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The Church Guardian

A. P. Williams, Prop.
226 St. George

Upholds the Doctrines and Rubrics of the Prayer Book.

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

VOL. XI,
No 30,

MONTREAL, WEDNESDAY, DECEMBER 18, 1889.

\$1.50
PER YEA

ECCLESIASTICAL NOTES.

In the Church of England last year \$2,300,000 was raised for Foreign Missionary work.

By the will of the late Frances W. Tracy, of Buffalo, N.Y., the Charity Fund of the Protestant Episcopal Church receives \$10,000.

The Church of England is now rapidly regaining favor and strength in Wales, where for some generations sectarianism had been carrying all before it.

It is expected that the Primate will endeavor to obtain the appointment of Archbishop Smith as successor to Bishop Parry, in the Suffragan Bishopric of Dover.

The Archbishop of Carmarthen states that in his archdeaconry fourteen new churches have recently been erected, and sixteen restored. Several mission places have also been erected.

SIR JOHN PULESTON has started a project for the erection of a Welsh church for London, with the approval of the Welsh bishops. It is said that £26,000 will be needed to carry it through.

The Venerable Henry Jellett, D.D., Archbishop of Cloyne, and brother of the late Provost of Trinity College, has been elected Dean of St. Patrick's Cathedral, Dublin, in the room of Dean West resigned.

A PROPOSAL has been made for forming an association in order that a closer bond of union and sympathy might exist among lay readers, licensed and unlicensed, in the kingdom, of which there are, it is computed, 400.

The Montana missionary jurisdiction now has twelve clergymen at work besides the Bishop, the Right Rev. Leigh R. Brewer. There are 1249 communicants. St. Peter's parish, Helena, has 355, and St. John's, Butte, 147 communicants. The Bishop reports fair progress during the past year.

BISHOP LEONARD, of Nevada and Utah, in his annual report says that notwithstanding depressing times in Nevada the work of the Church has prospered, almost as many having been confirmed as in any year since the jurisdiction was established. The school at Keno had a very prosperous year.

THERE are more Indian communicants than white in Bishop's Hare's Missionary jurisdiction of South Dakota, although the Indian population only numbers 30,000 while the white population is 350,000. Six hundred and fifty Indians were confirmed there during the last three years.

The appeal of the Bishop of London in the St. Paul's reredos case will soon be reached in the Court of Appeal. The matter would have come on earlier but for the engagement of Sir Henry James—who leads for the objectors to the reredos—before the Parnell Commission. Sir Whillimore will represent the right rev. appellants.

BISHOP SMYTHIES' efforts in the direction of the abolition of slavery in the region acknowledging the sway of the Sultan of Zanzibar, have at length been partially rewarded. The Sultan has given to the British Representative a promise that all children born in his dominions after January 1st shall be free.

THE Archbishop of Ballarat, Australia, the Ven. Churchill Julius, has been elected Bishop of Christ Church, New Zealand, to succeed Bishop Harper, who recently resigned the see. Bishop Harper was consecrated in 1856, and succeeded to the Primacy of New Zealand upon the translation to England of Bishop Selwyn.

BISHOP WHIPPLE, of Minnesota, had a narrow escape from death lately. He was on his way to Florida, when in the early morning, the car in which he was sleeping was derailed and thrown down an embankment. The passengers were badly bruised, but were all able to proceed on their journey. The Bishop and Mrs. Whipple arrived safely at Jacksonville.

THE RT. REV. DR. A. C. GARRETT, missionary Bishop of Northern Texas, in his fifteenth annual report speaks hopefully, of the work and the growth in his jurisdiction. He has had buildings for St. Mary's School for girls, at Dallas, built and finished at a cost of \$73,000. It already has fifty-four pupils. The bishop wishes to build five new churches in the immediate future.

KANSAS.—There are in Kansas 44 P.E. church edifices, 21 rectories and 27 halls rented and furnished for service.

THE ladies of the Cathedral Aid Society have decided to build a clergy house for the Dean and canon at an expense not exceeding \$5,000.

THE new church at Runymede, built by donations from England, is nearly ready for consecration.

"HOUSE TO HOUSE" visitation among the rich is the new programme of the Wesleyan West end Mission. The preachers intend, in their round of calls, to look in upon the Prince of Wales, and other sinful persons in the upper ranks of life, especially if they should happen to be connected in any way, whether constitutionally or conscientiously, with the Church of England.

BISHOP TUTTLE has issued a call for the primary convention of the new diocese in Missouri, to meet on Tuesday, June 3rd, of next year, in Grace Church, Kansas City. He has also given canonical notice that he chooses the diocese of which St. Louis forms a part. The object of delaying the organization of the new diocese is that the still undivided diocese of Missouri may celebrate its semi centennial on May next.

THE Continental Theatre services have been resumed in Philadelphia. Bishop Seymour, of Springfield, was to, and we presume did preach at the first service. A successful work of the same character is in progress this season in Boston. In London religious services are

regularly held in one of the theatres, at which nearly every Sunday evening one or another of the English Bishops is the preacher. Rightly conducted such services reach a class which cannot be drawn to attend at a church, and do great good.

DR. SATTERLEE, in an address at the opening of the New Mission House of Grace Church, New York, declared that the only way for the great city parishes to save themselves from the fatal effects of "too much respectability," was by going out into the highways and byways and ministering to the poor. Dr. Tiffany, of another large city church very truly remarked afterwards that he thought the "respectability" of Grace Church consisted largely in the fact that it was actually doing so much of that very kind of Christian work.

A NEW YORK letter writer says:—There are doubtless many of your readers who have never heard of the action taken by Harper Bros., the well-known publishers of this city, concerning that very bad book, Robert Elsmere. They were the first to secure it for the American market, and had stereotyped the whole book, ready for printing, before they discovered its heretical character. When this was known they immediately ordered the plates to be destroyed. This looks as if their Christianity extended clear down to their pockets.

A WRITER in one of the great Lancashire dailies complains bitterly of the modern lack of reverence for old age. "In agricultural districts I have observed that the old are much more honored and cared for by the young than they are in our populous manufacturing communities, and in Mahometan still more than in Christian nations. Amongst the Jews, 'honor thy father and thy mother' is a commandment more generally observed, than is the Fifth Chapter of Matthew amongst Christians. I have noticed, too, that what are said to be improved methods of schooling children by no means lead to the better exercise and development of personal and social affection."

LAST WEEK, the Lord Chief Justice and Mr. Justice Matthew had before them the case of the Queen v. Rev. J. Harding and others. A rule nisi had been obtained calling upon the vicar of the district chapelry of Christchurch, Beckenham, and the churchwardens and inhabitants, to show why a *mandamus* should not issue commanding them to convene a meeting of the vestry and proceed to the election of a people's churchwarden for the remainder of the year. The matter now came on for argument, and the question involved was whether the churchwarden who had been declared duly elected, having received fifteen votes to twelve, was qualified for the office, inasmuch as it was contended he was not a resident in the parish. Their lordships made the rule absolute for a *mandamus*, as the gentleman elected did not possess the necessary qualifications.

THE Church in the United States has recently lost two of her large-hearted laymen, who having faithfully served God in their day, have fallen asleep. They furnish examples of a wise

stewardship of the gifts of God. John H. Shoemaker has been a prominent figure in the councils of the Church, a trusted friend and counsellor to his Bishop, and a liberal supporter of diocesan and parish work. The magnificent building of Trinity Church, Pittsburgh, is due largely to his liberality. By his will he gives \$100,000 to its endowment, a large sum to the diocese, and \$800,000 to found a hospital, which shall in all time carry on a ministry of mercy. Dr. Tolman Wheeler founded the Western Theological Seminary, and gave it a partial endowment of \$100,000, gave an episcopal residence to the diocese of Chicago, and built the clergy house of the cathedral. This is but a partial enumeration of his good deeds. We thank God for the good example of these His saints.

The growth of the Church during the last twenty-five years, and more especially in the great centres of population, has been without parallel in the history of the communion. Though its communicants are still far fewer than those of the Baptist, the Methodist, or the Presbyterian Church, its forms of worship have been steadily gaining in attractiveness for the religiously disposed. In New York it far exceeds any other Protestant communion in its Church attendance, and while it is drawing largely from the others it loses little to them. The relaxing of the bonds of doctrinal belief and weakening of sectarian spirit, which have been going on to so marked an extent in recent years, have inured to the great benefit of this Church. As doctrinal conviction has lessened, the desire for more worship has sprung up in its place, and the forms and ceremonies of the Episcopalians best satisfy this craving of many people who were trained in denominations not liturgical. The congregations of the Church, therefore, are now made in great part, if not the greatest part, of men and women who were brought up in other Protestant communions. Meantime, too, there has been infused into the Church new zeal and energy. What was called the Oxford movement has undoubtedly had the effect of stimulating effort and promoting activity. The whole Church has undergone a transformation in that respect during the last generation, and now there is no Protestant body which is more progressive than it is in missionary enterprise and in religious and charitable work. The episcopal parishes of New York are all busy with such labors, the laity rivalling the clergy in zealous activity in behalf of the Church and in the succor and relief of those who need their aid. The organization to this end has been admirably efficient, and the army of workers is large and untiring.

The effect is shown in the steady increase of the Church throughout the town, its gain being greater than the gain of any other of the Protestant denominations. It is the only Protestant Church which has kept pace with the growth of the population. And what has been accomplished here has been accomplished elsewhere, so that never before was the progress of the Church in this country so great as it is now, though, perhaps, its advance is chiefly remarkable in the large towns. Unless in some exceptional cases, it does not seem to be making proportionate progress among the rural population. In the towns it gains something from immigration, and in New York largely, for immigration from England to this country has increased of late years, and has brought many of these reared in the Anglican Church; but, probably, the recruits have come chiefly from other religious denominations, or as the result of missionary labors among those who were without religious attachments or were without interest in religion.—*Independent.*

"Make my mortal dreams come true
With the work I fain would do;
Clothe with life the weak intent;
Let me be the thing I meant."

THE SIXTY-NINTH PSALM.

Cardinal Manning has good reason to be pessimistic as to the future of the Papacy on the continent, and it is no affectation to him to make gloomy presages from that haze of rationalistic unbelief which pervades the atmosphere of Europe, not even excepting England and Scotland. Nobody supposed that the Italian Kingdom was going to be permanently bound by the terms of its first concordat with the Vatican, so long as its chronic impetuous condition compels it to be aggressive. And we suppose it is clear enough by this time, that the Lutheran substitution of a Translation of the Scriptures for the overthrown authority of the Catholic Church of all ages, furnished but slender guarantee for the preservation of the Faith once delivered to the Saints. For the plodding, persevering German industry that has so long labored with a purpose to undermine both the genuineness and authenticity of Holy Scripture, though very short as yet of having really accomplished it, seems no less intent and determined than was the Lutheran movement to get rid of ecclesiastical authority. Still, all the great ameliorations of the world have cost an enormous amount of individual sacrifice. It would seem that when the enemy comes in like a flood, we must depend upon the Spirit of the Lord to raise up a standard against him. And yet if such is the only hope of sects and fragments of Christianity, where the spirit of rebellion and revolution have done its perfect work, may we not feel that we have in the Anglican Branch of the Catholic Church, and in its historical life and witness that very standard which the Holy Spirit of this dispensation has raised up against the flood and the enemy? It is too late to deny or even to pervert that past life and witness. It remains imperishably recorded, for the guidance of all men in the wilderness of error, and its living power is not spent, where its priesthood still offer the sacrifice and still preach the Gospel of our Lord Jesus Christ.

Let us guard against rationalism in this Church! against new-light sentimentalism—against a maudlin, nerveless universalism—which would practically efface the distinction between good and evil—the gulf between paradise and the abyss—the Kingdom of Light and the Outer Darkness—and so minimise the "mighty salvation" of the Gospel, by ignoring the awful facts that make it a mighty salvation. Through this door comes the demon of anti-supernaturalism, and the false notion of a blind, unconscious, unmoral evolution in all things. Then comes the traverse of inspiration, the disintegration of the Canon of Scripture—the rejection of its character as Revelation, scorn of the unity and purpose that runs through it like a thread of gold, and the reduction of the Bible to the level of human literature, subject to the same flaws, and the same criticism. The heretics or political rebels that were roasted or shot in former days did never as much harm to society—to both the bodies and souls of men,—as they who teach men so, that they are the passive creatures of naturalistic law, exempt from all accountability to an eternal Judgment, which is the only moral basis even of civil government.

We may have to join legal issue with this spirit sooner or later: but in the meantime, we can give fair warning of its insidious approaches. We can insist upon the actual words of the Church, nor tamely allow them to be eviscerated of their meaning. The Church makes the Nicene Creed an act of worship, and prescribes in her Services the Lessons of both Testaments. They who would repudiate the Old, and find no moral precepts in it binding on Christians, get no countenance from the Church. "Known unto God," says St. James, "are all His works from the beginning of the

world," and the Church holds to the Divine character of all the parts of the one "Divine plan." Evolutions may kick away its ladders—not so Christianity. The scientific critic or *litterateur* has no more thought or perception of the spiritual truths and harmonies that shine out to the devout worshipper from the literal words of Scripture in the Church's service, than the mere maker of organ pipes has of the *theme* in the music of Handel or Mendelssohn.

We fancied we saw a little of this rationalistic spirit crop out in the General Convention—not much or pronounced, we are glad to say,—only indicative, as in the debates on the Nicene Creed, and the Canon of Divorce. On the latter subject it would seem there is need of much discussion—at least till we know where we are.

But we must confess, it gave us real concern, to see how readily Dr. Brooks' proposition passed both Houses, to repeal what had only just become law by the ratification of the Chicago resolutions, in regard to the proper Psalms for Good Friday. Dr. Brooks' avowed objection to the 69th Psalm which has been in the English Books since the Reformation, as Proper for Good Friday, is that it contains several *imprecatory* verses, aimed at the enemies of *Messiah* (and understood as the enemies of mankind through the *Man*). These, he said, are in fatal contrast with the Spirit of our Lord, who would only say, "Father, forgive them, for they know not what they do." Now, is this fair or legitimate exposition to take the words which He evidently used in reference to His executioners, the Roman soldiers who had but to obey the orders of their superiors, and were totally ignorant of what these proceedings meant, and apply them to men like Herod and Caiaphas whose questions He would not even answer, when before them? In a sense, we none of us know what we do, when we sin against Him: but Judas and the Pharisees and chief Priests (some of whom believed but did not confess) may have known more than we give them credit for. Pilate and all men who deliberately stifle conscience for interest's sake, can not be subjects of prayer for forgiveness, any more than the prodigal son was, till "they come to themselves" and *repent*. The Gospel proclaims forgiveness only to *repentance*. The angels rejoice, not over the universal remission of penalty, but over the *sinner that repenteth*.

These objections to the Psalms, indisputably Messianic, as the 69th is, seem to us very shallow and superficial. To be sure, it has been left out of our Service for a hundred years, but so has the 51st, which we have just restored in the Penitential Office for Ash Wednesday, another great gain of our Revision. Dr. Brooks' argument for revision, however, was not for the sake of these restorations, but, as he avowed, for the sake of the notion of *progress and change*, as against that of the fixity of standards.

We can only refer our readers here to the Bishop of Derry's Lectures on the Psalms, for a full and satisfactory account of the imprecatory expressions. What would some people make of the Lord's words to the "Daughters of Jerusalem," so fearfully fulfilled to less than 40 years after the crucifixion, or of His dreadful denunciation of the Pharisees? The lesson to us is by all and every means to beware of that heaven!

In view of the action on the 69th Psalm, (which however, will have to be used during these three years), we rather regret that Dr. Huntington's *Short Office* was so summarily disposed of in the Upper House. It would have been far better to adopt it, than that other suggestions from Massachusetts, as these were the two only points of revision that originated and were adopted in the Lower House. If not *incorporated* into the Book as part of it, but only bound up with it, it would have been a most suitable and convenient and even desirable form of third service for Sunday

or week day sermons and lectures, whether in Parish Churches or Mission Houses, and other occasions which are constantly multiplying. It is a bad habit we have got into, putting off the second service till night. We always liked the hour of "Evening Oblation" (*nones*) for the regular Even-song. Our Parish Churches could thus be utilized more than they are for "reaching the masses," with free seats, short services and elementary addresses of practical interest and instruction in the evening. Of course, it is open to Bishops to license this office, but we should not object to see so Catholic a form as this made permanent and authoritative. Some of its prayers have been already adopted into our Book.

But those who sit loose to the Inspiration of Scripture as the Word of God, will soon want an expurgated Bible, as well as an expurgated Psalter.—[Ed. *Church Eclectic*]

HOW TO SUCCEED AS A SUNDAY-SCHOOL TEACHER.

By E. V.

The only way in which Sunday-school teaching can be made a permanent success is by association—by the prodigious force of a tie of brotherhood, which, over and above the earnestness and devotion of each man and woman, multiplies their powers a hundred fold by uniting them in a body. And it should be brought home to the hearts and minds of Sunday school teachers, that they are not individuals working alone, but that they carry with them the Christian sympathy of a vast body of brothers and sisters. The more we are persuaded that we are working together under one great Leader the better shall we be able to carry out His commands. But whilst we are in corporate unity with a vast body, we must not lose our own individuality. At the same time we must not fall into the fatal error of imagining that because we are connected with a great work therefore we are performing a great work. Each teacher must be trained, and self-trained. There is no royal road to success. Patient, plodding perseverance is the best way.

The teacher should thoroughly understand his subject. He should not be content with going into school on Sunday with only the matter of ten minutes' thought, snatched from some other pursuit on a Saturday evening. Nothing could be more fatal. Nothing more likely to alienate the sympathy and interest of his scholars. He must think beforehand, and study beforehand if he is to do any practical and permanent good. If Sunday-school teachers would only try to realise that they are laying the foundation of character and insist upon bringing practical common sense and clear concise continuity to their aid in teaching, half their battle would be won.

But, as a matter of fact, nothing can be done without thorough preparation. And the Sunday school teacher must have this, and also individual study of the intellectual requirements of each one of the scholars. The class to which you are going to minister as you enter the Sunday-school is not a class merely, not an abstraction; it is not one thing one Sunday and another thing another Sunday, made up of unknown, unstudied, unrealised, human beings; it is, or ought to be, a small body of human beings, who, if they do not appear in the first instance to be all personally interesting, must be made to become so; must be so studied minutely, and so surveyed, and so followed up out of school hours till at last the personality of each becomes real and interesting, and even dear to us.

Then with regard to the lesson which we have to teach: the same teaching will not do

for all children. It is one thing to teach children of eight, another children of ten, another children of fourteen or fifteen. But whatever age the children may be, the lesson must be made attractive. The teacher should not be gloomy. Nothing more depressing to the spirits of young scholars than the "hang-dog" like air in which some teachers set about their work. They give one the impression that it would afford them immense relief if the superintendent were to announce that there should be no lessons. The teacher should be cheerful and should endeavour to infuse cheerfulness into the class. The first great point is to present the subject in such a manner as to interest the scholars, and then, having interested them, to draw out by judicious questioning their own opinions. Great tact, however, is required to do this. The lesson should not lack illustration, only see that the illustrations are pithy and to the point. Long rambling 'rigmoroles' only weary the children and serve altogether to destroy the good effects of the lesson. Then again, as to the method of teaching. Do not be afraid to use your concordance. Many of you know what it is to teach geography. Geography may be one of the dullest subjects or it may be one of the most rivetting. It was said of the late Dr. Arnold that a map to him was like a great picture; his rich mind full of historical and also physical knowledge enabled him to see in a map, which to many was a dull, flat thing, having no reference to time and very little to space either, an animate thing rich with landscape, mountains, and also with great events of great characters of history—princes, martyrs, heroes, and the like. What a map is when properly appreciated to the teacher of geography, the concordance is to the student of Holy Scripture. You may be sure that its use will give you a deeper insight into Holy Scripture—a greater grasp of all that Scripture contains. It will open up a new interest to your mind—a new avenue of knowledge, and the knowledge thus gained will not be a transitory thing—gathered an hour before the lesson from the notes of some commentator, and banished from the mind as soon as the lesson is over—but it is yours for life, and, like the grains of mustard seed, will take root, and grow.

Lastly, let me say generally—i. e., to all grades of teachers,—that, after all, it is not so much what we say to the scholars that will influence them for good, as *what we are*. Children and young people generally are very observant, and they can soon take the measure of a teacher. If the scholars see that the sacredness of the subject has not touched the teachers own heart, the lesson will do little good. But if by God's blessing we are living examples of what we teach: if we show an example of love, justice, impartiality and sympathy; if we show the children that we really are interested in them out of school hours; that we really do think of them in their home surroundings, and care to know when they are sick, and that we really love them with a self-sacrificing love—in short, what we say with our lips, we both believe in our hearts and practise in our lives—then I am convinced that among all the ties of human life, few will be more tender or endearing than that which binds the teacher in the Sunday-school to the young scholar.—*Family Churchman*.

TEMPTATIONS never give us notice. Can we expect them to do so? The sailor does not expect to have notice of every gale of wind that blows upon him. The soldier in battle does not reckon to have notice of every bullet that is coming his way. By what apparatus could we be kept aware of every advance of the Evil One? The very essence of temptation often lies in the suddenness of it; we are carried off our feet before we are aware. Yet we must not say because of this, "I cannot help it;"

for we ought to be all the more watchful and live all the nearer to God in prayer. We are bound to stand against a sudden temptation as much as against a slower mode of attack. We must look to the Lord to be preserved from the arrow which flieth by day and the pestilence which walketh in darkness. We are to cry to God for grace that, let the gusts of temptation come how they may and when they may, we may always be found in Christ, resting in Him, covered with His divine power.—*C. H. Spurgeon*.

A PASTOR'S TRIALS.

Some one, realizing the demand and trials of a pastor's life, says: "There is no greater natural difficulty on earth than to speak, year after year, with power and tenderness, to rows of well-dressed people who show you no more sympathy and reveal the spiritual nature no more than if they were made of stone." In every congregation there are church members who can listen and criticize, but who are never moved to any effort to improve their own characters or to be helpful to others. Sometimes as one knows of the discouragements a true pastor has. Paul's declaration, "Seeing we have this ministry, as we have received mercy we faint not," has wonderful force. Only a sense of God's great mercy can make a man patient and hopeful in continuing, year after year, to address words of exhortation to people who are hearers but not doers of the word.—*Christian Inquirer*.

REQUESTS.

Subscribers, in arrear, would very much oblige us, and materially assist our work by remitting WITHOUT DELAY, the amount due us together with renewal subscription. The amount so due is in the aggregate very considerable; and its non-payment seriously affects us. Will not subscribers EXAMINE THE LABEL on their papers, ascertain the date and remit amount due by first mail; registered letter or P.O. Order?

We would also ask each subscriber to assist our work for The Church by sending in the name of at least ONE NEW SUBSCRIBER. We cannot believe that this would be a very heavy task in any case; and it would quickly increase our circulation, and if we are to believe the many flattering—though wholly *unsolicited*—assurances of the benefit accruing to The Church through the publication of the GUARDIAN, each subscriber would thus become a co-worker with us in extending its beneficial influence.

We would also ask subscribers, Clerical and Lay, (but specially the former) to furnish to us the names and addresses of parishioners to whom specimen copies of the GUARDIAN might be sent, with a view of increasing our subscription list, and thus enabling us ultimately to reduce the subscription price. Some of our Subscribers complain of the return to the former rate of \$1.50 per annum; but we were compelled to take this step through the failure of Churchmen to respond to our effort to furnish them with a sound weekly paper at one dollar. Even at \$1.50 the GUARDIAN is lower in price—we hope not in tone—than either of the other weekly Church papers.

If I can put a touch of rosy sunset into the life of any man or woman I shall feel that I have worked with God.—*G. Macdonald*.

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

LOCKEPORT.—The sale and tea lately held at Lockeport was well patronized and notwithstanding the prevailing hard times and partial failure of the fisheries was financially and otherwise a success.

A special Baptismal service was lately held at West Head, upon the request of many of the residents. Regular monthly services will be held on the Saturday evening before the first Sunday in the month.

There will be no mite collections in December. Instead, the subscriptions for the B.H.M. will be received. It is hoped that all will give liberally as the need is great.

The roof of St. Peter's Church has been painted, and the stone work thoroughly repaired. The people cheerfully doing the work themselves.

St. Peter's Church Lodge and their Temperance Society progress favorably. The good already accomplished gives much encouragement for the future.

The Holy Cross Society of Willing Workers continues to keep up their interest in its laudable objects; the members heartily endeavouring to improve themselves in singing and taking their part in public worship.

A Band of Willing Workers has also been organized at Jordan Falls. The zeal and earnestness of officers and members has already shown what loving hearts and willing hands can do.

The members of Trinity Church congregation cheerfully responded to the request of the Rector, and made a decided improvement in their burial ground.

Public catechizings of the Sunday Schools at Lockeport, Green Harbor and Jordan Falls take place monthly. We would like to see a larger attendance of the parents and friends of the children at these services at Lockeport and Jordan. At Green Harbour the attendance is most gratifying.

Harvest Thanksgiving services were held in all the churches. The collections for the B.H.M. amounted to \$3 04.

Temperance sermons were preached in all the churches in November. The Rector warmly commends the subject of Temperance and Total abstinence to all the members of his congregations.

Special and practical sermons will be preached during Advent. The Litany of the Four Last Things will be sung at the close of all the evening services.

The Rector will hold services at Port L'Hebert on the evenings of the 27th and 28th, and on Sunday, the 29th, when the Holy Communion will be administered.

Christmas Eve—Midnight service at St. Peter's Church, Green Harbor, followed by an early celebration.

Christmas Day—Matins and Holy Communion at Trinity Church, Jordan Falls. Christmas Carols and Evensong at Holy Cross Church at 7 p.m.

New Year's Eve—Midnight service at Lockeport, concluding at 12:5; after which Holy Communion.

Christmas Carols will be sung at all the services, during Christmas-tide.

MAITLAND.—The people of this parish have sent the following expression of sympathy to the widow and family of the late Rev. A. D. Jamison. For many years Mr. Jamison laboured faithfully in the Diocese, and when, through loss of health, brought on largely by his arduous and self-denying labours in a large country parish, he had to take work in a more congenial climate, and the Church in this Diocese lost one of her most learned and zealous priests. For six years after leaving this country he was permitted to work for the Master,

and then was called to his rest in Paradise. Mrs. Jamison, who is a daughter of the late Dr. Muir, of Truro, and sister of Dr. David and W. Muir, of the same place, has the sympathy of a wide circle of friends and acquaintances.

The following expression of sympathy was sent by the people of the parish of Maitland, to the widow of their late lamented priest, Rev. A. D. Jamison: We have heard, with a feeling of profound grief of the death of your beloved husband. We hasten to offer you our deep and heartfelt sympathy in this your great sorrow.

While life remains to us, we can never forget the faithful, loving counsel of that zealous priest of God, who for fifteen years ministered to this parish. The fruits of his ministry are seen on every hand: many a doubting soul he strengthened, and many a wandering sheep he brought back to the fold. He was a wise counsellor, a faithful friend, a tender, loving sympathizer with the sick, the poor and the distressed.

During all the years of his ministry in this parish he was lovingly and faithfully assisted by you, and in the most sacred places in our hearts you both occupy an honoured place.

We may not see your face again, in the flesh, but our prayer will ever be, that, after the few years of our earthly pilgrimage are over, we may all meet once more, in that "calm land of peace" in which the soul of your dear husband is now resting.

May the God of the fatherless and the widow sustain you!

To His loving care we commend you; assuring you, that while life remains to us, we will never cease to pray for you and yours.

Signed by G. R. Martell, Rector; N. Murphy and James W. Ettinger, churchwardens, on behalf of the people of this Parish of Maitland.

DIOCESE OF QUEBEC.

QUEBEC.—Rev. Mr. Barsham, pastor of Trinity Church, who has been making a collecting tour in England to pay off the church debt, returned home on the 11th inst.

Bishop Williams left here Monday to attend the Church Society meeting at Sherbrooke. He also holds an ordination service at Lennoxville on Saturday, when Messrs. Radd and Husband will be advanced to the priesthood, and Mr. Murray, a student of the Lennoxville College, will be ordained deacon.

DIOCESE OF MONTREAL.

MONTREAL.—A public meeting of the temperance society of St. George's Church was held last evening under the presidency of the Very Rev. Dean Carmichael. Addresses were given by the Rev. George Rogers, the Rev. John Kerr, and the Chairman.

The temperance rally in St. Thomas' school room, last evening, was a fairly successful one. Mr. J. H. Spicer occupied the chair. Mr. Jno. Nicholls gave a powerful and eloquent address on the prohibition question. The Rev. Mr. Lindsay also delivered an address.

St. Stephen's Church Association held its weekly meeting, Archdeacon Evans in the chair. Mr. F. Thompson read a paper on "Phonography"; Miss H. Butcher one on "Some Young Ladies We Meet," and Miss B. Payne one on "Anger." The papers were all well written and enjoyable.

Grace Church.—The meeting of the Gospel Temperance Society on Saturday night was very interesting. Short addresses were made by Messrs. R. Bain, Wm. Kemp, G. Jackson, T. S. Kneeland, G. Armstrong, W. H. Maynard, F. M. Freeman and E. T. Locke. The chairman makes it plain that the meeting belongs to those who are present,—to speak or to lead in prayer, as they feel disposed. Miss Starke presides at the organ, and Mr. Henry Harrison has charge of the pledge book and acts as secretary of the meeting.

MONTREAL DIOCESAN COLLEGE.—A meeting was held last week, under the auspices of the Students' Missionary Society. The Ven. Archdeacon Evans delivered an interesting address upon "What we owe to our fellow men."

LACHINE.—St. Stephen's Church on Wednesday evening held a most successful entertainment, on the occasion of the opening of their new church hall. The room which is a spacious one, was tastily decorated. A very pleasing programme was provided and during intermission refreshments were served by the ladies and gentlemen of the congregation to the audience. Striking addresses were delivered by the Rev. G. Rogers, of St. Luke's Church, Montreal, and Mr. E. H. Parnell, and songs were finely rendered by the Misses Helliwell and Cadorette.

DIOCESE OF ONTARIO

KINGSTON.—Rev. Frederick Prime, incumbent of All Saints' Church, died on Tuesday evening, 10th inst., after two weeks' illness. He was fifty years of age and a priest of the Diocese of Ontario since 1873. He was possessed of high ritualistic ideas, and his church was the only exponent in the diocese of full ceremonies in the services. He acted as custodian of the diocesan depository and library. He will be buried at Wales on Friday. Rev. Father Prime of Boston, his brother, has been summoned.

In consequence of the serious illness of Canon White, the Rev. F. W. Armstrong has been appointed rector of Trenton.

DIOCESE OF HURON.

MITCHELL.—A social gathering was held at the Rectory on Friday evening, Dec. 6th, when a good attendance of the members of Trinity Church were present and enjoyed themselves exceedingly. Mr. and Mrs. Taylor, as usual, proved themselves capable of making all their guests very happy.

The Rector is preaching a course of Advent sermons on Sunday mornings in Trinity Church.

As a result of the committee meeting held in Brantford this week, with reference to establishing a 'Lay Helper's Association' in the Diocese of Huron, after the matter had been thoroughly discussed the Bishop appointed two clergymen and two laymen to formulate a scheme and to present it at the next meeting of the Synod, viz: Revs. G. C. Mackenzie and W. J. Taylor, and Messrs. A. H. Diamond and J. Lee.

LUCAN.—His Lordship Bishop Baldwin visited this place Sunday, and confirmed a large class of candidates presented by the Rector, Rev. J. Downie.

At a largely attended special vestry meeting in Holy Trinity Church, Lucan, the other evening, to take action on the resignation of Rev. J. Downie, a warm and cordial petition to remain in charge of the parish was replied to by the Rector, who expressed his gratitude and appreciation of all the kindness he and family had received in Lucan, but declared it impossible to comply with the request of the petition. At Mr. Downie's suggestion a chairman was appointed in the person of Mr. William Porte, and the following gentlemen were named as a committee to confer with the Bishop with instructions to accept no clergyman without first submitting his name to the vestry: Messrs. J. Sadler, William Stanley, R. Fox, R. H. O'Neil, W. E. Hooper, W. Porte and J. Fox.

MOORETOWN.—On Wednesday, 11th instant, the Rev. Dr. Armstrong, of Moore, will celebrate the 30th anniversary of his ordination to the ministry. It is announced that there is to be a service, sermon, &c., in Trinity Church, Mooretown, on that day, when a good many of the clergy are expected to be present. The Right Rev. the Lord Bishop of Huron has sig.

nified his intention to visit the parish of Moore and address a Missionary meeting to be held in the church at 7 o'clock. His Lordship will be assisted by the Rev. F. W. Sandys, D.D., Archdeacon of Kent, and others of the clergy.

ST. CATHERINES.—The controversy existing in St. George's Church here, was settled Monday evening, as least so far as the congregation were concerned, by the entire congregation putting all prejudices aside and uniting and extending a unanimous call to Rev. Robt. Ker, of Ingersoll, formerly of Mitchell and Stratford, instructing the wardens and delegates, to request His Lordship to meet the congregation half way and make this appointment.

DIOCESE OF ALGOMA.

NEPESIGON.—Kindly allow me space to acknowledge the following contributions towards repairing the losses sustained in the destruction by fire of our Mission house in October last, in response to the Bishop's appeal in the Church papers: and to offer all our sympathizing friends our very warmest heartfelt thanks:

The Onward and Upward Club, Shingwauk Home Sault Ste. Marie, \$67; Mrs. Wilson \$10; Miss Pigot \$6; Mrs. Richardson, Winnipeg, \$18; St. George's Young Ladies' Missionary Society, per Mrs. Carmichael, \$25; Rev. Edwin Daniel, Port Hope, \$5; Mrs. Boomer \$10; Mr. Joseph A. E. H., Toronto, \$50; Mrs. Shore, Ailsa Craig, 5; Mr. Marsh, London, \$5; Rev. Mr. Dobbs, St. John, N. B., \$5; Sault Ste. Marie, W. A. M. A., per Miss Wilde, \$75; St. Luke's Sunday School Sault Ste. Marie, \$10; Mrs. Plummer, do, \$5; Mrs. Simpson, do, \$5; Mrs. Marshall, do, \$2; Mrs. Crawford, do, \$5; Garden River Mission \$9; Schreiber Church Algoma, per Rev. Mr. Evans, \$20; Mrs. Gaviller, Beeton, \$10; From Hamilton, per Mrs. Stewart, \$22.50; Mrs. Merrick, College street, Toronto, \$5; a friend Toronto Diocese \$2; St. James' Church, Ingersoll, W. A. M. A., \$30; from St. John's Church, Port Hope, per Rev. E. Daniel, as follows; H. Covert \$20; H. Meredith \$1; Miss Mary Walker \$3; Rev. E. Dame \$1,—total \$35.

The following has just come in for Building fund, collected by Mrs. Boomer:

Mrs. Sabbathson \$5; Mrs. Rowland \$2; Mrs. Fox, R. Brown and C. Greer \$1 each; V. Crownyn \$5; Mrs. Warner 50; Havergal Mission Band \$15; a friend \$5; F. Jewell \$2; Mrs. Newman, Bullen, Nevin and Graydon, \$1 each; Rev. J. Edmonds \$2; Mrs. Thorpe 50c; Mrs. J. Labatt \$3; Mrs. English \$5; Mrs. Lings (for freight) 75c; Anon St. Thomas \$5.

Kingston, per R. V. Rogers and per Rev. Mr. McMorine \$20; Molsons' Bank \$5; a sympathizer, Campbellford \$3; Rev. A. Allman, Port Sydney \$4; Rev. James Simpson, Charlotte-towne \$5; Mrs. Ramsay \$5; Richard Hawkins, per S. S. Harmony \$6; W. W. \$20; Church of the Redeemer, Cote St. Paul, Que., per L. H. Davidson, Q. C., Montreal, \$9; St. John's Ch., per Miss Ellen Holt, sec.-treas. W. A. M. A. \$25; Inmates 'Sannyside' Tyrconnel \$5; Bishop Boyd Vincent, Cincinnati, \$5; Rev. Mr. McLeod Gore Bay, Diocese Algoma, \$3.

PARRY SOUND.—*Ruri Decanal Chapter.*—On Tuesday, the 10th inst., the Ruri Decanal Chapter, met in the town of Parry Sound. The Chapter consisted of the following clergymen: The Rev. Rural Dean Chowne of Rousseau, Revs. G. H. Gaviller, Gilmour, Young, Vesey and Sinclair. At eight o'clock Evening service was held in Trinity Church, the preacher was the Rev. Gowan Gilmour, of North Bay. In consequence of the snow storm the congregation was not so large as expected. Next morning after Holy Communion, the Chapter met in the vestry, and the New Testament was read in the original Greek, the Rural Dean presiding. At 12 noon the Chapter adjourned till 3 p.m., when a paper was read by the Rev. A. J. Young, of

Magnetawan, on the subject of "Our duty towards our neighbor," in which he pointed out the teaching of the latter portion of the Decalogue. This subject was well discussed by the members of the Chapter. Another paper of much ability was read on the qualifications necessary for Holy Orders by the Rev. G. H. Gaviller, of Parry Sound, after which the Rev. Eustace A. Vesey read his essay on Church music. In the evening Divine Service was held in the Church; all the clergy were present also a full attendance of the choir and a good congregation. An address was given by the Rev. L. Sinclair, of Christ Church, and the sermon was preached by the Rev. A. J. Young. At the close of the service the Rev. Rural Dean Chowne, in the course of his much appreciated remarks, said that he could not say too much in commendation of the incumbent and the congregation for the rapid advance they had made in the general improvement of the interior of the church, and that he wished them God's blessing on their efforts. The clergy met on this occasion under much difficulty in consequence of the roads being unsuitable for sleighing or driving, some of them had to walk forty miles.

ROUSSEAU.—On Friday, the 13th instant, the Rev. Rural Dean Chowne, accompanied with the Rev. L. Sinclair, went to visit a sick communicant three miles from Rousseau, and on returning, owing to the bad state of the road, the Dean fell out of the sleigh and sustained a bruise on the face and a deep lacerated wound on the knee. Dr. Topp dressed the wound at 10:20 p.m., and ordered the Dean to keep his bed for ten days. The Dean sent a special message to his Uilswater congregation to prevent their disappointment on Sunday.

DIOCESE OF NEW WESTMINSTER, B. C.

NEW WESTMINSTER.—The reception given by the Bishop and Mrs. Sillitoe in honor of the 10th anniversary of the Bishop's Consecration, and the formation of this Diocese, was held in the Opera House on 13th November, and was a decided success.

We are glad to say that a Church social club amongst young men has been formed, and is likely to be a great success.

Confirmation in Holy Trinity Parish is fixed for the 18th of December. There are now about twelve candidates for the rite.

There are now sixty-nine names on the roll of the Sunday School; and the present room is too small for them. This may hasten the building of a parochial hall for many purposes besides Sunday School. In a parish like this there should be a building where public meetings could be held, and which could be looked upon as the special property of the parishioners.

A cablegram from the Rev. Geo. H. Tovey says he has accepted the position of second assistant priest in this parish. Mr. Tovey was ordained deacon in 1879, and priest in 1880 in the Diocese of Lichfield, England, and served the first two years of his ministry in the curacy of Normacott, Staffordshire, after which he held for five years the chaplaincy of the North Staffordshire infirmary, and then went to Bournemouth, where he is still engaged as senior curate of St. Stephen's. He is expected to arrive in New Westminster about the end of January next.

VANCOUVER.—An entertainment was given in St. James' schoolroom on Tuesday, Nov. 12th, by the Rev. S. C. Scholefield, consisting of a lantern exhibition of cathedrals, abbeys and castles of England. The proceeds were given to the Treasurer of St. James' Guild, for the reduction of the debt on the schoolhouse.

St. Paul's.—The sacred rite of Confirmation was administered by the Bishop of the Diocese at this church, on Tuesday, Nov. 19th, to two adults.

St. Michael's.—This little Church suffered slightly in the severe gale on Sunday, Nov. 17, the building being blown a few inches out of plumb, and a stained glass window, the gift of a lady in England, being badly smashed.

SAPPERTON.—Port Moody, which is part of the wide Parish of St. Mary's, Sapperton, is rousing itself to meet the efforts of Archdeacon Woods, the Rector, to provide regular church services, which are at present held in an empty store built and occupied when Port Moody promised to be a place. More than one lot has been offered on which to build, but it is thought advisable to obtain, if possible, a lot more central as regards the present population, than any that has yet been offered, and it is hoped that the early spring will see the erection of a suitable building to be used as Parish room and Mission room until such time as the requirements of the growing congregation demand a properly appointed building consecrated to the greater Glory of God. The congregation have provided a handsome organ, which was used for the first time on Sunday, Nov. 24th.

CONTEMPORARY CHURCH OPINION.

The *Guardian* (England,) in its issue of last week, in a leader on "Reunion and the Roman Controversy," has some good remarks on the question of maintaining the institution of the Episcopate at all hazards. It says:—"We contend that the principle of succession, as the Catholic Church has preserved it in the Episcopate, is the only principle capable of preventing the natural tendency of human thought to disintegration and change, and maintaining the catholicity which is of the essence of the Church's life. To declare such a principle as this unessential, for the sake of an uncertain union with bodies that are continually shifting, would be an act of suicide." We perceive that the new Professor of Church History in the Assembly College, Belfast, has taken the opportunity of his inaugural address to traverse the entire position of an original Episcopate. According to Dr. Heron, originally Bishops were elders, "and there was a plurality of Bishops in each congregation. . . . Whatever succession there was, was a succession of presbyters." Of course it is impossible to reconcile on any logical grounds Dr. Heron's view of Church government with that shown in St. Paul's Pastoral Epistles, where the one-man principle is so plainly revealed. "For this cause" (writes St. Paul to Titus) "left I thee in Crete, that thou shouldst appoint elders in every city, as I gave thee charge." And to Timothy he writes—"The things which thou hast heard from me the same commit thou to faithful men, who shall be able to teach others also." Now here is a form of Church government and authority vested in a single individual which is entirely irreconcilable with Dr. Heron's theory of the Christian ministry as propounded in his address. And when we get out of inspired history and into that of the earliest Christian writers we come on a universal Episcopate, which lasted unbroken to the sixteenth century, when Calvin out of his own head invented Presbyterianism.—*Irish Ecclesiastical Gazette.*

The *Church Record* of Conn. says:—What is the foundation of our faith? If we lean chiefly upon the miraculous, our faith will be shaken, perhaps destroyed, by the first popular lecturer who ridicules or throws doubt upon the miracles. It will be liable to be sneered out of countenance by a Balaam's Ass, or swallowed up by a Jonah's big fish, or taken aback with a dial of Ahaz.

If we depend upon arguments and reasons which appeal to the intellect only, there are plenty of sophists, far wiser than we; who can assail our argument till they appear to us like a card house.

We must have a surer foundation for our faith; a rock foundation upon which we can build up a spiritual life, enlightened by a spiritual wisdom.

That foundation must be belief in the man Jesus Christ as firm as that which made St. Peter say, "We believe and are sure that thou art the Christ the Son of the living God."

Add to this belief these two potent, little words, "I want," and you have a faith which cannot fall, even if all the miracles in the world were proved to be mistaken or explained to natural causes. When you want a thing, it means that you are going to try to get it, and that your heart is enlisted in the cause, and hearts after all, not arguments, overcome the world. "I want for myself and all other sinners just such a Saviour as Jesus showed Himself to be." "This is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God."

Church Bells says:

No doubt the custom of sending Christmas cards has in some ways run into excesses, yet it is a pleasing custom which we should not willingly let drop. Most of us have many friends whom we remember, and whom we should wish to remember us, at this beautiful season, but whom we can neither see nor find the means of sending substantial presents to. Now a Christmas card a card prettily designed and executed, a real little work of art, with words upon it that express some appropriate and kindly sentiment, exactly suits our purpose. It is a charming outward and visible sign of our friendly affection and remembrance. With a little trouble in selecting we may easily find such cards. The trouble is well spent, and few of us are so busy as to be unable to take it, if we have the time and the spirit may say that this is a very trivial matter, by no means worth writing a note about. But then life is very largely made up of things trifling in themselves, both in its duties and its pleasures, and he by no means leads the least commendable life who is careless over these trifles. To let small civilities and attentions droop out of fashion is indeed a pity. The world certainly would not come to ruin if no more Christmas cards were sent from friend to friend, but there is no reason in that for not sending them. At a season of goodwill and warm remembrance of one another they may be welcome messengers with discretion.

The Bishop of Malborough, speaking at the Anniversary service of the working lads, in Great Peter street, Westminster, related the following anecdote on the 15th psalm:

The Bishop spoke of this particular psalm as *the gentleman's psalm*; and said that he always had set it in the foremost place in the teaching which he gave to his own children. The reason by which he had been led thus to name it, and attach such value to it, was as follows:—Many a long year ago, when he was a young man not yet in orders, he had gone with a lady, the widow of an officer, to a flower show in Devonshire. There came up to her two officers of her late husband's regiment, and their talk got upon old friends. At last she asked about a certain captain so-and-so, a man who had risen from the ranks by distinguished service. 'Oh!' said one of the officers, 'I don't know anything about him; he's a snob.' 'A snob!' answered the lady, fired with indignation; 'I tell you he was the truest gentleman in the regiment.' 'Indeed!' said her companion, with a sneer; 'then, as you seem to be so conversant with the matter, perhaps you will kindly tell us what is a gentleman.' Quietly, and without a moment's hesitation, the lady, looking in his face, repeated the fifteenth Psalm. 'That is my definition of a gentleman,' said she. Her little boy, a mere child of eight or ten, happened to be by. A day or two after-

wards she happened to find in his pocket a piece of paper, on which was written out, in his childish hand, the whole of this psalm, and at the beginning it was headed, 'The Gentleman's Psalm.' Assuredly it is a fine title for it. 'The incident,' said the Bishop of Malborough, 'made a deep and lasting impression on me.'

A GREAT effort, which we trust will be successful, is being made in Victoria to secure permission for Scriptural teaching to be given in the State schools of the colony. A bill on the subject is now before the Legislative Council. It is asserted that the colonists were never in favor of the extreme secular system now in vogue, and never meant that system to go to the great lengths it has gone. The efforts to modify it may fail, but the discussion cannot fail to have a good effect on the public mind of Victoria. We commend the following words of the Chief Justice of the colony on this important matter to the attention of all those who have it at heart, as well as those who are indifferent to or oppose the principle:—'The drawing out in the mind of a child of a sense of its relations to God, and of the duties that flow from that relation—the inculcation by the words, as well as by the example, of the teacher of a reverent and truthful tone of thought, feeling, and expression—and the enforcement by gentle, yet constant, pressure of cheerful obedience and habits of discipline, are, we think, wholly distinct from the process of imparting mere intellectual knowledge on the one hand, and from instruction in dogmatic or sectarian theories on the other, while at the same time we believe them to be essential, and indeed by far the most important element in the education of a child and the formation of its character. Teaching of this kind, together with such religious exercises—for example, a prayer, or a hymn, or the reading of some version of the Scriptures—as may be calculated to give aid and effect, should be encouraged and stimulated in the public schools, instead of being forbidden.' There is even in this country a party who would, if they could, cut all religion out of education, and who would give for a text-book of English History, mangled fragments from which every reference to the part which the Church has had in building up the life of the nation had been carefully expunged. We are thinking that the day has not yet come when they can have their will.—*Church Bells*

DIOCESE OF FREDERICTON.

ST. JOHN.—The annual sale of St. Paul's Needlework and Woman's Aid Society was held on the afternoon of the 11th, and it was very successful. There was a large gathering of parishioners and friends. The sale opened at 2 p.m. and closed with a pleasant 5 o'clock tea. About \$230 were realized, including subscriptions. This Society is especially marked by the quiet and unostentatious way in which its work is performed. Established in October, 1866, it has held on the even tenor of its way for 23 years under the same President, Mrs. W. H. DeVeber, the Rector's wife. The modest sales are held in Canon DeVeber's house. We do not think that even those members of the Provincial Synod, who, during the late session denoted so severely this form of woman's work could find fault with the quiet endeavor of the St. Paul Society. Its efforts have met with marked success. During 23 years it has raised upwards of \$6,600, which have been expended for various parish purposes, and a spirit of sympathy and fellowship has been created and maintained among the parishioners. Two years ago the St. Paul's Needlework Society affiliated with the Woman's Aid Association then recently established in the Diocese. The names have been combined, and a yearly grant is made from the funds of the Society to aid Missionary work in the Diocese. The principal

part of the income of the Society is, however, necessarily devoted to the needs of St. Paul's Parish, which is self-supporting and unendowed. The church has recently been painted without and within, towards which St. Paul's Society contributed \$1000. A Junior Branch of young girls has lately been established, which promises to be very efficient.

DIOCESE OF QUEBEC.

SHERBROOKE.—The annual meeting of the District Association was held in the Church Hall, Sherbrooke, on the 10th and 11th instant, the Lord Bishop of the Diocese presiding. Of the thirty clergy resident in the district, twenty one were present through the whole or part of the Session. There was also a fair attendance of the laity, especially on the afternoon of the second day. The Rev. Dr. Mountain, of Cornwall, the only clerical descendant of that venerable and venerated name now in Canada, favored the district with a visit at this time and added weight and dignity by his presence. The Rev. Dr. Morgan, of New York, preached the Anniversary sermon and addressed the Missionary meeting, which was well attended though the weather was unfavorable. The Rev. R. Hewton, of Megantic Co., was also invited to take a seat with the members of the Association and deliver a missionary address. The reports of the clergy were all interesting and to the point, showing good progress in every branch of Church work. The flourishing condition of Bishop's College and School, and also of Compton Ladies' College, was also encouraging. The papers read and discussion on them were able and instructive. That by Archdeacon Roe on Church work in the Eastern Townships enumerated some of the difficulties and trials of the first Missionaries at Melbourne, Sherbrooke and Stanstead, such as to break them down in body and mind, so that even instances of death in Insane Asylums was the result. Noble examples to the men of the present day, who are too ready sometimes to content themselves with a small and circumscribed district. This was followed by a very able paper from the present Rector of Sherbrooke, showing the necessity of aggressive work if the Church is to hold her own in the full tide of dissent that pervades this district. The offertory at the anniversary service and the collection at the Missionary meeting were for the Diocese of Algoma.

DIOCESE OF TORONTO.

TORONTO.—The following ladies and gentlemen, whose names appear in the order of merit, receive honors in the recent examinations of Sunday school teachers and scholars:—

The following teachers obtained first-class honors:—The Misses Farncombe, Newcastle, Ont.; Rebecca Church, Toronto; Mr. D. O. McDougall, Long Reach, N. B.; the Misses H. Sheppard, Toronto; Ida Hope, Belleville; Blanche Aylmer, Melbourne, P. Q.; Mrs. Charlotte Bell, Belleville; Miss Webber, Toronto; Mr. James W. R. Wood, St. Catharines; Miss Eunice Simpson, Richmond, P. Q.

Second-class honors were obtained by the following:—The Misses Alice Lister, Belleville; Mary Simpson, Richmond, P. Q.

The following scholars obtained first-class honors:—The Misses Mary Newton, Lucy McCuaig, Toronto; Miss Blanche Strey, Brockville; the Misses Hettie Dean, A. Newton, Annie Tennyson, Henrietta Jerrat, Toronto; Ethel Peverley, Brockville; Alice Twinning, Belleville; Agnes Waring, Mr. Carl Lynde, the Misses Rosa Warren, Toronto; Mary Macdonald, Belleville; Edith Dean, V. Berryman, Carrie J. Sturup, Toronto.

The following obtained second-class honors:—The Misses Maud Gibson, Belleville; Alice Fraser, Hortense Fraser, Melbourne, P. Q.; Mabel Hunter, Belleville.

The diplomas and certificates will be distributed at the January meeting.

SENSATIONALISM IN THE PULPIT.

At a time when a large proportion of our literature, and a still larger proportion of our journalism, is distinguished by that striving after meretricious effect, and that coarse and glaring coloring of ordinary facts which is aptly comprised by the word 'sensationalism,' it is not without fitness that a warning should be uttered against a possible invasion of the pulpit by similar methods. An article in the *Homiletic Review* puts the question very distinctly before us; and although it is certainly a fact, we are glad to say, that the clergy of our church do not, as a rule, adopt newspaper methods of attracting their hearers, we have noticed that among the Nonconformist preachers this rule of decent reserve is falling more and more out of fashion. If on a Saturday morning you take up any of the provincial papers of the Northern towns where Nonconformity is very prevalent, such as Leeds, or Manchester, or Bradford, you will find nearly a column of advertisements emanating from the various Dissenting places of worship of the town, setting forth the titles of the next day's sermons; titles often too evidently concocted merely with a view to producing a striking advertisement. In these towns, however, we are glad to note that, as a rule, our clergy do not adopt these methods of swelling their congregations. Apart from the bad taste of the system, we must point out that it utterly sets at nought the real and proper reason for going to a place of worship. We go to church—or ought to do so—for the purpose of attending Divine service, of worshipping in common with the great body of Christ's Church on earth, either actually or spiritually present, and of entering into communion with our Saviour Himself. We do not go merely to hear a clever preacher utter an intellectual or even a morally beautiful discourse, still less to have our ears tickled and our minds amused by the misplaced art of a popular lecturer. It is the custom, which we think is to be commended, in some churches always to announce 'evening or morning prayer with sermon,' thus pointing out that a sermon is not the main object of the service, though we are thankful to receive it as a valuable and helpful adjunct to that service, and we do not wish to minimize its importance.

But there are sermons and sermons. Or we may say there are sermons, and there are also speeches, and lectures, and spoken essays; this second division being extremely useful in its proper place, but that place is not the pulpit. And this is practically what the article in the *Homiletic Review* insists upon. The preacher, it says, 'should enliven his sermons with incidents and illustrations designed to give pleasure, or make an impression upon his audience; but this should be done with care. He may even go so far as to occasionally advertise special subjects in order to attract those who are not habitual churchgoers; but he may never, for any reason or on any occasion, resort to sensational methods. Some examples of these methods are given, all of which titles the writer of the article saw, and sermons on some of which subjects he also heard. They are remarkable from their forced ingenuity and conspicuous bad taste. Here we have preachers endeavoring to catch an audience, as the newsboy in the street endeavors to catch his half-penny customers, with titles such as *Courting—The Ugly Husband—Soul Millinery—The Wife who is Never at Home—Let go your Neighbor's Umbrella—Pull on your Bootstrap*—the last two being as mysterious as they are nonsensical and exaggerated. Some of these announcements can easily be paralleled by a selection from the newspapers alluded to above, in one of which we saw the catching heading, 'Was Jesus Christ a Socialist?' We are glad to note, however, that generally speaking, the clergy of our Church, avoid using the methods of the lower class of evening papers, and do

not attempt to give the notices of their services the appearance of the contents boards of the 'new journalism.' We confess, on the other hand, that it is with a something like repugnance that we see ministers of Dissenting chapels advertising their sermons on a Saturday morning, and striving to attract a congregation with sensational notices, or competing with other denominations—all side by side with the announcements of the rival local theatres, music halls, and circuses; for it is obvious that such methods cannot attract those who really wish to worship, and who find a delight in the services of the House of God. They attract only those who go to churches or chapels merely to hear a 'clever' or 'striking' sermon, whose object is rather intellectual entertainment than spiritual ministrations. As the writer in the *Homiletic Review* caustically puts it, 'The sensational plan attracts "religious tramps," but not solid Christian believers.' And we heartily endorse his pithy advice, 'Put things hot,' if you like, but 'never work on the sensational plan.—*Church Bells.*

XMAS HYMN.

6884884.—Tune—Ecce Agnus, Hymns A. & M. 187.

Behold, our Saviour Christ!
No room for Him was found,
In all the earth around,
Save cattle shed.
And there, the Incarnate Son of God,
Was born, to shed for us His blood,
Our Saviour Christ.

Behold, our Saviour Christ!
Low in a manger bed
Reclines His holy head,
In calm repose,
For us He came in lowly guise,
For us He made the sacrifice,
Our Saviour Christ.

Behold, our Saviour Christ!
The angels hymn His birth,
Peace and goodwill on earth
To men be known.
And as they sing the happy song,
The Shepherds see the glorious throng,
Of Angel host.

Behold, our Saviour Christ!
The Shepherds haste to see,
The babe on Mary's knee,
And worship Him.
Then wondering, go away, to tell,
The advent of Emmanuel,
Our Saviour Christ.

Behold, our Saviour Christ!
Angels attend His birth,
Proclaim through all the earth
That He has come.
And they, who on His word believe,
Shall everlasting life receive,
Through Jesus Christ.
—K. S. Massiah, Lachute.

WHAT ARE CLERGYMEN FOR?

In a late number of the *Pacific Churchman*, in a short editorial about the recent Summer School of Theology at Sewanee, you say, "It would be well if the clergy generally could have a little of such stimulus now and then. They have far too little time for reading and thought amidst their ceaseless round of parochial work." Now I am not going to controvert your proposition, it probably is true as a matter of fact, but it has occurred to me to ask several questions about it, and in the first place, why it is true, and if it ought to be true? Has the Church any right to put her clergy, or have the clergy any right to put themselves into any such "ceaseless round of parochial work," that they shall have "far too little time for reading and thought?" Is not this a most suggestive, is it not a "burning" question? Is

it not one that both clergy and laity ought to ask, think upon and answer? Is it not one of the evils of the time that ought to be remedied? One would think so, especially when it is remembered that in the most solemn hour of a clergyman's life he is asked this question, "Will you be diligent in prayers, in reading the Holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh?" Answer, I will endeavor to do so, the Lord being my helper."

Now the question at once comes up, what is this "parochial work" that slips in and compels the clergy to break so constantly and fatally their ordination vow?

I am not, Mr. Editor, going to undertake to answer that question, but would it not be well for the clergy—and laity too—to consider it? What kind of work is it that takes so much time and strength of the clergy, saps their vitality, and so utterly consumes them that they have little or no time for the "studies" obligated upon them? It is "parochial work," and what kind of work, for the most part is that? It cannot be connected with the function of the Priesthood, for, as things now are, the labor of that is little, in fact altogether too little, is it not? How much of your time and strength is taken up in your proper function as a *Priest*? And how much time and strength are used in the *proper* function of *Pastor*? I know what is called "parochial work"; but in fact is not that, as exercised, largely what is known, in "Society" parlance as "social duty"? You as "Rector" are at the head of a social and business institution called a "Parish," are you not? and your chief business is to "build up that parish," I suppose; all your labor tends to that end.

There is one function of the Ministry, the prophetic or preaching or teaching function, which, in fact, logically, is the first in order, and to which the ordination vow above quoted has reference: "Go, teach all nations." How shall a man "teach" unless he be a student? And how shall he be a student unless he has time to be such? And how shall he have time if his time is chiefly taken up with social or business affairs of his 'parish'? And here another question presents itself: Is this thing we call a *parish* a means or an end in itself? Do you 'preach the Gospel' in order to 'build up the parish,' or does the parish exist in order that the Gospel may be preached? This is a most important consideration, in fact it lies at the root of the whole business. I suppose in theory, you will consent to the latter proposition, but, is not the former paramount? Are you not as a preacher, compelled to shape preaching to that end? Do not all your 'studies' and labor lead in that direction? Is not this why the clergy have 'so little for reading and thought?' It is the 'ceaseless round of parochial work,' which they were not ordained to do, which is in the way; nothing is more clear than that. Under this state of things, what are the clergy coming to as a supposed body of learned, and consequently influential men? They have little time to study and think.

This is not a new question. It is a very old one. It was encountered at the outset of the Church and peremptorily settled on the spot by the Apostles themselves.

'It is not fit that we should serve tables.' Is it not about time, Mr. Editor, that we should return to first principles, and get the clergy back to the work for which they are ordained? When that shall be done, I take it there will not be occasion for Church editors to write such sentences as that of yours quoted at the beginning of this letter. Think it over, write an editorial about it, and ask the clerical readers of your paper to prepare carefully and preach, each a sermon, on Acts vi. 1-4. What are clergymen for?—D. D. C. in *Pacific Churchman*.

The Church Guardian

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CALENDAR FOR DECEMBER.

- Dec. 1st—1st Sunday in Advent
 " 8th—2nd Sunday in Advent.
 " 15th—3rd Sunday in Advent. (Notice of St. Thomas and Ember Days. Ember Coll. daily.
 " 18th—
 " 19th— } EMBER DAYS.
 " 20th— }
 " 20th—St. Thomas. A. & M.
 " 22nd—4th Sunday in Advent. (Notice of Christmas, St. Stephen, St. John, and Holy Innocent Days).
 " 25th—CHRISTMAS, Pr. Pss. M. 19, 45, 85. E. 89, 110, 132. Athan. Creed. Prop. Preface till Jan. 1st.
 " 26th—St. Stephen. First Martyr.
 " 27th—St. John. Ap. and Ev.
 " 28th—Innocents' Day.

THE CHRISTIAN YEAR.

ADVENT.

Advent commences the Christian Year, and in it we have brought before our thoughts, the Four Last things: Death and Judgment; Heaven and Hell; and our Lord Jesus is presented to us as coming in the flesh at His Incarnation, and to come again at the Judgment Day, which we are always to expect, and for which we are always to be ready. On Advent Sunday Christians ought to review the way they have used the spiritual advantages of the Christian Year just concluding, and to make new vows for the year just beginning; and at the altar pledge themselves to a holier service, receiving Christ's Body and Blood as a help thereto.

ST. THOMAS.

St. Thomas' mind was so constituted that he did not readily believe anything; but when once convinced, his faith was immutable. Tradition says he preached the Gospel among the Parthians and Medes until he reached India, where a Body called the Christians of St. Thomas still exists. He was martyred by the Brahmins in Sumatra, and a spear was thrust into his side: recalling his Lord's words to him: 'Reach hither thy hand, and thrust into My side, and be not faithless, but believing.' Do

not forget the words of his confession of Christ: 'My Lord and my God!'

CHRISTMAS.

The festival of the Nativity was observed at a very early period. It may not be the exact date; but it serves to commemorate the wonderful birth of our Lord Jesus Christ, the Light of the world. It is a day of great joy and festivity. We ought now to forgive any injuries which have been done us, and to cheer and succor the poor, and to show great love and tenderness for children, in honor of the Christ-child. All the Bible points to this day, all the world has an interest in it. Do not let any worldly festivities keep you from appearing in the Lord's House, and going to His Altar. The church is always hung with garlands of evergreens, and the Service is brightened with music and flowers.

ST. STEPHEN'S.

The three days after Christmas represent the three days of suffering, love and purity by which Christ's Incarnation bears fruit to the heart. St. Stephen came nearest to Jesus in suffering; St. John in love; the Holy Innocents, in purity. St. Stephen was the first Christian Martyr and the first Christian Deacon.

ST. JOHN THE EVANGELIST.

St. John the Evangelist is known to all Christians as the Beloved Disciple. He was our dear Lord's cousin, a fisherman, and the only one of the Apostles who was not martyred. He died, Bishop of Ephesus, at the age of 100.

HOLY INNOCENTS.

This day commemorates the slaughter of the children of Bethlehem, by Herod, in his attempt to kill the infant Christ. They were the first fruits unto God and the Lamb; and, as the ancient Collect says, 'not in speaking, but in dying, have they confessed Christ.'—Selected.

ADVENT THOUGHTS ON THE FOUR LAST THINGS.

DEATH.

Are you ready for it? And if not, what if God should say, 'Thou fool, this night thy soul shall be required of thee.' (St. Luke xii, 30.)

[Think, seriously on what you chiefly apprehend were you to die this moment, and amend it immediately. Accustom yourself to perform every action as if you were to die instantly after it.]

There is but a step between me and death. (1 Sam. xx, 3).

But after this the judgment. (Heb. ix, 27.)
 There is no to-morrow for a Christian.—Ter-tullian.

JUDGMENT.

Every day and every hour you are adding to the bad deeds which you will be punished for, or the good deeds which will be rewarded. 'If we judge ourselves we should not be judged. But when we are judged we are chastened of the Lord.' (1 Cor. xi, 31).

[Imagine yourself now before the tribunal of Christ. What are you most ashamed of at this very moment? Reflect seriously on it, and remember that all your secret sins shall at the day of judgment be exposed, if you do not here efface them by a sincere repentance.]

Who can stand before his indignation? (Nah. i, 6).

Woe even to the praiseworthy life, if, without mercy, thou, O God, shalt examine it.—St. Augustine.

HELL.

Do not put away the thought of hell, but let the thought of hell give you strength to put away sin. 'Fear Him which is able to destroy both soul and body in hell.' (St. Matt. x, 28).

[Go down, in spirit, into hell. Consider what it is that has made the lost fall into it. Reflect

upon their present state, and learn of them to fear God, and dread your danger].

Who among us shall dwell with the devouring fire? (Isa. xxxiii, 14).

The impious pass from one punishment to another—from the burnings of concupiscence to the flames of hell.—St. Augustine.

HEAVEN.

Think well and often of heaven. If you get there you will not mind the sufferings of the way. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things have passed away." (Rev. xxi, 4). The very thought of it will strengthen and gladden you in any difficulty or sorrow.

[Excite within yourself a great desire of seeing God, and regard the earth with a proportionate contempt, Were you filled with the thought of heaven, nothing here below could allure or disturb you].

When I awake after Thy likeness, I shall be satisfied. (Psalm xvii, 16).

If the labor terrifies, the reward invites.—St. Bernard.

CHRISTMAS.

Again the Christmas sun, in its circling course about the earth, awakens millions of redeemed and rejoicing worshippers to the glad tidings of a Saviour born. The Church repeats the simple wondrous story of His coming to earth. We behold the Roman laws and the Roman authorities unconsciously ordering the fulfillment of the old Jewish prophecies by compelling Mary and Joseph to journey to Bethlehem to be taxed. They enter the town with a multitude, bent on the same errand with themselves, called thither by the same stern decree. Toiling wearily on through the thronged and crowded streets, they come to that inn where there is no room for Mary the mother of Jesus, and finally gain a mean shelter among the cattle. But ere the morning comes, a multitude of the heavenly host are chanting 'Glory to God in the highest, and on earth peace; good will toward men, and the mother is laying in the manger her first born son, wrapped in swaddling clothes.

Oh, it is a precious thing, year by year, thus to study anew these external, earthly features of the Son of God taking to himself our human nature, and from these externals to be brought to the great fact which is clothed in them. Who would be without such a day as this? Who will refuse to mark with thanksgivings and holy festivities the coming of the Son of God?

"God so loved the world that He gave His only begotten Son! Was there ever record like this? Was there ever gift like this, that God should give His only Son? Was there ever love like this, that the Father should give His well beloved Son; that the Son should willingly empty Himself of His glory to take upon Himself our weak human nature? It is a love which passeth man's understanding. It is an infinite love. It is the majesty of God seeking for a gift which shall be worthy of His dignity and honor, and finding nothing thus worthy but Himself! It is the love of the Father endeavoring to kindle in us a love toward Him! It is the Son willingly offering Himself, that He might come to us, to draw and lead us, His younger brethren, unto the Father! Was ever gift or love like this? Angels, to whom no such love had ever been shown, no such gift been given, shouted Hosannas at the descending of the Son of God to earth, and shall men not welcome Him with loving and rejoicing hearts?

The Son of God became the Son of Man, that sons of men might become sons of God. It must be our earnest endeavor to become such. When, on this day, we partake spiritually of that flesh in which, so at this time, He veiled Himself,

let us do it with earnest prayers, that we may eat and drink unto sanctification, and with a renewed determination that, by God's grace we will make a better use of this life, which the Saviour has thus consecrated for us.—*Selected.*

CHRISTMAS.

Christmas is a festival which has been observed from a very early age of the Church. While no one pretends that it is the exact birthday of our Lord and Saviour, yet we believe for various reasons that His birth took place in the winter, and about the time of the winter solstice. At all events, the whole Christian Church agrees in celebrating our Lord's birthday on the twenty fifth of December, and all celebrate it much in the same way, with solemn and joyful hymns of praise, with churches decked with evergreens, with exchanges of gifts and good wishes.

To the young it is usually a season of un-mixed pleasure. They look forward to it for weeks beforehand, and enjoy the little mysteries of making and buying presents, and preparing pleasant surprises for parents and friends. All hearts seem to open. The workman has a holiday and perhaps a gift from his employer. Even the prisoner and the pauper sit down to a Christmas dinner on that day, and are often remembered with gifts by those in happier circumstances than themselves. Would they were always so remembered. Would that all so far as they are able, might keep Christmas in the spirit of our Lord's precept: "When thou makest a feast call the poor, the maimed, the halt and the blind" (St. Luke xiv., 13).

But as we grow older, Christmas, like other things, changes its aspect. All our anniversaries become saddened, and this one is no exception. To the recent mourner it recalls one who last year sat at the board, who will sit there no more. The mother put away the little stocking which will never be hung up again, and even the children speak sadly and with tears of the sister or brother whom no present can reach. At such times it must be the religious aspect of the day which alone can bring comfort and joy. The parent, the husband are gone it is true, but not far. The tie remains unbroken. The little one is safe in the arms of Him who though He was the Mighty God, was also as at this time a baby in His mother's arms. The veil has fallen it is true, but it is only a veil, and will soon be lifted. Let us then still keep the feast. Let the gift which cannot reach the beloved hands be put into hands which would else be empty. Let us still rejoice that Jesus Christ is born, because in Him we have the promise that all tears shall be wiped away.

It may be that some one will read these words who is a wanderer by his own fault from home and friends and all the once-prized joys of Christmas-tide. To such an one we say: The season has a message for you if you will hear it. The Babe of Bethlehem was born for you, however deeply you have sinned. You may be far away, herding swine in the desert, filled with the fruit of your own devices, hungry and feeding on husks; yet your place in your Father's house is still kept for you, and no one else will ever fill it. Your Father's eyes are watching for you, your father's heart goes out to you no matter how far you have strayed, the robe and the ring are still waiting, and may be your Christmas gift if you will.

Then let us all rejoice in the Lord. Let us take the Holy Babe to our houses and hearts, new-born for every one who will receive Him. Let us lay our gifts at His feet, and however poor and humble they may be they shall be gilded by His smile and blessed by His love. And though we cannot come to the Babe of Bethlehem like the wise men of old, with gold

and gems and precious perfumes, let us lay at His feet the gift He will value far more, even the gift of ourselves, our souls and bodies to be a reasonable, holy and respectable sacrifice, knowing that He will accept the gift and make it fit to shine in His Kingdom for evermore.

"Young men and maidens, old men and children, praise the name of the Lord, for His name only is excellent and His praise above all the earth."—*Parish Visitor.*

THE WORDS OF JESUS.

Remember the words of the Lord Jesus, how He said: 'As the Father hath loved Me, so have I loved you,'—(John xv., 9).

This is the most wondrous verse in the Bible. Who can sound the unimagined depths of that love which dwelt in the bosom of the Father from all eternity toward the Son?—and yet here is the Saviour's own exponent of His love toward His people!

There is no subject more profoundly mysterious than those mystic intercommunications between the first and second persons in the adorable Trinity before the world was. Scripture gives us only some dim and shadowy revelations regarding them—distant gleams of light, and no more. Let one suffice. 'Then I was by Him, as one brought up with Him, and I was daily His delight, rejoicing always before Him.'

We know that earthly affection is deepened and intensified by increased familiarity with its object. The friendship of yesterday is not the sacred, hallowed thing, which years of growing intercourse have matured. If we may with reverence apply this test to the highest type of holy affection what must have been that interchange of love which the measureless lapse of eternity had fostered—a love moreover, not fitful, transient, vacillating, subject to altered tones and estranged looks—but pure, constant, untainted, without one shadow of turning! And yet, listen to the 'words of Jesus.' 'As the Father hath loved Me, so have I loved you' It would have been infinitely more than we had reason to expect, if He had said, 'As My Father hath loved angels, so have I loved you.' But the love born to finite beings is an inappropriate symbol. Long before the birth of time or of worlds, that love existed. It was coeval with eternity itself. Here how the two themes of the Saviour's eternal rejoicing—the love of His Father, and His love for sinners—are grouped together: 'Rejoicing always before Him, and in the habitable part of His earth!'

To complete the picture, we must take in a counterpart description of the Father's love to us: 'Therefore doth My Father love Me,' says Jesus in another place, 'because I lay down My life!' God had an all-sufficiency in His own love—He needed not the tender love of creatures to add to His glory or happiness; but He seems to say, that so intense is His love for us, that He loves even His beloved Son more (if infinite love be capable of increase), because he laid down His life for the guilty! It is regarding the redeemed it is said, "He shall rest in His love—He shall rejoice over them with singing." In the assertion, "God is love," we are left truly with no more unproved averment regarding the existence of some abstract quality in the Divine nature. "Herein," says an Apostle, "perceive we the love"—it is added in our authorized version, "of God," but, as it has been remarked, "Our translators need not have added whose love, for there is but one such specimen"—"because He laid down His life for us." No expression of love can be wondered at after this. Ah, how miserable are our best affections compared with His! "Our love is but the reflection—cold as the moon; His is as the sun." Shall we refuse to love Him in return, who hath first loved, and so loved us! "Never man spake as this man."—*Selected.*

EMPHASIS.

I.

Careful attention to emphasis is one of the first requisites in good reading; and those whose duty and privilege it is to read aloud from either the Bible or the Prayer-book cannot be too careful to emphasise the right words if they wish to 'give the sense,' and to be understood of the people. One would imagine that every language when spoken would depend largely upon emphasis for the expression of thoughts; and that even the Greeks, rich and full as their noble language was, with its numerous inflexions and expressive particles, must have made their meaning still more clear by means of the various tones of which the voice is capable. If so, how much more necessary is emphasis to a poorer language, like English, which is unable to express in writing, except by clumsy periphrases, much that is found in the fine and delicate touches of ancient Greek. The particle *ye*, for instance, it has been said, is, perhaps, best translated by a *sniff!*

Emphasis is especially useful in pointing out comparisons and contrasts. When Isaac had told Esau how Jacob had with subtlely obtained the chief blessing, Esau said, 'Hast thou but one blessing, my father? bless me, even me also, O my father!' A reader who did not strongly emphasise the words 'one' and 'me' in this passage would be a very poor reader. Or, take again Nebuchadnezzar's 'astonied' question, 'Did we not cast three men bound into the midst of the fire? . . . Lo, I see four men loose.' Here the strong contrast, not only between 'three' and 'four,' but also between 'bound' and 'loose,' can be expressed only by a distinct emphasis on all these four words.

But it is in the New Testament, and more particularly in argumentative passages in the Epistles, that attention to emphasis is most necessary. In the well-known fifth chapter of Romans, for instance, how much will the force of the Apostle's argument lose in the hearing if the reader does not help it out by the tone of his voice! In the seventh verse, 'righteous' and 'good' must have the emphasis, and in the eighth, 'sinners' requires it very strongly to bring out the striking contrast. Then, again, in the tenth verse, how powerful is the argument, 'If, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life!' Here is a double contrast, 'enemies' with 'reconciled' and 'death' with 'life.'

In such passages, and they are very numerous, it is almost to be regretted that in our English Bibles italics are not used, as in other books, to mark emphasis, but only to supply words which are not found in the original. This very fact makes it the more needful that readers should grasp the argument, and express it as clearly as possible by emphasising the right words.

Some of our readers will probably recollect how well Professor J. J. Blunt, in his *Duties of the Parish Priest*, urged the use of emphasis in such passages as Luke, iv. 25, &c.: 'Many widows were in Israel . . . but unto none of them was Elias sent, save unto Sarepta, a city of Sidon. . . . And many lepers were in Israel . . . and none of them was cleansed, saving Naaman the Syrian.' And in Luke, vii. 46, the Professor pointed out a threefold contrast, viz., between 'head' and 'feet,' between 'oil' and (the more costly) 'ointment,' and between 'thou' and 'this woman,' which makes this verse a difficult one to read with all correctness.

The Prayer-book, no less than the Bible, depends upon due emphasis for its right expression by word of mouth. There are, however, those who are afraid of the accusation of 'preaching the prayers,' and consequently are

content to read them very monotonously. Now, this is a great mistake. No doubt there is such a thing as 'preaching the prayers,' viz., a very offensive tone of self-conceit, which a lady once described thus: 'He reads the prayers as if they were his own composition!' This tone, the very opposite to a 'humble voice,' is objectionable enough; but it is hardly likely to be the utterance of one who really feels the prayers, and sincerely prays. Such an one can no more help giving right and eloquent expression to his words than a true musician can play like a barrel-organ or a musical-box. He is not a mere machine, and should never degrade himself into one. Nay, he should carefully study the beautiful language of our Liturgy, and seek to express with all possible distinctness those eloquent contrasts which abound therein. To some of these attention will be drawn in a subsequent paper.—A.M.W. in *Church Bells*.

FAMILY DEPARTMENT.

A PRAYER.

Accept O God, my thanks, I pray,
For all Thy mercies, kindly sent
Through my past life's uncertain way,
To keep, to bless and to prevent.

In the short term of earthly life,
To me assigned, by Thee my Lord;
Hold me secure from wicked strife,
From sin in thought, by word or deed.

So passing safely o'er death's stream,
I may through Christ attain the height
Of thine abode, the heavenly realm,
There to enjoy eternal light.

HOLLY LEAVES.

A TALE FOR CHRISTMAS DAY.

High Heaven, in mercy to your sad annoy,
Still greets you with glad tidings of immortal joy.

"Hurrah! The governor says we may have the carriage, and the holly has come from Sunbury—such glorious branches, all covered with berries; here' some."

The voice sounded outside the door, which was thrown open, and then a holly tree, rather than a branch, carried by a handsome merry-looking boy of some twelve years old, was flung upon the soft velvet carpet of the drawing-room of one of the most luxurious houses of the West End. The only visible occupants at a first glance were two girls, one of them some eighteen or nineteen years of age, the other a fairy child of mine.

"Let us show it to Arthur," said the little one, and she and her young brother dragged the huge branch along the carpet, utterly regardless of the other sister's warning that the berries were all falling off, and the leaves being crushed by such impetuous handling.

"Glorious!" answered a peculiarly sweet voice, and there on a low couch drawn near the Christmas fire lay the eldest brother, the heir of all that luxury and wealth; a helpless cripple from his birth. There were lines of suffering on the face, at a first glance painful to see in one so young, for twenty summers had scarcely passed over Arthur Mordaunt's head; but look again, try and discover what it is that sheds so bright, almost holy, a radiance on the thin sickly features: he has found that peace which the world can never give nor take away, he knows that the "weary waiting" will soon be at an end, and the hope of the rest which his suffering Lord has made so glorious is ever before him.

"Glorious!" he repeated, gazing admiringly at the huge branch with its bright red berries and its shining leaves; "but you've sent the

best to the Church haven't you, Harold, we should always send the best of everything there."

"Oh yes, no fear; Mary looked after that, didn't she, Gerty?"

"Yes," answered Gerty, "but you wanted it to go, Harold, you only say that to tease Mary; I saw you hiding the branch that was most covered with berries, and I heard you tell John to be sure to take it to the Church."

"Well, the Vicar asked for it," blurted out Harry with a very red face, "and what's a fellow to do when he's asked for a thing; but I say let us have no more nonsense if we are to put up all this stuff before dinner."

So Harold and Gerty went off to the work of decorating the room, and Mary drew a footstool to the fire, and sat in her favorite place at her brother's feet. A cry from Gerty broke upon their ears, one of the sharp edges of holly leaf had run into the tender, delicate flesh and had drawn the blood from it, and the little one who was by no means a heroine, more frightened than hurt, rushed up to her elder brother and sister, feeling that Harold's sympathy was, to say the least of it, somewhat doubtful. The scratch was bound up, two or three healing kisses administered to the darling of the house, who went back to Harold and her work with a mingled air of triumph and injury.

Mary and Arthur sat on in the gloaming in silence. Christmas brought many thoughts of sadness to both of them, for during the year that had passed, the mother they had loved so well had been taken to her rest, and the burden of that large household had fallen upon Mary's head. Their father, a prosperous bustling city merchant had felt the blow keenly, the world said that time was healing the wound, for Mr. Mordaunt was as active and bustling as ever on change, apparently as devoted to business as he had been before the great trouble of his life came to him. Those in his home thought differently, they knew that a more gentle spirit than heretofore had come over him, that he was more regular in his attendance at Church, more careful of the feelings and prejudices of others than he had been in his past life, less hard upon the little ones, more than ever tender to his crippled son. Still the want of the gentle spirit that had pervaded the house was each day more keenly felt by the tender brother and sister; Harold and Gerty, child-like talked of her mother in hushed awed whispers, and her name seemed to serve as a talisman to keep them from harm; but their joyous, laughter-loving natures were not to be restrained, and now as Arthur and Mary sat dreaming of the past, the young merry voices echoed through the room.

"Shall we have any Christmas decorations?" Mary had said to her brother.

"Yes," was the undoubting answer, "let us thing of her again, Mary, and putting up the outward signs of Christmas joy in the home that was hers, let us think of her as safe and at rest in the Paradise of God."

So Mary wrote to the farmer at Sunbury where Mr. Mordaunt had a farm, and told him to send in as much holly as he could; it had arrived on that day; the best, as we have seen was sent to the Church, the rest was twined about the house which for many a month had been the house of woe, but where bright flowers were mingled with the robes of mourning now, where hope had overcome fear, and Christian joy had taken the place of undue sorrowing.

The children ran merrily out of the room to complete their decorations elsewhere, then for the first time Arthur spoke.

"Holly leaves," he said, "I always think they teach us what our Christmas joy should be, how their brightness amid all the dreariness of winter speaks to us of hope even through the darkness of the world, how their sharp edges call to mind the cruel thorns which tore His sacred flesh, bidding us discover, amid the outward tokens of Christmas joy,

the emblems of sorrow and suffering, telling us to go out amidst those for whom, as for us, He came down from a heaven, and there, amid the thorns of poverty and the sharp wounds of sickness, we shall be nearer to Him even than in our Christmas rejoicing."

Mary looked up wonderingly: it was so seldom her brother spoke on such subjects, she could hardly understand all he meant; the years of her younger life had been very bright and sunny undimmed by any cloud of sadness, until the great sorrow came; she had always gone to Church on Sundays, always said her prayers and read her Bible, always been a dutiful daughter and a loving sister.—but religion, the religion of the Church and of the Gospel, the Catholic faith which bid her work out her salvation in fear and trembling, was as yet a new, undefined principle to her.

With Arthur it was different; living; that suffering inactive life of his, strange thoughts, had come into the youth's mind, a strange longing that some one would come to him and bring him some comfort, tell him that this cross on earth might if patiently borne be the earnest of a crown in heaven, that the "light affliction" might be "but for a moment," the glory everlasting.

In the vicinity of those noble mansions in the grand square where the rich merchant's house was situated, were alleys and courts hidden from the sight of the passer by, containing dens and haunts of sin and infamy into which the fastidious inmates of those luxurious dwellings would have scrupled to set the sole of their foot. Amongst these poor people there had labored for some years a humble, self-denying, earnest-minded Priest, carrying light and comfort where all had before been so dark and dreary.

Arthur heard of his labor of love, of the little upper room where the services of the Church had been rightly and duly celebrated, of the fair, beautiful Church which at the cost of much self-denial had been raised amongst those gloomy tenements, and where "weary souls" found rest now from all their griefs and troubles. So he asked his father to bring this good man to see him; no request of his was ever refused, and week after week Mr. Vernon sat at the side of the crippled youth, teaching him what the way of the Cross is; how he too, standing and waiting, might serve God.

Arthur Mordaunt well knew the history of most of those poor people who were living so near his home, he heard many a tale of sorrow which made his own trouble seem very light, and a strange holy calm had come to him. One unfulfilled wish there was which still troubled him; he wanted to see those he loved one with him in the things which belong to their peace, wanted them to feel that the religion of Jesus was all-perfect, all-satisfying, even "rest unto their souls."

Mr. Mordaunt was very much opposed to what he chose to call "new fangled notions." The cold and carelessly performed services of the parish Church, the threatening denunciations hurled by a powerful preacher Sunday after Sunday from the high pulpit which hid from view the "most holy place" had been sufficient for his needs and from those of his family for many years; what necessity was there for anything new, what reason for the revival of old reverent customs which savoured of Romanism? So Mr. Mordaunt argued for a long time. Then sorrow came to him, and a softer more gentle spirit gave place to the old obstinate prejudices. Soon there came a day when the old parish Church with its white-washed walls and tumble-down galleries was doomed to be pulled down, and the rich merchant thankful for all that Mr. Vernon had done for his son, went with his children to the new Church.

Very strange did those glorious soul-stirring services appear to them all at first: months rolled on, slowly but surely the reality of religion came to the mourners, they learnt to find

peace in God's own appointed way, through His holy word and Sacraments.

On the vigil of the blessed Christmas feast the father and his children were going to Evensong to give thanks for the great inestimable gift which, as on the morrow, had been sent to them.

Mr. Mordaunt had come home from the city, dinner was over, and Mary stood at her brother's couch.

"Good bye, dear Arthur," she said, "how I wish you could come with us; next year perhaps you may; Dr. Smith said he thought in another six months you might be able to move about a little."

A bright glad smile was on Arthur's face as he answered, "Yes, next Christmas I don't think I shall be lying here."

"No," said Gertrude, who had joined the group, "you will be with us in Church, Arthur, listening to the lovely hymns which the Choristers sing, and which nurse says makes her think of the Angels' song; oh, Arthur, don't you long to hear them?"

"Yes, darling," he answered, as the bright colour rose to his usually pale cheek; "please God, I may hear some faint fragments of the song even before next Christmas."

A dim indistinct perception of what her brother meant came to Mary's mind, but Harold's voice was heard clamouring to his sisters to make haste, and with one loving kiss on Arthur's brow she ran down stairs.

Gloriously beautiful was the Church that night: decked for the Christmas Feast with its brilliant lights and flowers and evergreens; the joyous hymns were wafted up to Heaven, the words of prayer and thankfulness rose like incense to the throne of grace; the world with its "ceaseless care and strife" seemed very far away then, whilst the brooding calm of angels' wings seemed to hover round those worshippers.

Surely such moments as these are "peace on earth," a faint foreshadowing of the perfect joys of heaven. To Mary it seemed so: no memory of the past, no fear for the future came to her as she knelt looking upwards towards the holy altar, reading above the chancel gates the cause of all that joy, which was written there in brilliant blossoms of red and white:

UNTO YOU IS BORN A SAVIOUR WHICH IS CHRIST THE LORD.

As she rose from her knees her eyes fell on the shining holly leaves twined round a pillar close by. Arthur's words came to her mind; there seemed to be the emblems of suffering always, amid the sacred joy, already the shadow from that mocking crown of thorns was faintly discernible through the Christmas rejoicing.

The preacher's words earnest, fervid, eloquent, broke upon the girl's ear: he too turned from all that outward joy to the contemplation of sorrow and suffering, for the way of the cross in which all must walk, rich and poor, learned

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and ignorant, the great ones of the earth, and those who earn their bread by the sweat of their brow. For He who at this time came from His bright home above to die for us, left us His blessed example, and bade us follow in His most sacred foot-prints.

"And whither do they lead, my brethren?" he continued, "surely to the dwellings of those who like Him are poor and despised and forsaken, who are hungry and thirsty, cold and naked, upon whom sickness and sorrow, ay, and it may be sin have left their mark, and whom if we visit and relieve in their afflictions, the words, which will compensate for the sorrows and self-denial of a lifetime, will fall upon our ears the loving gentle voice saying to us, 'Come, ye blessed of my Father, inherit the kingdom prepared for you: for inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me.'"

A new life seemed to be open to Mary as she listened to the words, not a life of ease and luxury and pleasure, but one of continual care and thought for others, of self-abnegation, of untiring devotion.

The last echoes of the glorious Christmas hymn died away, the words of blessing were spoken, and the congregation went out again into the clear star-light night.

Mary stood in the porch with Gertrude, waiting for her father and brother. She looked around her, whilst those strange, new thoughts were still in her mind, very near her were many of the poorest of the earth, of those who, like us, our Divine Master has called "brethren."

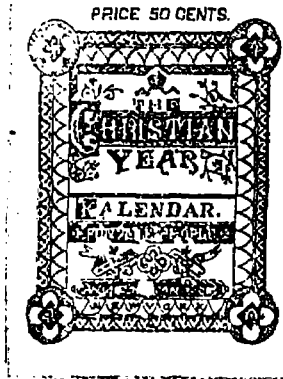
[To be continued.]

The measure of our success is in proportion as we satisfy God.

DIED.

DEVEBER-MATHERS.—On the 6th ult., at St. Paul's Church, St. John, N.B., by the Rev. Canon DeVeber, Rector and father of the bridegroom, Wm. Herbert De Veber, of Woodstock, N.B., to Harriet Amelia, eldest daughter of Rev. R. Mathers, of St. John.

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MISSION FIELD.

SHWEDO, UPPER BURMA.

Last August, the Mission Field contained a portrait group of the Mission workers and converts at the new Mission of Shwedo, in Upper Burma. The Rev. F. Sutton writes about this group:

"Some infants grow more rapidly than others, and the infant church of Shwedo has grown, I think I must confess, rather more rapidly than our faith permitted us to expect. It is the result, no doubt, of the many prayers that have continually been made at home in England and elsewhere, that God's blessing may rest upon the work of the Mission, for every mail that comes in assures us of hearty sympathy and fervent prayer from some kind friend or another. To illustrate the growth of this infant church, I may mention that in the photograph alluded to, only eleven of the figures are those of converts of the Mission; the rest comprise mission helpers—such as schoolmaster, catechist and his wife, and moonsh— and two girls already baptized Christians, placed in the school by the late Mr. Colbeck of Mandalay. Now if we could get a photograph of all baptized in connection with this Mission, up to date, the eleven would become 83, and the boarders in our school for Burman girls would number 21 instead of four. This boarding establishment for girls is, I consider, the most important and the most promising part of the Mission. The ignorance and superstition of the Upper Burmans far exceed that of the lower province, and both are more marked among the women than among the men. The minds of some of these girls that we have admitted seem to be a perfect blank, and their faces were equally wanting in any expression of intelligence; but with kindness, care and education, they improve wonderfully, and assure us that their lives will be rendered not only more happy but much more useful and honorable than they ever could be without the advantages of a Christian home and education. I only wish we could extend these advantages to many more than we have; but our funds do not suffice, or we might admit a great many more. They are given over to the Mission by written agreement for a stated number of years—varying according to the age of the child—and with full consent to baptize them into the Christian Faith whenever they are considered fit to receive the rite. A week ago I baptized the last four admitted, and all our 21 girls are now brought into Christ's fold. Amongst the number we have two given to us for life. The first so admitted was a poor starved baby, ten days of age, with no parents, the father having left his wife some time before the birth of the child, and the mother dying when the child was only four days old. I thought the child would die within 48 hours of admission, but I was mistaken, for she is as bright

a child of fourteen months now as I have ever seen.

"The work of the Mission is becoming very interesting in another direction, namely, by its extension into the surrounding villages. Neither is this entirely the result of our itinerating into the district and visiting these villages, but it results in a great measure from our young Christians calling in their friends, and if we can only keep all our converts up to the mark in this way, there is no reason why the number of Christians should not increase steadily in different parts of the district. Of course those who live out in the villages away from the Mission headquarters have not the privileges that those have who are living in Shwedo itself, and living in some cases alone, surrounded by heathenism and old relatives and friends still staunch in the Buddhist faith, they demand our pity and constant prayer. The largest number of Christians at present in any one village is five. The villages are from three to thirty miles from Shwedo, and as there are only two roads (and these would hardly be recognised as such at home), and the country is low and under paddy cultivation, they are very difficult to get at except in the dry season.

With much to encourage us and to make us thankful, we have, on the other hand, our trials and disappointments. Our Christians are not always what we should wish them to be; some fall into grievous sin; in others, love seems to grow cold, and we cannot help feeling in some cases that there is a danger of them falling away. They need much patience and gentleness on our part, and we ourselves need more and more of the Holy Spirit, for the thought comes to us again and again that our Christians will be what we make them. They are, too, without many of the advantages that almost every one may have in England, and our greatest need at Shwedo is a suitable church for Divine worship."

The Mission Field illustration is taken from a photograph of the Mission House at Shwedo. We are grieved to hear from the Bishop that almost immediately after writing this letter Mr. Sutton had to return to England at once in consequence of Mrs. Sutton's illness. From the first she has been an ardent and efficient worker in the Mission. In the letter announcing their leaving for England, the Bishop says, 'Their departure is, so far as our limited senses extend, a terrible blow to our promising Mission at Shwedo'; and adds, 'They are both most earnest and devoted Missionaries.'—The Mission Field.

On Saturday, August 10th, the Cathedral for the Diocese of Madagascar, St. Lawrence, Antananarivo, was consecrated by the Bishop. It was on St. Lawrence Day that the huge island was first discovered, four centuries ago, by the Portuguese, who gave it the name of St. Lorenzo.

Following upon this, not inaptly, we have a letter from the

Rev. C. P. Cory showing how earnestly the spirit of self-help in the native Church of Madagascar is being fostered, how the Mission are with great self sacrifice providing native teachers and bearing a very large share of the Mission expenses out of their own pockets, and how many of our own for teachers are refused and mandings for work neglected for lack of means:

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The adorable Trinity impressively appears in these words: "For through him (Christ) we both (Jews and Gentiles) have access by one Spirit (the Holy Spirit) unto the Father" (Ephes. ii, 21c). This 'access' has three relations. It is unto the Father; it is through Christ the Son of God; and it is by the Spirit. This is a profound doctrinal statement.

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PHOTOGRAPH FRAME—Take a strip of birch bark with enough layers detached to make it almost as flexible as a woven fabric. The piece should be two inches wide, and on its beautiful buff surface draw a partridge vine with its twin berries. The leaves and stems are delicately worked in outline with shades of myrtle green silk. The scarlet berries are covered with satin stitch done with floss silk. Each time the patient worker pierces the fickle, paper like material, that needs most careful handling, she must draw her needle's point across a cake of white soap as dry and hard, almost, as marble. The performance is a necessary one to keep the bark from splitting. When the vine is finished, the strip is to be pasted upon each side of a cabinet photograph mount. Above the top and bottom of the opening which shows the picture, is a band of three inch broad, richly watered, buff ribbon, put on like a binding. Two of these mounts of the same size are sewed together at the top and made to stand open upon the table like a miniature tent. Straps of ribbon sewed from one leaf to the other, at the lower end, prevent the tent from stretching too widely apart. The foundation upon which the bark and ribbon are fastened, is two oblong pieces of pasteboard. Upon one, a square large enough to show the photograph is cut out. This, of course, is the decorated side, the other piece is covered with India silk, and the two are held together by the ribbon binding at the top and bottom. The picture can be slipped in at either side.

A NOVEL PINUSHION—Three circles of stiff cardboard are required, measuring about six inches in diameter. One piece only is for the toadstool, the remaining two for stand. The stalk of the toad stool is also made of cardboard, or stiff Bristol board, a straight piece four inches long, and wide enough to make a tube about as large round as the first finger. The lap or seam must be sewn with strong linen thread, and four pieces of ribbon-wire, each one doubled, and an inch longer at each end than the tube, are sewed on its four sides. In the middle of the circle for the toad-

stool, a round hole is cut large enough to admit the tube and hold it firmly. After the tube has been passed through the circle, bend the wires flat against the under part, and sew them fast to the cardboard with linen thread. It is now ready for the covering. Two pieces of white wool wadding are cut to fit on the top of the circle exactly, and over this a smooth covering of pale tan or gold-colored plush, drawing the material as if covering a button-mold. For the under part of the circle, shrimp pink India silk is gathered quite full, therefore the piece may be straight it must be sewed on the wrong side round the edge of the circle, then turned in and gathered to hold it close to the stalk. The stem, or stalk, is then covered smoothly with the tan or gold plush, and the seam at the side neatly joined. It is not necessary to turn in the lower edge as it is to be fitted into the stand. A hole is now cut in the remaining circles, and a piece of leaf green plush, cut rather larger than the cardboard. A hole is also cut in the middle of the plush exactly to correspond with the one in the cardboard, leaving edge enough of the plush to slash and turn in that the material may not ravel. Before finishing the outside edge of the circle, the stalk of the toad-stool must be drawn through and the wire fastened to the under side of the cardboard as far as the top. The plush is then drawn over the outside edge of the circle and caught underneath. The remaining piece of board is also covered plainly with green plush, and the edge of it and the one on which the toad stool is fastened is overhanded together with green silk. Round the edge of the green plush circle, loops of green fillosette are fastened, using two shades, light and dark olive, or leaf green, which gives a mossy finish to the edge. A toad is placed on top of the toad-stool, and another beneath it, or if the smaller ones are used, two beneath and one on top. The cushion is then complete, and a dancier or prettier one cannot be imagined. The quantity of material required will be a quarter of a yard of gold plush, a quarter of green, and a quarter of a yard of pink India silk. Two shades each of green fillosette silk. The toads can be purchased at any store where Japanese wares are sold.

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