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The Church Guardian.

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.

A BELOVED DIOCESEAN.—The twentieth anniversary of the consecration of the Bishop of Maine has called forth a very warm expression from the people of his Diocese of the love they bear to him. They have taken this occasion to place in the Cathedral a costly and beautiful altar-rail, oak with floriated standards of polished brass. The rail is very heavy, and richly-carved, and on the sloping front is the inscription, "In Thy Presence is the fulness of joy." They happen to be the words of an anthem often sung at the Cathedral. The walls of the chancel have been simply but effectively decorated in colour throughout, the stone parapet wall under the chancel arch, and the semi-circular projection of it which forms the pulpit have been richly covered. The four circular panels of the latter, are now filled with medallions bearing the symbols of the four Evangelists in Carlsle stone, contrasting in its warm red hue with the gray Nova Scotia freestone. The cornice of the pulpit is wreathed and its whole surface covered with foliage and flowers in stone. Above the parapet, which is carved in like manner, is a light open-screen of oak, with a wide central opening, and on either side three smaller arches with flowing tracery. The centre is crowned by a cross of oak, and on the choir-side of the screen, are gas-jets which while invisible from the nave, light up the chancel with an almost magical effect.

A BOLD APPEAL.—Rev. Phillips Brooks appealed to his congregations, one or two Sundays ago, for \$50,000 wherewith to erect a chapel for the poor at the West End of Boston. The appeal caused considerable talk among people connected with the Church, but it is generally believed that the amount will be raised, and possibly by the first Sunday in the coming month, which will commemorate the tenth anniversary of Trinity Church as it now stands, and which Dr. Brooks wishes to mark by the founding of another chapel.

UNDISPUTED POSSESSION.—The "warm coolness" which has existed, a sort of "armed neutrality," between the various religious bodies of the land and this Church, is likely to be disturbed by the friendly challenge lately extended them by the House of Bishops. It will set people thinking. It may set some who ought to be good students studying. Out with your title-deeds, gentlemen, and look them over. Go over the metes and bounds, scan the distances, if need be shoulder your tripod and your compass and go a-fielding. In the meantime, we are in possession, and possession is "nine points of the law." Uninterrupted and undisputed possession is presumptive title. Disprove us, and then dispossess us. We are "the historic," unless proved in court otherwise. We are actually in use of, and paying taxes on, the property—the historic Episcopate—and will "grant and give," but it always takes a "party of the second part," and he must meet us half way.

INTERCOMMUNION.—At the consecration of the American Church of S. John, Dresden, it is stated, that "the Gospel was read in Greek by

the Russian priest (pastor of the church in Dresden), who also received the Holy Communion at the hands of Bishop Lyman, of the P. E. Church of the U.S." This is said to be the first recorded instance of actual intercommunion between the Russian and American Churches.

MEDICAL MISSIONARIES.—The need of medical Missionaries, and especially of females, is immense. The S.P.C.K. report says:—"More women are wanted than can possibly be sent out fully trained: but happily a great part of the work can be almost as well done by women trained in one or two special subjects, such as midwifery, for which two years will suffice." The Church of England Zenana Missionary Society gives now such a course to ladies at the cost of £70 a year, and the S.P.C.K. has founded two studentships of that value for the purpose.

A LIVE CHURCH.—The vitality of the English Church received says the *Irish Ecclesiastical Gazette*, a fresh proof in the closing days of 1886, when it was announced that the endowment of the Wakefield Bishopric was completed. There are no signs that belief in Episcopacy is declining in England when such things are to be chronicled. The English Bishops are happily themselves men who justify this belief, and in their hands the English Church, notwithstanding what croakers talk, is growing stronger day by day. In Ireland also, we had the pleasure of chronicling last year the revival and re-endowment of an old See suppressed some fifty years ago by the Crown.

THE ANGLICAN BISHOPRIC IN JERUSALEM.—The *St. James' Gazette* says, on good authority that the question of maintaining an Anglican Bishop in Jerusalem, which has been in abeyance for several years, has lately been revived, and under circumstances that leave no doubt of the speedy re-establishment of the See.

IRREGULAR METRES—EXPRESS SPEED.—Dr. Stainer is at war with irregular metres, and the express speed put upon our old hymns by a fast degenerating age. At a meeting of the Musical Association last week, the distinguished composer told us that he liked the old passing notes as they stood in the dear old tunes his mother used to sing. For illustration, he played "Mount Ephraim" in its original form, and then, denuded of passing-notes at express speed in the modern fashion, amid great laughter. Most congregational singing nowadays is too quick. In large churches especially slowness must be cultivated.

HOSPITAL SUNDAY COLLECTIONS.—The *National Church* publishes its annual analysis of the London Hospital Sunday Collections. Last year the total was £35,505, against £31,692 in 1885. The contribution of the Church last year was £28,205, against £24,239, an increase of £3,966, the total increase having been £3,813, so that the gifts of Churchmen more than account for the overplus. It may be interesting to add that the other contributors of more than £100 were as follows:—the Independents,

£1,789; Wesleyans, £1,020; Baptists, £1,007; Jews, £919; Presbyterians, £839; Roman Catholics, £575; Unitarians, £241; Quakers, £148.

These figures show that if the Dissenters are as strong in London as they claim to be, they are scandalously mean and uncharitable.

A SERIOUS CHARGE.—Lord Selborne, in an appendix to the new edition of the *Defence of the Church*, has convicted the notorious *Case for Disestablishment* of gross and wanton misrepresentation of even its own advocates. That quasi-authoritative book has falsified the figures of Mr. Arthur Arnold to the extent of adding £1,000,000 to his estimate of the Church's revenue, £1,000,000 to tithes, and £30,000,000 to estimated capital value, proceeding in its argument upon this basis. The book is, therefore, worthless. As it is, Mr. Arnold's figures (£4,000,000) for tithes exceed the par value of the whole ecclesiastical tithe-rent charge by £908,305 per annum. But as tithe has never been at par for many years, and is now at its lowest ebb, viz., £87 6s. 10d. per cent., a further 12 per cent. must be deducted from even these figures.

CLERICAL SOCIETY.—A Society of Sacred Study for the Better Fulfilment of the Ordination Vow has been formed with the sanction of the Bishop in the diocese of Gloucester and Bristol. Its principal rules are:—

1. To devote a fixed time daily to private devotion, including prayer, intercession, and meditation, and to say daily the Diocesan office of Intercession.

2. On five days in every week to give at least one hour daily to theological study, half of the time being devoted to the reading of Holy Scriptures.

Note.—It is required that the reading in connection with the Society should be continuous, and be directed systematically to one or more specially selected subjects; also that it shall be independent of preparation for sermons or clerical meetings.

3. To pay a fine of one penny for each default, the fines being deposited in a box kept for that purpose and paid over to the Secretary of the archdeaconry at the end of each year.

The faithful laity are admitted as associates.

A LENGTHY MINISTRY.—The Rev. J. Elliot, of Radwick, near Stroud, who reached his ninety-fifth birthday on Sunday, preached on that day, as he had done on most Sundays since he was ninety-four. He was appointed to Radwick so long ago as the year 1819.

AN OLD CORPORATION.—Mr. E. S. Norris, of Hurst Dene, Hastings, writes to the *Standard*:—"The Collegiate Chapter of the Royal Hospital and Free Chapel of St. Katharine, near the Tower, is an ecclesiastical corporation of the Church of England of higher antiquity than any other existing. Its original foundation was by Queen Matilda, and dates from A.D. 1148."

SEEKING THE LOST.—During the Mission of 1884 (says the *Times*), we mentioned, amongst other features of interest, that the street preach-

ing which was tried in the parish of St. Mary's, Hoxton (of which the Rev. N. J. Dovereux is vicar), have proved very successful. The same course was adopted every Sunday evening throughout last Advent, and has been attended with a like result. The parish is one of the poorest and most densely populated. There is, in fact, no part of London in which the Church has had greater difficulties to contend with in her Mission than in this particular part of Hoxton. The choir of St. Mary's, vested in cassocks and surplices, and escorted by a band of Church workers carrying lamps, started forth each Sunday evening, always taking a fresh line of district, till the whole parish had been compassed. At certain fixed points a short address was delivered by the Missioner, and the singing was well sustained by the choir throughout. As the procession wended its way through the dark streets of the district the inhabitants of the houses appeared at the windows clad in the scantiest of clothing, whilst many came up from their dark cellars and down from their attics, thus forming as strange a congregation as could be described. Many followed the procession to the church doors and some accepted the invitation of the missioner and entered the church. The conduct of the people left nothing to be desired, and proved beyond all doubt that, whether they were Churchgoers or not, they had at least respect and regard for those who were ministering among them, whilst the clergy of St. Mary's have every reason to be encouraged by the reception they met with.

The following Jubilee verses, to be used as third and fourth, have been written for the National Anthem by Dean Plumtre, the translator of *Dante*:—

Seed sown through fifty years,
Sown or in smiles or tears.

Grant her to reap:
Her heritage of fame,
Her pure and stainless name,
Her people free from shame,
Guard thou and keep.

O'er lands and waters wide
Through changing time and tide,
Hear when we call:

Where'er your English tongue
To wind and wave hath rung,
Sill be our anthem sung;
God, save us all.

THE GUILD OF THE IRON CROSS.

This a Society of Christian men, who work for their living, and desire by the Grace of God to fight against the spread of intemperance, blasphemy and impurity; three vices most destructive to the peace and welfare of Society. The Guild was founded by workmen in 1883, and the first general Convention was held in Newark, N.J., on the Feast of St. Paul, 1886. The Guild has now now five Bishops as Honorable Chaplains, nearly one hundred Priest Associates, several flourishing branches in different States and about 1,500 members. All men are invited to join as Associates by signing the pledge of the Guild and giving it with address to one of the members at the close of the service.

The Pledge.—I pledge myself to resist the sin of intemperance, and will use my influence to prevent the commission of this sin by others. I pledge myself to resist the sin of blasphemy, to honor God's name, and bless my fellowmen.

I pledge myself to resist the sin of impurity in thought, word and deed, and to use my influence to draw others from evil talking and immoral living.

The annual convention of the Society was held in the city of New York on the Feast of the Conversion of St. Paul, concluding with a

Festival Service at the Chapel of St. Augustine (Trinity Parish), East Houston street. The various surpliced choirs in the city were invited to assist, and 8 p.m. a long procession of choristers with crucifix standard-bearers and acolytes in attendance preceded a large number of clergy, who assisted in the services, and who were followed by the delegates of the Guild, each of whom wore a small iron Maltese cross, suspended round the neck by a red ribbon.

The processional hymn was "Onward Christian Soldiers," and a short choral service followed and the hymns "Work for the night is coming," "All hail the power of Jesus' name," and "Jesus shall reign" were sung very heartily and impressively by the united choirs and the enormous congregation present. The Right Rev. Bishop Huntington preached an able sermon on "The Church and the labor world," which was listened to with rapt attention.

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

HALIFAX.—A new officer of the Church Army has been added to the staff at St. Paul's, and work has been started in Trinity Church as headquarters of the Army. There are now three officers working in Halifax, two at St. Paul's and one at St. George's. The Rev. Dr. Hole is certainly making his influence felt among what was hitherto a neglected class of people.

DARTMOUTH.—*Christ Church.*—A very successful entertainment was held in the school room last Thursday, the credit of which is due to Mr. and Mrs. W. R. Foster. The proceeds, amounting to about \$75, were for the Church.

PRINCE EDWARD ISLAND.

CHARLOTTETOWN.—*St. Paul's.*—A large meeting of this congregation was held in the school-room on Monday night, to take into consideration Mr. O'Meara's resignation as rector of the parish, when it was unanimously resolved to request him to reconsider his notice of resignation.

DIOCESE OF FREDERICTON.

LADIES ASSOCIATION CHURCH OF ENGLAND INSTITUTE, ST. JOHN.—We last week referred briefly to the Annual Meeting of the Association, but we willingly at the request of a member give this more extended notice to be read with the former summary.

After the minutes of the previous meeting had been read, the reports of the standing committees for the past year were presented.

The new members and finance committee, under Mrs. G. F. Smith, reported a membership of 201, and that all subscriptions for the year had been paid up but three.

The general hospital committee, under Mrs. Brigstocke, reported the hospital regularly visited every Friday by two ladies, who read and pray with the patients. On Christmas a keg of grapes was sent to the patients. Ladies also attend the Sunday services to aid in the singing.

The marine hospital committee, under Mrs. T. W. Daniel, reported the marine hospital regularly visited, and that at Christmas the patients were entertained as usual; a substantial tea, music and addresses.

The charitable and missionary aid committee, under Mrs. T. Walker, reported the collection of reading material for the hospitals; also, the preparing of an illustration of Zenana life for the Easter sale, and the printing of a leaflet on that mission.

The flower mission committee, under Miss Price, reported weekly visits made with flowers to the general hospital, from February up to the present time. Floral texts have been

given to each patient, and nineteen floral mottoes have been hung up in the wards.

The book committee, under Miss Murray, reported 90 volumes to the library, and a 10 cents collection made among the members to meet the expense of re-binding the books.

The fancy work committee also reported a very successful Easter sale, at which \$247.50 were raised for the purchase of books, the furnishing a new linoleum for the reading room, and the various stationery expenses of the association.

The refectory committee reported having made arrangements for a successful high tea and conversazione, at which a large number of members were present.

The committee of the Girls' Friendly Society, under Mrs. W. H. DeYeber, reported that a branch of this Society had been formed in the Institute on November 30; that it numbers now 47 members; 18 associates, and 6 honorary associates. A large, lighted room is open Tuesday evening for the members. Associate ladies attend regularly to teach any work the girls may wish to learn. There are also games, music and reading. Every alternate Tuesday a Bible class is held for one hour, conducted by Mrs. Brigstocke.

The committee of the Juliet Kerr branch of the Zenana Society, reported the incorporation of their branch with the Church of England Institute during the past year. The object of this Society is to aid in the education of the women of India. The Committee, on Emigration reported having formed a branch of the Church Emigration Society, and also of having written to the parent Society to send out 20 girls next spring.

DIOCESE OF QUEBEC.

BOARD OF MISSIONS.—The report of the Diocesan Board of Missions for 1886, exhibits additional proof of the success of the system adopted twenty-five years ago in the Diocese of Quebec for carrying on Missionary work. Congregations have paid their assessments with increased regularity. Every Mission has a clergyman except Labrador, (vacant since July last). Notwithstanding a heavy reduction in the grant of the S.P.G. the Treasurer has a balance of nearly \$3,000 in hand. Evidence of the progress made, in spite of the material resources of the Diocese, the report shows that whilst in 1865 only \$2,981 had been received from assessments the amount is now nearly \$10,000. In the same year the S. P. G. grant to the Diocese was \$9,500—now is only \$5,319.72. Of the total revenue of the Board the S. P. G. grant now only constitutes a little over a fifth. Towards a special fund for new missions in the Eastern Townships \$1,082 have been subscribed annually for three years, and \$647.72 received as donations. The subscriptions to the Mission fund besides show a slight increase upon the amount contributed in 1885.

BARTZVILLE.—A pleasing incident occurred at a recent service here, when the Rev. Mr. Judge was presented with a nurse of money by Mrs. James Barter and Miss Alma Barter, the gift of neighbors and friends as an evidence of kindness and good will of the people towards him, and a proof of the deep interest taken in the service of the Church held here fortnightly.

RANBORO.—A new bell from the foundry of the well-known manufacturers, McShane & Co., Baltimore, (advertised in your paper) has recently been put into the tower here, and its clear sweet tones now sound over our hills and valleys. The bell has been a delight to all, and we feel that we are deeply indebted to Mr. Marshall Rand who took the lead in collecting for the bell, and to all other friends who aided him in contributing. The bell weighs 570 lbs. The ladies of this Church are to give a Social on Wednesday, Feb. 9th, to which all are in-

vited. It will be held at Mr. George Hurd's house, where addresses from the clergy and other attractions are in store for those who come.

[We have received a full report of the Annual Meeting of the Church Society of this Diocese, which we are obliged to hold over till next week.—Ed.]

DIOCESE OF MONTREAL.

MONTREAL.—*St. George's*.—The Dean's Sunday afternoon lectures to young men continue, and in that of the 30th ult., he treated the subjects of Fasting and the Liturgy. In referring to the former (fasting) he is reported to have said that, to judge by common talk, fasting is regarded as characteristic of the Church of England or the Church of Rome, whereas the fact is that fasting is part and parcel of the discipline of the Methodist and Presbyterian Bodies, just as much as the Church of England. This he proved from the standards of the Presbyterian and Methodist Churches, the latter church distinctly teaching in its general rules that fasting or abstinence is expected of all who desire to continue in Methodist societies—in other words, that every Methodist in good standing is bound to fast. As to the second subject, he claimed that although liturgies may not be characteristic of the three great Protestant churches, that the general principles of the liturgy, that of putting into the mind the thoughts of prayer, if not the words, was characteristic of all. The full development of this principle produces a liturgy; its partial development, specially prepared forms for special occasions, and its arrested development, authorised topics for prayer, so fully described as almost to amount to a form of sound words. The full development of the principle is found in the Church of England, which makes no arrangement for public extemporary prayer. The partial development is found in the Methodist system which authorizes both liturgical and extemporary prayer, and the arrested development is found in Presbyterianism, which fashions and moulds the thoughts of extemporary prayer—in one case (the ignorant) allows the use of a form, and in all cases guides with scrupulous caution the devotions of the people. He closed by claiming that the three systems agreed on the great principle that in some way the Church should guide the devotions of the people. The systems differed as to the extent of that guidance, but the differences were not of that nature which should shut out all hope of a generous and Christian readjustment of existing practices.

ST. MARGARET'S NURSERY FOR FOUNDLINGS.

—This Nursery has been opened at 463 St. Urbain street, under the control of the Sisters of St. Margaret of Boston. There are at present thirteen infants under the care of the sisters, five of whom are accompanied by their mothers. It is a special object of this work to continue, as far as possible, the connection between mother and child. The institution is entirely undenominational.

The formal opening of the institution took place on Wednesday afternoon, the 2nd instant, in the presence of a considerable number of ladies, friends of the movement, The Rev. Arthur French, the Rev. J. G. Norton, Rector of Christ Church Cathedral, and the Rev. E. Wood, M. A., took part in the especial service. Mr. Norton delivering the address, in which he feelingly referred to the unworshipful, self-denying spirit of the Sisters in undertaking this good work; expressed his belief that the hand of God was clearly seen in the undertaking, and asked the support of all Christians for the work of the Sisters, who were quite independent of any particular church or parish, and who desired the help of all.

The ladies afterwards visited the children in

the nursery, and expressed themselves pleased with the arrangements for their comfort.

St. James the Apostle.—The annual Sunday-school Festival took place on Wednesday evening last. The entertainment was excellent, including magic lantern, songs, and recitations. The pupils were presented with parcels of toys, sweetmeats, &c., and refreshments were also served during the evening.

DIOCESAN WOMEN'S AUXILIARY SOCIETY.—The first annual meeting of the Diocesan Women's Auxiliary Missionary Society took place on the afternoon of the 18th ult., in the Synod Hall, the Lord Bishop of the Diocese in the chair. The Rev. J. G. Norton, Rector of Montreal, read the annual report, which referred to the fact that on the 5th of this month the Society will have been one year in existence, having been started with the view of extending Mission work by interesting the Churchwomen in the city and diocese in it, and stirring them up to more active exertions in that direction. The work the association aims to accomplish, next to the cultivation and diffusion of a missionary spirit, is to aid the Diocesan, Domestic and Foreign Missions by means of prayer, money, and work. It is not intended to interfere with parochial societies, but rather to have such societies work with or through this Diocesan Association, which has been formally recognized by the Provincial Synod. The Association has, during the past year, directed the attention of its members to various fields of labor, including our own diocese, Algoma, Saskatchewan, Arthabasca, the Mackenzie river, with its self-denying band of missionaries, and all other dioceses in the "Great Lone Land." In foreign missions the interest centres in the Church of England Zenana Society, the work in Eastern Equatorial Africa, China, Japan, &c. The parishes in the city co-operating with the association are the Cathedral, St. Stephen's, St. James', St. Martin's, Trinity, St. Thomas' and St. Matthias, while in the diocese work is going on in Dunham, Ormstown, Waterloo and Sorel. Regret was expressed at the loss by death of Mrs. Helliwell, one of its most active members, and also of Bishop McLean, of Saskatchewan, and the report concluded with a statement of the work done in the various parishes, the contributions received and the purposes to which they were applied.

The Treasurer's report showed receipts of \$606.63; disbursements \$588.61, leaving a balance on hand of \$18.02. Both reports were unanimously received and adopted.

Addresses were delivered by the Rev. Mr. Norton and Rural Dean Lindsay, the former referring to the three ladies, Mrs. Henderson, the President; Mrs. Holden, the Treasurer, and Mrs. Houghton, the Secretary, to whose efforts is largely due the present efficient state of the Association.

The Bishop then announced that the following had been chosen as office bearers for the ensuing year: President, Mrs. Henderson; Vice-Presidents, the Presidents of all affiliated societies, and the wives of the clergymen of the affiliated parishes; Recording Secretary, Mrs. Houghton; Corresponding Secretary, Miss McLeod; Treasurer, Mrs. Albert Holden.

The Rev. Dr. Henderson spoke upon the martyrs of Uganda and the cruel death which so often falls to the lot of missionaries. After the hymn, "The Son of God goes forth to war," the Benediction was pronounced and the meeting adjourned.

TO SUBSCRIBERS IN CITY OF MONTREAL.

The Proprietor would be much obliged if Subscribers would advise him promptly by Postal Card to P.O. Box 504, of any default or failure in the past or for the future in delivery of the CHURCH GUARDIAN at their several addresses. The paper should be received on Thursday or Friday at the latest.

DIOCESE OF TORONTO.

EAST SIMCOE DEANERY.—The Winter Chapter of East Simcoe Rural Deanery was held in Orillia on Tuesday and Wednesday, the 1st and 2nd instant, with divine service in St. James' Church, where a very able sermon was preached by the Rev. W. Reiner, Rector of Barrie. There was a very large attendance of the clergy. Proceedings on Wednesday began with morning prayers, after which the clergy met in the Sunday-school house for transaction of business. Routine being over, those clergy who had been specially deputed to visit the missions fixed upon at the October Chapter, made their report as follows:—The Mission of Shanty Bay and East Oro agreed to contribute towards stipend, \$150 per annum over and above what they have given in the past, and the Mission of Penetanguishene \$90 in like manner. The success of the plan being so well assured it was decided to pursue it in the Missions of Coldwater and Craighurst, and that report thereof be made at the next session of the Chapter, which it was decided should be held in Barrie, on the 19th and 20th of April. A very interesting and instructive paper on "Re-union," was read by the Rev. E. M. Kingston, of Penetanguishene, and which raised an animated discussion. The following scheme for the annual missionary meetings was decided upon: February 8th, Crown Hill—speakers, the Revs. W. Reiner and C. H. Marsh. Feb. 13th, Matchedash, Coldwater and Waubaushene—sermons by the Rev. C. H. Marsh. Feb. 15th, Waverley; 16th, Elmvale; 17th, Craighurst—addresses by the Revs. J. Jones and W. H. A. French. Feb. 18th, Minesing—speakers Revs. J. Jones and A. C. Miles; Penetanguishene, the Rev. C. H. Marsh. Feb. 20th, St. George's, Medonte—sermon by the Rev. E. M. Kingston. The Revs. W. Reiner and E. M. Kingston were deputed to confer and arrange with the Incumbent of Shanty Bay and Oro mission relative to meetings in his congregation. The absence of the Rev. J. A. Hanna was much regretted, and the following deputations were appointed to wait on him and make necessary arrangements for holding missionary meetings; the Revs. J. Jones and E. M. Kingston; for canvassing the mission of Midland in a similar way in which the other mission are being done; the Rev. E. M. Kingston and G. E. Lloyd. The importance of the new method pursued in this Rural Deanery for bringing home to the members of the Church in the various missions the needs of the mission fund, cannot be better estimated than by stating the facts of the case as follows: There are nine missions in this Rural Deanery, each consisting of several congregations, the clergy of only two of which are wholly independent of the mission fund, the remaining seven clergy receiving assistance from that source to the amount of \$2,080 for the present year. It is hoped that the Church people in East Simcoe will for the future consider themselves too self-reliant and self-respecting to accept on behalf of their clergy the whole of this monetary aid from a fund which is generally in an embarrassed condition—the present debt of said fund being now some \$6,000. The thanks of the Chapter were cordially tendered to the deputations who visited the missions of Shanty Bay and Penetanguishene.—*Orillia Packet*.

ELMVALE.—The Rev. A. C. Miles, of this place was presented by his Wyevale congregation with a handsome fur coat, on the Monday after New Year's. The gift was accompanied by a complimentary address, expressing the appreciation by the congregation of the services with which Mr. Miles voluntarily furnishes them. The services are held in a school house in King Township, between Elmvale and Wyevale, most of them being too far away to go to the other places in the Mission. Service is held every Monday evening during the summer. The attendance during the summer averages from eighty to one hundred.

DIOCESE OF ONTARIO.

KINGSTON.—During the past week very successful meetings in aid of the Mission Fund of the diocese have been held in St. George's Cathedral, St. Paul's, St. James' and All Saints. The speakers were the Rev. Hy. Pollard, of Ottawa; the Rev. Dyson Hague, Brockville, and Rev. S. McMorrine, of Pakenham. The collections evinced great interest in the work and promised a large increase in the amount for mission this year.

ODESSA.—The annual missionary meeting was held at this station on the evening of the 28th ult. The weather was excessively stormy, the rain coming down in torrents. Yet there was a good number present. The collection was ahead of any yet taken up. Addresses were made by the Rev. S. Tighe, of Lansdown, and Rev. Mr. Young, of Renfrew.

DIOCESE OF HURON.

LONDON.—A twelve days mission has been held in St. Matthew's Church by the Rev. W. J. Taylor, Rector of St. James' Church, Wardsville. The congregation is quite a young one, but is quietly increasing, under the Rev. M. Seaborn's incumbency. The services proved to be of growing interest, and were attended by larger numbers each evening. The addresses of the mission were most earnest ones, and a spirit at once deep and solemn pervaded all the services. Expressions of thankfulness and regret at the close of the mission were very general.

RURAL DEANERY MEETING.—The half yearly meeting of the Ruri-decanal Chapter of Middlesex Deanery was held in Christ Church lecture room, London, on the 25th ult. Rev. Canon Smith, Rural Dean, presided; Rev. E. Davis acted as secretary, and there were a large number of clergy and laity present.

After routine proceedings, the cases of Burwell Memorial Church, and St. Matthew's, London East, were brought forward and discussed in regard to the assessment laid upon them. The representatives from these churches showed the disadvantages under which they were laboring, and it was recommended that the officials of these churches lay their appeal before the Executive Committee.

Rev. C. W. Bell represented the case of the missions of Glanworth, Lambeth and Byron, as at present constituted, as practically unworkable. Some other arrangement was considered to be very desirable as soon as practicable.

After considerable discussion it was resolved, to form a Sunday-school Association in the Deanery of Middlesex, the constitution of the Association to be in accordance with that submitted by the Sunday-school Committee at the last meeting of the Executive Committee of Synod; the first regular meeting to be held on the occasion of the May meeting of this Decanal Chapter at 4 p.m. for the election of officers.

The consideration of the best method of conducting the annual missionary meetings was then taken up and a plan submitted by the Rural Dean, which led to a long discussion. It was finally agreed that the Rural Dean map out the work according to suggestions made, and that the annual meetings be held the last of February.

It was decided that the next meeting of the Chapter be held at the same place, at the appointed time.

HENSALL.—The members and friends of St. Paul's Church, Hensall, lately presented the Rev. O. H. Bridgeman with a very handsome fur coat and cap as a mark of their respect and esteem and appreciation of his labor amongst them.

A *Parish Magazine* in connection with the city churches has made its appearance. The

first page is devoted to each separate parish, and the monthly is thus localized. It presents a neat appearance, and the contents most interesting. It will, doubtless, prove very helpful for parochial news and announcements.

MITCHELL.—Bishop Sullivan, of Algoma, one of the most powerful preachers in Canada, is to visit Mitchell on the 15th February, when he will deliver an address in the church.

DORCHESTER.—Mr. Mark Tallach, of Dorchester Station, was lately visited by a number of the young people connected with St. Peter's Church, who presented him with several handsome presents in recognition of his services as leader of the choir. A pleasant social time was enjoyed by all.

SOUTHAMPTON.—His Lordship the Bishop of Huron preached to a large congregation here on Sunday evening, January the 30th. A visit from the Chief Pastor of the Diocese is always looked forward to in this mission with deep interest, and naturally enough the congregation was large and deeply interested in his Lordship's remarks. His great earnestness in the Master's cause impresses the hearer with the idea that he seeks God's glory and the salvation of souls in preference to anything else. It is to be hoped the Bishop may soon be able to visit Southampton again.

PORT ELGIN.—Sunday, the 30th of January, was a red letter day for the Church proper here. Their new Church, in which so many interests are wrapped up, was opened by the Bishop of Huron on the 30th ult. The weather was most severe, and one would have fancied the people could scarcely venture out any distance such a day. However, the Church was crowded at each service—the Bishop preaching at 11 a.m. and 3 p.m. The Rev. Col. Rowe, the earnest missionary, assisted at each service, and has much reason to be encouraged. The new Church will now supply a long felt want, and the members seem much cheered and encouraged.

The Bishop has issued a list of appointments for Confirmation services in the counties of Perth, Huron, Elgin, Kent and Essex, commencing April in Perth and ending July 23rd in Kent. A few intervening days for Synod and other special appointments have been reserved.

HAYSVILLE.—The Rev. Freeman Harding, one of the most beloved clergymen in the diocese and who has accomplished the best work ever done in this mission, has been in poor health for some time past, and we regret to say has been forced to give up all active work. Last week Mr. Harding left for Bermuda, hoping that that climate would be helpful to him. Many earnest prayers follow him. Both he and his family have the prayerful sympathies not only of his parishioners, but very many others besides.

LONDON.—The Rev. R. Hicks, Curate of St. Paul's, has been laid up for nearly a month. He has suffered from congestion of one lung and pleurisy. He will not be able for work for some weeks.

DIOCESE OF ALGOMA.

SIR.—I notice in your issue of Jan. 26th that a writer of a letter signing himself "Philecolesia" states that "he has it on good authority that clergymen in Algoma—and as it is a missionary diocese I presume all the clergymen are missionaries—none of them receive less than \$700 a year." Would you allow me to assure the writer of that letter that I, for one, do not receive even \$600, notwithstanding his good authority. I wonder whether his second statement is as true as his first, viz., that "clergy-

men in the older dioceses, doing equally arduous missionary duties, do not get more than half that amount." If it is a true statement then, I say the older dioceses ought to be ashamed of themselves. It is well known in the Church how God enabled me to work for ten years. The first year I received no more than board expenses, viz., \$10 per month. Then I had \$200 for a year, then a progressive payment until I received \$700, beyond which I would not go. My present salary was fixed by myself. Now, sir, I took the steps I did purely to try how far a man could live, be honest and do his duty on certain amounts. I have seen the whole of Muskoka and Parry Sound districts opened up, following the new roads mile by mile, and frequently going when and where there were no roads, nothing but a blazed track. I tested the matter fully frequently against good Bishop Fauquier's wish, and I can tell your correspondent that \$700 a year is not too much, and if I were called upon to do the work for payment I would not undertake it for \$1,000 a year. My repairs alone cost me \$150 in one year. We want the best men we can get for the out-stations and ought to be prepared to act in this as in all other business transactions pay the price of the article. The corollary on this any one can draw. —WM. CROMPTON.

DIOCESE OF RUPERT'S LAND.

DEANERY OF SELKIRK.—A meeting of this Deanery was held at Emerson last week. Owing to various causes the only members who could attend were Rev. O. Fortin, R.D., and the Rev. E. S. W. Pentreath. A missionary meeting was held on the evening of their arrival, and a chapter meeting the following day. During their stay the members of the Deanery drove over to St. Vincent, in the Diocese of Minnesota, and called on Rev. J. T. Appleby. Mr. Appleby also has services in Pembina, in the Diocese of North Dakota, which is just across the Red River. Here the visiting clergy found a well designed brick church, recently erected at a cost of \$3,000. In the summer Mr. Appleby, who was formerly at Sault Ste. Marie, holds services at ten different points in the two dioceses.

WINNIPEG.—The parishes are holding their annual Missionary meetings. At Christ Church the speakers were Hon. John Norquay, Premier of Manitoba; Mr. C. J. Brydges and Archdeacon Pinkham. At Holy Trinity: W. R. Mulock, B.A.; Rev. Canon Matheson, B.D.; Archdeacon Pinkham; and H. M. Howell, Q. C. Other Churches will follow.

ST. JOHN'S COLLEGE.—An interesting debate was held on Friday last, after which the prizes were given to the students of the College by Canon O'Meara, and to the boys of the School by Canon Matheson.

PORTAGE LA PRAIRIE.—The progress made by the Church in this place during the last year is most gratifying. The congregations have steadily increased till the Church building which, during the last two or three years, has been considered altogether too large for the needs of the parish will, in another year, at the same rate of increase, require the addition of a wing. The Christmas decorations far surpassed those of any previous year. The evergreens were kindly furnished by Mr. W. R. Baker, Superintendent of the M. & N. W. Railway, and old and young worked heartily together in making the church look as pretty as possible. It is doubtful if the chancel of any church in the province presents a neater or more comfortable appearance. Wreaths, festoons, banners and shields with mottoes, texts, emblems and inscriptions have been arranged in a manner denoting no little study and care as well as real hard work. The results, it is needless to say, have been most pleasing and

all feel fully repaid for the effort expended. The music on Christmas day was of a high order and reflected much credit on Mr. C. Burley, the talented Precentor and his well-trained band of choristers. The offertory, according to the rule of the diocese, was given to the Rector.

The fabric of the Church has lately undergone a thorough overhauling. Three iron rods have been stretched from plate to plate, two new chimneys have been built from the ground floor, storm doors and windows have put on, and the plaster of the entire building put in good repair. It is proposed to calomine the walls and ceiling after Easter, make some slight changes in the arrangement of the chancel furniture and divide the transepts from the nave by folding doors.

The attempt made by the Rector to furnish the Church with much needed articles have been warmly seconded by his people and many gifts of things, both useful and ornamental, have lately been made. Among these are an altar cloth from Miss Pratt, a brass pulpit lamp from Mr. W. R. Baker, a font from Mr. and Mrs. Georgen, and a lectern from Mr. and Mrs. Webster. Such offerings are encouraging to both pastor and people, as showing an increased interest in the ordinances of God's house and a more thorough appreciation of the means of grace.

DIocese OF QU'APPELLE.

QU'APPELLE.—A Bazaar and miscellaneous entertainment has been held. The proceeds of the Bazaar went to the Bishop's Fund, the Ladies' Aid Society taking the proceeds of the entertainment. The total profits were \$120. The St. Peter's Sunday-school had their annual outing to the College, where they were entertained by the Rev. W. E. Brown and the students; several ladies going out from Qu'Appelle to help entertain them.

ORDINATION.—The Bishop has ordained to the Diocese Mr. Owen Owen, of the Touchwood Hills Mission. Mr. Owen was one of the first arrivals at the College about fifteen months ago.

DIocese OF NEW WESTMINSTER.

YALE.—All Hallows' School.—The children of the Indian Mission School (under charge of the Sisterhood connected with the diocese) and the Christian Indians here, enjoyed a pleasant evening at the school house on New Year's Eve, where a Christmas tree laden with many pretty presents was provided for them, together with a magic lantern, which the Rev. C. Croucher very kindly undertook to exhibit.

The Sisters are indebted to many friends for charitably remembering their needs at Christmas-tide.

St. JOHN'S.—On New Year's night, a magic lantern entertainment was given to the children of the Sunday-school, by the Rev. C. Croucher, of New Westminster. The views were shown in the large dormitory of the Mission House, and were about one hundred and fifty in number. The room was well filled by scholars and friends of the school and mission. The various intervals between the different series of pictures were filled up by songs from the children, a reading from Mr. L. R. Johnson, chairman, and a recitation from Mr. Kenny, schoolmaster. A most enjoyable evening was spent.

Religion makes a man happy while he lives, and glad when he dies. It makes the lame man leap as a deer, and the dumb bring.

Sermons are successful not according to the head involved in them, but according to the heart.

CONTEMPORARY CHURCH OPINION.

The Church Press (New York), under the heading Historic Episcopacy, says:—

Will the ingenuity of those who are opposing the idea of the "historic Episcopate" as a basis of unity kindly explain how Episcopacy came to be "universal at the end of the first century?" This admission of a historian unfriendly to the Church, the deistic Gibbon, has always been a hard nut to crack. We, however, once more place it before the theological nut-crackers of our un-Episcopal friends and ask them to press the handles. We once, in a jest, slyly turned the handles of a friends nut-cracker as we sat together at dessert, and are afraid that the same result will follow in this instance, viz., either the nut is too small, or the crackers too large, or the reverse; at any rate, that the nut will not get cracked to the satisfaction of those at table. Who will try the experiment.

The Irish Ecclesiastical Gazette says:—

Lord Selborne's "Defence of the Church of England against Disestablishment" raises some interesting side issues. To the question put, *ad invidiam*, Do Evangelicals, Broad Churchmen, and Ritualists hold one faith, he replies:—

"The question is put, not as to an exceptional case of unsettled minds or insincere professions, but in a broader and more general way. So taking it, I answer without hesitation 'Yes, they do.' There can be no greater error than to confound articles of faith with matters of mere opinion; nothing would be more dangerous to faith than to insist that there cannot be substantial religious unity where there is any divergence of thought upon religious subjects" (p. 290). And he adds "The effervescence of individual piety and earnestness—the habit of pushing doctrines to the extreme consequence, which the pursuit of absolute truth in the highest region of thought is apt to engender—impatience of restraint and disturbing forces, produce unavoidably some eccentricities and some friction. But these are shadows, which must be present where there is light" (p. 291).

We might add they are movements which must be present where there is life. It is the glory of a Church to allow free action for independent thought, and to make room within its borders for the various temperaments, characters, and traditions which must always be embraced within the limits of an institution claiming to be National or Catholic.

The Church Messenger (Charlotte, N.C.) says:

And so it is with every true child of God. Opening his heart in the presence of God, and embracing with all the fervor of enthusiasm the promises of God, and devoting himself with all the energy and zeal and self-forgetfulness of a faithful and loyal subject to the service of God, he becomes, as it were, so identified with the cause of God that he loses himself in his Master's service and almost ceases at times to take account of his own actions except to measure them by the standard of love and devotion to Him in whom he trusts and whom he serves. Such a person will undoubtedly have faults and common sins; but the spirit of reverence, love, faith, and devotion, will check and restrain him, and bring quickly back to him his sense of duty, and God will surely pardon him as a devoted child of his noble and faithful friend and servant whose faith he follows. God will not impute sin unto him who is united by faith to His own blessed Son, Jesus Christ.

The Standard of the Cross, gives the following selection as to duty of the Laity:—

"Is it not time that the lay element in the Church should be aroused and made to feel that God requires it of them that they be a spiritual force in the churches to which they

belong as well as a social and financial power? Is it a sufficient excuse for a Christian man to say, 'I have no time to attend to these matters, or 'I am too tired when night comes to go out to a meeting of the Church for prayer or conference? Has any Christian man any right to be so engrossed in his business as to leave no time to give thought or personal service to the spiritual work of the Church? Has any Christian man who has the ability successfully to conduct business affairs of this world, the right to say that he is not qualified for the personal work of instructing young Christians and leading the unsaved into the way of life? Will not Christ hold these able laymen of ours, who are the 'ornaments of the Church, because of their ability, wealth, and culture, responsible for the right and due use of those gifts for spiritual ends? The business man who can take an hour or two during the week from his particular business to attend the meeting of the board of directors of some bank or company to which he has been elected, ought to be able to arrange his business so as to give some personal attention and time to the interest, spiritual and temporal, of the Church of which he is a member; and the Church ought to insist on this part of the covenant, which all have subscribed to, being fulfilled."

The Iowa Churchman has the following from a correspondent "D." in regard to Schools:—

"At seventeen I left school, my religion effected, and my moral life imperilled."

Such was the sad and painfully suggestive confession of Lacordaire. Its sadness we may, perhaps, forget when we think of the subsequent Christian career of the great Dominican, but we cannot forget that there are others who might have said as he said, on whose moral life the shadow of death seems to have already fallen.

The responsibility resting on all who have charge of schools no one is likely to overestimate; there is, unhappily, too much reason to fear that many have never even begun to estimate it as they should. It is a responsibility to God and man for the protection and training of immortal spirits. It is an individual responsibility, and not transferable. Each trustee, overseer, and teacher, has placed himself *in loco parentis*, and should feel something, at least, of a father's solicitude and a mother's love. Each pupil has a moral life to be protected, cultivated, and fitted for usefulness here, and for a happy immortality hereafter.

In this world of sin there is no place where the moral life is not imperilled. There is, doubtless, no place where it can be less imperilled than in a Christian family. Every Church school is, or should be, such a family.

I am aware that I am writing only truisms; but are they not important? To my mind Lacordaire's confession is of fearful significance. There must have been blame somewhere.

"I have set thee as a watchman," "His blood will I require at thine hand," are principles in the Divine government which those who have charge of the young should never for a moment forget. If faithful to their trust, parents, guardians, trustees, and teachers, may, generally, have the gratification of seeing that their "labor is not in vain in the Lord."

The Church Record, regarding the three weeks following the last Sunday in Epiphany, says:—

There are two ways of employing the season of twilight that intervenes between Epiphany's brightness, and Lent's shadow. One is by crowding into them the fullest amount of gaiety possible, that we may become so weary as to be glad to rest in Lent. The other is without sadness, or gloom, to gather fuller knowledge of our God and Master, and so tune our hearts that we will enter Lent in harmony with its idea, and be able to say with Herbert, "dear Feast of Lent," and find the house of mourning better than the house of feasting.

The one is the mode of the worldling and formalist, the other the mode of the Christian and Churchman in reality as well as name. Reader, what is your method?

The *Southern Churchman*, in answer to the question, "What Kingdoms?" says:—

The kingdoms of the world are to become the kingdom of our Lord Jesus Christ. So the prophet said, and so we believe. Then we think of China and Japan and Africa; all of which is well. But are there no other kingdoms to be permeated with the Spirit of Christ? There are the kingdoms of science and literature and painting and sculpture and music and art. Just now literature and science and music and art are only partly on the side of Christ. But the day is coming when all will be Christian; all science and art and literature will be filled with Christ's spirit. If we are not able to do much in the way of getting Christ's kingdom into China or Africa, might we not do something to get literature and music and art on his side? Worth thinking about, as we notice the mighty influence for evil of bad books and immoral art and atheistic science.

THE PURITANS AND THE PRAYER-BOOK.

Macauley, in his *History of England*, calls attention to the fact that, during the period of the Puritan supremacy in England, it was made a crime in a child to read by the bedside of a sick parent one of those beautiful collects which have soothed the griefs of forty generations of Christians." The historic accuracy of this statement cannot be gainsaid.

We append from the rare copy in the library of the Dean of Davenport, of "An Ordinance of the Lords and Commons Assembled in Parliament for the more Effectual putting in execution The Directory For publique worship, in all parish Churches and Chappells within the Kingdome of England and Dominion of Wales, And for the dispensing of them in all places and Parishes within this Kingdome and the Dominion of Wales," printed, 1645, for the "Printer to the Honorable House of Commons," the action taken by the Puritan Parliament of England respecting the use of the Common Prayer.

"And it is further hereby Ordained by the said Lords and Commons, that if any person or persons whatsoever shall at any time or times hereafter use or cause the aforesaid Booke of Common Prayer to be used in any Church, Chappell or publique place of Worship, or in any private place or Family, within the Kingdome of England or Dominion of Wales, or Port and Towne of Barwicke, That then every such person so offending therein; shall for the first offence forfeit and pay the summe of five pounds of lawful English money, for the second offence the summe of ten pounds, and for the third offence shall suffer one whole years imprisonment without baile or Mainprize."—P. 3.

This "Ordinance" is appended to a copy of the "Directory for the Publique Worship of God," set forth by the Parliament.—*Iowa Churchman*.

Rest in the Lord and wait patiently for Him.—Ps. xxxvii, 7.

God doth not bid thee wait,
To disappoint at last,
A golden precept, fair and great,
In precept mould, is cast
Soon shall the morning gild
The dark horizon dim,
Thy heart's desire shall be fulfilled,
"Wait patiently for Him."

—F. R. Havergal.

We are obliged to hold over a number of items of Home Field news from the several Dioceses.

BISHOP DOANE ON NON-COMMUNICATING ATTENDANCE.

The *Church Eclectic*, for February (which is more than usually good) contains paper 172 of "The Anglo-Catholic Pulpit," written by Bishop W. Crosswell Doane, and bearing the above title and which we give in full, feeling sure that many of our readers will be glad to hear what so true and learned a Churchman and Bishop has to say on a matter on which differing opinions prevail:—

Whether this pulpit is less *Anglo* than *Catholic*, or less *Catholic* than *Anglo*, it is hard to say. It contains an appeal, not an argument; for there is neither reasoning, nor address to reason, in it. And what little arguing there is, is so indirect as not to be honest. For instance, members of the congregation are advised not to go out in the middle "of the morning service of Holy Communion," because they stay during the whole of an evening service; and, "although Roman Catholics go out of Church in the middle of their service, there is no reason why our English Church people should do likewise." Similarly inapplicable are some of the illustrations. Sending the congregation away after the prayer for the Church Militant, at a service when the Holy Communion is not to be celebrated, is compared to "inviting a number of guests to a feast, and when the table had been richly decked with provisions, suddenly sending all that was on the table down stair, and sending the guests empty away." The fitness of this figure is to the service which the author of the Tract recommends, when "Wisdom hath mingled her wine, and furnished her table," then to say to the guests, "look and worship, but do not partake;" as against the saying of the true Spreader of the Feast: "take, eat, drink ye all."

The kernel of the Tract is in the answer to three questions. If you do not communicate at the service at mid-day (the question is addressed to those who have not communicated early), "why should you go away in the middle of the service?" "Why should you not join in that service throughout?" You can join in the Lord's Prayer before, "why not in the same Lord's Prayer after the Prayer for Christ's Church Militant?" You can join in the saying or singing of the Creed, "Can't you join in the singing of the Gloria?"

Now the direct and self-evident answer to these questions are: They cannot join in the service throughout, because they are not allowed to; since part of the service is the participation of the Holy Eucharist from which they are virtually excluded.

Second, they cannot join in the Lord's Prayer and Thanksgiving, or in the Gloria in Excelsis, because they are part of the thanksgiving of people who have communicated, and they have not communicated. But the gist of the question goes deeper, and the answers ought to go further.

Let us look at this question, first as loyal members of the Church in America, as she is at one, in liturgy and doctrine, to all intents and purposes with the Church in England.

What is the whole theory upon which the Communion Office is constructed, as it goes on step by step toward its consummation? It is plain that from the secret prayers of the Priest (the Lord's Prayer and the Collect for Purity), down to the Amen after the Benediction, which "lets the people depart," the service is constructed for persons who communicate. "Draw near and take this Sacrament, and make your confession;" and then the confession, to which the absolution is the answer, is the confession of those approaching to receive. So the comfortable words, "Come unto Me," and the *Sursum Corda*, are to those who "presume to

come to the Holy Table," trusting in the manifold mercies of God. And the Prayer of Humble Access is said in the name not of people present and assisting, but "in the name of all those who shall receive the Communion. As plainly too, the long Prayers that follow the Canon teach the same lesson in the American book. The object of the invocation of the Holy Spirit is that we "receiving" the blessed and sanctified gifts in remembrance, and "according to our Saviour Christ's holy institution," and again, "that we and all others who shall be partakers of this Holy Communion may worthily receive," etc. Then come the rubrics and words of communicating the faithful; and then, the post-communion Collect which gives the key to the meaning of the Lord's Prayer, and to the great hymn, Gloria in Excelsis, "we thank Thee that Thou dost vouchsafe to feed us, who have duly received these holy mysteries with the spiritual food of the most precious Body and Blood," etc.

This is the reason why reasoning and loyal people, deprived by advice or false teaching of communicating, cannot honestly join in the service of Holy Communion. And just as I always respect most the "Friend" (or Quaker, so called), because of the absolute consistency of his Protestantism, which is not afraid to carry out to its extreme legitimate conclusion; so I have always felt respect for the consistency in this behalf of an earnest but erratic Priest, who felt so strongly the rebuke of our liturgy when used for the worship of non-communicants, that he compiled a liturgy of his own, to suit their peculiar circumstances.

But the so-called Catholic will say, this is a mere narrow, insular, Anglican, modern position. Let us look at this. The idea of non-communicating attendance is essentially Roman. The Roman Church is not "a faithful dispenser of" either "the Word or Sacraments;" for she denies the cup and gives but one half the sacrament to any layman; and then, by her teaching and practice, at most of her services deprives the majority of her laity of any Communion at all. But the principle of communicating attendance is only *Anglican*, because it is Catholic and Scriptural.

The two strong evidences of the *Catholicity* of the principle, on which our Liturgy is seen to have been constructed are, that in every early Liturgy provision is made for the communion of the people as an inherent and uniform part of the service just as much as the use of the Words of Institution or the Oblation and Invocation; and secondly, that while the two features of the Holy Eucharist, the Sacrifice and the Communion are distinct, neither is complete in the nature and analogy of things without the other. It is an equal deprivation of the sacrament, to imagine a body of people merely eating and drinking unconsecrated and unoffered bread and wine, as it is to think of Bread and Wine consecrated and offered, but not received by those who offer the Sacrifice.

Behind all this lie strong scriptural facts. The selection of the elements in which our Lord instituted the sacrament implies their consumption: Bread and wine. The teaching of the VI. chapter of St. John, with its fulfilment of the manna symbol is of bread given to be eaten—"My flesh to eat." "Except ye eat and drink." "Whoso eateth Me, he shall live by Me." When the sacrament was actually instituted, our Lord's words are plain: "Take, eat, drink ye all." And the words of the communion precede the word of sacrifice, "Do, or offer this, as My memorial." And lastly, when St. Paul makes known to the Church the revelation which the Lord gave to him of the institution and object of the sacrifice, the eating and offering are inseparably joined: "This do ye as oft as ye shall drink it in remembrance of Me." And again, "As often as ye eat this bread and drink the cup ye do show the Lord's death till he come."

Loyalty to this Church, then Catholicity, Scriptural accuracy, obedience to the purpose

of the Lord's institution, forbid the habit of non-communicating attendance, and require those, who would use this blessed sacrament as "the Lord hath commanded, and as this Church hath received the same, according to the commandments of God," to communicate alike in the offering and in the receiving of the Holy Gifts.

It is not of course intended to say, that no one should ever be present at a celebration who does not receive; for they who have received early, may be benefited by the hour of reverent worship and spiritual communion; or they may remain infrequently, who, for some special reason cannot communicate that day. But the habitual discouragement of the participation, the habitual encouragement of non-communicating attendance, the habitual use of a service of Holy Communion (that is not a Holy Communion) made splendid and spectacular with accessories of human devising, is recent, and Roman, and wrong.

WM. CROSSWELL DOANE.

Christmas-tide, A.D., 1886.

TOO GREAT STRICTNESS.

We were speaking of the obligation of Christian parents to train up their children to church-going habits. It was Sunday table-talk.

One member of our circle said: "There is such a thing as too great strictness. It took me years to get over my aversion to the Lord's day, simply because my father and mother made it an austere time, and forced me to religious observances in which I had no interest. There was a gentle lady living near us who gathered the young people at her house for sacred song, and I slipped away from home and thoroughly enjoyed the hour, but it was different from my father's idea, and he forbade my going again. Whatever deviated from his severe rule, was not allowed."

Another of our company said:—"I do not believe in compelling children to go to church contrary to their wish. They will be certain to be set against all worship. I was made to go always, and to sit up straight in the pew when my feet would not reach the cricket, and my lids drew together for weariness, and when I wanted to linger out of doors after service, even in the graveyard, I was looked upon with holy horror. I hate the old Puritan ways."

A thoughtful lady present remarked: "It seems to me that we have drifted from the strict times into a season of as great laxity. The individual will governs the little children as well as the youths of our day. We are reaping the evil reward in a general license as regards all sacred demands and subjects. I think we owe it to the young people who are committed to our care, to influence them, both by example and authority, to go stately and habitually to the house of God for His holy worship, and I venture to say that few, if rightly dealt with, will depart from the custom and training of their early days. All parents and guardians ought to make the service of the Heavenly Father a sweet and pleasant service, as He designs it to be, but it is a fearful wrong to leave any child to follow his own inclinations in a matter of such vital importance as the devout keeping of the day of God, and an attendance in the place of prayer and praise."

Was not this last right?

The Incumbent of a parish in Western Ontario writes: "I enclose \$16 for 20 copies for one year of CHURCH GUARDIAN to my address. I quite agree with the Montreal clergyman who says: 'It is the only weekly Church paper in Canada which I feel safe in putting into the hands of my parishioners.' I think the Church in Canada owes you a debt of gratitude for supplying so earnest and safe a Church paper."

CORRESPONDENCE.

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

QUERY.

To the Editor of THE CHURCH GUARDIAN:

SIR,—If a man be divorced for the cause of adultery at the suit of his wife, can he, during the life of that wife, marry another, and with this latter partner be admitted to the Holy Communion in the Church of England?

PERPLEXITY.

SIR,—“Clericus” writes assuredly with very little knowledge of his subject.

There is no “Diocese of Halifax,” Nova Scotia is the title of our Bishop and See.

What did Halifax do for the Colonial Episcopate? he asks.

What did Genoa do for Columbus? Gave him birth and they have a monument to him there.

Halifax is the birth place of the Colonial Episcopate. We want the monument and the Provincial Synod decided we are to have it, “Clericus” to the contrary notwithstanding.

We can get money for that that would never be given for anything else, and other projects will not lose.

QUIS QUIS.

SIR,—An easy way to read the Bible through within the year is the following:—Leave out all the Sundays and there will thus be 313 days. In the New Testament there are 260 chapters, which, together with St. Luke's Gospel and the Acts would give 52 more, together 312 chapters. So that by reading three per diem there would be ten days to spare to cover which drop out Passion week and divide Psalm cxix into four parts. I would suggest reading the Old Testament in the three great sections of the Law, the Prophets and the Psalms. When one chapter can be read at family prayers night and morning, one at noon and one before breakfast, the plan is reduced to the minimum of difficulty.

Yours sincerely,

T. EVERETT.

31 January, 1887.

OXFORD AND CAMBRIDGE EXAMINATION.

SIR,—The short notice, in your issue of February 2nd, of the “Oxford and Cambridge examination for Holy Orders,” suggests a question I have often wished to see answered. Why can not the Universities of Trinity College, Toronto, and Bishop's College, Lennoxville, accept a first or second class in the above well known examination in lieu of their “first examination for the degree of B.D.”

In the circular of Trinity College I notice the following provision: “Graduates who have completed the two years' Divinity course in Trinity College and have passed the two June examinations of the Divinity class, obtaining at least a second class in each examination shall be exempted from the first examination for the degree of B.D.”

In the London Guardian of November 17, you doubtless read a very favorable article on the “Oxford and Cambridge Examination.” It was stated “that the Archbishop of Canterbury and York and all the English Bishops with the exception of two, accept the results of this examination, and some of them (notably, I think, the Archbishop of Canterbury) require their candidates for ordination to have presented themselves for it. . . . A first class in the Preliminary is a very real and substantial distinction, and is now generally recognised as an evidence both of ability and of assiduous and well-directed study. A second class is by no

means to be despised and constitutes a favorable introduction for a young clergyman into any diocese. Thus the Guardian, again, in the reports also of the late Provincial Synod of Australia, when the question of higher education for the colonial clergy was under discussion, so important a standard of excellence was the “Oxford and Cambridge Preliminary” considered to be, that steps were taken to invite the examiners to hold the same or similar examinations in Australia.

Now, sir, I believe that there are in this Ecclesiastical Province many young clergy who have come out from England holding either First or Second-class Certificates in this Examination. Might not then our Church Universities put these men upon the same level as their own alumni who have completed the Divinity class and obtained first or second-class certificates? Cannot these men, after the required six years in Priest's orders be admitted to the final examination for B.D., without being subjected to the Primary examination. It must, sir, be allowed by all good Churchmen that we in Canada owe not a little to the soundly trained young English Theologians, who year by year cross the water and take Holy orders in the Canadian Church. Cannot our Universities offer these men the privilege which their own alumni enjoy, and will not you, Mr. Editor, advocate some step in this direction.

Feb. 3rd, 1887.

GRATIA.

SIR,—I have read the article of “Nova Scotia,” published in the CHURCH GUARDIAN of January 12 in reference to the proposed new Cathedral for Halifax, and think with the writer, that the money could be far more profitably spent in improving the condition of King's College; at present it is sadly in need of repairs.

I think Churchmen could not commemorate the centenary of the establishment of the Episcopate of the Colonial Church in a better way than by restoring the oldest college in the Dominion. It was one of the first acts of Bishop Inglis to establish a college for the training of young for the ministry. King's was founded in 1788, and has, and is still doing good work, but the building is going to ruin and is a disgrace to Churchmen at present. Under the very able and genial president it now has it cannot fail to attract students to it and it should be made fit for them to live in. Why not restore St. Paul's, Halifax, to its ancient dignity and honor. It was the Cathedral in the first Bishop's time, and his tablet can be seen in the chancel. The books still bear his name, and, if I mistake not, he was buried beneath the Church. Half the money it would take to build a Cathedral would make old King's the finest college in the Dominion.

ANOTHER N. S.

Halifax, January 29.

How can we attain to the blessed and noble state of mind—the mind of Christ who must needs be about His Father's business, which is doing good? Only by prayer and practice. There is no more use in praying without practicing than there is in practicing without praying. You cannot learn to walk without walking; no more can you learn to do good without trying to do good. Begin with small things. You cannot enter into the presence of another human being without finding there more to do than you or I or any soul will ever learn to do perfectly before we die. Let us be content to do little if God sets us little tasks. It is but pride and self-will which says, “Give me something huge to fight and I shall enjoy that—but why make me sweep the dust?”—Charles Kingsley.

Life is so short we cannot know everything. There are but few things we need to know, but let us know them well. People who know everything, do nothing.

The Church Guardian

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Special Notice.

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CALENDAR FOR FEBRUARY.

- FEB. 2nd—Purification of V.M.
 " 6th—Septuagesima.
 " 13th—Sexagesima.
 " 20th—Quinquagesima. — (Notice of Ash Wednesday and of St. Matthias.
 " 23rd—ASH WEDNESDAY. (P. Pss. M., 6, 32, 38; E. 102, 130, 143.—Commination Service.
 " 24th—ST. MATTHEW, A. & M., Athanasian Creed.
 27th—1st Sunday in Lent.— (Notice of Ember Days.

LAY CO-OPERATION.

"As the body is one and hath many members, and all the members of the body, being many, are one body: so also is Christ. Now ye are the body of Christ, and members in particular."—1 Cor. xii, 12-27.

We have here that well known characteristic illustration of St. Paul, which occurs so often in his epistles, yet which is never used in the Gospels, wherein he tells us that the Church is the mystical Body of Christ; a Body, of which Christ is the Living Soul Who inspires it with life, the Master Mind Who thinks and directs how the various members shall act; and as in the one body there are many members, but all the members have not the same office, so, St. Paul tells us, is it with the Church. Each member has its own particular work assigned to it by Christ. There are diversities of gifts, there are differences of administrations, there are diversities of operations, but through all it is one and the self-same God, dividing to every man severally as He will, and setting some in the Church to be apostles, others prophets, others teachers, then miracles, gifts of healing, helps, governments, diversities of tongues.

Here then we have the full thought of St. Paul; it is (to use his own language) that "we are laborers with God." And the more we strive to enter into and realise its meaning—making his high ideal our own, the more we discover how true it is, how satisfying it is, and how inspiring a conception it gives us of our own life-work and duty.

It is one of the chief things we have to be thankful for in this nineteenth century that the Church of Christ is beginning to awaken to this high conception of her work. As the universality of Christ's Kingdom becomes more and more a ruling thought, we behold a corresponding change in men's appreciation of their Christian responsibilities. The days are passing away in which there was that strong line of demarcation between the clergy and laity, when the latter looked upon the Church as the peculiar body of the former,

throwing the whole burden of the Church's work upon the ministers of Christ, and standing aloof from it as a matter in which they had no interest, care or responsibility. The day is fast approaching, at least in England and America, when devout laymen are finding that they have also their part to bear in the spread of God's Kingdom; that through lack of their active co-operation the Church has been impoverished in the past, and that they, with their peculiar gifts, practical experience of life, and personal influence over men, are capable of wonderfully enriching the Church of the future; while the clergy, on the other hand, are discovering that lay co-operation is a great but hitherto almost unexplored mine of spiritual wealth.

Exactly how and in what ways this wealth of Christian effort can be best utilised, we cannot adequately forecast, but thus much we know, that the pathway before us is going to be one of ceaseless discovery, that as the desire to enter into some kind of Church work develops among the laity, new opportunities for doing that work will crowd upon us thick and fast; and that, as the number of lay-workers increase, achievements will become possible which are utterly undreamed of now.

Very noteworthy are the changes that have taken place in the Church of England within the past few years. Read about the work that the laity are doing and see how the clergy are depending on their help in the Church's parochial missions, in her temperance societies, in her free reading-rooms, coffee houses and workingmen's clubs. Mark the way in which she is reaching the lowest classes through their ministrations, and through the efforts of such diocesan lay-helpers' associations as that which meets here to-night; and there you have a harbinger of what the future will be.

Thank God this is a cause in which of all the religious bodies of Christendom our own Church is most fitted to take the lead.

If she emphasizes the authority of the priesthood, and has been stigmatised as narrow and bigoted in past days for so doing, it has been only because she has realised so deeply the responsibility of the clergy as spiritual leaders. It is just because our organisation is so complete that there is not another Church or Christian denomination which makes so loud a call upon laymen to stand side by side with the clergy as laborers together with God, and affords so large a sphere of varied activities for lay co-operation.

Witness the way in which she calls upon them to bear their part in the public worship of the Church. Her service is a service of common praise and common prayer, in which the congregations are expected to officiate almost as much as the minister himself. And unless they do so, joining heartily in the responses and the singing, and thus bringing out the full intention and capacity of the Prayer Book service, that service always seems lifeless and cold.

Indeed, the difficulty in the past has not been that the Church has not made room enough for the laity, but that the laity have not arisen to the full sense of their responsibility as members of the Church. The one thing needful now for each and all to realise that the Church's work is their work; that every member of the Body of Christ has his own peculiar office—his own especial work to do for God; and that for the discharge of this duty God has committed to him a particular gift of the Spirit.

One may not at first discern what that especial work or that particular spiritual gift is, for God leaves us to find out these things for ourselves, and the only pathway to such discovery is experience. Begin to do some work for God, however small it may be; enter upon it with prayer; do it with faith; do it with your might, and you will soon find that God has a place for you to fill.

Here, then, is the first requisite—a simple, earnest willingness to do the kind of work for Christ which God has fitted us to do best.

The second requisite is humility. Hundreds are held back from Church work by pride. They fear the criticism of the world; they are ashamed to stoop down to little acts and words of love which the world despises; to be a servant of servants for Jesus' sake. They would be willing to fill a large place, where their dignity would not suffer; but they rebel against taking the lowest place. It is thus that our eyes are blinded to truth. It is humility that ennobles, and this very pride which dwarfs and belittles us. "Whoever will be chief among you," said our Lord, "let him be your servant: even as the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many." The most majestic scene, the sublimest sight ever witnessed in this lower world was when, on the night before the Crucifixion, the Everlasting Son of God knelt down upon the floor of the upper room and washed His disciples' feet. Brethren, the one thought that should be in our minds in all this work for God is, not what we should most like to do, or be most ashamed of doing, but how and where we can be most useful.

The next requisite is self-sacrifice. The very fact that one does God's work for Him and not for one's self, that he is to gain no selfish end by it, and that to engage in it he must give up some portion of his ease or selfish pleasure, is the reason why so few of the laity are willing to undertake it. Yet here again behold the blindness of the human heart. Nothing that is done for self outlasts its little day. Nothing is real or eternal but that which is done for duty and for God. Christ was only appealing to an eternal truth when He said: "He that findeth his life shall lose it, and he that loseth his life for My sake and the Gospel's shall find it."

It is indeed true that the lawyer and the physician, the business man and the tradesman, and, above all, the parent, has his high vocation of God in his own calling, provided that what he does he does "in the Name" and for the sake "of the Lord Jesus." And St. Paul, you remember, reckons healing, helps and governments among the gifts of the Spirit, but it is also true that these are the men of all others, who, through their self-discipline and experience, are most needed as helpers and lay-workers in the Church. He who has the most to do is always the man who can do the most.

I know how hard it is for such men to devote an evening a week, or even in the month, to Church work, but the very sacrifice or self-denial that such an effort costs brings its own great blessing with it both upon the work and the worker.

And if such an one asks: "What can I do?" God's answer is: "Neglect not the gift that is in thee."

St. Peter said to the lame man: "Silver and gold have I none, but such as I have give I thee," and his gift was worth more to that poor cripple than all the silver and gold of the Temple itself. So it may be with us, if we stop thinking and mourning over capacities and advantages that we have not, and begin simply with what we have.

And what, think you, is the greatest of all gifts that one has to bestow? Have you ever considered, what that influence is which accomplishes most in the history and growth of the Church? It is the gift and the influence of human sympathy.

When a man says: "I am not fitted to be a Sunday-school or Bible class teacher, or a mission worker, or one who can speak even to the poorest, most ignorant wayfarer about Christ," do you not see what holds him back? He is thinking of himself, not of those who need his help. He has not the spirit of self-sacrifice. If he would only blot out that thought of self, rising above his self-consciousness, and simply

speaking the words that his natural sympathies dictate as he listens to the story of those who need his moral and spiritual help; if he would simply commence by having a fellow-feeling with them, giving them, in words of kindness, the benefit of his own experience of life, he would soon find out what God would have him do.

And so it is with those even who take a more prominent stand. If you listen to those who address temperance meetings, or Bible classes, or the little gatherings that come to mission rooms in the city, or cottage lectures in the country, you will find that the men whose words carry the most influence to the hearts about them are not the eloquent speakers or the ready debaters, but the men who have arisen above the thought of self, and who, in their yearning to assist others, utter simply and naturally the message of comfort or helpfulness which their own hearts bids them speak to other souls.

Strange it is that the two forces of which the Church stands most in need to-day are *common sympathy* and *common sense*, and the lay-helper who possesses both these qualities, who combines in himself deep spiritualities and practical sense, a cool brain and warm heart, is the worker who is most needed in every parish of the land.

Lastly, if we are to be laborers together with God, we should ceaselessly remember that the work we are doing is God's work, not ours; and that if God has given us our own peculiar gift, He has also assigned a corresponding gift to each one of those brethren who are laboring at our side. The work is to grow not in *our* way, but in God's way, and it can only thus be blessed when all the workers are of one mind and one heart, endeavoring to keep the unity of the Spirit in the bond of peace. Paul plants, Apollos waters, but it is God who giveth the increase.

Oftentimes, when a man becomes intensely in earnest in any matter, in proportion to his earnestness will be his feeling that his own plan is the best plan, his own way, the only way. This is human nature, but we must learn to discipline our human nature. How many Church workers there are who begin with the most enthusiastic zeal, but who soon drop out of the ranks, just because their own selfish plans are rejected; how few there are who retain their earnestness and persevere even when their cherished schemes are declared to be impracticable.

The Church is God's household, and there must be discipline in God's household as well as in every human home. St. Paul himself learned this lesson. And when he wrote to his converts of the dispensation of the Grace of God which was given to him, the very words that he uses and which we translate as dispensation or stewardship is *oekonomia, the law of the household*.

One of the very first lessons that we all have to learn, in doing Church work, is, while we keep our earnestness, to surrender with an unconditional surrender our self-will to God's Will, as it is expressed by those whom God has placed over us in His work, or by the majority of our fellow-workers. Whether that decision be right or wrong it is *for us*, God's will; and if we pray as earnestly and unceasingly about our work, as every Church worker must do who hopes to succeed, then we may be sure that God gives us this lesson to learn and this cross to bear to train us for a more important work by and by.

Remember our success is to be gauged not so much by what we *do* as by what we *are*, and the man who has the most of the Spirit of God in his heart is always the man who can do the most for God in the world.

What matters it if the work that God gives us be small or great so long as it is His work, and we do it in the Name of the Lord Jesus? It must be great if our motive be great. It

must have its purposes, its meaning, its history, if God assigns it to us, for—

"Each single struggle hath its far vibration,
Working results that work results again;
Failure and death are no annihilation;
Our tears absorbed will make some future rain.

"True it is we may not live in story,
But we may be waves within a tide;
Help the human flood to near the glory,
That shall shine when we have tolled and died.

"Therefore, though few praise or help or heed us,
Let us work with head and heart and hand:
For we know the future ages need us,
We must help our time to take its stand.

"Let us toil on, the work we leave behind us,
Though incomplete, God's hand will yet embalm,
And use some way; and the news will find us
In Heaven above to sweeten endless calm."

HENRY Y. SATTERLEE,
—in the *Churchman*.

EARL NELSON ON THE ATHANASIAN CREED.

The *Christian World*—a paper with a large circulation among members of the different Christian bodies, and one which thereby might do great things for the cause of Christian unity—gave out in a leader on "Reverence in Theology" an utterly mistaken view of the purport and origin of this Creed.

It is with great pain and no little reluctance that I give the following extracts, but it is necessary in the cause of Christian unity that such statement should be answered.

The words I refer to are these:—"The Athanasian Creed, at the end of a revolting attempt to discuss the mystery of the Trinity [as though it were a subtle point of law, concludes by declaring that everybody who fails to take precisely this view of that mystery shall without doubt perish everlastingly."

"The irreverence of such a creed appears to us to be even a more formidable objection to it than its self-contradicting absurdities. By vain metaphysics it first belittles the Infinite and then snatches at the divine thunder to blast everyone who will not construct a deity after the same fashion."

The Creed is a collection of the decisions of Œcumenical Councils of the undivided Church against various heretical attempts to define and explain the great mysteries of the faith; and if the writer of these sad words will carefully consult the history of the Church and of these Œcumenical Councils he will find that by these rulings the Church attempted to define nothing. Her great duty was, and ever will be, to hand down *undefiled the Two great truths entrusted to her teaching*:—(1) The mystery of the doctrine of the Trinity in Unity, and (2) the mystery of the Incarnation of the Son of God.

As in the present day, so of old, from the first ages of the Christian Church, it was those who separated from *The Church who added to her credenda*—seeking to define the indefinable, and exalting their metaphysical attempts to explain what had been revealed into essential verities. In the same way now each fresh schism adds to the credenda, and would make the latest addition of its own particular Shibboleth of greater importance than the eternal verities themselves.

So far from irreverently attempting to define the mysteries confided to her keeping, the Church has ever sought to guard the sacred deposit against the false definitions which the arch-heretics put forth from time to time to destroy the unity of the Church.

These false definitions have been one and all considered and exposed as they arose, and these denials of what is false have cleared the way to what is true, so that the work of the heretics has been overruled to build up and make stronger the defences of the faith.

When these different forms of heresy first arose they did not appear to be of such great importance, but as the new views were more

fully expanded it was shown that the logical deductions from them led to a distinct denial of some essential verity, and those who first followed the new definitions as a speculative idea ended in an open denial of the faith. Then the Church in her Councils, which we believe were overruled by the Holy Ghost, gave her decisions against the corrupt views; and these decisions were finally accepted by all the members of the Church. Thus the Creed which records these various decisions in nearly every verse condemns some distinct heresy; and contains not a new definition, but the denial of some false definition; and thus becomes a sign-post to warn unstable souls against the false definition which would lead them unwarily, as in former times it had led others, to the denial of universally accepted (or Catholic) truth.

A great deal of nonsense is talked about the damnatory clauses of this Creed. They point out that these various heresies, denounced one by one, will lead men who have once accepted the faith, away from the essential doctrines of the Christian revelation, and therefore place them outside the covenanted blessings. Those who have broken away from Christian unity, either by making essential an erroneous definition of the faith, or by giving undue prominence to one side of an eternal truth, have always made their particular view a necessity of salvation, and, though not in the same words, have practically added an anathema against those who reject their special view, believing that none but themselves, and those who think with them, can be saved.

The Church does no such thing. She gives no new definition, but assures us that the only covenanted way of salvation lies in a belief in the one God in Trinity, as revealed to us in the Baptismal formula, and in the great doctrine of the Incarnation of the Son of God. For in these Christianity and all the blessings of the Christian Covenant do most assuredly rest.

The Bible and the Church have equally nothing to fear from open discussion and historical research; and this remark is particularly true as to the Athanasian Creed, which some years back was vigorously attacked both in Convocation and by outsiders. At that time I had the honor of presiding at a great gathering in St. James's Hall in defence of the Creed, and the attack was rolled back and silenced for a time mainly by two great facts which were brought to the front during those discussions.

First, there was the testimony of active missionaries, fresh from the conflict with heathendom in India and the East, that they have found *this Creed most useful in dealing with the metaphysical objections of those Eastern people*—showing them that those very speculations which they were inclined to indulge in had all been advanced by great men of the early ages of the Church, and had been carefully worked out and answered by the Church long ago.

And the second great fact was an *historical one*—that the more frequent repetition of this Creed, (which had been looked upon as a device of the Puseyites), had been specially ordered by Archbishop Crammer for the purpose of counteracting the revival of old heresies which at that time were threatening, under new names, to overwhelm our national Christianity.

It is much to be hoped that all those who really care for Christian unity (among whom I would willingly accept the writer of this article in the *Christian World*) will be more careful to master the true facts of history before they bring accusations against the undivided Church, or indeed against any of those bodies who, though divided, claim to be essential parts of the Body of Christ. Such accusations cannot tend to peace. Many heartburnings and much unintentional irreverence would be surely saved by a more careful and considerate handling of such subjects.

NELSON.

Trafalgar, Salisbury.

FAMILY DEPARTMENT.

NEW YEAR'S HYMN.

Choose thou my lot for me,
My Father, God and King!
May I be still, and rest in Thee,
Nor ask what time shall bring!
Nor what the new-born year may show
Of grief or gladness, joy or woe.

Choose Thou, for I am weak:
Do Thou with me abide,
I need each hour Thy grace to seek
To keep me by Thy side,
That, leaning upon Thee alone
I may to Heaven journey on.

Choose Thou for me, O Lord—
So great Thy love has been,
So freely have Thy gifts been poured,
I well on Thee may lean!
And trust Thy love to choose for me
What here on earth my lot shall be.

Choose Thou my lot, my God,—
And choose me in Thy love,
That through the Saviour's precious blood
My hope may be above.
Be Thou the Portion of my lot!
The world must change—Thou changest not!

Choose Thou for me and mine!
Whate'er this year may show,
O may our faith more brightly shine,
Our love more warmly glow,
Till passing on from strength to strength
We all to Zion come at length!

—M. A. in *The Calendar.*

JOSEPHINE'S COURAGE.

(From the *Young Churchman.*)

Poor Josephine stood with meekly folded hands before her uncle and received his scolding in silence.

How very angry he was! He talked as volubly, and almost as shrilly as a woman. It was difficult to keep silence, and her patience seemed to exasperate him even more than when she had formerly given "railing for railing."

"Shoes!" he cried. "Have I not work when I must rest to keep them good for you? Have I not been father to you, and made a house for you? And you must give nothing back, but be idle always; and now this I will not permit, that you go of heir church! And you will not obey. You must find other place for you."

His fierce little eyes glared at her, and he wrought himself into such a rage that she feared he would throw the worn shoe at her head. Ah, it had been a hard struggle for the girl, in the few weeks past, with no one to help her, and every one in the house against her.

Sometimes she was ready to give up in despair, and to yield herself to her uncle's will, for the sake of peace and quiet.

Her dear friend and teacher, Mrs. Somers, pitied her extremely, and looked on in fear and trembling, for Josephine was a mild-tempered, gentle girl, naturally, and she feared for her courage in the perpetual battle that had been going on ever since she had been baptised.

She had not been confirmed when the Bishop made his visitation. The Rector had advised her to wait, hoping her uncle might be appeased sufficiently in time, to give his consent to her receiving the rite.

He was an irritable, violent-tempered little French Republican, who had come to America before Josephine was born. She was a niece of his wife and had been in his family since the death of her father and mother, three years before. Calling himself "Catholic," with fiercest emphasis, he was really an unbeliever, and tyrannical in the highest degree. His gentle, old wife never disputed his slightest word, and sat quiet and meek at home, seldom venturing beyond her own gate. Josephine had trembled at his frown, and listened to his fault-finding with terror. She feared him and avoided him as much as possible, and he generally ignored her, excepting when she needed clothing or boots for school. However, few were her needs—it was like facing a battery, to make them known, and the poor aunt only ventured, after many failures, while the young girl usually hid herself, covering her ears to avoid

hearing the storm that was sure to burst in violence.

Mrs. Somers had been her kind friend, and had called forth enthusiastic affection from the forlorn girl. She was rather troubled when she found that her few pleasant words and little occasional attentions, had led Josephine to follow her with almost passionate devotion to Sunday-school, to church, and, indeed, wherever she could do so.

The uncle did not oppose, at first. In fact they were not certain that he observed her movements at all. He never attended a service, and would not permit his wife to do so. The Priest was not allowed to darken his doors, and he never spoke to, or looked at Josephine if he could avoid doing so.

Never had Mrs. Somers, enthusiastic teacher, ardent Churchwoman, zealous, earnest Christian, found a scholar that touched her sympathetic heart as the little friendless French girl did. She looked at the girl's kindling eyes and flushing cheeks for interest and encouragement. No wonder that her affections warmed to a being that hung upon every word she uttered, while so many girls received her teaching with indifference. It was delightful to speak of God and the Church, of Holy Baptism and prayer, to a creature that thrilled at every word, and whose soul was stirred in a way that changed her whole character.

When Josephine had grown pale and thin with grieving at her unregenerate state, had lost her appetite, and mourned sore, Mrs. Somers had ventured to "beard the lion in his den," and to ask him to consent to Josephine's baptism.

The timid old aunt received her. Her husband was absent, but she ventured to give her consent, moved by her niece's distress, and a great weight was lifted from the girl's heart when she had been baptised.

She was so very happy and light-hearted that her teacher was infinitely moved and touched, and took courage to work against the many difficulties that met her, cheered by the thought of that one sweet soul saved.

Great was the wrath of the old shoemaker when he learned what had happened and poor Josephine was

"A martyr by the pang
Without the palm."

Incessant persecution in the ways that were torture to her, she had to bear. He burned her Bible, and her Prayer Book. He scoffed at the Church and derided her teaching, and when the patience of his victim exasperated him beyond reason, he even struck her.

"She ate his bread, and lived on his labor. She was idle and wasteful. Her boasted piety did not help her make her living," were a few of the angry accusations he hurled at her.

She had taken upon herself, with her Christian armor, all the battle, and would not let her aunt encounter the storm of her uncle's anger on her account. She made known her own needs to the old man.

"You must find other place for you," he had said, when she gave him her worn shoe, that morning. He had railed at her for not bringing it sooner, and had she done so would have been equally furious that she did not wait longer, so she could only keep silence, with bent head, feeling the burden of pain and misery to be almost more than she could bear.

Ah, if she could only find another place—and why not? She only waited to escape, and ran breathlessly to her friend's house for advice and comfort.

"Perhaps the time has come now, and I could go. Aunt is willing. She does not need me, and suffers when I suffer. I am sure she would be glad if I could go away and do well. Then I could go to Church and be happy. I think, dear Mrs. Somers, I will try, and God will show me if it is right. I asked uncle to let me leave a year ago, but he was very angry, and would not; so I thought God meant me to

bear it, and would help me, but now it tells me to go, and I think I ought."

"I think so, too, dear child," answered her kind friend. "At any rate we can do the one right thing at a time, as far as we can see, and He will lead you on, step by step. It is better that you should work, as you say your aunt does not need you, and you cannot help her—in fact, only make it rather worse for her."

It was a sad heart under the clean quiet dress that Josephine carried with her, the Summer morning, when she went on board the steamer, on her way to a northern lake post. Mrs. Somers had given her letters to two of her friends in A——, and hoped that some quiet place, where she could take service, would be found for her.

"In ways they have not known,
He leads His own,"

dear child," she whispered, as she kissed the girl, greatly yearning over her, and full of sorrow at the parting.

"Surely He will guard you. Your one wish is to do His will. You have suffered for Him. You are not forsaking a duty to follow your own will, and our prayers will be said daily for your guidance. Could you go forth better prepared?"

Her aunt dared not come to the boat, for farewell, but Josephine knew she watched her from the window, and her last words had been:—

"You are so brave, dear child, that I am ashamed of myself, and almost think I do wrong to fear your uncle so much. Why—" with a startled look, "it is fearing him more than God."

"Lowly in her own eyes," as she was, it had never occurred to Josephine that there was the bravery of a martyr in the spirit with which she had borne her pain, and in which she was going forth alone to an untried world.

She was very pale, trembling and shrinking, and sat in the stern of the steamer, the tears running down her cheeks, but with a quiet trustfulness and determination in her heart.

"The one thing to do now, is to keep brave till I get to A——," she said to herself. "I shall not worry about what is to come afterwards."

She made friends with two little friends on board, who came and sat by her, and amused her with their talk.

"We are going home," said the elder. "We have been away for weeks, ever so many—papa, mamma, we, two, Rob and Jamie—Nurse, too. We are so tired being away, for nothing is so nice as home."

"Are you going home?" asked the younger one, peering into her face.

"No, dear," answered the girl, choking back tears, while the children surveyed her pityingly and curiously.

"We went fishing, we did; and had picnics often, and found flowers, and lots of toads came out every night, and papa said it was to catch bugs and flies. Say, do you know if toads sit down?"

"I don't know. Why do you ask?"

"Because of toad-stools, you know. Don't they have 'em to sit on?"

Josephine laughed, and the trio became famous friends. They asked for stories, shared her lunch, and imparted their family history, so far as they knew it, till a stern looking nurse came in search of them, and scolded them for hunting up strangers "that nobody knew anything about."

Josephine flushed a little, and the little girls were led away very reluctant and rebellious, till she said to them:—

"You must be good and obey, you know." So they went off cheerfully.

(To be continued.)

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A GENEROUS BOY.—The life of the Rev. Frederick Denison Maurice illustrated Milton's familiar lines:

"The childhood shows the man, As morning shows the day."

In his boyhood he was honest and truth-telling, gentle and affectionate. He was never known to utter an unkind word to his companions, or to do them an ungenerous action. On the contrary, he never seemed so delighted as when he had opportunity to do them a favor, even when it required him to deny himself. Generosity seemed as natural to him as selfishness was to the other children.

When he was five years old, he came one day into the familiar room, with a biscuit in one hand and a flower in the other. A gentleman who happened to be present whispered to Frederick's mother:

"Children always give up what they least care for. Now we will see which he likes best."

Then turning to the child he said: "Frederick, which will you give me, the flower or the biscuit?"

"Choose which you like," answered the boy, holding out both hands.

One summer evening, while he and two other boys were rambling in the country, an angry bull forced them to take refuge upon an embankment in a large field. They were safe there, but the bull, by pacing round, kept them prisoners, until the approach of night warned them that their parents would grow uneasy at their long absence.

The boys decided that one of them should make the attempt to procure assistance, and drawing lots was spoken of.

"No," said Frederick, "I am the oldest; it is my duty to go."

Quickly he descended the embankment whilst the two boys tried to divert the bull's attention. But the bull followed Frederick, who retired facing the animal, slowly bowing to it with his hat at intervals—according to a theory which he had heard of on managing angry beasts.

When he had approached so near the gate that he could reach it before the bull, by a smart run he made the final rush and got through, thereby increasing the animals rage. In a few minutes he returned with a man, who drove away the bull and released the boys.

A man who would risk his life to save a friend from danger, might refuse to accept mortification for himself to save his friend's feelings. But young Maurice was quite equal even to the self-denial.

He and a friend while students at the university were walking over the Isle of Wright. At the end of a long day's walk, they met a party of fashionable friends, who insisted that the students should call upon them at their house and pass the evening.

The two friends retired to the inn to freshen up their travel stained garments. Upon looking for clean stockings—in those days short breeches and long stockings were worn—they found only one

pair remaining in the joint wardrobe.

These were silk ones and belonged to Maurice. With his characteristic generosity he urged his friend to take them, who could not allow the self-denial.

This dispute ended in a compromise. Each put one stocking upon his right leg. With one clean stocking on, both shuffled into their friends parlor, trying to conceal the disreputable leg and put the best foot foremost. In after years the two had many a hearty laugh over the shifts they resorted to to keep the unclean stocking out of sight.

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BY BELLE HALKETT.

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During the last ten years woman's work for woman in India, has widened and deepened until now hundreds of avenues are open for the truth to enter. Recently our attention has been drawn towards the six millions of high-caste women in the closed zenanas who have all their lives been taught that they have no souls. Day after day they spend in sleep or gossip, in petting their children, or dressing in elegant garments, decking themselves in jewels rich and rare, while the Pearl of great price is still unknown. They are never allowed to go out except in closely-covered carriages. They are taught that their whole duty is to obey their husbands, receive their frequent beatings without murmuring, and to look forward to a time when they shall die and come again into existence as men with souls!

These women, prisoners in gilded but unclean cages, living in ease and indolence, differ much from the poor native women. They are the bitterest opposers of Christianity, for far more diligently than the men do they serve the household gods. Their prayers are but vain repetitions, but they are never forgotten. Daily they burn lamps before their idols and present costly offerings. Daily they give of their abundance of food and clothe the poor. They have been taught that their gods are pleased with their much giving, but have never heard of the "unspeakable Gift." They deem no sacrifice too great, no hardships too severe that may purchase the favor of their gods. But there are always more gods to be worshipped, more offerings called for, more good deeds to be done. The triumphant cry ringing down through eighteen centuries, "It is finished," has never penetrated into their darkened houses, and to-day they long for rest, but find none. They have not learned the secret of our peace, the blood of Jesus Christ that cleanseth from all sin; and going about to establish a right-

eousness of their own is all that is left to them.

Time and again when a caste convert has been on the verge of baptism, he has been held back by the loving opposition of wife or mother who trusted as yet in the gods of her youth. Our work now is to send loving, earnest, Christian women into each of these zenanas to tell of our SAVIOUR and to win their dark hearts to Him, that when, through the preaching of missionaries, the husband's feet turn to the way of life, his wife may be able to take her place at his side.

The doors of these heathen homes, so long barred against any stranger, are now opened gladly to the lady teacher, and eager listeners hunger and thirst for more tidings of the life that never dies. Is there one woman in our Christian land who can remain at ease in Zion when she contrasts her life with that of women in India? Must we not arise with one accord and go forward in this work for our sisters in heathendom?—for no one but us can do it. By the memory of our happy homes, by the tender protection of our husbands, by the love and respect of our children, by all that makes our earthly home so happy, and, far above all these, by the blessings of the gospel in our own hearts, we are compelled to do all in our power for the cause of Foreign Missions. Let there be no idlers among us when these women of India are perishing in their darkness, while the "Light of the World," is still unknown to them.—E.T.

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Mr. Justice Hawkins, addressing the Grand Jury of the Cumberland (England) Assizes, on Wednesday, said that if the cases appearing in all the Calendars throughout England were taken, it would be found that 75 per cent. of the crime was traceable, directly or indirectly, to the inordinate love of liquor.

Sir Andrew Clark, Physician in Ordinary to the Queen, and medical adviser of Mr. Gladstone is reported to have made the following statements in an address delivered before a Parochial Branch of the C.E.T.S.—

"I am going to speak about the influence of what I call the excessive use of alcoholic drink. Alcohol is a poison. So is strychnine, so is arsenic, so is opium. It ranks with these agents; but of these agents, arsenic, strychnine, opium, and many others, there is this to be said, that in certain small doses they are useful in certain circumstances, and in certain very minute doses they can be habitually used without any obvious—mark what I say—prejudicial effect; without any obvious and sensibly prejudicial effect upon health."

"Health is that state of body in which all the functions of it go on without notice or observation, and in which existence is felt to be a pleasure, in which it is a kind of joy to see, to hear, to touch, to live. That is health. Now that is a state which cannot be benefited by alcohol in any degree. Nay, it is a state which, in nine times out of ten, is injured by alcohol. It is a state which often bears alcohol without sensible injury, but I repeat to you, as the result of long continued and careful thought, it is not one which can in any sense be benefited by alcohol. It can bear it—sometimes without obvious injury, but be benefited by it—never. I go further than that. I do not pretend to speak to you as a Total Abstainer, but I hope all the rising generation will be Total Abstainers."

"Now, as regards the influence upon health. I would sum it up in this: first, that perfectly good health will, in my opinion, always be injured even by small doses of alcohol—injured even in the sense of its perfection of loveliness. I call perfect health the loveliest thing in this world. Now alcohol, even in small doses, will take the bloom off, will injure the perfection of loveliness of health, both mental and moral."

"I do not desire to make out a strong case. I desire to make out a true case. I am speaking solemnly and carefully in the presence of truth, and I tell you I am considerably within the mark when I say to you that going the round of my

hospital wards to-day, seven out of every ten there loved their ill-health to alcohol. Now what does that mean? that out of every hundred patients which I have charge of at the London Hospital, 70 per cent. of them directly owe their ill-health to alcohol—to the abuse? I do not say these 70 per cent. were drunkards, but to the excessive use."

"I am not saying, because I have no means of saying, in human life in society at large, what is the percentage of victims which alcohol seizes upon as its rightful prey. I do not know. I have no method of coming accurately to the conclusion, but I know this, that not only has a large percentage of such diseases as I have mentioned, but a great mass—certainly more than three-fourths of the disorders in what we call 'fashionable life'—arise from the use of this very drug of which I am now speaking. Now, if you think of that, and think for one moment of the fact I have told you, that in this London Hospital seven out of ten of those whom I have seen to-day, and seen for one reason, to present the statement to you to-night, lie there maimed for life by this agent; that a great mass, perhaps the greater mass of the disorders, as distinct from the diseases, with which mankind is afflicted, arise from the abuse of this drug—surely, surely you will agree with me, that a terrible responsibility lies upon those who, forgetful of these plain and certain teachings which the commonest experience can yield, will stimulate people to keep themselves up with glasses of wine and glasses of beer."

(To be continued.)

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KORLES-BENNETT—At Jordan Falls, Shelburne Co., on Jan. 23rd, William Ickles to Margaret Jane Bennett.
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