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The Church Guardian

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

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

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ECCLESIASTICAL NOTES.

NEARLY all the churches in New York city are holding special Advent Services during the week.

A suitable altar, altar cross and desk have been presented to the chapel of St. Luke's Cathedral, Portland, Me.

THE 225th meeting of the Eastern Convocation of Massachusetts was held in St. Paul's parish, Newbury Port, on November 27th.

THE Central Council of the G.F.S. met in Cleveland, O., 20th to 22nd Nov.; 67 new branches were reported as formed during the year.

"DR. PUSEY," says a reviewer of his life, "had a real love of the poor, and it was his joy that the work of St. Saviour, Leeds, had found a welcome among the poor."

THE Rev. Dr. Stone, of Philadelphia, formerly of St. Martin's church, Montreal, has accepted the Rectorship of St. James' church, Chicago, and will enter upon his duties about January 1st.

AT the eighth Diocesan Conference of the Diocese of Newcastle, held a short time ago, it was resolved: "That in the opinion of this Conference free and open churches should be the rule, not the exception, in this land."

THE Rt. Rev. Dr. Blyth, Bishop of the Church of England in Jerusalem, states that there are probably more Hebrews in the sacred city at the present time than there were in the days of our Lord, and that it is rapidly becoming a Jewish city.

THE Rt. Rev. William Bell White Howe, Bishop of South Carolina, died at his home in Charleston on November 25. He was consecrated Assistant Bishop of that Diocese in 1871, and became the sixth Bishop of the See in December of the same year. He will be succeeded by the Rev. Ellison Capers, who was elected Assistant Bishop in 1893.

THE new Zabriskie Memorial Church of St. John the Evangelist, Newport, R.I., was consecrated on November 22. A tablet in the church has the inscription, "To the glory of God and in memory of Sarah Jane Zabriskie. This church is erected by her daughter, A.D. 1894." The structure is of stone in thirteenth century English style with cruciform shape.

THE Pope has spoken again as he may have spoken in the time of Queen Elizabeth, and has charged some theologians to make inquiry into the validity of Anglican ordinations. An influential Cardinal has declared at Rome that

the Pope has an earnest desire, according to the language of his Holiness, to do something similar to that which has been done for the Eastern schismatics, and lead to an rapprochement with Anglicanism. The Pope does not know how to go about this without arousing the susceptibilities of the Protestants, but it is certain that he will seize an early opportunity of publicly announcing his intentions.—*The Churchman*, N. Y.

THE Church of the Advent, Boston, was consecrated on December 1st with imposing ceremony. There were present besides the Bishop of the Diocese (Dr. Lawrence) the Rt. Rev. C. C. Grafton, Bishop of Fond du Lac, and the Rt. Rev. H. A. Neely, Bishop of Maine, and a large number of Clergy, who, with the Wardens and the Vestry of the church, entered in procession. The musical part of the service was especially fine rendered under the direction of the renowned organist, Mr. S. B. Whitney, whose fame extends throughout the States.

THE Emperor of Germany, when receiving, a few weeks ago a deputation of the General Synod, then assembled in Berlin, expressed a special wish that the churches should always be kept open, even when there was no Divine Service. The Empress, he said, wished this also. It was true, he went on to say, that this keeping the churches open caused some difficulties, but a good beginning had been made in some churches, and by it a spirit of religion might be promoted in many classes of the population. For religion had still a power among the people, and even the subversive forces of the times had often been obliged to halt before it.

AT a public meeting in the Freemason's Hall, Edinburgh, on the 21st Nov., with the most Rev. the Primus, President of the Church Association, in the chair, the following resolutions were adopted:—1. Proposed by the Right Rev. the Lord Bishop of Glasgow and Galloway: "That the letting or appropriation of seats in churches tends to obscure the truth of the common brotherhood of Christians, and in practice is a serious hindrance to the missionary work of the Church of God." 2: Proposed by the Right Rev. the Lord Bishop of St. Andrews: "That the keeping of our churches open all day, and available for private devotion, is of increasing importance in these days." 3. Proposed by the Right Rev. the Lord Bishop of Moray: "That the fuller recognition of the practice of weekly offerings, as a part of Christian worship, points out the most hopeful method of providing for any financial loss which may arise from the giving up of seats rents."

THE Normal Course of the Church Sunday School Institute, Detroit, Mich., presents this year "Early English Church History." On Nov. 23 the Rev. L. S. Stevens, of Pontiac, lectured on "How the Church was Planted in Britain,

and What we know of the Early British Church"; on Nov. 30 the Rev. S. W. Frisbie, of St. James', Detroit, lectured on "St. Augustine of Canterbury and the Mission to the Anglo Saxons"; on Dec. 7 the Rev. John Munday, of Port Huron, lectured on "The Partial Failure of this Mission and the Success of the Celtic Missionaries"; and on Dec. 14 the Rev. William Hamilton Morgan, of Emmanuel, Detroit, lectured on "Anglo-Saxon Christianity." On the same evenings, after the lectures, debates are held on related subjects as follows: 1, "Was St. Paul ever in Britain?" 2, "Was St. Peter ever at Rome?" 3, "Was St. Patrick a Protestant?" and 4, "Was the Church of England a branch of the Church of Rome?" To the list of books recommended for reading have been added Lane's "Illustrated Notes on English Church History," two vols., and McConnell's "History of the American Episcopal Church." Examinations will be provided by the committee if a desire be expressed for them by as many as ten teachers.

THE following as to the Diocese of Chicago is taken from the Diocesan paper, written by the Rev. T. N. Morrison:

"When the Bishop came to Chicago the city had a population of only some 300,000 souls. The diocese was poor, the clergy divided among themselves, and the laity generally indifferent. Bishop McLaren did the work of bishop, priest, and deacon, all in one. He gave himself to nursing and developing the weak missions in the suburbs and outskirts of the city. He did everything himself, because there was no one who seemed to care whether any advance was made or not. The city grew, and the work grew with it. The diocese was at last united and harmonious. The mission work began to appeal successfully for help. Institutions were founded, erected, and their work made permanent by the beginning of endowment funds. Outside, as well as inside, the diocese, the work has increased and the Bishop, an older man than when he came to Chicago, has year by year borne a heavier load of responsibility, and done an increasing amount of work. It is all well enough when are dead to praise their devotion, and lay the tribute of honor and affection on their tombs. Now while the Bishop is alive, and another is editing their paper, may we not express the conviction of many in the diocese, that God did indeed call Bishop McLaren to be head of this diocese; that his episcopate will be considered when he lays his burden down—which God grant may be years hence—to have done for the Church in the West what Bishop Hobart's episcopate did in its day for New York City and the Church in the East? In the chaotic state, religiously, in which we were twenty years ago, and in this intelligent but restless population, was needed a clear brain, an earnest purpose, a masterful conviction, a strong hand. The foundations of a loyal Churchmanship have been well laid, and others will build upon it, by and by, all will rejoice to gether when the Church in Chicago is the power it is destined to become.

CHRISTMAS AGAIN.

Once more it is our blessed privilege to celebrate the nativity of our Saviour. Once more we take our places among the millions of redeemed and rejoicing worshippers whom the Christmas sun, as it journeys round the earth, awakens to the glad tidings of a Saviour born. The message comes afresh to us, "Unto you is born this day, in the city of David, a Saviour, which is Christ the Lord."

Once more we gather within the walls of our churches, as the wondering shepherds went to Bethlehem, to see this thing which is come to pass, which the Lord hath made known unto us. We hear the wondrous story, so simple yet so complete, of the Saviour's coming to earth. In the few brief verses of St. Luke's Gospel which the Church has well chosen for the lesson of Christmas morning, we see the Roman laws and the Roman authorities unconsciously ordering the fulfilment of the old Jewish prophecies by compelling Mary and Joseph to journey to Bethlehem to be taxed. We see them enter the town with the multitude bent on the same errand with themselves, and toiling, pushing on, through the thronged and crowded streets to that inn where there was no room for Mary the mother of Jesus. But ere the morning comes, a multitude of the heavenly host are singing "Glory to God in the highest," and the mother is laying in the manger her first-born Son, wrapped in swaddling clothes.

Oh, it is a precious thing, year by year, thus to study anew these external earthly features of the Son of God taking to Himself our human nature, and from these externals to pass to the greater fact which is clothed in them!

Who would be without such a day as this! Who is there that, celebrating assiduously his own birthday, will yet refuse to mark with thanksgiving, and holy services, and joyful festivities, the coming of the Son of God!

There is, there could be, no greater reason for thankfulness than this coming of the Son of God, whether we consider, on the one hand, the greatness of the benefit conferred on us, or on the other hand, the greatness of the gift and of the love which prompted it. "God so loved the world that He gave His only-begotten Son," Was there ever love like this! Was there ever gift like this, that God should give His only-begotten Son! Was there ever love like this, that the Father should give His well-beloved Son! that the Son should willingly empty himself of His glory to take upon Him our weak human nature! It is a love which passeth man's understanding. It is an infinite love. It is the majesty of God seeking for a gift which shall be worthy of His dignity and honor, and finding nothing thus worthy but Himself. It is the love of the Father towards us, endeavoring to kindle in us a love toward Him. It is the Son willingly offering Himself, that He might come to us to draw and lead us, His younger brethren, unto His Father! Was ever gift of love like this? Angels to whom no such love had ever been shown, no such gift been given, shouted hosannas at the descending of the Son of God to earth, and shall we not welcome Him with loving hearts?

"Blessed be the Lord God of Israel, for He hath visited His people."—*The Churchman*.

CHRISTMAS OBSERVANCE.

It is the peril of every day of commemoration that it may outlive the thought according to which it was instituted. This was true even of an event so full of intense national memories as the exodus from Egypt. There would come a time, the Holy Spirit foresaw, when the young would ask of the old, "What mean ye by this service?" and when it would be needful to turn to the solemn and sacred scrolls of the Law to explain the reason and to revive the motive of the paschal feast.

There is a vast difference in the manner of the Christmas observance in this land between the past and the present. Instead of being the care of a few who represented one or two religious bodies among many, and who held their festival amid the wondering of carping comments of the majority, Christmas has now become a national holiday. Hardly a pulpit but has something to say in its honor. More than one of those denominations which are bound by no rubrical provisions to do so are opening their doors and instituting services. It would seem as if the danger above spoken of were very far from the present day. Yet there is danger that the central thought, the coming of Christ to be born of a virgin, the taking of man's nature by the eternal Son of God, may be obscured by the accessories and lighter thoughts of the day.

It is only in a religious truth, and that a central truth, that an observance can permanently find root. Not as an English festival, nor as a merry household season, not because of literature and poetry and graceful custom, but as the day of the Incarnation, will Christmas have a continuing life. The outward observance is needed to keep fresh the doctrine, but the doctrine must continue to warrant the observance. If faith in Christ be lost, the day will not restore it. If the day be blotted out of the calendar, such is human nature, the doctrine will be in danger of falling into obscurity. This bids the Church both to keep this great day of commemoration and thanksgiving, and to so keep it as to remember why it is kept. The religious thought must overtop the social.

It is sometimes said that the Christmas communion is not fully attended because of family and social hindrances. This ought not so to be. It is one of those days when every communicant not hindered by sickness ought to try to be present, and all other cares and duties of the day should bend and give place to this.

Doubtless this is so in many places, but not everywhere.—*The Churchman*.

THE UPLIFTING IN THE NATIVITY.

In the coming of Christ humanity was lifted heavenward. There was in it a new life, a new joy and inspiration, a new hope combined with the power to realize. What some underlying force is to the upheaval of a continent, such was the coming of the Messiah to the uplifting of the race. A Divine life came behind it and entered into it. A Divine Person was conjoined with it and caused it to be reempowered; a divinely human Saviour put it upon a new and helpful and triumphant career. There was a lifting out of darkness and sin, out of sensuality and earthliness, out of bondage and fear, out of poverty and joylessness, out of mortality and misery. A new life combines with the life corrupted, a new power qualifies and invigorates it, a new hope animates it, a heaven before unknown becomes the object of man's desire and longing.

And what Christ in His coming did, the

Church, through Christ, is in its sphere to carry on. It cannot, indeed, as Christ did, combine humanity with Divinity; it cannot transform and lift it unto the life of God; but it is to be the great power in the world by which, through Christ and the Spirit, the fall is to be arrested, humanity recovered and set upon the high plane of the Divine life and freedom. Let "the powers that be" do what they can to promote justice in the earth, and to help man and society in their earthly relations. But the Church at every moment must look beyond this world. Its uplifting power must be supernatural. It must ever aim to lift man and society above this life and beyond it. The range it contemplates must be spiritual and heavenly. It must have faith, not in forces, but in God; not in civilization, but the Gospel. It must believe that through Christ it can do all things. It can recall men from their sin; it can help them in their misery; it can share with them in poverty and sorrow; it can proclaim a hope which maketh not ashamed; it can help them realize their immortal destiny. The Church, like its Founder, is to be a perpetually uplifting power, pointing men beyond this world, and helping them in all heavenly aspiration and attainment.—*The Churchman*.

CHRISTMAS CAROLS.

"Then came the merry masquers in,
And carols roared with blithesome din.
If unmelodious was the song,
It was a hearty note and strong;
Who lists, may in their mumming see,
Traces of ancient mystery."

The word *Carol* is taken from the Latin *cantare*, to sing, and *rola*, an interjection of joy—or from the Italian *carolare*, "to sing songs of joy." Carols were originally accompanied by a dance, and we find that, in the earliest ages of mankind, both song and dance were employed as acts of Divine worship, whether of the true God or of heathen deities. Choral dancing was a great part of Hebrew worship, and instances of its use abound in the Bible. "Let us praise His Name in the dance," &c.

This choral dancing was kept up in Christian times, and we still see it in the rhythmic movements of the chorus at Ober Ammergau. An old proverb of the 14th century says:—"The French sing or pipe, the English carol, the Spaniards wail, the Germans howl, the Italians caper." Carols have survived in England, but the dancing with them has almost disappeared, except in the case of some mummers.

The *Gloria in Excelsis* was the first Christmas Carol, and many others have since been founded upon the angels' words: yet, strange to say, no carols from the early Christian Church have come down to us. The reason probably is that, in earlier times, Christmas was kept as a quiet religious season, partly, no doubt, on account of the persecutions which made the Christians refrain from any outward expressions of joy, at any particular festival. Then, gradually, the heathen rites and customs connected with the New Year were joined to the religious rites, and when the Christians could meet without fear, Christmas became the great time for joyful festivity.

Some of the earliest carols were sung in Italy, in the time of St. Francis of Assisi. There had been a great deal of heresy on the subject of the Incarnation, and St. Francis, who wished to make the ignorant people understand and realize it better, asked leave of the Pope to celebrate Christmas in a new way.

After obtaining permission, he and his monks set forth to the little village *Graccia*, near Assisi, and with great pains they prepared in the Church a representation of the Nativity. On Christmas Eve the villagers came to the Church,

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carrying lighted torches, and when they saw the strange new scene, the manger filled with hay, the ox and ass standing in their places, the Virgin and her Child, and heard their hymns or carols sung by St. Francis and his friars, we read that "they poured forth praise to God for his wondrous love to man."

Indeed, the effect upon the people was so wonderful, that we are told that St. Francis stood by the manger all night long, sighing for joy, and giving God thanks that by this means the hearts of the people had been touched. This is the first account of a *mystery* in Italy. In England, the mystery, miracle, and morality plays, arose much in the same way. The clergy wished to bring home to the people the great facts of Bible history, and the lives and legends of the saints. So, on great festivals, when the time came for the lessons, it was not *read* but *realised*—acted in the Church by the clergy, while the choir sang appropriate hymns and carols. When the crowd became too great, the plays were removed from the inside to the outside of the Church, and finally, when the people began to trample on the graves in the churchyards, platforms were erected in unconsecrated ground, and gradually the laity began to take part, and the plays became most popular, until the Reformation put a stop to them. The connection between the original service in the Church and the plays was kept up by the carols and hymns of the choristers, and as many of the plays have been found in MS., we have become possessed of the carols found in them. By the 15th century, carol singing at Christmas was widely spread all over England. Many of the carols which have come down to us from this time contain Latin words, and some are half Latin half English, speaking of the days when the Church service was still used in Latin, and when the wish began to have it in "a language understood of the people." One very curious carol of the 15th century has for the last line of each verse the first line of some well known Latin hymn—

"A babe is born, all of a Maid,
To bring salvation unto us,
No more are we to sing afraid,
Veni Creator, Spiritus," etc.

Many good carols come from Elizabethan era, one by Southwell, a Jesuit priest, imprisoned in the Tower.

The 18th century brought us very few carols, but during the 19th there has been a great revival of them, and many modern carols are very beautiful and spirited. Other countries, too, have their own, for wherever Christmas is kept at all, it is kept with singing.—"A. E. C." in *The Dawn of Day*.

A TIME OF OPPORTUNITY.

(From *St. Andrew's Cross*.)

These are times which are glorious for brave men, and terrible for cowards. They are distinctly the times of opportunity, and opportunity is all that the brave man wants. He does not want possession, he does not want condition, He does not want anything that keeps him still in his seat or standing where he is. What he wants is a gate open, an opportunity; for the joy of the brave man is not in having, but in winning. These are the times when the gates are open, when the bugle-call sounds, when the brave man feels his heart stir within him, and the coward looks to find the place where he can get under the baggage waggon.

What are the opportunities of the present time?

As we look on the world's face to-day, its distinguishing feature is the expression of discontent.

The poor, as never before, are discontented with their poverty. The rich, and God be thanked for this, are beginning to be discontented with their riches. The ignorant man is discontented with his ignorance, and the wise men of this day seem profoundly discontented with their wisdom. Men are discontented with the State, even with the Republic. Men are discontented with the Church. Men are discontented with society. And men are, more than ever, discontented with sin. More than ever before, they realize that the curse of poverty, and the curse of riches, the curse of ignorance, and the curse of knowledge, the shortcoming of the Church and the imperfection of the State, all go back, after all, to sin. Think of the literature of to-day; the newspaper literature, the periodical literature, the books that are published the meetings that are held, the addresses that are made—they all evidence the spirit of discontent, which means that men are waking up that eyes are opening, that hearts are warming, that fetters are dropping. Discontent is the feature of this present time.

And, arising out of this discontent, when a man's condition is well-nigh intolerable, when the burden is grievous upon him, he feels, as he did not feel in that former period of discontent, before our Lord came on earth, that discontent shall be unto uprising and betterment, and as he turns his eyes to his neighbor, his neighbor's eyes turn to him, and he reads in them the same story. And then comes from the heart the cry, "Thy cause in my case, and thy cause is my cause." So men are drawn together in these days as never before. There is breathing out in men to-day, as never before the spirit of fraternity. It is shown in a thousand ways; foolish some of them; ephemeral, many of them, some holding on a little by the fringe of the garment of truth, some of them grasping it, indeed, and promising to become helps to the manifestation of the truth as to these conditions with which we are so discontented.

And as this discontent breeds the spirit of fraternity in earnest men, there grows up the tendency to organization. Organization is a long word. Organization has been a very much abused word. Organization means of course, just this: that men shall stand shoulder to shoulder, and our neighbor here shall stand with us, and together in our strength we shall do that which none of us can do alone.

These are three of the conditions which confront us. Now, what are the opportunities they afford us to work for the welfare of the men about us? What can we do?

The sole object of the Brotherhood is the spread of the Kingdom of Christ, the setting up of the standard of Christ. A standard is something that we rally round. A standard is something that we judge things by. And as we bring this poverty, these riches, this ignorance, this wisdom, the Church, the State, society and sin, alongside of the standard of Jesus Christ and His Kingdom, shall not we be discontented? Cannot we go to any man and say, "You are discontented, and I am discontented. Let us brotherhood together. My discontent is that my poverty is not in accordance with the will of the King. The poverty which is in accordance with the will of the King I am content with, but the poverty which comes from unfairness, unrighteousness, false dealing, oppression—that poverty you and I are discontented with, and we are brothers in our discontent." And so on, through all these things, we can be brothers with the discontented, because we are bound, as soldiers of Christ and as trying things by His standard, to be discontented with everything which is truly and essentially grievous and intolerable, and has brought this discontent on all these different classes of people.

As members of a Brotherhood we need to go on the basis of sympathy with righteous discon-

content; to recognize this, that in the soul of every man, however it may be obscured, there is a knowledge of sin and there is an upreach for righteousness. He has somewhere or other, however obscured it may be, the inkling, the reminiscence, that he is indeed a child of God. Let us work on that, then, going to him as a fellow man, as a brother in discontent, and purifying, by example and by the purity of our discontent, his discontent, so that it may not work mischief and destruction, but emancipation and purification, and the coming of the Kingdom of God.

As we dwell with men in this sympathy, we are satisfying that longing for fraternity, that turning of one man to another in the brotherhood of the sons of God; and in satisfying his longing for brotherhood we may point out to them that other relation, which, as yet, may not be seen by them, the relation of sonship, of Fatherhood, that all are indeed the sons of God.

As we go with men from fellowship to fraternity we may then take them one step further to organization. We may bring them into the Church of the living God, and say, "We bring you within hearing of the message of peace and good will among men, to the entrance of the Kingdom of God and His righteousness. The message is that of Jesus Christ our King, and the Church is His Kingdom." He may reply, "I do not hear the message of peace nor see the kingdom of righteousness in the Church." Then the crowning opportunity in this present day is to show forth peace and righteousness. The Kingdom of God cannot be shown forth except in the lives of the citizens. If we be true followers of Jesus Christ, intent upon good citizenship in His Kingdom, intent upon loyalty to Him, our lives with their discontent with all that is false and mean and poor, with their love for all that is high, helpful, gentle and of good repute, will exemplify the Kingdom of God, will make His Church acceptable and her walls shall be filled with those who desire peace and righteousness.

Here is the opportunity, it all comes down to this, that old opportunity of every Christian man, to witness to Christ and to His Kingdom. And the blessedness of the present time is that there never was a time before when men were so willing to see such lives, so willing to hear such testimony. It shall be upon us if this opportunity escape us. Even now as we work and pray together, the morrow of a day which shall be better than the past, if we will make it so, draws on:

"Morning and bugle call,
And a fresh wind blowing free;
Ride out, ride out, with mingled shout,
Ye knights of the day to be!
For the red glow rises in the east,
And the red blood in the heart;
Light for the earth, light for the world,
Full light for field and mart!
With sword and palm, with spear and balm,
Ride into the regal morn;
From the shades of wrong a wide and strong
New day of the Lord is born."

JAMES L. HOUGHTLING.

Overdue Subscriptions.

We regret very much to be obliged again to call attention to this matter. A very large number of those *in arrears* have paid no heed to former notices of similar character, and the amount due us in small sums is so great as to seriously impede our work. Will not every subscriber oblige us by examining label on paper and by remitting amount due *with renewal* order, and if possible one new name? In the latter case renewal will be given for one dollar

FREE AND OPEN CHURCHES.

The Dean of Bristol, at a public meeting at Exeter (Congress week), said, I have been asked to say a few words because I have had experience of appropriated seats in parish churches, and I have now the happy experience of unappropriated sittings. I have no doubt in my own mind which of the two is preferable. You see the people flocking in an hour before the service of Bristol Cathedral, as they did last Sunday night, when the building was filed from end to end: first come first served. I think that we may hope that we shall keep our hold over the masses if we can keep the churches open. (Cheers.) You all know George Herbert's lines:

"Quit thy state:

All equal are within the church's gate."

And is it not a striking fact that no respect for persons is recognised in the offices of the Church? Whether it be the Queen, or whether it be the humblest person of the land, we address them on the occasion of their marriage as 'this man' or 'this woman.' And I certainly believe that there is nothing that is more estranging a large class of our fellow citizens from religion than the abominable system of letting pews. Upon one occasion I was visiting a church in which there was a fireplace with a fire laid, and the pew was most luxuriously furnished and had a table in the middle. I said to the pew-opener, 'Do you ever have tea here during the service?' 'Well,' she said, 'it would be nice, wouldn't it? I am sure that the working men in this country and the poor and impoverished do not like being labelled in the House of God, nor do I think that we have any right to so label them, seeing that the Gospel is to be preached to the poor. We are constantly hearing of the 'lapsed masses.' Shall we ever bring about their restoration? Is it Utopian to hope that the day will come when this real obstacle shall be effectually removed? I was at Zermatt a few days ago, taking part in the Grindelwald Conference. I thought I would like to walk early in the morning to the little English Church for prayer, but found that, after the British fashion, it was locked and padlocked. Across the street there was a Roman Catholic church free and open to all. What I mean by free is free. People have said to me, 'This is a free and open church.' 'No, it is not,' I have said, 'because you leave your Bible and Prayer Book; and if the church were free there would be none left.' The opening of a new church always seems to me to be a golden opportunity for insisting that the seats shall be undoubtedly and unquestionably open and free to all—first come, first served. Then as to the offertory. We are only slowly learning the way to give. I do most strongly maintain that we have been particularly defective in teaching our people that the giving of their substance is part of Divine worship. When I first came to Bristol Cathedral I found scarcely any offertories at all, but I established an offertory at every service. The offertories in one year rose to £1,120. When people give in that way they never feel that it is a tax. You have to rid people's minds of the idea that they are taxed for their religion. That is a very different thing from giving them the opportunity through the offertory of voluntarily giving of their substance. It may take some time to unlearn old habits, and to inoculate people with new. Yet what a grand idea surely it is of Divine worship that the poorest in our midst can come into the House of God and sit where they like. And surely He who searches all hearts, and who noted what the poor widow put into the treasury, sets His own seal and value upon the humble pence of the poor, as He would upon the more costly offer-

ings of the rich. I have never heard of a bag or plate passing a poor man without his putting something into it. Let us hope that what is said to-night will stimulate this great and very blessed movement—a real evangelising movement—so that our churches may become increasingly free and open to the poorest worshipper, and open at all hours, that they may be able to escape from the distractions of their daily life into the quiet recesses of God's sanctuary and learn, in moments of still devotion, that it is possible to sanctify and to hallow the most commonplace life. (Cheers.)

The Archdeacon of Cornwall said, I sometimes think that this great Association suffers a little from the public at large not realising how broad and common-sense its objects are. They sometimes think that it merely has reference to the freeing of seats, but it seems to me always rather to have reference to making our parish churches more homelike, so that the great mass of the people should feel that they are expected there, not only by the clergy, but by their fellow-parishioners, and especially by the churchwardens and the sidesmen. I always feel that the principle of appropriation is not in itself so much wrong as in every case impossible to be carried out under the circumstances. The principle is that the Church should hold all those who wish to attend it, and that there should be no respect of persons. This is, with regard to the great body of our churches impossible. Therefore is it absolutely wrong that there should be any appropriation. I do not say anything with regard to charging for seats, because I hope that is diminishing; or, rather, I would say that it does seem to have some injustice about it that buildings in which a charge is made for seats should be excused rates. But there is a great difficulty about it and I do hope that churches which cannot make all the seats free will make some of them free, and increase the number. We think of our difficulties a great deal, but we ought to be much more satisfied than we are for the extent to which they have been overcome. For years there have been those who have been praying to God, and working and striving under circumstances which were far more difficult than those with which we have to contend. Many years ago, a good old soul over eighty said to me, with a little flippancy, referring to the churchwarden: 'My dear, that old man would not be content if he had let every seat in the church. He would then go about trying to let his lap.' That will give you some idea that there were in the old days those who were trying to do what we are trying to do. I can recall a church in which I was several years ago, in which all the aristocracy were in the gallery, and the finest of the quality had big locks upon their seats. I suggested to the churchwardens that perhaps it would be a good plan if those locks were removed, and the quite tip-top people were allowed to keep a little dog well chained in their seats; and then, if the right person came, there would be a friendly recognition, and if the wrong person came, he would not come again. But that was not well received. Such a thing as I have just described would be utterly impossible to-day, and a very great deal of the good has been done by laymen. Then with regard to the offertory, of course we ought to teach our people that it is part of the worship. It is also a real test of sincerity, and we ought to remember that the offertory is often the means of preserving the self-respect of the poor. Many a man who is very poor may give a far larger sum than a rich man in proportion to his means. If his conscience tells him that he is giving what he ought to give, he ought to be protected from anything like false shame. The offertory is the means of preserving the self-respect of the working man who does not want to worship God for nothing, but wants to give what he can give when he comes into the House of God. We

ought to be very thankful to God for this movement, and for the success which He has given us, and look forward to the future more hopefully than some of us do. (Cheers.)—*Monthly Paper of the Open Church Association.*

News from the Home Field.

Diocese of Fredericton.

ST. JOHN.—The Church of England Sunday School Teachers' Association met in annual session Tuesday 11th Dec., at the Stone Church school house, St. John. Rev. W. O. Raymond presided. After devotional exercises and the reading of minutes reports were presented from the different Sabbath schools. They were of an encouraging nature and showed increases in attendance and in the amount of money raised. Mr. T. B. Robinson read the report of the executive committee. Reference was made to the Sunday School Teachers' examinations in May last. Misses Maud Betts and Edna M. Gregory were awarded prizes for special excellence. Misses K. M. Crookshank and Margaret Gregory received honor certificates, Miss Isabel Bruce, Ethel H. Jarvis, Sarah Murray and Bessie Dougherty were awarded first-class certificates. The work of the association during the past year was reviewed at some length, and the committee pointed out that it had been unusually satisfactory.

The report of Mr. H. H. Pickett, the secretary treasurer, showed the receipts of the year were \$74.75 and the expenditures \$60.50.

The officers elected were: President, Rev. W. O. Raymond; vice-presidents, in addition to the clergy, Messrs. A. H. Hanington, Wm. M. Jarvis, C. F. Kinnear, Thos. Patton, E. J. Wetmore, Wm. Irvine, S. G. Kilpatrick, T. B. Robinson, G. E. Fairweather and Misses J. R. Barlow, Sadlier and M. A. Peters; secretary-treasurer, H. H. Pickett.

Diocese of Quebec.

SHERBROOKE.—The St. Francis Association of the Church Society and the Deanery Board held their annual meeting in this city on the 11th and 12th December inst. At the latter, reports were received and read and action taken thereon in regard to the various parishes and missions within the Deanery.

On Tuesday evening a special service was held in St. Peter's Church at which the Rev. G. Osborne Troop, M. A., of St. Martin's Church, Montreal was the preacher, and who taking as his text Isaiah 53-11 spoke of the "Dark side of Missionary effort" which was claimed by some to indicate a failure in the work of christianizing the world. In illustration of his subject he divided the time from Adam to the present into three epochs of 2,000 years each, and after referring to the missionary work of these epochs said there were still upwards of 800,000,000 of heathen who have never heard the gospel preached. But, nevertheless, he concluded that there was ground for comfort and encouragement, God's ways not being our ways nor our thoughts His thoughts. On the evening of the 12th a missionary meeting was held in the Church Hall, presided over by the Lord Bishop of the Diocese, and at which addresses were delivered by the Rev. Canon VonIiland, of Quebec upon the "Universities missions to Central Africa," and by the Rev. G. Osborne Troop on the "Bright Side of Mission work." Canon VonIiland referred in a very interesting

way to different traits and characteristics of the natives whom Bishop Mackenzie, the first Bishop of this Mission, had to deal with, and also to the hardships and privations suffered by those engaged in the work, culminating in its ultimate success under Bishops Steere and Smythies. The meeting was brought to a close by the Lord Bishop of the Diocese, who admirably summed up the addresses delivered and returned thanks to the speakers in behalf of the audience. The collection were for the Diocese of Algoma.

The ladies of St. Peter's Guild, Sherbrooke, had a very successful fancy sale and supper on the evening of December 13th in the Church Hall, when a good sum was realized.

The choir of St. Peter's Church give the second of the series of sacred song services, which are being held during the winter in St. Peter's Church, on Wednesday, the 19th of December, when the first part of Gaul's sacred Cantata "The Holy City" will be sung.

Diocese of Montreal.

MONTREAL.—We understand that a scheme is on hand to overcome by the consent of the Rectors in the several parishes in Montreal, the difficulties which heretofore have prevailed in regard to dividing and subdividing rectories created by Crown Letters Patent. The plan will be submitted at the approaching session of Synod for its consideration.

The Rev. G. O. Troop, M.A., Rector of St. Martin's church, delivered last Sunday the sermon at the special services being held on Sunday afternoons during Advent in St. James' church.

The Rev. Canon Mills, of Trinity church, has obtained from Trinity College, Toronto, the degree of D.D., after passing a most successful examination therefor. We extend to him our congratulations.

The Ven. Archdeacon Evans has been granted the Honorary degree of D.C.L. by the University of Trinity College, Toronto. The Archdeacon's family have been connected with the University in many ways for years, and he himself is a graduate of the University and occupies a leading position educationally in the Province of Quebec. His many friends will bear with pleasure of the honor which has been conferred upon him.

The Bill for the Incorporating the "Andrew's Home" and that for the amendment of the Church Home Incorporation Act have been before the Private Bills' Committee at Quebec. So far as we can learn the former meets with no opposition, but some objections have been taken to the latter on the ground of too great centralization of power in the hands of the Diocesan. The decision to apply to the Legislature for the amendments in question was given unanimously at a large meeting of the members of the Church Home specially called for the purpose of considering the question, and inasmuch as it cannot benefit legally under the Andrew's will without such amendment of its Act, and the parties most interested, that is the members of the Corporation of the Church Home, are themselves desirous of having the amendments made it is difficult to see why objections should be taken. As we understand it, it means either a benefit of \$50,000 to the Institution or a loss of it, according as the Bill is passed or rejected.

COTE ST. PAUL.—The Vory Rev. The Dean of Montreal preached in the Church of the Redeemer on the evening of the second Sunday in Advent, needless to say, to the delight and

benefit of the congregation. The Ven. Archdeacon Evans, of Montreal, was the preacher on the evening of the third Sunday, and delivered an earnest and practical address founded upon the second lesson of the day in reference to the Second Coming of our Lord Jesus Christ.

CHAMBLY CANTON.—The Willing Workers, a society of the Sunday-school children of St. Stephen's church, Chambly, lately organized for the purpose of interesting them in church work, held a most successful bazaar last week, netting over \$65. The first object to which these young recruits to the Church army will devote their efforts is the purchase of a new bell; they have, with the aid of collections by bell cards, already more than accomplished their high aim. The affair was most successful. A social gathering was held on Saturday evening, at which the Rector, Rev. R. D. Irwin, presided, and which was well attended. Music, both vocal and instrumental, was rendered, and recitations were given by the children. May the new bell, to be hung at Easter, summon worshippers with as certain a sound as these children have given forth in this their first effort.

Diocese of Niagara.

NANTICOKE.—On Monday evening, 10th inst., the Rev. J. Cooper Robinson, of Nagoya, Japan, delivered a missionary address, illustrated by a number of very interesting stereoptical views. Although there was a pouring rain and frightful roads a large number were present. Coming as he does, with six years' experience in Japan mission work, Mr. Robinson was able to make his address one of the most interesting we have ever had in this parish. The incumbent, Rev. A. Garden, says he cannot too highly recommend Mr. Robinson's addresses to any parish desiring to stir up an interest in missionary work.

After he has visited a number of parishes in this and neighboring dioceses Mr. Robinson expects to make a tour of Quebec and the Maritime provinces in response to invitations he has received. His address in the meantime is 24 Grosvenor street, Toronto.

The Nanticoke branch of the W. A. M. A. have just completed a bale of clothing, etc., to be forwarded to Rev. C. Weaver, of Wabiskaw, Athabasca, for use in his Indian work. They recently received a most touching letter from him, telling of the degradation and ignorance that abounds among the Indians of the far north.

Last week an encouraging meeting of the young men in this parish, was held to consider the advisability of organizing a chapter of the Brotherhood of St. Andrew. On Friday next the Young Ladies Sewing Guild of the parish hold their first regular meeting for the election of officers and the planning of work for the coming winter.

Diocese of Algoma.

HUNTSVILLE.—The building of the new stone church, begun in August last, has so far progressed that the walls and tower are up and roofed in, and, excepting detail work to be done in the spring, completed. As to the inside, however, everything has yet to be done, walls to be plastered, floors to be laid, wainscoting to be done, interior of roof to be finished, after that painting and seating. Thus far the work is well done, and the structure churchlike. But, now, alas, we are come to the end of our funds,—the treasury is exhausted. In September last, the Bishop very kindly issued a letter of appeal, asking for such assistance from our

brethren in the faith—fellow members with us in the Body of Christ—as responded to, would enable us successfully to complete the work so long contemplated, and which the disastrous burning of our Mission hall and village in April last, has made imperative to take up this year. But the help asked for in our work by the Bishop has not yet been given, so far only \$200 toward the \$1,000 asked has come in. May I again urge our plea for help? that we may not only 'begin, continue,' but be privileged to 'end' this great work to which God, in His good providence has called us.

THOMAS LEWYD, Missionary.

To the Laity of the Missionary Diocese of Algoma:

My Dear Brethren,—Widely separated though we are for a season in the providence of God, we yet can find a happy point of union in the near approach of the hallowed Christmas-tide when all who bear the name, and profess the faith of the common Saviour of mankind are wont in obedience to the law of religious instinct and association, to recall with gratitude the fact of Christ's first advent to our earth and to celebrate the joyous feast of His Nativity.

Has it ever occurred to you, brethren, to pause deliberately and reflect seriously what a difference that wondrous event has made, not merely in the world's history—that is too vast a thought to realize adequately—but in your own position, and that of your families? To do so, you have but to picture in your mind's eye the lowest depth of degradation ever reached by paganism, and then say, "That would have been my condition but for the birth of Christ,"—God unknown—Sin unforgiven—Sorrow unconsolable—The Kingdom of Heaven closed—"Without God and without hope in the world" such must have been our destiny had Christ never come. Further—as to your social and civil privileges—the guarded purity of domestic life—the sanctity of marriage—the strong protecting arm of the law—liberty of thought and conscience—the right to worship God under your "own vine and fig tree" none making you afraid—all these, with whatsoever else makes life best worth living, followed in the train of the Angelic choir, as they sang on that first Christmas night,—"Glory to God in the highest, and on earth peace, good will towards men."

Remember all this, dear Brethren, as you meet for worship in your several houses of prayer, on Christmas Day. And let the fervor of your praises and thanksgivings express the depth and sincerity of your gratitude for the inestimable privileges with which the birth of the infant Christ has enriched you.

But do not stop here. Express it also in the offerings that you lay on the Holy Table, or present in other substantial forms, in behalf of your minister. He is to you God's duly ordained messenger—whose lips continually tell the story of God's unspeakable love in the gift of His Son. See to it that your Christmas gifts shew your appreciation of His care for your spiritual needs. In honoring Him you honor Him who sent Him.

"Now the Lord of peace Himself give you peace always by all means. The Lord be with you all." Your absent, but affectionate, friend and Bishop,
E. ALGOMA.

Mentone, France, November, 1894.

Diocese of Rupert's Land.

WINNIPEG.—On the evening of Saturday, the 8th Dec., a large gathering of ladies and gentlemen met in Holy Trinity schoolhouse, on the occasion of bringing in the 'talents' which had been distributed at Easter last; 180 talents were then given out, and about twenty ladies joined the society, making in all about 200

workers. These returned on the evening in question the products of the 'talents' entrusted to them, which were received by Mr. Matthewson, manager of the Bank of Commerce, who counted out and checked off each person's returns. Whilst this was being done a service was held consisting of hymns, dedicatory and thanksgiving prayers, with a reading of a portion of the Scripture. Addresses were afterwards delivered by Archdeacon Fortin, several solos rendered by ladies present and short addresses by gentlemen of the congregation. The Archdeacon referred to the objections made by some to the 'talent scheme' and refuted them. Mr. Matthewson then came in with the report of the results achieved, and said that, as probably the oldest vestry man present, he had great pleasure in congratulating the ladies for what they had done, and in announcing that \$1,839.85 had been brought in as clear profit; also \$156 of the original 'talents,' and that the remaining twenty-four were yet to be heard from, so that he hoped the sum would total up over \$2,000. At the request of many present the names and amounts were read over, and it was pleasing to note that amongst them were many young girls and even some little children, who could not possibly have contributed so liberally to the Church had they not been permitted to earn it by their own handiwork. The doxology was then sung and the rector pronounced the benediction.

The opening social of St. George's church took place on the evening of Dec. 3rd, and was most successful. After refreshments, the Rev. J. J. Roy, the Rector, formally organized the meeting and read extracts from a letter written by his Grace the Archbishop, expressing his disappointment at not being able, on account of illness, to be with them, his sympathy with the church and appreciation of its work, and enclosing a cheque for \$50. Addresses were delivered by the Ven. Archdeacon Fortin, Rev. W. A. Burman, Rev. E. A. Cowley, Rev. F. V. Baker and the Rev. C. C. Owens, all of them congratulating Mr. Roy upon the work which had been accomplished and expressing hopes and good wishes for the future. During the evening instrumental and vocal music was interspersed between the addresses adding much to the brightness and pleasure of the evening.

BROTHERHOOD OF ST. ANDREW.

The third annual Convention of the Scottish Brotherhood was held on St Andrew's Day, 30th Nov., in the Chapter House and Song School of St. Mary's Cathedral, Edinburgh.

The third annual Convention of the Australasian Brotherhood was held at Sydney on the 22nd and 23rd of November.

The new Bishop of Bath and Wells, the Right Rev. Dr. Kennion, writes: "I fully recognise the value of the Brotherhood of St. Andrew, and I have tried to promote its extension in Australia."

The Bishop of Glasgow—Dear friends: Your Brotherhood of St. Andrew grows, and it will grow, I trust, and spread its influence far and wide from one end of Scotland to another. I can believe it will have the same blessed effect in our days as was produced in the middle ages by St. Francis of Assisi, he who was never a priest, who, by the power of his example, and influence of his words, woke the slumbering Church into energy, and turned the world upside down. Go thus forth, dear brethren, in this strength, and the Lord be with you. Never, never once forget the two watchwords of your banner, one *Service*, and the other *Prayer*. What makes us most like Christ while serving others? "I am among you as he that serveth." And who are those for whom we labour? Are they not the very members of Christ, for whom He laid down his life? "Inasmuch as ye do it to

these, ye do it unto me." Never, never despair. Remember, to be useful is to be great.

The Bishop of Melbourne stated at his recent Synod: "It is an encouraging sign to find that it is gaining hold in every land where there are young churchmen."

THE CHRISTMAS TIDE.

Those humble shepherds at Bethlehem, to whom the nativity of our Lord was revealed and at night, when their only covering was the stars—the words they heard then, have grown common-place now; we have so often heard them and read them. But let them never be common to us—"I bring you good tidings of great joy which shall be to all people." They knew the good tidings of God's mercy to their own people; but *all* peoples, this had never so much as entered their minds. In this respect like to Nicodemus, when in that dimly lighted room in Jerusalem, he heard Christ say "God loved the world." Christmas is not good tidings to the shepherds merely, nor to Nicodemus only, but to us in the country and in the villages and in the cities; to people in their poverties; to people in their riches; to poor people and great people; they bear good tidings to all, those brought from the good and gracious Lord God by the angel and soon afterwards by a multitude of the heavenly host praising God and saying: "Glory to God in the highest and on earth peace, good will to men."

It was not from the very first as at Easter, that Christian peoples assembled in their homes or in their churches, to celebrate Christmas; but soon they saw and felt it would never do to let this day be unremembered; therefore they began to surround this day with memorials of the exceeding love of God in giving the Christ; they began to sing the Christmas song the angels sung—"Glory be to God on high and on earth peace, good will towards men. We praise Thee, we bless Thee, we worship Thee, We glorify Thee, we give thanks to Thee for thy great glory O Lord God, heavenly King, God the Father Almighty." Those words of the angels have come to us all down the Christian ages, and on Christmas morning *we* will sing them, let us hope with joyful hearts, and with souls kindled afresh with the Christmas news and the Christmas joy!

The associations of the day, the family associations, the gatherings of sons and daughters and friends under the old roof—to be sure, with breaks now, for we be but mortal and the world changes,—these associations are not new to us. What we do, our fathers did and their fathers; some in one way and some in another, but all knowing God is good. Because He sent His only begotten Son into the world, that all might live through Him.

The little town of Bethlehem is here, six miles south of Jerusalem. Here a thousand years before Christ was born, David, his royal progenitor, saw the light; here Boaz lived and here Ruth came, both the ancestors of David and his king. Earlier still, Jacob drew near this spot where his beloved wife passed away; "and Rachel died and was buried, on the way to Ephrath, which is Bethlehem; and Jacob set a pillar upon her grave." A little village and of but little importance as one thinks of Babylon and Greece and Rome, or even Jerusalem; but about it and around it and in it, it was great in the eyes of Him who seeth not as man sees—Jacob's tears were shed here, the marriage of Boaz and Ruth celebrated here, David the king born here and the "Innocents" slaughtered here, and the Christ here took on Him man's nature, and here the angels gathered and sang. And on this Christmas, at our homes and in

our churches, we may hear them sing if we are but attentive listeners;

Still through the cloven skies they come,
With peaceful wings unfurled;
And still their heavenly music floats
O'er all this weary world:
Above its sad and lowly plains
They bend on hovering wing,
And ever o'er its Babel sound
The blessed Angels sing.

Christians speak of the grave as hallowed by Christ having lain in it; but the cradle for the same reason is hallowed as well; and in every little Christian child we may, if we will, behold a Christ-child. Who was it that kissed a little child on the breast with sacred reverence? Who was it that saw Christ in every child? Who got blessed and elevated on every Christmas morning by the thought of the infant Jesus? Was it you?

Congratulations to this Christmas morning to the world? To be sure it has its Babel sounds now; but they will pass away before long. To be sure it has its crimes and sins and follies—oh, so many—but they will cease after a while. To be sure it gives forth sighs and groans; they will be hushed, not this Christmas, but some day. This Babe that grew up and walked the dusty roads from Bethlehem and Nazareth and Jerusalem has told us, "Behold I make all things new."

Congratulations to the Christian Church! To be sure it is far from perfect; but will be. To be sure it is rent by many a schism and darkened by many an unchristian teaching; they will cease after a while and the Church be all resplendent with light from the Holy One and become beautiful as a bride adorned for her husband.

Happy Christmas to young and old; to men and women and children; to white and black and red and yellow—Happy Christmas; God bless us; God bless us all.—*Selected.*

THE BIBLE.

(From the Church S. S. Magazine, London.)

It is time that all who love and reverence the Bible should demand that more attention should be given to the matter. Whilst critics and theologians—and many who are neither critics nor theologians—discuss the Bible, the Bible itself is far less read than it once was. It is little read in the family; it is less read in schools and colleges; and it is to be feared that the private reading of the Bible is not, as a whole, as regular and as general as it ought to be in the family. We should therefore insist upon the Bible being read and honestly explained in our Elementary Schools, and that no English education can be satisfactory which does not include a thorough acquaintance with the Bible. Instruction in the Bible is an indispensable part of a liberal English education, which parents have a right to demand, and ought to demand, for their children.

Regarded merely from an educational point of view, the arguments in favour of the Bible are irresistible. There is no other book in which the nervous strength of the English language can be found in such perfection as in the Bible, and there is none in which the native genius of our mother tongue can be so well studied. The Bible is the common treasury of English speech, from which the best writers have drawn more copiously than they have ever known. No man who does not intimately know the English Bible really knows the English language; but he might know it well though he should read no other book than this. Even then from an educational point of view every parent should

demand that his sons and daughters should be thoroughly instructed in the one Book which contains the noblest English that was ever penned.

Correspondence.

To the Editor of the CHURCH GUARDIAN:

SIR,—In a secular journal I recently came upon the following: "It is astonishing once in a while to discover what palpable untruth may be foisted upon humanity by simply asserting them with effrontery." When I read it I thought how thoroughly it applied to statements made ever and anon by Romanists when dealing with matters pertaining to the English Church. It is now made to appear that they may also apply in another direction. Rev. W. T. Noble recently wrote in the *Montreal Star*: "Matins and Evensong were the names of two services in the first Prayer Book of Edward VI., 1549, services radically different from those in the second Prayer Book of Edward VI., 1552, which were called Morning and Evening Prayer. The semi-Romish services, called matins and evensong in 1549, were rejected, and our present Morning and Evening Prayer put in their place in 1552." The above quotation applies to these statements just as pertinently and pointedly as, for example, to the statement made by Cardinal Gibbons, that "the Anglican Church owes its origin to Henry VIII." It is as utterly impossible to prove Mr. Noble's statement to be true, as that of the Cardinal—save by the latter's methods. It is as easy to prove the one false, as the other. It is not true that the Matins and Evensong of 1549 were "radically different" from the Morning and Evening Prayer of 1552. The morning service was practically and almost verbally the same, from the Lord's Prayer to the end; the evening service was identically the same. It goes without saying that if the daily services of 1549 were "semi-Romish," so were those of 1552, and so are our services now. They were not semi-Romish—the statement is untrue. It is also a "palpable untruth" to say that the Matins and Evensong of 1549 "were rejected"; it is simply contrary to the facts. It is not true that "our present Morning and Evening Prayer were put in their place in 1552." What was done then was to prefix to the matins of 1549 all that precedes the Lord's Prayer. The evening service was not altered; both ended with the Third Collect. Thus they remained, (the form of Evensong being unchanged from 1549) till 1661. The five last prayers were added at the last named date. Thus "our present Morning and Evening Prayer" have been in use only since 1661; and it is true that the daily services of 1552 resembled those of '49, more closely than our present services resemble those of 1552.

I do not like to say that Mr. Noble is ignorant of the history of the Prayer Book; but unless he admits that he is (or was) he stands convicted of what is referred to in my opening quotation. Yours,

J. SIMONDS.

FRIDAY A HOLY DAY.

I beg most respectfully to ask my reverend brethren of the clergy why it is that so large a part of those who sit before me allow the continual desecration of Fridays, as the chosen time for their social entertainments in their parochial festivities, when the strong and clear voice of the Prayer Book, to which they have sworn themselves unto obedience, unquestionably runs the other way! God's ultimate blessing, surely, cannot largely rest on indevout and unchurch-like methods such as these!—*Bishop of Milwaukee's Convention Address.*

HAROLD'S CHRISTMAS.

BY C. P.

"Merry, merry Christmas everywhere,
How it whispers through the air,
Christmas songs, Christmas trees,
Christmas murmurs through the breeze,
Merry, merry Christmas everywhere!"

So sang our little Harold as he examined and arranged for the twentieth time the beautiful presents which Santa Claus had put in and around his stocking the night before; and "Merry Christmas!" we echoed in our hearts, so full of love and joy.

Even the frosty air and the dropping snow-flakes seemed to share in the general rejoicing; and when the sun, after a good deal of trying, peered through the clouds, his light seemed so golden and cheery; more than ever before we thought.

Harold's delight knew no bounds. What a jolly lot of toys! A drum and soldier-cap, a paint box, menageries, and above all a splendid new sled, painted red, with the name "Hero" on it in gold letters.

Never was there a happier boy.

"Just what I wanted! how could Santa Claus know just what to bring?" and the little one danced with delight at his treasures.

As soon as his breakfast was eaten he begged permission to try his new sled on the sidewalk, where quite a quantity of snow had fallen, and promised to be very, very careful if Baby Walter (three years old) could go with him.

Dear little boys—God bless them. Harold, so proud and manly, was pony and coachman in one, and Walter's bright eyes and breezy curls were almost buried in scarfs, cap, and wraps, in which he was bundled to keep him warm. Oh what a merry time they had, and how Walter blew his tin horn, and made pony Harold prance and dance at its loud music! Never was there a livelier sleighing party; up and down the street they ran, once almost a run-away, and Walter nearly tipped into the snow-bank. By and by Walter grew tired, and his little nose was red with the cold. He stopped his fiery steed and said he wanted to go in the house and see Santa Claus's "things," and then poor Harold was left with an empty sled, and no prospect of passengers.

Standing alone, thinking what to do, he heard some one say in a faint voice, "Merry Christmas!" and turning saw a boy near him looking most admiringly at the pretty sled.

He was not quite so large as Harold, was poorly dressed, and looked very cold. Harold (who is always ready to talk to every one he meets) answered the boy's greeting and told him this new sled was from Santa Claus—just come; and asked him what he got in his stocking.

To his surprise and sorrow the strange boy said he did not hang up his stocking; that he used to do so, but his father had died, and his mother was sick and could not work at all. "But," said he, "we had a fire last night," and his face brightened with pleasure at the remembrance of it.

He told how a load of coal, dumped in front of a house near by, had some of it lodged behind a fence, where it was left by the heaver, and he had collected enough pieces to make a fire that both warmed and lighted the dreary room which was his home, and thus he had kept his Christmas-eve.

Poor Harold, he had never seen a boy before who did not hang up his stocking, and his kind heart rebelled at the thought. As the boy carried a bag, he asked him what it was for, and where he was going.

"To get some breakfast for mother," was the reply.

And he said that he hoped some of the people in the houses near would give him some So

Harold, to help what he could told him to sit on the sled and he would drag him along, and wait in front while he went into the different houses to beg.

It was a strange sight to see these two boys, one tugging along with the heavy sled, the other shy, yet pleased at the ride and his novel position; yet fearing every moment to be driven away or rebuked.

After trying at several houses with but poor success, and finding his new friend was still breakfastless himself, they came to Harold's home, where, stopping at the basement he said, "Now you are a good boy, aren't you, and wont run off with my sled if I leave it here with you while I go to the kitchen?" The boy said he would not move from that spot where he was standing; and sure enough there he was when Harold came back, and how his eyes sparkled when he saw the good things which cook had given for the hungry child—rolls, cold meat, etc., almost his little bag full. Such a treat he had not known for many days. As Harold poured them into his bag he exclaimed, "Mother will be so glad she likes meat; now we never have it any more!"

He wanted to go right home, even the sleigh-riding was forgotten in the joy of his new-found treasure; but Harold told him if he would come back after dinner he would ask mamma to let him bring down his drum and soldier cap to show him. Giving him a short ride on his homeward way they then parted, and Harold came into the house full of his adventure and interest in his new-found friend.

"He is a good boy, I know he is, mamma; and he had no Christmas, no Santa Claus—only a fire! Can't I give him some of mine, and send them dinner every day, for his mother is sick, and he has no father?"

At dinner, his orange, the leg of a turkey, a few nuts, and a branch of celery were laid aside and Harold was watching at the window for the little boy to come, and he came promptly too. Mamma went down to see him and found a gentle, slender boy, ill clad and evidently poorly fed; his story the same as that of hundreds in these days—a dead father, an overtired, work-worn mother, who had seen better days.

Through Harold's solicitation, after food and fire had been sent to the sick woman, she was soon better and could work again; her boy was placed in school, and a place in the Sunday mission found for him.

For a long time Harold saved part of his breakfast and his dessert at dinner for the little stranger, who was known among us as Harold's friend; and from that one kind act and good deed that Christmas morning how much blessing came to this mother and son, and how much joy it added to Harold's day.

Let every little child who reads this, and some of larger growth, resolve to give as well as to receive pleasure and good on this and each coming Christmas-day, and as the child works in helping and cheering its brother-child so grows the Christian manhood in the strength and spirit our dear Lord expresses when he bids us bear one another's burdens.

Life is so uncertain—not only existence itself, but the manifold changes and trials which comes we know not when or where—those who are happy and free to day may be feeble and dependent to-morrow, and every child should feel that his duty is loving and helping all—that it is truly "more blessed to give than to receive."

You Should HAVE A GOOD CHURCH PAPER for the family, and The Church Guardian, Montreal is the one to have. ONE YEAR to new Subscribers for \$1.00.

The Church Guardian

—: EDITOR AND PROPRIETOR:—

L. H. DAVIDSON, Q.C., D.C.L., MONTREAL

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CALENDAR FOR DECEMBER.

- DEC. 2—First Sunday in Advent.
 " 9—Second Sunday in Advent.
 " 16—Third Sunday in Advent. [*Notice of Ember Days and St. Thomas.*]
 " 19—EMBER DAY.
 " 21—ST. THOMAS. A. & M. Ember Day.
 " 22—Ember Day.
 " 23—Fourth Sunday in Advent. [*Notice of Christmas Day, St. Stephen, St. John and Innocents' Day.*]
 " 25—CHRISTMAS DAY. [Pr. Ps. M. 19, 45, 85. E. 89, 110, 132. Athan. Cr. Pr. Pref. in C. Ser. till Jan. 1, inc.]
 " 26—ST. STEPHEN, the first martyr.
 " 27—ST. JOHN. Ap. and Evang.
 " 28—INNOCENTS' DAY.
 " 30—First Sunday after Christmas. [*Notice of Circumcision.*]

A Merry Christmas.

ERE the next number of the GUARDIAN is issued, another anniversary of the day appointed for commemorating the greatest gift of God to man will have passed by: and we, therefore, offer to all our readers our hearty Christmas greeting. MERRY CHRISTMAS TO ALL.

THE HOLY CHILD.

"O COME, LET US ADORE HIM.

(From the Penny Post)

Christmas Day, with all its sacred associations, its quiet calm its holy blessedness, with the Blessed Vision it opens to us of the Stable of Bethlehem, the prostrate Angels, the adoring Mother, the simple shepherds, the far-journeying Magi, Christmas is with us once more. And few of us have not in their heart of hearts some chord which is touched, as the recollection dawns upon their waking senses that it is Christmas morning.

To the sailor-boy aloft on the mast in the wide Atlantic to the soldier bivouacking before the field of battle, to the traveller crossing the barren desert, to the weary man of business in our great metropolis, to the costermonger in his miserable crowded attic, to the sick and dying in the great hospital, to the mourner in his bereavement, to the lonely and the weary, to the prosperous and the sanguine, to the old and the young, to the saint and the sinner, it is Christmas Day. O come, let us adore Him! He will accept us as we are, if it is our will to adore Him. We may be full of troubles very earthly in their outward seeming, but bearing the touch of Heaven if borne with patience; those troubles need not come between us and Him, but will rather urge us more eagerly unto Him, Who has come to take our burdens upon Himself.

We may have many mental difficulties, Truth may not be to us a sun that shineth, but a torch of all uncertain light; He has come to be our Light, O come let us adore Him!

A just and righteous life may not have been

ours in the past, and cruel voices from the darkness may be sounding in our ear, when we would fain obey His call and come to Him. Let us not be discouraged. He the Spotless Child has come to save and to bless all who turn to Him.

Or the life of this world may be very bright to us just now; its music may be sounding sweetly in our ears, its delights may be opening out before us, and dazzled by its enchantments, we may think we can find in it all we need. But when the days of darkness come, as come they must and will, what if the Christ has then passed on His way and we are left crying in vain for Him!

"An infant crying in the night,
 An infant crying for the light,
 And with no language but a cry."

In southern lands, where piety expresses itself more in outward devotion than is perhaps natural to our more reserved and passionless temperaments, how beautifully they express their adoration when at the close of Vespers, while the choirs are softly singing "Adeste fideles," the multitudes press forward, the lame, the halt, the blind, as well as the rich and powerful, to the Sanctuary steps, there to kneel and kiss the feet of the Image of the Holy Child, which is borne reverently in the arms of the Priest from the Præsepio. We may embody the same truth this day in the secret of our own heart, as we kneel at the Holy Eucharist, or as we pray in the silence of our own chamber: "O come, let us adore Him!"

Thankfulness brings us to His Feet who giveth all; sorrow brings us to Him who alone can comfort; love brings us to Him who is Love; hope brings us to Him, who is our Hope and our exceeding great Reward. He Himself draws us in His all pitying Love.

For thee I came, He says to us, for thee in thy sinfulness, for thee in thy sorrow, for thee in thy weary wanderings, for thee in thy loneliness. I came to set up a ladder for thee unto Heaven. Angels are passing downwards and upwards, they will lead thee onward. I, thy Saviour, am waiting for thee. In the Glory of Heaven I yet am needing thee, He says to each of us. I came to earth to seek for thee. There was no room found for Me in the inn when I came on earth. My shelter was the poor crowded stable; for thy sake I bore all earthly sorrows and privations. For thee I fasted in the wilderness, for thee I prayed on the mountain-top, for thee I hung on the Cross, for thee I died. Now I have set wide open the gate of Heaven. It is thy Home, prepared for thee, My free gift to thee, a Home Eternal in the Heavens.—M. WORSLEY.

THE BISHOP OF MANCHESTER'S REPLY TO CARDINAL VAUGHAN.

(Continued.)

Let me remind you again precisely what the Roman claim is. It is that, by a power inherent in the office of the Bishop of Rome, not committed to him by the Church, but descending to him from St. Peter, he has the right to supreme authority over all Bishops, clergy, and Christian people; that to throw off that authority is the sin of schism; and that to re-acknowledge it is the only possible way to the reunion of Christendom.

Well, we deny that there is any such authority in the see of Rome, and we challenge the proof of its existence. What is commonly given to us is an argument to show that St. Peter taught and died at Rome, and, in addition, some loose expressions of a complimentary character taken from early fathers. We must be very careful how we take, literally, the euphemisms and extravagances of a decaying civilization. I have been myself addressed by the members of existing Eastern Churches in terms only fit to be applied to an ambassador extraordinary from

heaven. If we want to know what the fathers really thought of the inherent rights of bishoprics, we must read what they said when these rights were under discussion. Applying that rule, let us ask what were the opinions on this question of the greatest fathers of the Church, when the Roman claims began to be definitely put forward by Pope Innocent I. One of his contemporaries was the great St. Jerome. A question had arisen as to the relative position of deacons and presbyters, and the practice at Rome had been cited in favour of an abuse. In answering it St. Jerome says (ep. 146): "It is not the case that there is one Church at Rome and another in all the world beside. Gaul and Britain, Africa and Persia, India and the East worship one Christ, and observe one rule of truth. If you ask for authority, the world outweighs its capital. Wherever there is a Bishop, whether it be at Rome or at Engidium, whether it be at Constantinople or at Rhegium, whether it be at Alexandria or at Zour, his dignity is one and his priesthood is one. Neither the command of wealth nor the lowliness of poverty makes him more a Bishop or less a Bishop. All alike are successors of the Apostles. But you will say: How comes it, then, that at Rome a presbyter is only ordained on the recommendation of a deacon? To which I reply as follows: Why do you bring forward a custom which exists in one city only? Why do you oppose to the laws of the Church a paltry exception, which has given rise to arrogance and pride?"

Here two things are apparent—first, that so far from identifying the Church with the Church of Rome, St. Jerome considers that it is absurd to maintain that the Church of Rome is outside the universal brotherhood, or that the authority of the Church of Rome can outweigh that of other Churches; and, second, that there is no prerogative or authority inherent in the office of any one Bishop which is not shared by all the rest. The Bishop of Rome may be a patriarch, but his patriarchal authority is conferred upon him by the Church, and is not inherent in him in virtue of his bishopric.

Again, St. Jerome says to Licinius (ep. 71), in answer to the question whether he should fast on the Sabbath and receive the Eucharist daily: "The best advice that I can give you is this: Church traditions—especially when they do not run counter to the faith—are to be observed in the form in which previous generations have handed them down, and the use of one Church is not to be annulled because it is contrary to that of another. In such matters each province may follow its own inclinations, and the traditions which have been handed down should be regarded as Apostolic laws." How could St. Jerome have used such words as these if he had believed that the Church of Rome had power to annul or change the customs of any other Church at its pleasure?

There is no other father of that century, or perhaps of any of the early centuries, who can be compared for ability and authority with St. Jerome, except St. Augustine. The one was the greatest Christian scholar, the other the greatest Christian philosopher of those days. What, then, says St. Augustine of the authority on which things that may and things that may not be changed must be held to rest? In his letter to Januarius (ep. 54) he speaks thus: "I desire you, therefore, in the first place, to hold fast this, as the fundamental principle in the present discussion, that our Lord Jesus Christ has appointed to us a light yoke . . . in accordance with which He has bound His people under the new dispensation together in fellowship by Sacraments . . . as Baptism solemnized in the name of the Trinity, the communion of His Body and Blood, and such other things as are proscribed in the Canonical Scriptures. . . . As to those other things which we hold on the authority not of Scripture, but of tradition, and which are observed through-

out the whole world, it may be understood that they are held as approved and instituted either by the Apostles themselves or by plenary councils. . . . There are other things, however, which are different in different places and countries. *e.g.*, some fast on Saturday and others do not; some partake daily of the Body and Blood of Christ; others receive it on stated days. . . . In regard to these, and all other variable observances which may be met anywhere, one is at liberty to comply with them or not as one chooses; and there is no better rule for the wise and serious Christian in this matter than to conform to the practice which he finds prevailing in the Church to which it may be his lot to come."

Now, where in all this is room left for the supreme authority of the Church of Rome? The authority of the Canonical Scriptures is drawn from our Lord Himself. The authority of universal customs and observances is furnished by the Apostles or plenary councils. And with respect to things indifferent and variable, the authority for their observance is that of the Church in which they exist. How could it have been possible for St. Augustine to use such language if he had believed that there was inherent in the bishopric of Rome a right of universal interpretation and regulation? The letter to which I have last referred was written in the year 400—at the very time when the Roman claims were first taking definite shape.

Sometimes, however, support is sought for those claims in certain loose expressions of a father who lived in the middle of the third century, *viz.*, St. Cyprian. Let us, then, inquire what were his deliberate opinions about the authority of Bishops in general, and of the Bishop of Rome in particular, when circumstances compelled him to state them definitely. There had been a hot discussion between Stephen, Bishop of Rome, on the one hand, and St. Cyprian and St. Firmilian, on the other, on the baptism of heretics. It does not concern our present inquiry to determine who was right in that discussion. But, incidentally, in the course of it, it gave rise to the question of Stephen's authority to overrule the convictions of others. And Cyprian's answer to this question is very much to our purpose. The Seventh Council of Carthage was summoned to consider the question of the baptism of heretics, after Stephen, Bishop of Rome, had sent letters condemning the judgment of a former African Synod on this question. These letters of the Roman Bishop brought up sharply the question of the authority of individual Bishops, and this is how Cyprian deals with it: "It remains that upon this same matter each of us should bring forward what we think, judging no man, nor rejecting any from the right of communion if he should think differently from us. For neither does any of us set himself up as a Bishop of Bishops, nor by tyrannical terror does any compel his colleague to the necessity of obedience, since every Bishop, according to the allowance of his liberty and power, has his own proper right of judgment, and can no more be judged by another than he himself can judge another. But let us all wait for the judgment of our Lord Jesus Christ, Who is the only One that has the power both of preferring us in the government of His Church, and of judging us in our conduct there."

These words have all the more weight because they were spoken with reference to some vague form of the claim to inter-episcopal authority which had been made by the Bishop of Rome. This is apparent from the letter of St. Firmilian to St. Cyprian respecting this very question (Cyprian's Epistles, ep. 74): "In this respect I am justly indignant at this so open and manifest folly of Stephen, that he who so boasts of the place of his episcopate, and contends that he holds the succession from Peter,

on whom the foundations of the Church were laid, should introduce many other rocks, and establish new buildings of many Churches, maintaining that there is baptism in them by his authority." And, again, in addressing the Bishop of Rome, he says: "How great sin have you heaped up for yourself when you cut yourself off from so many flocks! For it is yourself that you have cut off. Do not deceive yourself, since he is really the schismatic who has made himself an apostate from the communion of ecclesiastical unity. For while you think that all may be excommunicated by you, you have excommunicated yourself alone from all."

Here St. Firmilian not only rebukes Stephen for his supposed errors, but openly denies to him that right of excommunicating other Bishops and Churches, which is an essential element in the modern Roman claims.

If any one will take the trouble to read through all the letters of Cyprian which bear upon this controversy, he will see that both St. Cyprian and St. Firmilian base their whole argument upon the former's well-known principles: "The episcopate is one, each part of which is held by each one for the whole," (Unit. Eccles., v.) Fortunately, the forgeries in the works of Cyprian have ceased to be quoted; and what do stray and vague expressions in his authentic works avail against these clear and unambiguous statements?

There have been few cooler critics than Mosheim, and I doubt whether any unbiassed reader of St. Cyprian's letters would hesitate to join in his conclusion: "If any one, after reading the language held by the Africans and the Bishops of Rome, can still maintain that the Roman prelates in that age had any power or jurisdiction over other Bishops, such a person must either be beyond measure obstinate, or vehemently in love with opinions imbibed in his childhood." Of course, in saying this, Mosheim is only pointing to some alleged authority over other Bishops which is inherent in the bishopric of Rome: some authority derived by the Roman Bishop from his connection with St. Peter. And that is precisely the Roman claim. The Bishop of Rome is not content with any authority, as metropolitan or patriarch, which is derived from the Church. He claims that his authority is inherent in his episcopate. He has it because it was given to St. Peter, who became Bishop of Rome, attached his own Apostolic prerogatives to that bishopric, and, in so doing, assured their transmission to his successors.

Now, what proof is there of the truth of any of these propositions? We have seen that they are utterly inconsistent with the teaching of the greatest of the early fathers, and we therefore ask for evidence and proof of them. Surely if Christ had intended His whole Church to be subject to the see of Rome, if He had intended to give to the Bishops of that see the power of judging all Bishops, of excommunicating all Christians, of teaching infallibly, under certain conditions, religious and moral truth, we should have something more in the way of proof than a precarious inference from one disputed text. Suppose we grant all that is claimed for St. Peter on the ground of that text—though I should be the last to make such an admission—how far have we got towards the transference of what was given to St. Peter to every Roman Bishop, as such? What proof is there even that St. Peter was ever Bishop of Rome? We are sometimes referred to the statement of Irenæus. (Against Heresies, 3 3). Irenæus bids the heretics consult the Apostolic Churches if they would learn what the Apostles taught. It is an appeal like that made to the same people by Tertullian. This latter father addresses them thus (On Prescription, ch. 36): "Is Achaia near to thee? Thou hast Corinth. If thou art not far from Macedonia, thou hast Philippi. Thou hast the Thessalonians. If

thou canst travel into Asia thou hast Ephesus. But if thou art near to Italy, thou hast Rome, where we also have an authority near at hand."

The appeal of Irenæus is similar to this: "Since, however," as he says, "it would be very tedious in such a volume as this to reckon up the succession of all the Churches," he contents himself with tracing that of the Roman Church, of which, like Tertullian, he speaks in the highest terms, declaring that "it was founded and organized at Rome by the two most glorious Apostles, Peter and Paul." "The blessed Apostles," he says, "having founded and built up the Church, committed into the hands of Linus the office of the episcopate. Of this Linus, Paul makes mention in the Epistles to Timothy. To him succeeded Anacletus, and after him, in the third place from the Apostles, Clement was allotted the bishopric."

Now, first of all, we observe in this statement that St. Peter is not included in the succession. He is not called the first, as it would have been natural to call him if he had been Bishop of Rome. Secondly, we observe that it is not even said that he alone conferred the episcopate on Linus. St. Peter and St. Paul acted together in the matter. If, then, what St. Peter did proves him to have been Bishop of Rome, the same action proves St. Paul also to have been Bishop of that city; and thus we have two Bishops holding the Roman see at the same time. That is an impossibility, and the last persons to affirm it are the Roman apologists, who are interested in proving that St. Peter alone was the first Bishop of Rome. Certainly no proof of the fact is afforded by the statement of Irenæus; and if not, then we ask what other proof is there? If, however, as I have said, St. Peter had been proved to be Bishop of Rome, the further and more difficult task would have to be undertaken of proving that St. Peter held all his Apostolic prerogatives as Bishop of Rome, and that in so exclusive a sense that those prerogatives passed to his successors in office as a necessary consequence of their being made Bishops. Are we to conclude, in like manner, that all the prerogatives of St. James, the Lord's brother, descended necessarily to his successors in the see of Jerusalem? If so, then it might be held that because St. James presided at the first Council at which St. Peter was present, his successors at Jerusalem had the right to preside at Councils at which the successor of St. Peter was present. How can we think that the early Church entertained any such idea in the face of that teaching of the fathers to which I have referred you to day?

Obviously, the Roman claims were based, in the first instance, on arrogant assumption and ignorant acquiescence, and in later days were buttressed up by such downright forgeries as the alleged "donation of Constantine" and "the false decretals." This is our genuine belief. We think we have clear evidence that those Roman claims which are urged so boldly by Cardinal Vaughan are nothing better than usurpations.

Can we, then, for the sake of promoting the union of Christendom, profess to believe what it is impossible for us to believe? Can we do evil that good may come? Can we purchase peace by the sacrifice of truth, freedom, and self-respect? If there be, indeed, such clergy in the English Church as those described by Cardinal Vaughan, who have "banished and buried the Thirty-nine Articles as a rule of faith," and are teaching and practising those very errors and superstitions which the Articles condemn, then I can only say that they are in a morally indefensible position. Every one of them, on receiving his spiritual charge, made the following solemn declaration: "I assent to the Thirty-nine Articles of Religion and to the Book of Common Prayer, and of the ordering of Bishops, priests and deacons; I believe the doctrine of the Church of England, as therein set

forth, to be agreeable to the Word of God." Those who made that declaration still hold their cures on the faith of it, and cannot, therefore, do what Cardinal Vaughan attributes to them without losing their self-respect and their title to be called honest men. We wish to keep no such persons. For their own sake, and for the Church's sake, and for Christ's sake, we entreat them to forsake so false a position, to abandon their errors and superstitions if it may be so, and, if not, then to go where they can honestly teach and hold them. As for ourselves, we can never call error, truth; or superstition, faith; or usurpation, right.

If, therefore, there can be no present reconciliation with the Church of Rome until we are willing to do these things, we must sorrowfully abandon the hope of any universal reunion of Christendom in our days, and wait until God shall have so ordered the affairs of this world, and the unruly wills and affections of sinful men, that the future may bring us what the present withholds—a union of hearts and minds, so deep and true, so close and evident, that the world, seeing it, may believe.—*Manchester Courier*.

Family Department.

A CHRISTMAS HYMN.

BY THE REV. CANON BELL, D. D., RECTOR OF
CHELTENHAM.

O Zion, shout aloud and cry,
To us a Son is giv'n;
Behold the Day-Spring from on high
Descends to earth from heav'n.

The Morning Star breaks on the night,
And ushers in the day,
It dawns in beauty on our sight,
The shadows flee away.

O golden time! O happy morn,
When God's own Son comes down,
For us is of a Virgin born,
For us puts off His crown.

All heav'n throws wide its starry doors,
And angels cleave the skies,
Quitting awhile the crystal floors,
To gladden mortal eyes.

"Glory to God on high" each sings,
Fruit of the Saviour's birth,
"Good will to men" with Hope He brings,
"Peace" to this troubled earth.

Ye heav'ns break forth in praise, and sing,
O earth lift up your voice,
With anthems let creation ring,
And ransom'd men rejoice.

When seraphs sing, shall we be mute,
Who His great mercy prove?
Awake, awake, both harp and lute
Extol His wondrous love.

While angels praise Him in the height,
We at His footstool fall,
Adoring Him, the Light of Light,
Our Christ, our God, our All

—*Irish Ecclesiastical Gazette.*)

"THEY SERVE WHO ONLY STAND
AND WAIT."

"Your glove—here it is right by my pillow. Are you going to get that embroidery silk that you forgot yesterday? I don't think I can get papa's handkerchief done by Christmas if you don't get it for me to-day. I am so sorry to bother you, Victor," and Helen looked up into her brother's handsome face with an odd little

wistful smile, while he tried not to let her see that he was selfish, as he said:

"Well, give me a sample. I lost the one you gave me yesterday: it won't take me long."

As the thin little hands opened the small work basket and selected a thread of silk, the little girls blue eyes were very sad, and when she gave it to Victor, she said:

"If you want to go to the boys now you can get the silk by and by, and I won't work any until after the doctor has been here; perhaps it will be best."

"Would it do just as well later, Nell, 'cause I could easily run around after the fellows come and we begin on that snow giant we are going to make. It wouldn't seem like time lost, you know."

"Yes, that will do; but please don't forget it Victor," and Helen tried to smile as Victor kissed her and ran out of the room.

Scarcely fifteen minutes had passed when Victor burst into the room again shouting:

"O, Nell! Ned Brown is in the yard, and we are making such a splendid snow man," but as he saw the little face was turned to the wall, he said:

"Were you asleep? I'm awful sorry. I didn't think."

"No, I wasn't asleep Victor, I was only thinking," Helen replied.

That was really just the difference between the two children. Victor was a warm-hearted, bright, merry boy, but so full of life he had no time to think, while little Helen's poor back kept her lying day after day on her sofa, and gave her long hours when she could do nothing but think, and so she often did for them both and saw things in an odd old-fashioned way of her own, and helped Victor to see many things that his merry, laughing blue eyes would never have noticed; but to her he was always gentle and loving, though he often caused her pain by his want of thought.

"I really was not asleep, Victor, only lying thinking to the wall; it is one of my intimate friends now, and I don't think it gets tired of me at all, Helen said. Victor came over to the sofa as he said gently:

"Nell, wouldn't you like us to make a girl instead of a man. The snow is so fresh and white, and if mamma would screw your couch you had last summer up by the window you could watch us and we'd do it just the way you wanted it; wouldn't you like that better than looking at the wall?"

"O, I should like it so much, Victor, do ask mamma. I think I hear her coming now," Helen said, eagerly, and Victor bounded to the head of the basement stairs up which his mother was coming and returned in half a minute. Putting his head in the door of Helen's room he called out:

"The doctor is here. When he goes, mamma says she'll try to manage it somehow. Never mind if the old fellow hurts you, Nell, the snow girl will look at you with snow tears in her white eyes," and Victor was gone, but not so the doctor, who worked for more than half an hour, and then said, "Helen was the bravest little woman he ever knew."

Very soon after this the summer couch was brought in and little Helen laid on it, quite worn out; but she could not help smiling with pleasure as she saw the white figure rising in the tiny square yard behind the house. Helen's room was at the back of the house so that it might always be quiet, and the view from the window was generally gloomy enough; but to-day even the high brick wall at the side and the smoky house at the back had a certain refreshing suggestion of purity as the clear white snow clung to them, as if it would like to hide their dingy greyness and let them see how it felt to be beautiful for once.

The yard, too, usually so dreary, was piled with soft, white fleecy snow, so pure and spark-

ling, it looked as if it might have fallen from the angels' wings when they were hurrying on the little Christ-child's messages for Christmas, Helen thought, as she fell asleep, tired after the pain and the effort of being moved.

The idea of the angels and the snow twined together in her sleep into a dream, and when Victor knocked on the window pane ten minutes later, wakening her, she was astonished to see the snow image was only a beautiful girl, and not an angel as she had fancied.

The boys wanted to know if there was anything else she would like them to do to the snow child.

Helen raised her head and was surprised to see how beautiful the boys had made the snow face. It was as Victor called through the window, "just fit to be Helen's sister;" but she shook her head, and as a faint color came into her face, she said, "Mamma, ask Victor to put wings on the snow child and make it a Christmas angel, please."

It was odd indeed, to see the boys try to carry out her wishes. At first it seemed impossible for the clumsy boys' hands to overform the angel's wings; but they worked patiently and Helen was satisfied, so they felt paid for their trouble.

The snow began to fall afresh, and the boys went away to join a snowball fight in an empty lot.

Helen lay watching the snow as it came down so softly as if to purify the evil world and make it ready for the Holy Christ child on His birthday. She soon fell asleep again as she did many times a day from sheer weakness.

The storm had ceased and the sun was again shining when next she opened her eyes. As she was alone no one heard the little cry of delight that she gave as she saw the snow angel so changed and so beautiful. The fall of snow had clung to the figure, smoothing and rounding every rough or angular feature, and now the sunbeams were clinging about the white drapery and wings, and rested lovingly on the waving hair until it seemed to be golden, as the great snow eyes looked in the window at Helen; but not sadly only as if she understood all about her pain and knew it was best, and as the hours sped quickly by through that afternoon born on the wings of ministering angels, as I am sure the hours of every Christmas Eve must be, Helen lay alone. Everyone else in the house was busy preparing something to make the great festival more bright and beautiful, only the little invalid was unable to take any part in the gladdest and happiest work of the whole year. Her poor back seemed unusually bad. As mamma hurried through the room her arms full of holly boughs, she bent over the little couch lovingly and kissed the white wan little face, as she whispered, "Remember, darling, 'They serve who only stand and wait.'"

As the slow ticking of the clock was the only sound to break the monotonous stillness and prove that time was not really standing still, that seconds were really slipping into minutes, that were carrying the hours away, and that time would at last bring some change, good or bad, to the little girl who lay quite still bearing pain, listening to the old clock tick, and watching the snow angel outside the window.

If it is the work of angels to gladden, brighten and raise our lives, surely this snow child which the clumsy boys fingers had made out of the pure fresh snow had won for itself a right to the name; just when the whole world was hurrying about busy with works of kindness and love to each other. Christmas love, which comes fresh every year from the manger through the open stable door, the snow angel standing in the back yard between the two rows of city houses was carrying little Helen away from her suffering out of her own life far off into the past. She was thinking and wondering what the world must have been before the first Christmas had changed everything and

everyone. She thought of Rebecca and Sarah, and even of Elizabeth, how they must have watched every day, wondering in the morning if before night the Christ would come; and at night as they closed their eyes they must have wondered if they would hear His trumpet call as He came in Royal state to His kingdom, before the dawn; and yet they and O. so many, many others has watched and waited all through their lives but they had never seen Him, never known Him even as she, little He'en did by His life of love and sympathy, of grave, patient suffering. They had never been able to do for Him what the smallest and poorest child could do now, help to brighten and make glad His birthday. Then the thought suddenly came that she alone in all the great world seemed to herself to be the only one who was not doing something to offer on the dear Christ-child's birthday. She had tried to make some lace stockings to fill with candy for the hospital children, but a long wakeful night of pain had followed the first afternoon's work, and Susan, her maid, had carried her to her own room to finish in the evening. Helen had tried to draw from memory the little church among the mountains where they had been two years before, for a Christmas surprise for mamma; but she had found it out, and as a weary, racking headache had been the result of each half hour of work, mamma had assured her little girl she would much rather have the drawing unfinished, and with a sad, disappointed little sigh Helen had promised not to work any more with her crayons; but she added—"When I am better you will have the prettiest drawing that I can make, and I can finish this one for next Christmas, perhaps."

As she lay there so quite and alone, she said, "This year I cannot do anything to keep Christmas. No one will be even a little glad or happy because I am alive. I am just like a heathen," but that sweet white face outside the window seemed to be looking reprovingly at her, and the verse mamma had quoted came back almost as if the angel were saying it.

"O, I know it is wrong," Helen said to her self. "I ought to be willing to do just as He wishes, lie still and be patient, because it is the hardest thing for me to do. He will take it and be glad. I will just be very glad that I am able to embroider the handkerchief for papa. Of course, any well child would have put the whole letter on in less than half an hour, and I have been a whole week doing it. I forgot, it isn't quite done yet. I do wonder if Victor has brought the silk yet."

By ringing the little bell Helen could call Mamma, and without thinking she reached her hand out to take it; but she drew it back as she said:

"Mamma is so busy and I know she is working on some secrets way up stairs in her own room. I won't call her down. I'll try to be patient. Then the color came into her cheeks and she smiled out the window to the little snow child as she said: 'I can give patience for a Christmas Offering, can't I?'"

The setting sun had sent some light rays into the back yard and bathed the beautiful snow angel with rose color just as Victor sprang into the room.

"Say, Nell, did you see my ball? I must have dropped it in here for it isn't in my room anywhere. We fellows are going to have a grand time over at Clifton Haynes' barn and I want my ball; It's just my luck, I never can find anything when I need it most. Do think hard, Nell, haven't you seen it somewhere about here?" he asked, as he bobbed his head under every available piece of furniture in the room.

"No, Victor, you haven't had it in here. I didn't think boys played ball in the Winter," Nell said, softly.

"O, no, they don't, I know that is just the reason we thought it would be such a capital scheme to have a game for a Christmas lark. I haven't even seen my ball for weeks and weeks, and I can't see where it can be. O, Nell, can't you think?" he said, almost impatiently.

"No, Victor, I haven't any idea. Won't you please give me that silk if you have it in your pocket?" Helen held out a hand so tiny, so thin, it would surely have touched anyone's heart. Victor had not a hard heart, he dearly loved his sister, and if he had once glanced at the tiny figure lying on the couch he would never have spoken as he did a second after. "You won't take the trouble to think about my ball, and yet you expect me to spend all day trotting on your errands; If I had a dozen skeins of silk in my pocket I wouldn't take the trouble to hand you one."

(To be Continued.)



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Mission Field.

[From S. P. G. Notes for November.]

Fiji is a place to which many races of men are attracted. The Rev. J. F. Jones, who is stationed at Suva, has worked well not only among the Europeans, but among the imported Melanesian laborers. He now finds there are so many among whom work should be done, that the help of another clergyman is wanted. The Melanesian School-Church is now built, at a cost of about £350.

"The services held in this Church on Sunday are Early Celebration at 7, Matins at 10, Sunday-school at 2.30, and Evensong at 7. When this is taken in conjunction with my European work, you will not, I am sure, fail to see that it is impossible for me to go on much longer without help. For the services in the European Church are at 8 and 11; Sunday-school and Evensong at the same time as at the Melanesian Church. Two latter at the Melanesian Church have to be taken by different laymen, and I often have considerable difficulty in finding suitable men to take the services. The attendance at both churches, I am happy to say are very good, and for the past year there have been a greater number of communicants than in former times. I am now preparing for baptism fifty of my Melanesian converts, and I also am about to begin classes for Confirmation—black and white—in anticipation of a visit early next year from the Bishop of Melanesia. By the kindness of the Melanesian Mission, I was enabled to have six weeks' holiday at Norfolk Island, and to see for myself the working of the Mission there. I was relieved by the Rev. R. B. Comins, one of the Melanesian missionaries, who undertook my duties during my absence from Suva.

"I feel now that I have accomplished one of my objects here, viz., to build a Melanesian School-Church, and to form a communication with headquarters at Norfolk Island.

"The next great step of the Church here is the Indian coolies, of which there are at present in this colony between nine and ten thousand. The importance of this fact cannot be possibly realised by people not living in Fiji. It might be the means of evangelising that part of India in which so little progress has been hitherto effected. To see the crowds of Indian children growing up here without any effort being made to Christianise them is indeed deplorable. I cannot, unfortunately, do more single-handed than I am doing at present, and I now propose, with your consent, for me to take over all the native races (excluding the Fijians), and for you to send out another priest, whose work would be entirely with the Europeans in Suva and its neighborhood. There has also been introduced lately another field of labor, and a totally different race from any that have as yet come here: I refer to the Japanese. Between three and four hundred have lately come to the Colony; it is needless for

me to say that they are receiving no instruction.

"Before closing this letter I must tell you that the Rev. R. B. Comins took away with him six of my best Melanesian converts, who are to go as missionaries to their own islands. I feel these are the first-fruits of my work as far as practicability are concerned. They are now at Norfolk Island, and will, I presume, proceed shortly with their new Bishop, in the *Southern Cross*, to work in their different towns, and I hope all of them will eventually be ordained."

Certainly, Fiji is taking a place in Church Missions which was little expected a few years ago.

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From Good Housekeeping

(Continued)

TO WASH RED TABLE LINEN.—

Use tepid water with a little powdered borax (borax sets the color). Wash the linen separately and quickly, using very little soap; rinse in tepid water, containing a little boiled starch; hang to dry in the shade: iron when almost dry.

TO SET THE COLOR IN STOCKINGS.

—When washed for the first time use in the first water a little oxgall (which can be procured at the druggists'); also have a tablespoonful of powdered borax to every pailful of hot water; use very little soap. After the first use of oxgall, borax will answer every purpose. Do not let the stockings remain long in any water; hang in the shade to dry.

TO WASH A BLACK AND WHITE COTTON DRESS.—

Have a tub partly filled with hot water, and a large teaspoonful of powdered borax; wet only one part of the dress at a time, the basque first. Use very little soap, and only on soiled places; wash quickly, rinse in warm water containing a tablespoonful of salt; stretch on the wrong side, wring very dry, shake out well and place where it will dry quickly. Next wash the overskirt and then the underskirt in the same way.

TO CLEAN BLACK LACE.—

Place the lace on a clean table; have one teaspoonful of powdered borax dissolved in a quart of hot water; take a soft brush and use the borax water freely. After all the grease spots or soiled places have been removed, use plenty of warm water with a sponge. Go all over the places so as to rinse off all the borax water; place the lace (while damp, and after picking out nicely,) between pieces of old black silk or cashmere, and press with a warm iron until dry; be careful not to use a hot iron.

FOR STARCHING LINEN.—

Use one teaspoonful of powdered borax to one quart of boiling starch; it will improve the stiffness and gloss, and prevent its sticking.

TO WHITEN PORCELAIN SAUCEPANS

—Have the pans half filled with hot water, throw in a tablespoonful of pulverized borax, and let it boil. If this does not remove all the stains, soap a cloth, sprinkle on plenty of powdered borax, and scour the pan well.

TO CLEANSE THE WOODWORK AROUND DOORS.—

Take a pailful of hot water; throw in two tablespoonfuls of pulverized borax; use a good, coarse house-cloth—not a brush. When washing places that are extra yellow or stained, soap the cloth then sprinkle it with the dry powdered borax, and rub the places well, using plenty of rinsing water. By washing the woodwork in this way there is no danger of removing the paint.

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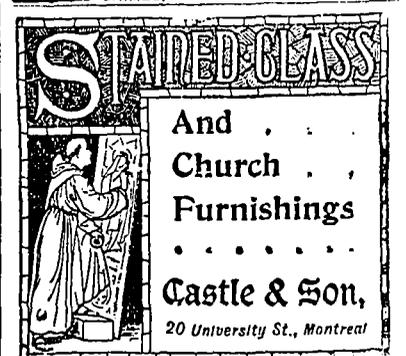
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