "They that wait on the Lord shall renew their strength as the eagle," "My grace is sufficient for thee, for my strength is made perfect in weakness," and this means not only spiritual strength, but physical strength, as all those who work for and with God can testify, His strength is Almighty, and "as thy day so shall thy strength be."

Wisdom—if any man lack wisdom let him ask, for Jesus Christ is of God made into us wisdom and righteousness. In Him we have all and abound; He seems to have provided against every difficulty. If we don't know how to suit ourselves to the capacity of children, Jesus says, "Settle it in your own minds, not to meditate before hand what ye shall say, and what ye shall speak, for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist." Get everything you can to bear upon the lesson, let your mind be full of the subject, go in faith and you will succeed. But perhaps you say, my memory is so bad; turn to John xiv, 26, Jesus says, "when He the Spirit of truth is come He shall teach you all things, and bring all things to your remembrance whatever I have said unto you." Are you a Christian, then this indwelling Spirit is for you; oh claim Christ's promise, live as those who know that they are the children of God, and go forward to the work, knowing that if God is on our side, we have an overwhelming majority, though the devil and all his angels, combine with the world to fight against us.

Our Captain will guide and direct us. On this point I will only quote three texts, first, "Follow me and I will make you fishers of men." We have only to go where Christ has already passed on before; we have only to do what He, the meek and lowly one, has done, and He will make us fishers of men wise to win souls. "Second, I will guide thee with mine eye, here we have closeness to our great Captain, who says, "Lo I am with you always even unto the end of the world." Third, "He will guide us for ever, for God is our God for ever and ever, He will be our guide even unto death."

We have only a vanquished enemy to fight. The promise made to Eve long ago was: He (Christ), shall bruise the serpent's head, and thus He did when having died for our sins. He rose again for our justification, blotting out the handwriting of ordinances that was against us, He took it out of the way, nailing it to His cross, and spoiling principalities and powers. He triumphed over them in Himself, for through death He destroyed Him that had the power of death, that is the devil, and now seated on God's right hand, He says to His people, greater work than mine shall ye do, because I go to my Father.

Dear Sunday school teachers shall we not go forward? God has done all for us, and He alone will work all in us, but He says to each one. Be strong and of a good courage, only be strong and very courageous, be strong, and every place that the sole of your foot shall tread upon that have I given unto you. Oh, let us occupy the hearts of the little ones for the dear Lord who says, Suffer little children to come unto me, and forbid them not, for such is the kingdom of heaven.

At a late Nonconformist meeting in England, one of the speakers said: "If many of us were as determined to disestablish the devil as we are to disestablish the Church our spiritual condition would be better than at present."

## NEWS FROM THE HOME FIELD.

## DIOCESE OF NOVA SCOTIA.

THE BISHOPRIC OF NOVA SCOTIA.—Archdeacon Gilpin has received a despatch from the Archbishop of Canterbury, requesting that documents be forwarded under the head and seal of the registrar of the Diocese, showing that the meetings of the Synod to elect a Bishop have been legally called, and all proceedings in connection therewith regular, and also requiring a guarantee that the gentleman whom the Bishops may select for the vacant Bishopric will be accepted by the Synod, as competent candidates refuse to have their names considered unless this guarantee is given. The Archdeacon sent a telegram stating that it would be illegal to give such a guarantee, but that it was generally understood at the last meeting of the Synod that the nominee of the Bishops would be accepted. The Archdeacon also referred to the fact that the Synod had adjourned to the first day of February, and it would be a great disappointment if a nomination was not made on that day.—Recorder.

SHELburne.—At the tea and sale recently held in Shelburne the sum of \$137.00 was taken. After sundry small appropriations the balance was deposited in the Bank, where now a goodly sum lies towards the erection of a Sunday-school House. The Misses White have given most generously an eligible site. The tea at Birch Town, on Dec. 13th, was also a pronounced success. The gross receipts were \$117. The former meeting house is now entirely free from debt, and some \$40 are in hand for repairs and extension. Great praise is again due to the same energetic committee of last year, Mr. and Mrs. James S. Acker and Mr. and Mrs. Andrew Acker.

A handsome East window has been ordered for the new Sandy Point Church, where at the beginning of the New Year, it is proposed to hold Divine service. It has just been saved with pews of superior workmanship.

ORDINATION SERVICE.—An ordination held on Sunday, 18th inst., in St. Luke's Cathedral, by his Lordship the Coadjutor Bishop of Fredericton, when the following were admitted to the order of deacons: Arthur T. Tucker, M.A., of King's College, Windsor; J. Mellor, and T. Slipper, of the Colonial and Continental Church School Society; and the undermentioned were advanced to the order of the priesthood: Rev. T. C. Mellor and F. Woolcott. The Bishop preached the ordination sermon, and the Litany was sung by Rev. W. B. King, The Venerable the Archdeacon officiated as Epistoler, whilst the newly made Deacon Tucker officiated as Gospeller; Rev. C. W. McCully acted as Bishop's Chaplain. The Venerable the Archdeacon, the Rector, curate and the acting Chaplain assisted in the imposition of hands.

HALIFAX—St. Luke's.—At a meeting of St. Luke's vestry last week, a suggestion was made that the Rector spend the winter months in Bermuda, but Rev. F. R. Murray did not favor the idea. At a subsequent meeting of the parishioners there was an unanimous expression of regret on the part of those present for the loss that the parish will sustain by the resignation—but as they were left no alternative they accepted it, with the proviso that it take effect from the first of March next, and that the Rector be granted leave of absence until that date. A committee, consisting of the wardens and vestry, was appointed to draw up a resolution expressing the feelings of the congregation towards the reverend gentlemen on his leaving the parish. The consideration of the nomination of a successor was, by resolution left over until the next regular Easter meeting, in order that ample time may be had in which to consider so important a matter. Several sugges-



tions were made, but the principal one appeared to be that it might be possible and advisable to appoint the new Bishop as Rector, seeing that St. Luke's was the Cathedral Church of the Diocese, a suggestion which it is to be hoped will be overruled for the good of the Church at large in Nova Scotia. As Dr. Edgell noted in his letter, the Church of Nova Scotia is peculiarly a Missionary Church. The outside parishes are languishing for the perpetual appearance of the chief in the districts. A Bishop's work here is not parochial but diocesan, and anything that tends to make the work in any way parochial injures the whole Diocese at the expense of one parish. A Rector must necessarily assume rectorial responsibility, and this with such an extensive parish as St. Luke's will certainly detach from the general work of the Diocese. No parish or mission of the Diocese should be without a yearly visitation from the Bishop. The push and conflict of the times demand it. Let St. Luke's supply, if it will, a Coadjutor Bishop and thus give the Diocese more help, which it sorely needs. The earnest prayer of the Church outside Halifax (by far the great majority) is that the parishes may be annually visited and new life stirred up outside Halifax.

**SPRINGHILL.**—The Church here had a narrow escape from fire last Sunday. Soon after early celebration the flooring near the furnace ignited. Damage about \$50, covered by insurance.

Rev. Mr. Murray, of St. Luke's, lectured here last Monday on the introduction of Christianity into early Britain. Notwithstanding a very disagreeable evening a large assemblage listened to the brilliant lecture and were edified. At the close the Church of England Temperance Society presented the reverend gentleman with a valuable thermometer set upon an ancient brass battle-axe. Springhill hopes that richest blessings and prosperings will attend the reverend gentleman to his new sphere of work.

**WINDSOR.**—A meeting of the Avon Deanery was held at Windsor, on Dec. 12th and 13th. On the evening of the 12th Divine service was held in the Parish Church. Shortened Evening song by Rev. J. Harrison; Lesson by Rev. J. O. Ruggles. Addresses by the Revs. the Dean, J. O. Ruggles, H. C. Hind, J. Harrison, H. A. Harley and Captain Howeroft of the Church Army.

On the morning of the 13th service was again held in the Church and an excellent sermon was preached by Rev. J. Harrison from Eph. vi., li. Holy Communion was celebrated; the Dean being celebrant. The brethren were hospitably entertained at dinner by the Dean and family. In the afternoon the business meeting of the Chapter was held at the Rectory, the Dean in the chair. Regret was expressed at the absence of the Secretary, Rev. W. J. Ancient, who was to have preached the Deanery sermon, but was, it was presumed, prevented reaching Windsor on account of the dreadful state of the roads. On motion a vote of thanks was given to Rev. J. Harrison for his able sermon. On motion of Rev. J. O. Ruggles, seconded by Rev. K. C. Hind the following resolution was passed: "We, the members of the Avon Deanery, noticing the ill effects arising from there being but one priest among the professors of King's College, hereby humbly suggest to the Board of Governors that in filling any vacancy which may arise in the Faculty, the importance of the appointment of another priest be seriously considered."

It was decided to hold the next meeting at Kentville about Easter, the exact date being left to the Dean. The Dean appointed Rev. K. C. Hind to preach the sermon.

The thanks of the clergy are hereby tendered to those who so kindly entertained them during their stay in Windsor.

**PERSONAL.**—Bishop Jones, of Newfoundland. Mrs. Jones and four children and two servants passed through Halifax last week, and have gone to Bermuda where they will remain until April next.

The Rev. Dr. Hole, rector of St. Paul's, has been called upon to mourn the loss of another daughter—the second within a brief space of time. The family will have the sincere sympathy of all.

The Rev. John Ambrose has been lecturing before the Mechanics' Institute, St. John, upon the Fishery question. The papers speak well of his effort.

#### DIOCESE OF FREDERICTON.

**FREDERICTON.**—*Ordination.*—Messrs. A. W. Teed, M.A.; Horace Dibblee, B.A.; and A. B. Murray, B.A., were, on the 18th, admitted to the order of the Diaconate by the Metropolitan at the Cathedral. The ordination sermon was preached by Rev. J. Roy Campbell, rector of Dorchester. Mr. Dibblee will be placed in charge of Mangerville, and Mr. Murray will be curate of Woodstock.

**BATHURST.**—The deepest gloom has been cast over our town by the terrible railroad accident, by which eight poor men were instantly killed. Among the dead is numbered one of our choir men, Frank Miller. Returning home, in order that he might be in his place on Sunday, he was suddenly called to the higher worship of the great choir in Paradise. Though better fit to go hence, apparently, than many of his age, we are ill-prepared to do without him.

A volunteer in his work, willing, patient, regular, loving and kind to his priest, he leaves a gap not easily filled among the Church's faithful children here. May God grant him rest and light in Paradise! On the Sunday preceding his funeral, special services were held, and hymns used, his surplice and cassock lying in his place in the choir until they went on Monday to be put upon him for burial. On Tuesday he was laid to rest. There was a solemn requiem celebration of the Holy Communion at 10:30, at which some of the family and many friends were present.

At three o'clock the body was met at the Church gate by the choir and priest, and as the last sentence of the chant died away at the porch, the choir began and passed into Church singing, "Let Saints on earth in Concert sing." The office of the dead followed, and the procession reformed, the choir taking up the *Nunc Dimittis*, as they moved down the aisle, and "As now the Sun's declining rays," at the door. At the grave the choristers formed a line on either side—the cross-bearer standing at the foot, holding the sacred symbol over the grave throughout the service. After the body had been lowered, "Through the night of doubt and Sorrow" was sung. Few will ever forget the intense solemnity of the scene, the touching words of the hymn, and the bright cross shining in the sun's last rays, contrasting with the howling of winds, and shroud-like gloom of the snow, and telling of hope and faith which look beyond the storms and the sorrows of earth.

We are deeply thankful that our dear lad was brought home with hardly a mark upon him, and that he was spared the terrible mutilation some of his fellow victims received.

#### DIOCESE OF QUEBEC.

**LEVIS.**—The pretty little Church of the Holy Trinity, Levis, P.Q., has lately undergone considerable repair internally, with a very pleasing result. Chip blinds have been provided for each of the windows, thus effecting a much needed improvement; a very handsome stained glass window has been placed in the East End of the Church, which adds greatly to its attractiveness, and the walls have received a very liberal coating of paint. The whole of the

funds expended, which amounted to nearly a hundred dollars, were collected in the city of Quebec by Miss Green, a member of the Levis congregation and a most zealous worker.

The congregation owes a debt of gratitude both to those who so generously contributed towards the above mentioned improvements in the Church, and also to her who so kindly undertook the work of collecting the amount expended. We are glad to observe that the parish of Holy Trinity is in a flourishing condition, and that good, honest, earnest work is being accomplished by the Rector, the Rev. W. G. Thompson.

#### DIOCESE OF MONTREAL.

**SHAWVILLE.**—A very successful eight days Mission in St. Paul's Church, Shawville, conducted by the Rev. J. G. Norton, Rector of Montreal, concluded on the 15th inst. All the services were well attended. The interest kept increasing to the end; at the last service there was hardly standing-room for the Missioner. The addresses were most searching and practical, and the principles of the Church were thoroughly enforced. The mission has had the effect of increasing the number of communicants, and several applications for confirmation have been received. It is also intended to form a Parish Society for various departments of Church work.

**MONTREAL.**—*The Cathedral.*—The resignation of the Reverend Canon Norman, as Canon Assistant of this Church, has been formally announced, as also his acceptance of the Rectory of Quebec. His withdrawal from the Diocese of Montreal will be felt as a severe loss to the Church in all its departments. As a man of Scholarly attainments, as an attractive and pleasing preacher, and an indefatigable worker, he has had few equals. He will also be greatly missed in other circles; as for instance, Educational, Musical, and Art; in all of which he has taken a prominent and leading place. The date of his departure from amongst us has not yet been fixed.

**DIOCESAN S.S. ASSOCIATION.**—The monthly meeting of this Association took place in the Synod Hall on the 19th Dec. inst., at which there was a large attendance of teachers and friends, and also a fair representation of the clergy of the city; though several were conspicuous by their absence. The Lord Bishop of the Diocese read a paper on the Second Advent, and was followed by Miss Evans with an admirable paper on Infant class teaching. Miss Evan's long connection with St. George's Church Sunday-school, and the experience there acquired, in connection specially with its large Infant class, rendered her suggestions practical, and of weight. In another part of this number will be found a portion of this excellent paper, and it is hoped the same will be completed in the next number. The annual meeting of the Association was announced for the 20th day of January next, in St. George's School-room at eight o'clock.

#### DIOCESE OF ONTARIO.

**KINGSTON.**—The Lord Bishop of Ontario has appointed the Rev. A. F. Coleman, incumbent of North Augusta, to the new parish of Cataraqui and Odessa.

**ODESSA.**—A memorial service was held in this village on Sunday, the 18th inst., for the late Mr. Alexander Shaw, of Erneston,—who died very suddenly on the 8th. There was a very large congregation, every available seat being occupied. Appropriate hymns and psalms were used. The sermon was preached by Rev. R. T. Burns, of Kingston. Mr. Shaw was one whose place among the farming community will not be easily filled.

## DIOCESE OF HURON.

**MITCHELL.**—The improvements of Trinity Church, including a new chancel and pipe organ are fast nearing completion. The Sacred Edifice will be much more Ecclesiastical in its appearance and give increasing seating accommodation, all of which has been much needed.

**LONDON.**—The 14th Anniversary of the Memorial Church was observed on Sunday, Dec. 11th. The Rev. J. Ashman, of Detroit, preached morning and evening. The congregations were large, and collection good.

On Monday evening an Anniversary Festival was held in the school room, where tea, a musical programme, sale of useful and fancy work attracted a large crowd. A handsome sum was realized. These annual gatherings have the effect of drawing the people together, and are enjoyed very much as well as being profitable.

**EXETER.**—The handsome new Memorial Church is now nearly roofed in. There has been a slight delay about the slating, but it is expected this will be completed by the end of the present year. The work is progressing very favourably, and the Church people are looking forward with great interest to the completion of the entire building.

**STRATFORD.**—Sunday, Dec. 18th, was observed as the 36th anniversary of the Rev. Canon Patterson's appointment to this Parish. His Lordship the Bishop of Huron, accompanied by Mrs. Baldwin, spent the day with the Church people of the place. His Lordship preached in the Morning from John xii, 24. Many plain, practical, gospel lessons were drawn from this text, and urged upon the people with great eloquence and fervency. Before closing his sermon the Bishop paid some complimentary remarks to the Rector's ministry, while referring to the long connection between pastor and people.

In the afternoon His Lordship visited the Home Memorial Sunday School and addressed the children.

In the evening he preached again in St. James' Church, selecting as his text the second chapter of Daniel, Nebuchadnezzar's dream. This gave His Lordship a wide scope for bringing before the people his interpretation of prophecy. With confidence we say, that seldom did the congregation listen to such an interesting and instructive sermon. We are unable to give a fair report of it, though it would be well worth publishing.

The collection taken up was a Christmas offertory to the Rector. It amounted to \$161.00. Canon Patterson is to be congratulated on being spared so long to labour in his first parish.

**LONDON SOUTH.**—The Children's Mission Band, of St. James' Church, organized three or four months ago, have raised and forwarded \$25 towards the support of a Missionary in the Diocese of Algoma. This is the result of the work done during the quarter ending, by the youngest of three Mission Bands in this parish.

His Lordship the Bishop of Huron has appointed Canon Mulholland, of Owen Sound, Archdeacon of Grey. There are very few Clergymen in the country who can say they have held charge of one congregation for 30 years. Archdeacon Mulholland was, we believe, the first Missionary appointed in charge of Owen Sound, 37 years ago, by Bishop Strachan, which position he still holds. His Lordship may well reward such long and faithful service.

Huron College has closed for the holidays. Some of the students have returned home, while others have gone to engage in Missionary work during the vacation.

**LONDON.**—The regular December meeting of

the Executive Committee of the Diocese of Huron was held at the Chapter House. The Right Reverend the Bishop in the chair. The following answered to their names, viz: Revs. W. Craig, W. A. Young, Canon Smith, Canon Hill, F. Harding, E. Davis, Canon Innes, Jeffrey Hill, Canon Mulholland, A. S. Falls, Principal Fowell, R. Ashton, Canon Patterson, Canon Richardson, Archdeacon Sandys, J. Gemley, J. Downie, Archdeacon Marsh, J. T. Wright, W. Davis, W. Daunt, J. H. Moorhouse, D. J. Carwell, Messrs. A. H. Dymond, R. Bayly, E. B. Reed, E. C. Clarke, R. S. Gurd, Thomas Moyle, Charles Jenkins, W. H. Eakins, W. J. Imlach, Robert Fox, E. J. Hutchinson, B. Stanley, Thomas Woods, Matthew Wilson, R. N. Light, F. Rowland, and Crowell Wilson.

Minutes of the last meeting were confirmed. The report of the Special Committee to visit and inquire into the question concerning the Chatham Rectory, was read by the chairman, Mr. A. H. Dymond, and after considerable discussion a resolution was passed requesting the Bishop to appoint a Committee to confer with the parties interested, with a view to arranging for the administration of the trust and the apportionment of the proceeds among the respective claimants. The Bishop subsequently appointed Messrs. Dymond, Gurd, and Jenkins to form said Committee.

The Missions Committee reported appeals against their respective assessments from a number of congregations, the discussion of which occupied the remainder of the afternoon session.

At the Evening Session the report of various Committees was submitted and discussed, the most important being that as to the best means of managing the invested funds of the Synod.

A resolution was passed that the Investment Committee be requested to report at next meeting as to any changes in the management of the funds they may consider desirable.

## DIOCESE OF ALGOMA.

**ACKNOWLEDGMENT.**—Rev. Alfred Osborne, thankfully acknowledges the receipt of \$20 26 from the Church of England congregation, Summerside, P. E. Id., for the rebuilding of Gravenhurst Church.

The Treasurer begs to acknowledge receipt of the following contributions to the Mission Fund:

Hamilton, Church of the Ascension, R. A. Lucas, Esq., \$50; William Griffith, Esq., \$25; Parker, Esq., \$10; Mrs. Wiley, St. Thomas \$1. William Bowman, Esq., \$5; Mrs. Joseph Bowman, \$5; Burton, Esq., \$10; Mrs. B. Morgan, \$1. Toronto, 'A Reader of the Church Guardian,' \$25.

Also, if not already acknowledged: Collingwood Tennis Club, \$1; Montreal W. A. per Mrs. Holden, \$12 50; John Gault, Esq., \$30; Miss Shannon, \$5; C. J. Blowfield, Esq., Lakefield, \$1; A. F. New Brunswick, \$20.

W. and O. Fund, Mrs. Master, Gravenhurst, \$1; St. John's, London Township, per Archdeacon Marsh, \$9.46; St. Barnabas, Avon, per Rev. W. H. Clarke, \$1; Per Mrs. A. H. Campbell, \$9; and J. K. Kerr, Esq., \$20.

## DIOCESE OF SASKATCHEWAN.

**PRINCE ALBERT.**—Since his arrival at Prince Albert the Bishop has been busily engaged visiting the various parishes and missions in Prince Albert and the vicinity. Sunday, Oct. 30, was spent at Asisippi, an Indian mission supported by C. M. S., under Rev. John Hines. His Lordship confirmed forty-eight persons in the Church, and administered Holy Communion to sixty-three. He afterwards went to the house of Chief Star Blanket, where he held a second confirmation, at which seven persons received the sacred rite, among whom were the chief's wife and one of his daughters, who were unable to leave the house. The offertory on the Sun-

day the Bishop spent at Asisippi included, besides money, the following articles, on which the missionary and his wardens put a valuation, that by previous arrangement they are to be sold at in the mission: Five mink skins, one fox skin, one towel, two yards white cotton, seven bars soap, one cake scented soap, one plate, two pint mugs, one pipe with few matches, one tin match box. During the visit the Bishop, accompanied by Mr. Hines, also examined the school which is taught by a young Indian, a former pupil of the school, and afterwards a student of Emanuel college, Prince Albert, who is doing very well, and he had an interesting interview with the chief and some of his councillors. The Bishop was deeply impressed with the work done there, and the possibility of doing such work among all the Indians in the Northwest.

Archdeacon George Mackay has been appointed to the incumbency of St. Mary's and St. Alban's, Prince Albert, and was inducted on the first Sunday in December.

At the Bishop's suggestion the clergy of Prince Albert have decided to form a union similar to the Clerical union in Winnipeg.

The Bishop accompanied by Dr. Mackay, warden and Divinity professor of Emanuel College, visited Fort a la Corn on the last Sunday in November. A council for the management of Emanuel College is to be constituted, and the following gentlemen have been asked to accept office in the new council: Hon. L. Clarke, Archdeacon Y. Mackay, Canon Flett, Rev. E. Matheson, the Principal of the Battleford Industrial school, Sheriff Hughes and Messrs. T. Swanston, C. Mair, Thomas Mackay and S. Brewster.

The Bishop urgently needs funds for the extension of the work among the white settlers and Indians in his immense jurisdiction, a good portion of which he has already seen.

## DIOCESE OF NEWFOUNDLAND.

**MISSIONARY MEETING.**—A series of Missionary Meetings in connection with the Missions of Trinity East and West, was held last month, the first in the Church at Salmon Cove East. The Rev. John Godden, R. D. Incumbent of the Mission was assisted by the Rev. John Goodacre Cragg, (who had come from Catalina for the purpose), and the Rev. Henry Johnson of Trinity West.

The Meeting was opened by the singing of Bishop Heber's well known Missionary Hymn "From Greenland's Icy Mountains," followed by Prayers for God's blessing upon Missionaries and their labors, after which the Rev. John Godden delivered a most interesting speech, in the course of which he referred to some of the good work which had been done by Missionary Societies and by the heroic army of Missionary Bishops and Clergy.

The Rev. H. Johnston, spoke on Home Missions. He described the work which had been done in the Diocese since 1703, when the first S. P. G. Missionary was sent out. In paying a tribute of gratitude to the S. P. G., he expressed a hope that the Church in this Diocese should soon not only be self-supporting but be in a position to pay back a little to the Society in return for what it had done for us.

The Rev. J. G. Cragg, also reviewed the progress of Church work in the Diocese during the 27 years in which he has laboured as a Missionary, first at Pinchard's Island, and subsequently at Greenspond and Catalina.

On the following evening a similar meeting was held in the Church of St. Silas, English Harbor, and on Thursday in St. Clement's, Salmon Cove West. All of these meetings were well attended.

The Earl of Granville pronounces the passage in the Prayer-Book beginning: "Therefore with angels and archangels," &c., as the finest in English prose.

## CONTEMPORARY CHURCH OPINION.

The *North Dakota Churchman*, says in regard to the question of the hour, UNITY.—

But it must be borne in mind that charity and good feeling, and fraternizing in pulpit, and on platform, do not constitute unity, nor do they necessarily greatly make for it. Mahomet and the mountain must move towards one another in ways and in matters more essential to much progress can be made. An organic unity seems very far away, yet any other unity is a delusion and a sham.

The Protestant Episcopal Church in America has taken a great step forward in laying down its idea of a basis for union. What now is to come of all this serious expression of opinion, and this unquestionably sincere and profound feeling and desire to bring again together all who name the Holy Name.

This seems a fair question to ask here: Why do not the Evangelical Protestants take some real steps towards unity amongst themselves. Take for instance the Congregationalists and Presbyterians. If they really want union why do they not see that the way is clear enough for them? and that in short the way to unite is to unite.

If there be any real desire for unity, why may it not be illustrated here? Between them in particular there are no sufficient differences to justify separation at this day. In all the fundamentals they are agreed and similar. They have the same service, and the same ordination in their ministry. Their theological and governmental differences form no real bar. If they were united to day but little change would be needed for either of them, but small concessions to be made by either. There appears nothing to keep them apart but the spirit of pure and petty sectarianism. And all this applies in a very large degree to all the Evangelical Protestants.

After all is said the burning question in this great concern is the question of the ministry. Between our Church and the Evangelical Protestants there is radical difference in the fundamental matter of what constitutes ordination.

The *Churchman*, N.Y., on the Evangelical Alliance and Real union, says:—

Of course there may be a co-operation seemingly hearty without any change in our present denominational relations. This indeed has been for some time past, as visibly represented in the Evangelical Alliance. There has been rather, we would say, a sentimental union in which there has not been, and it is to be feared never will be, any practical co-operation. There have been platforms filled with gentlemen in black coats and white neckties who have gushed over one another until brotherly love was positively at a discount. There have been exchanges of pulpits made by men, who according to the standard of several denominations, should not together partake of the Lord's Supper, clerical meetings in which co-operation for common work was proposed and agreed upon; but alas! the lack of "heartiness" became apparent when in the midst of the work there began the contest for denominational aggrandizement. Often a wound healed over on the surface while underneath were festering and fever, and the wounded man grew weaker every day despite the apparent healing.

No, men must go down to the very bottom of their divisions in fullest and frankest conference in the effort to discover how real co-operation may be secured. They must have one heart, one organic life, in order to have "heartly co-operation."

Perhaps in this generation it may not be believed, but it may depart in peace if only it can have taken one step toward securing it. We trust that the principles set forth in the

declaration of our House of Bishops will receive large consideration at the hands of the conference, especially the terms in which is set forth the fourth essential to Christian unity.

In these words, "the historic episcopate locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of his Church," we find largest room for all concessions necessary to bring American Churches in organic unity, that "heartly co-operation shall be a reality and a power; yea, the reality and the power to convince the world that God the Father has indeed sent His own Son to bring us all to Him.

*Church Press*, N.Y., under the title of "Pastoral Visitation," says:—

Much attention is being directed to this important branch of ministerial work in England. Bishops are urging it upon their clergy; the clergy heartily respond; the people express satisfaction and joy. Let us have attention called to the subject here. It is needed.

Visitation in the parish is as needful as services in the Church. By this we can reach the hearts as well as homes of the people. A house-going priest will make a church-going people. Brethren, let us not forget.

The *Southern Churchman*, Virginia, says:—

If the Church of England was not founded by one of the Apostles, it was, at least, established by their immediate successors, and has preserved its continuity of existence up to the present time. To-day it is the mightiest bulwark that Protestantism presents to error in all its forms. Nowhere is the Bible more fully opened to the people than in her temples.

The same paper well says too:—

The Rev. Mr. Weldon, head-master of Harrow, says, in the preface to his sermons preached to the boys of the school, "I have tried to lead the boys to Christ." Can every head of a school say the like? Can every father of a family say the like? If it be a grand purpose deserving of all praise, for the master of a school to do this, how much more important for the father of a family to do the like, doing it both by example and precept? Yet some fathers leave this to the mothers, as if it did not concern them far more than their wives. Fathers are addressed by St. Paul, not mothers: "Fathers bring up your children in the nurture and admonition of the Lord," or as the Victorian version reads, "Nurture them in the chastening and admonition of the Lord." The wholesome restraining of a wise education, the training in a life modest, unselfish and Christian—this is what God requires of every father; and if he do it not he is disobedient to the heavenly word and a renegade to the authority of his Lord. "I have tried to lead the boys to Christ."

The *Churchman*, N.Y., says of "The Angelic Song and the Eucharistic Prayer":—

The morn of the Saviour's birth was heralded by the angelic message: "On earth peace, good will towards men." The eve of the Saviour's death was glorified by His own prayer to the Father that all who found this peace "might be one even as we are one." Peace and love, good will and unity, and out of them the redemption of earth and man, these are the radiant truths which shine forth in the heavenly words of the angelic host and the Incarnate God.

But, alas! how slow have earth and man been to follow this radiance, this star of Bethlehem, and so to bring their royal homage to the Babe in the Manger. How have they both been turned aside out of their path with hatred in their hearts, or blocked on their way by the wreckage of wars! How often have even those who "profess and call themselves Christians" been provoking each other not "unto love and good works," but unto abuse and misrepresentation.

Still, at this Christmas-tide, hearing ears and

seeing eyes are catching anew the angelic song and learning aright the Saviour's prayer. The notes of courage and hope and joy are again ringing out on a brightening sky. The blessings of peace are teaching Christian nations the curse of war. The arbitrament of arms is yielding to the arbitrament of law. The brotherhood of nations. The rule of the few with the ruin of the many is converting itself into the betterment of the many with its message of good-will to the few who have ruled. And, too, within the kingdom of God, the hearts of Christ's disciples are growing nearer to each other. The eucharistic prayer is nearing its answer, Christians though yet in the bonds of sect or party no longer regard their prison walls with complacent pride. They are beginning to catch glimpses of the broad fields and the mighty horizon of the whole truth of Christ, which shall lead them yet to liberty. The blessed inheritance of the whole Catholic Church is claimed by thousands who are taught to spurn it in the past. Common points of doctrine, common elements of worship and common methods of work for the Master's sake are discovering themselves on all sides. The time is at hand when, in response to the angelic song and the Saviour's prayer, all nations shall be at peace and all Christians at one.

*Church Life*, Cleveland, O., says:

"Still they come." A surpliced choir has just been introduced at Trinity Church, Toledo. There are now eight in the Diocese of Ohio, where two years ago there was but one. The fact that hundreds of vested choirs are maintained in this country knocks the bottom out of the assertion that "you can't get boys," and that people don't like such music. The opposition to boy choirs comes mainly from people who have no higher idea of Church service than to be entertained. To sit comfortably in the pew and listen to an artistic and beautifully rendered *Te Deum* is about as near to worship as some souls ever get. It never occurs to them that to stand up and join in the singing is what is expected of them.

## ABOUT VILLAGE PARSONS.

"The captain of a great ocean steamship may walk all over it without being mindful or careful where he steps, but a man travelling in a skiff must be very prudent as to the steps he may take lest he turn his little craft over." "And," said a clerical friend of ours, not very long ago, "That is just the difference between large parishes and small ones, as to the prudence and tact demanded for their successful government."

Our friend is right, and yet not many people recognize the truth of his statement.

The rector of a great city church is very far removed from his people, too far for him to know intimately their concerns, and for them to know his. They don't know every new garment in his household, or what his family have for dinner on any particular day. If a kinsman sends his daughter a handsome present, they are not all stirred into an envious rage, which will quickly decide that the meagre salary should be further reduced. They are ignorant or careless what is the color of the ribbon on his wife's bonnet, and there would not be a tumult caused if she were even discovered to be wearing feathers. The relation, in a word, between the rector of a great church and his people, is entirely different from that existing between the same parties in a country village, and therefore the danger of conflict and disaster, is by no means the same.

Proximity, intimate knowledge, these make differences and dissensions more probable, and hence they require greater grace for their prevention, or their cure.

The village parson needs *tact* above all men; and *tact* is a grace bestowed. He wants wisdom



to discover the sore places on the people of his charge, that he may touch them gently; that is tact. And, remember, because he comes into closer relations with all his people than the city rector can possibly do, therefore his need of greater tact. There is perhaps, nay, almost certainly, a lay pope, male or female, in his parish, who for years has, as is thought, managed the parish. How shall he treat this individual? My brother parson, you can't afford to drive that person out of the parish, because of the annoyance you feel at the unwarranted and unwarrantable interferences he makes with your work. He is too valuable, notwithstanding his crankiness, for you to lose him. You must try to win him; you must handle his peculiarities with tenderness; you must rule him, while you let him think, if necessary, that he is ruling you. Then, too, very petty causes will produce complaint: You have not visited this lady or that for a long time; have not been always at the Sunday-school; the choir would like to see you at its rehearsals, and you never came. Yes; all these and a thousand other stings are borne by this hydra-headed parish-d., and you must bear them patiently for the Lord's sake, and must strive to remove the sting by your tact in handling the stinger. Don't argue, for you will not convince, and will probably anger your adversary. Don't make issues when you can possibly avoid them. Try not to bear the spiritual things which are said of yourself or another. Bear all things, believe all things, hope all things for the Lord's sake. Be diligent, even burdensome in your visiting of the people, for George Herbert is right, "A home-going parson makes a church-going people." Study hard, and pray hard. Don't be discouraged; yours is the hard place; you are in the front of the battle, and must expect wounds. In God's own time He will give you your reward in the upbuilding of your church. And be sure that you can not be rid of your troubles by changing your parish. There are no ideal parishes, and the great city church has its drawbacks, other but none less real than those you now fret against. You are doing the Lord's hardest work, therefore be patient, be prayerful, be diligent, for it is the Lord's work.—*The Church Chronicle, Louisville, Ky.*

**CORRESPONDENCE.**

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

We are requested to publish the following:—  
**TO THE TREASURER OF THE DIOCESE OF ALGOMA.**

SIR,—I have much pleasure in forwarding to you a further sum of \$605, which with the 1,670.50, I have previously remitted to you, will make a total of \$2,275.50 entrusted to my care as one of the Treasurer's for the "Church-women's Jubilee Offering to the Widows' and Orphans' Fund for Algoma."

I have scrupulously entered every donation under the heading of the Diocese from whence it came, but with the exception of our own, Ontario, and Quebec, I imagine that the contributions have all been sent direct to yourself, and that when your promised account is published, we shall find that the zeal of our Sister Dioceses has outstripped our own. My list is as follows:—

Diocese of Huron.....	\$1,033 07
"    Ontario.....	642 92
"    Quebec.....	462 26
"    Algoma.....	58.00
"    Rupert's Land.	22 00
Stray gifts from Toronto...	30 00
"    "    Niagara;	27 25
	<hr/>
	\$2,275.50

We who have joined in this little effort have

reason to be thankful to God for having so blessed it, nor will we, one of us, I dare venture to affirm, withhold one single cent from the due claims of Algoma, because, in this exceptional year, and for this especial cause we have "done what we could." I remain, Sir,  
Faithfully yours,  
H. A. BOOMER,  
Treasurer C. J. O. for Diocese of Huron.

**LETTERS FROM CALIFORNIA.**

No. 2.

December 1st, 1887.

The first typical California town we reach is Truckee, where we breakfast, and about 10 a.m., on the second day after leaving Salt Lake are on the summit, we pass through in reaching it and after nearly 40 miles of snow sheds, after this experience the bare and rocky hill-sides give place to tree clad slopes as we descend toward the Sacramento valley; we are entering another climate. Having climbed the lofty Sierras we are now coming into semi-tropical regions, hill-side farms, fine trees and villages appear nestling in the hill-sides; the first sight of roses and geraniums in the open gardens is greeted with enthusiasm and, as we near Sacramento fruit of all kinds is brought into the cars and eagerly purchased; it is nearly 5 p.m., when we enter the city and gladly make our way to a hotel to get rid of the dust of travel. The city is novel enough to one from the North; the business streets all arcaded from end to end; the abundance of fruit and flowers everywhere at the end of November; the walk along the residence streets where in the front lawns are growing palm, lemon, and orange trees with many others strangers to our eyes; roses and geraniums in every garden and were it not that a few trees show autumn tints, we might fancy it still summer; the streets are wide and well shaded, with many handsome houses. Sacramento is the capital of California, has 30,000 inhabitants and is situated at the confluence of the Sacramento and American rivers in the great Sacramento valley; it is the chief shipping port for fruit in the state, and is connected by the river with San Francisco Bay and the Pacific. The capitol is built of stone and iron painted pure white, and cost \$3,000,000. It stands in the midst of extensive grounds planted with many beautiful trees and shrubs. Every visitor to Sacramento goes to see the Crocker Art Gallery, a very handsome building finely situated and costing \$250,000. The late Judge Crocker of Sacramento, purchased an extensive collection of paintings in many different countries, and a suitable gallery was needed to exhibit them in: for this and also for a private cabinet and museum, the building was erected which now belongs to the city. The grounds are beautifully kept with rare shrubbery and flowing plants in profusion. The building sits well back from the street and adjoining it connected by a corridor is the mansion; in front is a large balcony with handsome columns and beneath are the entrance to the Art Association lecture-room and State Mineral Cabinet. Nothing could be finer in its way than the interior of this beautiful building; an inlaid floor of colored marble is placed in the main hall, the ceilings are richly frescoed, and the galleries throughout are laid with the richest carpets. The height of the walls is 51 feet on the sides, and the deck arranged to properly light the gallery is 10 feet above the roof. The outside dimensions of the building are 62 x 122 feet.

In 1884 the Sacramento School of Design was formed, and the association considered that the Crocker Art Gallery which had been entrusted to it through the terms of transfer of the property to the city by Mrs. Crocker, was the place adapted for the school proposed. Enough money was subscribed in Sacramento to thoroughly equip the rooms in the basement floor, so well adapted for the purpose; and so was formed the

Sacramento School of Design which has proved to be a marked success. There are in all 700 paintings in the galleries; many of these as one would be led to expect are by California Artists and represent California scenery; the most conspicuous of them is Hill's grand Carry on of the Sierras, Yosemite valley, showing the course of the Merced river through the Carry on; Sunday in Mining Camp by Nabel; also his Fandango at the Mines. There are several fine paintings by Vandyck, the most striking and beautiful in thought was Christ healing the blind; another scripture piece by Gorme of Dresden, was Christ raising Jarius' daughter; the beautiful face of the maiden has a death-like pallor, and that of the Christ is considered admirable in the sublime dignity of its expression. There are many other beautiful pictures by Flemish, Dutch, German and Spanish artists, but very few by those of Britain. The finest piece of statuary in California is said to be the group in the Rotunda of the Capitol representing Columbus before Isabella, presented to the State by D. O. Mills.

After a stay of three days in the pleasant city, we left in the evening train for the South of California, and our next letter will be from Los Angeles.

The skies are still cloudless, and we are told no rain has fallen in this part of the country since May. The dust and dryness of the ground is the greatest drawback before the winter rains set in, as it gives a parched look to much of the foliage, though some species of trees retain their bright green in spite of all such as the palms and eucalyptus.

**BISHOPS COLLEGE, LENNOXVILLE.**

The Missionary Union held its meeting on November 30th, when a very interesting and suggestive address on Bishop Patterson, was given by the Rev. Prof. Alluatt, D.D.; a paper on the history of the Church in Newfoundland, was read by Mr. John King, and this also proved interesting. The Union has appointed the Rev. A. Judge, M.A., and Mr. M. O. Smith, B.A., as delegates to represent it at the approaching Students' Missionary Convention which will be held at the General Seminary, New York, on Jan. 13th and 14th, 1888.

**CHRISTMAS EXAMINATION.**

*Faculty of Arts.*—third year, class II: G. T. Sutherland. Class III: C. O. Carson. Second year, class I: H. E. Wright. Class II: G. Hubbard, F. A. Fothergill, T. M. King, H. A. Dickson. Class III: L. Von Iffland. First year, class I: J. N. Kerr. Class II: W. Lipton, T. E. Montgomery, C. B. Wright, T. Lloyd, H. Brooke. Class III: T. W. G. Smith, T. Ball, E. R. Brown.

*Preparatory year.*—class II: T. R. Norwood, D. Sutherland.

The School in order of merit, Christmas, 1887:—

*Division A.*: Back, H., Sewell and Taylor equal, Drum, Ward, B. S. Smith, Bacon, To-field, Leckie and Ruggles equal, Jones, Black, Worthington Wilson, not ranked, Kaulbach.

*Division B.*: Baker, Gault, Laurie, Heneker, Von Iffland, T. B. Paterson, Fothergill, Boswell, A., Montizambert, Drummond, McAvity, Hall, McCubbin.

*Division C.*: Montgomery, Debbage, Smith, E., Lomas, Paterson, W., Dobell, Norton, Ansley, Stephen, Cunningham, Crosby, Townshend, Tatley, Forest, Drury, Carter, G., Scarth, Boyle, A., Simpson, A., Pitcaithley, Doutre, Carter, B., Boswell, H., Wilson, F.

*Division D.*: Buck, C.; Thoneloe, Boyle, T., Ross, McLimont, Simpson, E., Ready, Hazlewood, Smith, A., McDougall, Yates, H., Oliver, Law, Paterson, R., Yates, E., Crombie.

THE remarkable spread of Protestantism in Southern Russia is causing grave consternation among the authorities there, and probably attempts will be made to put it down by violent means.



# The Church Guardian

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## Special Notice.

**SUBSCRIBERS IN ARREARS** are respectfully requested to remit at their earliest convenience. The LABEL gives the date from which subscription is due.

### CALENDAR FOR DECEMBER.

- Dec. 4th—2nd Sunday in Advent.  
 “ 11th—3rd Sunday in Advent.—[Notice of Ember Days].  
 “ 14th—  
 “ 16th— } EMBER DAYS.  
 “ 17th— }  
 “ 18th—4th Sunday in Advent.—[Notice of St. Thomas].  
 “ 21st—St. Thomas,..... A. & M.  
 “ 25th—CHRISTMAS DAY—[Pr. Psa. M. 19, 45, 85; L. 89, 110, 112. Athan. Cr. Pr. Pref. in Com. Service till Jan. 1st, included.—Notice of St. Stephen. St. John and Innocents' Days].  
 “ 26th—St. Stephen—First Martyr.  
 “ 27th—St. John—Apostle.  
 “ 28th—Innocents' Day.

## 1887-1888.

To all those to whom the CHURCH GUARDIAN comes as a weekly visitor,—nay more, to all who may in any way see or read it—we extend hearty wishes for a “Happy New Year”—Happy, not alone in regard to things temporal but more fully so in respect of their spiritual life, through the indwelling power of the Holy Spirit, and the more fully recognized presence of the IMMANUEL, GOD with us. The close of the secular year awakens many questionings in the thoughtful mind as it looks back and recalls the hopes and schemes which marked its commencement. How many *not* realised! How many apparently fruitless! How many disappointing! And yet if the work has been done truly and with pure motive, though the results appear not, God knows, and He is the Rewarder. And all is noted in His Book.

Many are the points to which the mind will turn in its review of the past; but an exchange, the *Pacific Churchman*, suggests the following queries, of grave importance:

“What proportion of the much or little which God has given you do you, in the course of every year, offer back to him and His Church in the way of alms? Have you any fixed sum be it much or little, which, year by year, you give for the love of Him who died for you? And what proportion does that sum bear to your entire income, interest or salary? Looking back at your alms-deeds during the past year, for instance, can you honestly say that you have made any such surrender to God as that you have felt the loss and want of what

you have given up? or have you only offered to Him such things as have cost you nothing, such as you could spare without missing them? “Love is the fulfilment of the law.” Remember that is not love which is grudging, or niggardly, or self seeking or slothful; that is not love which could do more, and yet leaves it undone; that is not love which leaves others to do what it might and ought to do itself. When alms-deeds emanate from love, they will be as large as love can make them. God alone knows what opportunities you have had of learning the extent of His claims upon you, what is the willingness of your hearts, and what have been the impediments in your way. You are members of Christ. All you are and all you have belong to Him. Give yourselves and yours, then, to Him who surrendered all for you. ‘Freely ye have received, freely give.’”

### INDIVIDUALISM AND CHURCH UNITY.

*The Bishop of London's Sermon at the Opening of Truro Cathedral.*

“He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.”—Ephesians iv, 11-13.

This Epistle of the Ephesians makes up in us as we read a wonderful impression of the dignity and majesty, of the reality and power of the Holy Catholic Church. And there can be no doubt that this was St. Paul's intention. The Epistle was written, as you know, just about the same time as the Epistle to the Colossians, and throughout the Epistle we find the same phraseology coming to his lips, and the main thought—the personality of our Lord Jesus Christ—is the same in both. But there is this remarkable contrast between them, that here in the Epistle to the Ephesians St. Paul seems quite unable to keep out of his mind the thought of the Church of Christ. Here in the first chapter of the Epistle, after he has been speaking of all that exalts our Lord and Saviour Jesus Christ, of all which our Heavenly Father wrought in Him, he seems, as it were, to wind it all up as if the highest thing that could be said was that He “hath put all things under His feet, and gave Him to be the head over all things to the Church, which is His body, the fulness of Him that filleth all in all.” And so, again, in the second chapter, where he is tracing what we were, and what we are—what we were by nature, and what we are by grace, he winds it up with that well-known clause, “Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God: and are built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone, in whom all the building fitly framed together, groweth unto an holy temple in the Lord. In whom ye also are builded together for an habitation of God through the Spirit.” And yet again, in the third chapter, where he is speaking of the commission that was given to himself to make known the wonderful mystery not revealed before, that all mankind alike are to share in the privilege of the chosen people of God, he still could not get the thought of the Church away, and he speaks as the purpose of all his preaching: “To the intent that now unto the principalities and pow-

ers in heavenly places might be known by the Church the manifest wisdom of God.” And lastly, in this fourth chapter when he is passing, according to his usual practice, from doctrine to precept, he makes the foundation of all his teaching of that kind the *unity and love of the Church of Christ*. “To keep the unity of the spirit in the bond of peace,” is the first that they were to do “There is one body,” he says, “and one spirit,” and after pointing out the unities that run through all the Gospel, he goes on to speak of this Church created by the gifts which the Lord Jesus Christ after His ascension had sent down. He sent apostles, prophets, evangelists, pastors, and teachers “for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.” And their work was to go on until we all come “unto a perfect man, unto the measure of the stature of the fulness of Christ.”

Now, the doctrine which is thus put before us in such glowing language is one that we particularly need in these modern days, in the present crisis through which the Church of Christ has been passing now for some centuries, through which it appears to have yet to pass. For we know that there is a strong current which is running counter to all this teaching, what I may call the current of individualism. We know that there is a strong feeling in men's minds that religion belongs to every man by himself. That nothing can come between him and his Saviour, and but his Saviour between him and his God. That we are all, as it were, *separate units* in His sight, that each man must stand alone before Him—alone to be guided, and alone eventually to be judged, each man by himself and for himself. And this individualism of which I speak cannot be put aside as if it had not any truth whatever, or as if there were no recognition of it in the word of God. On the contrary, we find it as far back as the Old Testament. It comes out clearly, fully, distinctly in Ezekiel's declaration that he is charged to reprove the children of Israel for their scoffing proverb, “The fathers have eaten sour grapes and the children's teeth are set on edge.” The prophet declares in the name of God that every man shall answer for himself, that the son shall not suffer for the iniquity of the father, nor shall the son be justified by the father's righteousness. Each man before God is to be judged for his own individual life, and this principle thus strikingly put before the chosen people still lives in the New Testament and in fuller strength than ever. It is the same that St. Paul asserts when he tells us that whatever is not of faith is of sin. It is the same that St. Paul teaches when he perpetually appeals to the individual conscience. It is a truth which cannot be denied, nay, which must be cherished always. We are responsible before God each for himself; and in the last resort the guide of our lives must be individual conscience, which is God's messenger to the soul.

There must be—if there is to be real personal religion—this sense of having to answer for our own lives; this sense of knowing nothing that is supreme over us and over our own conduct, which is to set aside our own conscience. But it does not stop there. We know that this is perpetually pushed on and on. We are called upon to sanction private judgement. We do it gladly and readily within its limits. We are called upon to remember always that nothing must come between man and his God, and we do it readily. The truth has its place; about that there can be no question; but it is sometimes pushed so far as to distort the true proportions of the revelation made to us, and we are sometimes asked to declare that this doctrine sets aside the great truth of the communion of saints. We are sometimes asked to think that the Church only exists in the union of men's consciences, and has no *reality* of its own. Now, it is perfectly clear, that in the New Testament the idea of the Church is not that. We talk sometimes as if a Church could be constituted simply by Christians coming together and unit

ing themselves, as it were, into one body for the purpose. We speak as if the *origin* of the Church was in the *will* of the individual Christian. But, on the contrary, throughout the teaching of the apostles we see that it is the *Church that comes first* and the members of it afterwards. Men were not brought to Christ; and then determined that they would live in a community. Men were not brought to Christ to believe in Him—to believe in Him and His Cross—and to recognize the duty of worshipping the Heavenly Father in His name, and then decided that it would be a great help to their religion that they should join in that worship and that they should be united in the bonds of fellowship for that purpose. In the New Testament, on the contrary, the Church comes *first* and the members afterwards. The Church takes its origin *not* in the will of *man*, but in the will of the *Lord Jesus Christ*. He sent forth His apostles, the apostles received their commissions from Him; they were not organs of creation, they were the ministers of the Lord Himself. He sent them forth to gather all the thousands that they could reach within His fold, but they came first and the members came afterwards, and the Church in all its dignity and glory was quite independent of the members that were brought within it. Everywhere men are *called in*, and they did not come in and make the Church by coming. They are *called in* to that which already exists, they are recognized as members *who they are within*, but *their membership depends upon their admission* and not upon their constituting themselves into a body in the sight of the Lord.

Now, here we see this current of individualism of which I speak running counter to what is taught us about the Church in the New Testament, and it runs so counter that sometimes men speak as if the New Testament laid down no doctrine concerning the Church at all. It is the body of which Christ is the Head, and this is made into so mere a figure that it seems as if people supposed that simply by their own union they could demand that the Lord should be their Head. In the *New Testament the Church flows out from the Lord*, not flows into Him. In the New Testament the life and power which constitutes the Church begins above, and not here on earth. In the New Testament the ministers are sent forth to bring the children of men within the fold, and are not simply selected by the members of the Church to help them in their spiritual life. The two ideas run counter, and there will be yet a long time of antagonism between them before it will be possible to say that they have been really reconciled.

What is the true answer to individualism? *Catholicity*. Catholicity there ought to be within the Church, something that corresponds to the higher impulse in the soul of man. Something there ought to be that shall recognize every variety of desire to serve God. Every variety of impulse towards Him, whatever men have and can use in the service of the Lord, ought to find its place in the Catholic Church of Christ. All these things that we offer unto Him to-day we offer in the name of that humanity which our Lord first created and then shared. These are human things—the joy of beauty, the delight of music, the glory of form and colour—these are things which teach the souls of men, and because they do so we consecrate them to the service of the Lord. If there be those who desire greater severity and would rather be without these helps, if there be those who say that they do not find the music draw them heavenwards, and that they find a distraction in that which is so much ornament, so much elaboration, they, too, must find their place in the worship of the Catholic Church. For them, too, there shall be full recognition; they, too, shall be acknowledged in their place. If there be those who find that one kind of worship suits them best, they shall not be able to say that they cannot find it in the Church of Christ. It is the duty of the

Church to provide for *all* the spiritual needs of man. It is an imperfection in the Church when there is any appearance of failure so to provide. As time goes on surely we shall learn the lesson, and the Church shall become in that sense more and more Catholic than ever she was before, fuller and more varied, richer, and deeper, answering more exactly to every spiritual chord, until there shall not be a Christian soul that will not find in some form or other comfort in his trouble, and warning in his temptation, and help in his struggle, and the uplifting of the soul and the purifying of the man. It is the lesson which the Church has to learn; and when we have learnt it to the full then shall the two principles be reconciled, and in that, religion shall find a fuller development for all its best impulses than it can find in its own solitary worship and life. Ever onward shall the Church move in this direction. But as last there still will be, as St. Paul has told us, *heresies*. There are things in the human character for which the Church cannot provide. The Church cannot provide the means of gratifying *self will*, and if self will cannot be altogether excluded, there will be heresies. The word *heresy* carries the notion of self-will within it. There will be this, and nothing that the Church can do can so change human nature as to make that impossible. But this, nevertheless, lies before us as the great problem that the Church has to solve for those that have heard the name of Jesus. How to make everything so large, so full, that there shall be nothing in human nature capable of consecration to God which shall not find its place in the Church's system.

But while this is undeniably the problem before us, to be worked out by patience and long suffering, by ready toleration of all those who are doing their best for the same object, it is clear that as things now are it is of the highest importance that the idea of the Church as a whole should be kept living before men's eyes.

It is for this reason that we rejoice whenever the organization of the Church is made more perfect in the sight of man, whenever we see anything done which shall make the Church more complete for the task which it has to do. Everything which contributes to its *visible unity* to the completeness of its system; everything which holds up before men's eyes, as a great Cathedral does, that sense of a Church into which men shall be called, and called yet again and again—a Church of which *the Lord Himself is the head*, which exists for men to enter into it, which exists that it may guide and help those that have entered. All the activities of the Church are needed now more than ever before. This individualism of which I spoke has too much truth in it to fail in strength. It cannot be counterbalanced by anything but insisting on what the Church of the New Testament really is. Making men everywhere understand that the Church is a body which grows from day to day, adapting itself to all times and all circumstances, finding spiritual life for all characters, supplying the means of grace for every variety of humanity. For this it is that we insist upon the succession of the ministry, because we find that the Church from the very beginning flowed out of the ministry. He distorts that conception of the sense of the ministry; who allows it to be the means of separating clergy from laity, and making men think that the great body of the laity consists of the clergy only, or that the clergy only are the life of the body. The *purpose* of that succession is to *link the Church from generation to generation* by steps that cannot be mistaken, from the first appointment of the Apostles by our Lord. The purpose of that succession is to make men *feel the unity* of the body as it comes down the stream of history, and, if possible, to touch their hearts with some sense of that power which the Lord bequeathed when he ascended up on high and gave gifts to men—more sense of that grace which He promised when He said that He

would be with us always to the end of the world; more sense of that undying life which shall still, until He comes again, unite those who love Him with Himself, and spread the knowledge of His name throughout the human race.

#### HABITUAL ALMSGIVING.

BY THE BISHOP OF LICHFIELD.

We must look for more vigorous effort to call forth the generosity and to increase the offerings of our people. The great defect in all our almsgiving is this—that it is not sufficiently systematic. It is not done by rule or method. It is uncertain and spasmodic. We seem to have forgotten the close association of alms with prayers which is so conspicuous in Holy Scripture. There are many among us who would be ashamed to think that they neglected their prayers, but who have no scruple in stinting their alms. They scarcely regard their almsgiving as a religious duty, or as a sacrifice offered to God. They think of it rather as an act of kindness on their part towards some work or society in which they happen to take a special interest. But surely this arises in some degree from our defective teaching. We do not sufficiently impress upon our people the importance and blessedness of this great Christian duty. We do not urge upon them the question "How much sweetest thou unto my Lord?" Sometimes we are afraid to make our appeal lest we should offend them, and so "we have not because we ask not." Or, again, we look too much to those who are accustomed to give; and when we have received their contributions we are tempted to think that we have done what is necessary. But I wish to impress upon you very earnestly the duty of appealing to those who are not customary givers, and this as much for their own sake as the good of the Church. They are failing in their Christian duty; they are losing the blessedness by our Lord to those who give. Whatever else they may be doing in their Christian life, this one thing is lacking; God has somewhat against them, and we must not be afraid to tell them so. But there is one other respect in which this part of our work is defective; we do not sufficiently regard the smaller contributions of the poor. This has long been a characteristic of the Church of England, and it is a very serious mistake. Almost every parish would furnish a sufficient staff of trustworthy collectors, to each of whom might be assigned a manageable district where once a week every house might be visited—or at least the houses of the Church people—to collect if it were only one half-penny from each family. In the great majority of instances this would be readily given, and the more readily when once the custom was fairly established. The Church halfpenny, or, better still, the Church penny, might do great things, and not the least of them would be the definite attachment of the givers to the Church, and their feeling that they had, as they themselves would regard it, a share in the concern. I have calculated that the amount which would be raised by a contribution of one halfpenny a week from every Church family in England would raise no less than £100,000 a year. Is it too much to hope that every one of the clergy will make this experiment with whatever modifications they may think desirable? One-half of the amount might be retained, if necessary, for parochial need, and the rest given to a diocesan fund for assisting the various works which are carried on.

O Father, let Thy watchful Eye  
Still look on us in love,  
That we may praise Thee, year by year,  
With Angel-hosts above.

## FAMILY DEPARTMENT.

## CHRISTMAS BELLS.

I HEARD the bells on Christmas day  
 Their old familiar carols play,  
 And wild and sweet  
 The words repeat  
 Of peace on earth, good will to men!  
 And thought how, as the day had come,  
 The belfries of all Christendom  
 Had rolled along  
 The unbroken song  
 Of peace on earth, good will to men!  
 Till ringing, singing on its way,  
 The world revolved from night to day  
 A voice, a chime,  
 A chant sublime,  
 Of peace on earth, good will to men!  
 But in despair I bowed my head—  
 "There is no peace on earth," I said;  
 "For hate is strong  
 And mocks the song  
 Of peace on earth, good will to men!"  
 Then pealed the bells more loud and deep,  
 "God is not dead, nor doth He sleep!  
 The wrong shall fail,  
 The right prevail,  
 With peace on earth, good will to men!"  
 —Longfellow.

## THE BETHLEHEMITES.

FROM THE GERMAN, BY JULIE SUITER.

## CHAPTER I.

Welcome, Father, Zadok, welcome home!" said a handsome maiden, dark eyed and of glowing complexion, standing on the threshold of her dwelling. With her left hand she supported a pitcher on her head, filled with water from the well. She wore the loose robe, and over it the veil, after the fashion of Jewish women in her day. He whom she thus greeted was a priest of her people, coming up the dusty road, staff in hand, and evidently returning from a journey.

The house was one of four, forming a detached group outside the little town.

"My blessing to you, Sarah," responded Zadok the priest; "tell me about my wife and the children. Those eight days I have been without news. Abel, the carpenter, with whom I fell in this morning at Jerusalem, had no tidings to give me."

"It is well with them," said the maiden. "Did Abel tarry behind you at Jerusalem?"

"Nay, we journeyed together as far as Rachel's sepulchre, where we rested from the noonday heat. I was sitting by the outer wall when Abel, who had gone in, came back to me, saying, he had met a friend with whom he would stay a while, and I left."

"What friend?" said Sarah, wondering.

"A carpenter like himself, who had sought the shelter of the sepulchre, having his wife with him, I understood. They come from Nazareth; and being of the house and lineage of David, they are on their way to this city of Bethlehem to be taxed. They have travelled on foot all that distance, and the poor young wife looked weary. Abel told me; she needed rest, and they will come hither in the cool of the evening."

"You arouse my pity. A long journey indeed for a tender woman, and the day was hot," returned Sarah. "But what care our hard-hearted rulers for the weariness and sufferings of our people! To prove the greatness of Rome, even the poor must undertake a great journey. The name and fame of the empire, that is all their desire, and they trample us in the dust. I hate

the very look of their shining helmets, their dazzling arms; I hate their pride and their supercilious grandeur. Lords of the world, they call themselves—are they indeed?"

"Yes, daughter," said the priest gravely. "Europe, Asia and Africa, call them masters, bowing to their rule. No wonder that they are haughty, despising the Jewish people; no wonder that it is greater honor with them to be a citizen of Rome, than born a king."

Sarah's eyes glowed. "I hate them," she cried, her little foot stamping the ground. She had forgotten the pitcher on her head, it slipped from her hold, and broke to pieces as it fell.

"There now!" she said—"much use in getting angry! I shall have to get another vessel, and go back to the well."

"It will be on my way to go with you," said the priest, smiling at the girl's vehemence. She had soon provided herself with another pitcher, and together they moved toward the well, which was at no great distance from the group of houses; the way thither was shady with olive and fig trees, skirting the foot of the hill. Again it was the maiden who spoke first. "Tell me about Jerusalem, Father Zadok."

"What shall I tell you, child?" replied the priest. "The city is troubled, wise men from the East having arrived with camels laden with treasure for the King of the Jews. They have come to worship the new-born King, they say, having seen his star in the East."

"Worship!" cried Sarah, amazed. "Can it be the Messiah they seek?"

"It must be so," said Zadok solemnly.

They reached the well by the Gate of Bethlehem—the well of David, who longed for a drink of its water, fighting the Philistines. It was a pleasant spot, beneath overshadowing palm-trees. Women and maidens had come with their pitchers, but all turned to the priest now, offering words of welcome. "The God of our fathers be with you, ye daughters of Israel," said he, passing on, anxious to reach the dwelling where his family awaited his return. Sarah remained by the well, some of those present being her own friends and neighbours of the four little houses—her sister Dinah to begin with, the two living together with a hunchbacked brother of theirs. Leah also was there, the wife of Abel the carpenter, with a merry babe in her arms; and Elizabeth, an elderly woman but active still, a widow with a kind motherly face who lived with her three sons, stalwart youths, these being shepherds. And lastly, there was little Miriam of but nine years old, who with her father and blind grandfather occupied the fourth of those lowly dwellings.

"Has Zadok brought any news from Jerusalem?" queried Dinah of her sister.

"Indeed he has," said Sarah, repeating forthwith what he had told her of wise men come from the East to seek and worship the King of the Jews. None listened more attentively to the wonderful news than little Miriam; for young as she was, she had learned a great deal concerning the expected Messiah from her old grandfather, who before losing his eyesight had been wont to search the scriptures, and knew by heart many of the glorious prophecies that pointed to Him who should redeem His people. Miriam was an engaging child, the delight of two households, for her little heart clung to Sarah and Dinah, who in their turn loved the motherless maiden. To her own blind grandfather she was a very sunbeam, as he said, comforting his night; she was his guide and companion, fitting about him with happy laughter. A very sunbeam too the child was to the poor hunchback, often brightening with her joyous presence the humble chamber where for hours he would sit, gaining a modest livelihood by transcribing parts of holy writ. Her sympathy gladdened him, and she always contrived to bring him some flower or fruit from her father's garden.

Aaron, on the other hand, repaid her by teach-

ing her to read and write, nowise a usual accomplishment with little girls in those days, when books were rare, costing large sums of money. And often he would read to her from the parchments he had transcribed, wondrous stories and promises concerning the Messiah, for whose coming the people awaited. And thus even the little maiden, knew that a king should be given.

It was late in the evening when Abel, the carpenter, returned to his home. Having left Rachel's sepulchre he had sped through gardens and vineyards, to finish some work at the inn. And he now told Leah how he had met his old friend, Joseph, with his espoused wife.

"I saw them again when they reached the inn," he added, "but there was no room for them! It grieved me to leave the poor young wife to spend the night in the stable. We are humble folk, and little to offer; but let us go tomorrow and bring them hither."

## CHAPTER II.

Mother, mother! here is father. Samuel, let us run to meet him!"

And, suiting the action to the word, two slim boys flew down the green slope towards the road, on which the priest was seen walking. They were twins, eleven years old; and reaching their parent they received his tender but solemn greeting.

"Have my sons been diligent in my absence?" inquired Zadok presently.

The lads were silent.

"Joseph, have you been diligent to learn?" he continued, turning to one of the boys, who outwardly was as like his brother as could be. "I am afraid, father, not over much," was the bashful reply.

The priest shook his head. "What, then, was your occupation the while?"

"I was about the gardens, or over the hills. I love to roam in liberty, watching the husbandmen and the flocks."

"But what of next year, my boy? This will not fit you to begin your temple service at Jerusalem. You will find no vineyards there, no hills to roam on!"

The boy hung his head: "Must I go, father? Must I be a priest like yourself?"

"It is so, my son," said Zadok. "You are born a Levite, and to be a priest is your God-appointed lot in life."

The boy met his father's eye, that rested on him lovingly, but grave and somewhat anxious.

"Father," he said, "when the time comes I will strive to be what I ought. But forgive me, if I am not like my brother; he is after your own heart I know?"

"He is gentle, and glad to learn," said the father, laying a loving hand on Samuel's head, whose pale face blushed crimson as he replied:

"Nay, father, I am not better than Joseph; if I am less inclined to run about and play, it is because I am not so strong as he. I am easily tired, that is why I delight more in books. I deserve no praise for that!"

"You may be right, Samuel," said father Zadok.

They reached the house, on the threshold of which stood Ketura, glad to welcome back her husband, whom the temple service had detained at Jerusalem for several weeks.

"Where is Rachel, my gentle daughter?" inquired Zadok, and the maiden appeared, adding her welcome to her mother's.

"Now we shall all be happy again," she said. "If you but knew, father, how we miss you when you are gone!"

"The child speaks the truth," assented Ketura.

A young man came forward now, girded with a towel, and placed a basin of water before his master.

Zadok, sitting down on a low couch that ran along the wall of the spacious apartment, had his sandals removed and his feet washed by the



servant; whereupon he retired to an inner chamber to exchange his travelling garment for a white linen robe. In silence the children awaited his return. And when he came forth presently, he was met by an older woman, leaning on a staff.

Her clothing was similar to Ke-tura's, a loose woollen garment, and a veil descending from her head, the face only being visible. Zadok bowed to his mother, she kissed his forehead, laying her hand on his brow in token of blessing.

The family thereupon assembled around the table to partake of supper; not sitting on chairs, but reclining on low couches.

The meal consisted of meat with pickled olives, bread, honey, almonds and grapes. A pitcher of milk was there, and another filled with wine. Forks were not known, each one having his own knife, spoon and cup. The father gave thanks, and the meal was taken in silence. Children especially in those days would never have dared to open their mouths at table in their parents' presence. Supper being ended, the servant reappeared with water, all washing their hands. And now the grandmother proposed that they should spend the fine evening on the roof.

"Gladly," said Zadok, rising to hand her the staff, and assisting her up the winding stairs, which from one corner of the room led to the top of the house. The roof was covered with marble flags, carpets lay about and cushions to sit on, a few flowering plants adorning the low parapet. Zadok having arranged a comfortable couch for his aged mother, leant over the parapet, gazing thoughtfully upon the lovely landscape. The little town with its white houses nestled against the green slopes of the hill, and beyond it were the fields, where in olden times Ruth had gleaned after the reapers. There were trees in abundance, bringing forth almonds, olives and figs in their season. The fruitful tracts were watered by clear brooks, and vineyards clothed the slopes all about. The plain offered rich pasture for large flocks of sheep, a chain of mountains was seen in the far distance enclosing the favored expanse.

The sun was about to set, and the evening beautiful beyond compare. From the gardens far and near arose sounds of happy gatherings, but this not tend to spoil serenity on Zadok's brow. His wife, noticing his preoccupied expression, came up softly, laying her hand within his.

"Has anything troubled you in the holy city? Your looks bespeak unrest," she said.

"Nothing has happened to me," he replied, "but Jerusalem is strangely troubled. Wise men have arrived from the east, inquiring for the King of the Jews. Herod gathered the chief priests and the scribes of the people together, demanding of them where Christ should be born. The tetrach is afraid for his kingdom. Old Simeon and your own sister, Anna," he added, turning to his mother, "are daily in the temple waiting for the consola-

tion of Israel. Simeon even had it revealed to him by the Holy Ghost, that he should not see death before he had seen the Lord's Christ. Indeed all the city is in expectation of great things at hand."

(To be Continued.)

DO SOMETHING FOR SOME BODY.

The older members of the family had gathered in the kitchen to help the children with their molasses candy. The candy was poured on plates to cool, and the children were to get it up to pull.

"Why, Uncle Fred, where are you going?" cried Minnie.

Aunt Jennie, who was overseeing the candy-making, turned to see her husband just retreating to the drawing-room.

"Auntie, don't let him go;" "I think he is real naughty;" "He is going in there to read his old paper;" were some of the exclamations that sounded in Aunt Jennie's ears before she could remonstrate.

"You know, Jennie, my hands are so sore I can't pull candy," said Uncle Fred, apologetically.

"Well, he can stay here and see us do it," said his little daughter, Laura; as though that were a privilege, indeed.

"Of course he can, said Aunt Jennie.

"You just come here now, and help these little folks get the candy off the plates," and as Uncle Fred came, she continued: "Do something for somebody. I have always tried to take that for my motto, and I don't think I have found more things to grieve over than most people." And as I heard her I wondered if this was the secret of her happiness; she was a bright, cheery little woman; so full of fun and life that she carried sunshine wherever she went, and every one loved her. Here she was in the kitchen, helping the children to make candy. No wonder the children loved to have her there, for she did not make them feel as if it was too much trouble to help them.

If "doing something for somebody" was the secret of her cheery disposition, why are there not more such people in the world?

There are people on every side who need to be helped, and whoever you may be who reads this, try to make the world brighter by "doing something for somebody."

DIED.

MILLER.—At Carraquette, on Saturday Dec. 17th Francis Joseph Miller, choirman of St. George's Church, Bathurst, in 22nd year of his age. Eternal rest, grant unto him, O Lord, and let Light perpetual shine upon him.

MARK.—At Ship Harbour, N.S., on Dec. 8, NANCY, wife of James Mark, senior, aged 74 years.

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MISSION FIELD.

HALF A CENTURY OF FOREIGN MISSIONS.

A good, though not by any means a complete, showing of the progress of Foreign Missions is made in the Church Missionary Gleaner, which compares the position of the Church Missionary Society in 1837, the year Queen Victoria came to the throne, and in the year 1887. During this period the society has begun twelve missions, and sent out nearly 800 men to evangelize the world. The annual income is now three times what it was fifty years ago. In 1837, Samuel Marsden, the Apostle of the Maoris, paid his last visit to New Zealand. Now heathenism has all but disappeared there, so that Carl Ritter, the great geographer, speaks of this as "the standing miracle of the age." In 1837 Kraf sailed, the pioneer of Missions on the eastern coast of Africa. That was the year in which the first Brahman convert was baptized. In the same year John Thomas went to Tinnevely, and that desolate plain has been turned into a garden of the Lord. In place of devil-temples destroyed, there are now houses of prayer, and in place of the priests of Satan, there are 100 native clergymen shepherding 100,000 Christian adherents. In 1837, when Dr. Morrison had just died in China, an expedition was sent out to see whether it was possible to locate a missionary there. A new edict against Christianity and bidding defiance to the Christians' God had been issued by the emperor; but to-day there are not less than 30,000 Christian communicants connected with Protestant missions within the empire. The present position of Chinese officials toward Christianity would have seemed incredible to the missionaries of half a century ago. These are some of the features which mark the fifty years during which Queen Victoria has been upon the throne of England.

LIBERAL GIVING IN INDIA.

British and other foreign residents in India gives more than \$300,000 a year to the missions in that country, which shows what they think of them. The late Hugh Miller, M.D., after living many years in India gave to the missions \$100,000. The Rev. Dr. Butler, in his "Land of the Veda," in speaking of Colonel Gowan, says: "This devoted servant of God encouraged stood by me in all my plans for the extension of our mission. He aided me in procuring homes for the missionaries, in establishing our orphanage and training school, and he built and endowed the schools in Khera Bajhera, so that his liberality to our mission work, up to the present, cannot be less than \$15,000." Were it not for the large gifts of the foreign official and unofficial classes in India, the work there would be much less extended than it is.

Some of the native princes and their officers also contribute liberally to the missions in their states

The Maharajah of Travancore has lately sent 500 rupees to the Rev. Mr. Richards for his projected leper asylum at Allepie. The Prince of Baroda has recently sent \$2,000 to a mission school for girls in Bombay.

Of the contributions of the native Christians the Rev. J. T. Gracey, in his new book, entitled "India," writes as follows: "The contributions of the native converts themselves show most encouraging growth. The London Missionary Society said a few years since of its mission on the Malabar coast: 'Several of the churches are self-supporting; the contributions have reached \$7,000 a year, which, considering what is paid for labor in that country, is equal to \$40,000 at least in our currency.' The South India mission of the Church of England Missionary Society contributed one year \$13,582 gold. The aggregated contributions of the native Christian community in India, Burmah and Ceylon rose from about 60,000 rupees in 1861, to 159,124 rupees in 1871, and to 228,517 rupees in 1881."—Spirit of Missions.

FRAGMENTS.

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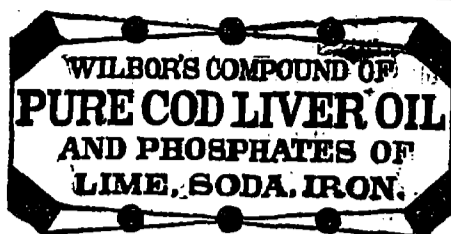
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Temperance Column.

THE BISHOP OF MANCHESTER ON THE C.E.T.S.

Dr. Moorehouse presided at the Annual Meeting of the C.E.T.S. held in Manchester lately, and in his address as Chairman, said (we quote from the Church of England Temperance Chronicle of England):—

A friend of his once told him that he was in favor of temperance, but not of temperance societies. As a reason, the friend said that persons banded themselves together into organizations to oppose special vices, and that they were apt to think that that vice was more extensive than it really was, and for the sake of producing an effect upon public opinion they ransacked the whole history of literature, they picked up rash utterances of public men, they distorted statistics, and without having the smallest intention to deceive they would put forward partial truths, which had all the effect of misrepresentation. And further, he said the tendency of such special organization was to produce fanatics. Persons, originally of narrow mind were led to look at all the evils of society as proceeding from a single vice; if there be ignorance or crime or national extravagance it was all attributed to intemperance. There was one sin, intemperance, and one remedy for it—signing the pledge. Now, said the friend, that was not true, and sooner or later that would be discovered, and when it was discovered it would be a bad day for the fanatics and for the misled. This was a terrible indictment against the C.E.T.S., and he (the Bishop) was bound to say as an honest man that it pointed to certain dangers. But then he (his Lordship) held that it did not at all follow that it was not necessary to found the C.E.T.S., or that having founded it, they should succumb to the danger which this friend of his pointed out. Very good cause could be shown for the establishment of the C.E.T.S. Nobody would deny that intemperance was the besetting sin of Northern races, and had been the besetting sin of our race from the earlier historic time. There were two strongly moving causes for English intemperance: the first was a cold climate, and at the same time the failure to supply to large numbers of the population such generous food and sufficient clothing and lodging as would enable them to generate that animal heat which could enable them to overcome cold. Another cause was the congenital and hereditary tendency to drinking habits derived from our forefathers. The former in his (the Bishop's) mind, was the most powerful cause, and he based his judgment upon the surprising and singular experience of our race in Australia. It was a fact that the native-born, and especially the native-born grandsons of English parents, had little tendency to drunkenness in Australia. He thought that when once the in-

fluence of the idea that it was rather a jolly and a festive thing to get tipsy had been dispelled, and it was being rapidly broken down, that there would be little danger of intemperance in Australia. That country would have its own vices, but intemperance would not be one of them. The cause of this, he believed, was that the Australians had a warm climate, a generous dietary, and abundance of outdoor amusements. In England we had still all the inconvenience to which he had adverted amongst men who had very few of the higher tastes. They had low intelligence and little self-control, and it still remained a temptation well-nigh irresistible to abate their temporary feeling of discomfort and create a feeling of mental exaltation, a feeling of superiority to the surrounding circumstances by drinking what afforded them temporary pleasure, and which did them permanent harm—too much intoxicating drink.

If all that were true he had given a good reason for the founding of the Church of England Temperance Society. He had only to say that he heartily approved of its two wings, one of temperance, the other of total abstinence. Although he was not a total abstainer, at the same time he desired strongly to say that he did not think that habitual drunkenness could be cured, except by total abstinence. But he wished them to mark the difference between signing the pledge and total abstinence, for there was no experience more common and more painful in this society than that of the multitudes who took the pledge and straightway broke it. If men took the pledge they must not make such a step without careful and deliberate forethought, nor must they think that they could keep it without earnest and faithful prayer to God, to give them grace to do so. It was because he (the Bishop) believed that this Society based its whole temperance work upon the foundation of the Christian religion, that he was so strenuous a supporter of it—and it was only by basing their work upon a religious foundation that they could avoid that vicious one-sidedness to which his friend had drawn attention. They could not make a perfect reformation of a man's character by simply inducing him to abstain from one vice. The cruel savage, the sensual, faithless Arab was not a good man, though he might be a teetotaler. He was one of those of whom the poet said:—

“They compound for sins they are inclined to By damning those they have no mind to.” No, they must remember that if the principle of selfishness be the dominating influence in any man's character, so surely would the cutting off of its expression in one direction lead only to its intensifying in another. If they were to reform a man and to improve his character they must replace the love of self by the love of Christ. He (the Bishop) would say that it was well for working men, when they created clubs and places of amuse-

ment, to do it upon a basis of total abstinence. He would give it the heartiest co-operation in his power. —he would remember it in his prayers to God, that He might make its success even greater and more pronounced in the future than it had been in the past.

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