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The Church Guardian

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

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

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ECCLESIASTICAL NOTES.

THE Archbishop of York has become one of the Vice-Presidents of the Church Lad's Brigade.

THE Standing Committee of the S.P.C.K. propose for next meeting a block grant of £1,000 for Church building in the Diocese of Rupert's Land, and £1,000 towards a Clergy Endowment Fund for the Diocese of Brisbane.

A MAJORITY of the Standing Committees of the P. E. Church in the U.S. have given their consent to the Consecration of the Rev. A. C. A. Hall (better known as Father Hall) as Bishop, he having been elected to the See of Vermont. The next step is the Consecration itself. The Churchman, of New York, says "that of all the Standing Committees whose action has come to our knowledge, those consenting were as *few* to one of those refusing their consent. This shows a great unanimity amongst them."

CANON CARTER says: "I rejoice in the Matin Service of the Church of England, so rich in prayer and psalm and praise and Scripture lessons; but I cannot for one moment suppose it was intended to form what it has become—the chief Sunday service. . . . I recognize, too, the power that there is in what is called the Ante-Communion part of the Divine service. I never like to hear disparaging terms used respecting it. There we have the moral law and the Commandments; we have the Apostolic lessons in the Epistles; we have our Lord's Words in the Gospel, and we have the great Creed of the whole Catholic Church; but the very fact that it is but the commencement of the grand service of the Church is a witness forever against those who depart before what follows, does follow."

THE CHURCH ARMY Evangelists and Nurses (who number nearly 305) are not supposed to be teachers of theology, that being the province of the clergy. . . . They are taught by headquarters that their duty is to bring all converts, whom God may give them, to the vicar, that he may take their religious training in hand. For this work a high theological training is not necessary; therefore headquarters contents itself with using the three months allotted to training the cadets, in giving lessons on the Bible, the Prayer Book, Churchmanship, the preparation and delivery of Gospel addresses. . . . The hope of the Central Staff is that the clergy who engage these workers will continue their training by giving a short time each week to them. The work of training is life-long. . . . Carried on by each vicar who employs him, thus he becomes yearly more able to teach those truths which appertain to life eternal.

At the Melbourne Diocesan Festival, held in September last, the Bishop of the Diocese in the chair, his Honour, Mr. Justice Hodgson, was one of the speakers. He said that, for official reasons, he would not say one word for or

against the Education Act; but while it existed they must treat it as existing, and they had had an opportunity during twenty years of seeing the kind of human being that might be brought up under it, and the amount of knowledge children brought up under it might possess. His Honour proceeded to give as an illustration of the kind of human being the Act produces, a case which he had himself witnessed, showing the utter want of knowledge of all things relating to eternity exhibited by a little child who was recently placed in the witness box. Here is the dialogue which recently took place in a Victorian court of justice: A little girl stands in the witness box; she has to give evidence in an unpleasant criminal case:

How old are you?—Ten years old last birthday.

Do you go to school?—Yes, sir; the State-school in — street.

Been going there long?—A little over a year, sir.

Were you at school before that?—Yes, sir; the State-school in — street, three or four years.

Can you read?—Yes, sir.

Can you read writing?—Yes, sir.

And write?—Yes, sir.

Well, my little woman, did you ever hear of God?—Beg pardon, sir.

Did you ever hear of God?—Of God, sir.

Did you ever hear anything about your Heavenly Father?—Beg pardon, sir.

Did you ever hear anything about your Father in Heaven?—My father's at home, sir.

Did you ever hear anything about Christ?—Beg pardon, sir.

Did you ever hear anything about Christ?—I don't know him, sir.

His Honour proceeded to say that if they searched the world from Greenland's icy mountains to India's coral strand, or from Africa's sunny fountains to the shores of the Antarctic Ocean, they could not find a human being more perfectly ignorant of all that pertained to matters relating to eternity than that child—that child brought up in our Colony of Victoria.

THREE DAILY DUTIES.

While there are always special duties arising in the life of every Christian, which, when they confront us cannot be neglected or given more careless attention, there are also some daily duties which must be conscientiously repeated with each successful dawn. The first act should be one of thanksgiving to our Heavenly Father for the mercies of the past night; the second naturally follows as an act of faith by placing our lives in the keeping of our Blessed Redeemer, with the sweet consciousness that He will faithfully guard whatever may be thus committed to Him; the third duty should be a firm resolve to do some kind deed, speak some word of cheer, bring sunshine and happiness into some life, and seek to make the world better ourselves.—

Count that day lost whose low descending sun,
Sees from our hand no worthy action done.

—Selected.

THE MESSAGE OF THE APOSTOLIC FATHERS TO OUR OWN AGE.—II.

(From the Irish Ecclesiastical Gazette.)

[CONTINUED.]

The writings of the Apostolic Fathers who undoubtedly come under the conditions we referred to last week may be arranged, according to Bishop Lightfoot, in the following chronological order:

1. The Epistle of Barnabas, of whom nothing whatever is known, written probably at Alexandria between A.D. 70 and 79.

2. The Epistle of St. Clement, the fellow-labourer of St. Paul (Phil. iv. 3), who about A.D. 95 wrote in the name of the Church at Rome to the Church at Corinth, on account of a "detestable and unholy sedition," "kindled by a few headstrong and self-willed persons" (chap. 1), by which certain "presbyters" (47) who had "offered the gifts of the bishop's office unblameably and holily" had been "unjustly thrust out from their ministrations" (44).

3. The Didache, or teaching of the Twelve Apostles, so called as presenting a Church-manual of primitive Christianity, written in the first or at the beginning of the second century.

4. The seven short Epistles of St. Ignatius, who, though apparently only a slave, was Bishop of Antioch, the metropolis of Syria. In the early years of the second century, for the crime of being a Christian, he was transported to Rome as a common criminal to be cast to wild beasts for the amusement of the populace. The circumstances under which these letters were written render the Martyr's dying testimony the more emphatic. "From Syria even unto Rome," he says, "I fight with wild beasts, by land and sea, by day and by night, being bound amidst ten leopards, even a company of soldiers, who only wax worse when they are kindly treated. Howbeit through their wrong doings I become more completely a disciple; yet am I not hereby justified. . . . May naught of things visible and things invisible envy me; that I may attain unto Jesus Christ. Come fire and cross and grapplings with wild beasts, cuttings and manglings, wrenching of bones, hacking of limbs, crushings of my whole body, come cruel tortures of the devil to assail me. Only be it mine to attain unto Jesus Christ" (Romans 5).

5. The Epistle of St. Polycarp, Bishop of Smyrna, written shortly after the martyrdom of St. Ignatius. Irenæus says of him: "I can tell the place in which the blessed Polycarp sat and taught; . . . and how he related his conversation with John, and others who had seen the Lord; and how he related their sayings, and what he had heard concerning the Lord, both concerning His miracles and His doctrine, as he had received them from the eye-witnesses of the Word of Life."

6. An ancient Homily by an unknown author, once supposed to be St. Clement of Rome. It is the earliest Christian homily extant, being written probably between A.D. 120 and 140. Its

nature and scope are stated by the writer in the following interesting passage, which might have been taken from a modern sermon: "Let us not think to give heed and believe now only, while we are admonished by the presbyters; but likewise when we have departed home, let us remember the commandments of the Lord, and not suffer ourselves to be dragged off the other way by our worldly lusts; but coming hither more frequently, let us strive to go forward in the commandments of the Lord, that we, all having the same mind, may be gathered together unto life. . . . For I myself, too, being an utter sinner, and not yet escaped from temptation, but being still amidst the engines of the devil, do my diligence to follow after righteousness, that I may prevail so far at least as to come near unto it, while I fear the judgment to come. Therefore, brothers and sisters, after the God of truth hath been read, I read to you an exhortation* to the end that ye may give heed to things which are written, so that ye may save both yourselves and him that readeth in the midst of you" (17-19).

The three remaining writings, the Shepherd of Hermas, the Martyrdom of St. Polycarp, and the Epistle to Diognetus, we shall exclude from our list, as they are of somewhat later or of doubtful date.

The Apostolic Fathers have been subjected to a criticism only less severe than that which has been brought to bear on the New Testament itself. The result has been the same in each case: the truth shines with increased lustre. Bishop Lightfoot, whose judgment and learning were as profound as his piety and moderation, spent the best part of twenty years in collecting evidence on this subject, and has practically closed the controversy for all who set truth above prejudice. There are, however, some eminent scholars, like Professor Pfeiderer, to whom this remark does not apply. He rejects the Ignatian letters as spurious; but he also rejects as spurious the greater part of the Acts of the Apostles. Those critics who believe that the Fourth Gospel was not written until the middle, or even the end, of the second century, naturally reject as spurious the epistles of St. Ignatius, which (according to Bishop Lightfoot) refer to St. John's Gospel a score of times. It could not be otherwise. What a man sees depends quite as much upon his point of view as upon his eyesight. For ordinary Christians it will be sufficient to know that the genuineness of the most questioned of the Apostolic Fathers is not less certain than that of St. John's Gospel.

It may be more than a coincidence that the study of the Fathers synchronises with the brightest days of the Reformed Church of England, and their neglect with the dark st. The weapon of the Reformers was Holy Scripture interpreted, not according to each man's private judgment, but according to the traditions of the early Church. Not that they set the Fathers on the same level as the Scriptures; they recognized the one to be the Word of God, and the other only the word of man; but they triumphantly cited the Fathers as authoritative witnesses of what was believed and practised in the Primitive Church. They freely quoted the Fathers in their homilies and sermons, even on ordinary occasions; but about the middle of the seventeenth century this practice began to be abandoned, and the Fathers rapidly fell into contempt. Then (whether *post hoc* or *propter hoc*) followed the night of the eighteenth century, a night of spiritual slumber, when darkness covered the Church, and gross darkness the people. But with the revival of religion in the nineteenth century the study of the Fathers has also revived. So important did Bishop Lightfoot perceive this study to be, that he abandoned the work in which he had been engaged, with so much success, of commentating on St. Paul's epistles, and devoted the rest of his life to producing his standard work on the Apostolic Fathers.

The trustees of Bishop Lightfoot's Fund have deserved well of the Church by issuing in a single volume the revived text of the Apostolic Fathers, with the Bishop's translation, and short introductions. It is published by Macmillan & Co.; price 16s.

(To be continued.)

"COMING TO THE COMMUNION," OR MEDITATIONS UPON THE PRAYER BOOK SERVICE.

BY MR WILBERFORCE NEWTON.

The Prayer Book Exhortation.

I. "Dearly beloved in the Lord, ye who mind to come to the Holy Communion of the Body and Blood of our Saviour Christ, must consider how St. Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that bread, and drink of that cup."

In this passage from the Communion Service a threefold lesson is contained. Here we are taught: 1st. The character of those who are to come to the Communion, "The dearly beloved in the Lord." 2nd. The character of the feast, "The Holy Communion of the Body and Blood of our Saviour Christ." 3rd. The duties of those who are to partake of it, "Diligently to try and examine themselves." First, then, this exhortation is addressed only to those who are called the "Dearly beloved in the Lord." Is there any restriction then, you say? Is the one Lord Jesus Christ who tasted death for every man to be kept simply to the few Church members of the parish? Why is there this line of distinction? Why these two classes in the Church—those who are called the "Dearly beloved in the Lord," and those who are left out? Does Christ love some less than He loves others? Did He die for a select few, for a party, for a nation?

Not so. Christ's words are, "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should have everlasting life." But you may say I do not like to have the Church divided in this way; I do not like to have some persons called Christians and others spoken of as not being Christians. I do not believe that all who are not Church members are not necessarily Christians, or that entrance in the parish register is one and the same as having your name written on the Book of Life. And this may all be very true, but what is to be done if the Church is to be a something different from the world? Break down the barrier lines you say; tear down the hedges; destroy the fences, and the outside sheep will come in. Yes, and by the same principle working in the same way the inside sheep will go out. Christ's words are: "Fear not, little flock, it is your Father's good pleasure to give you the kingdom" of the future, not the kingdom of the present world. It must be so as long as there are two wills in the world—the will of God and the will of unchanged self. When the end cometh, when Christ shall have delivered up the kingdom of God, even the Father, when He shall have put down all authority and power, and all enemies under His feet, then there will be no barrier line, then sin will be swept away from the earth, and there will be no need to say, "Know the Lord," for every one shall know Him from the least unto the greatest, and the earth shall be filled with the knowledge of the Lord as the waters cover the sea. But while the Church is struggling with error and indifference and sin, so long as it is a hard thing to be in the world and yet not of the world, and while you feel convinced that all that is in the world—the lust of the flesh and the lust of the eyes and the pride of life—is not of the Father but is of the world, so long must there be a line

drawn between those whose Church is the world and those whose Church is Christ. Far from it that any one should thank God as the Pharisee did, that he was not as other men are. God forbid that any should say, "Draw not near, I am holier than thou. The temple of the Lord are we." This is not the way we are to come unto these holy mysteries; whoever will let him come unto Christ and live, and then this sacrament will help him in realizing Christ's love to him and in consecrating himself anew to His service.

Ye who draw near unto this holy sacrament, remember again your holy privileges: Ye are dearly beloved in the Lord. You should be dear to one another because of your oneness with Christ. Remember the fellowship of the Apostles when they were one in the hallowed presence of the Lord. And let this be our fellowship, one with another. Let us realize Christ's love to us in these symbols of His own appointing, and may we each feel—unworthy though we be—His love to us, as the Apostle John felt it and freely basked in the warmth and light of the Divine sunshine.

II. What then is the character of this feast, this sacred Lord's Supper? It is called the Holy Communion of the Body and Blood of Christ. A feast is always a season of communion. It is strange that both human instinct and human usage have always hallowed the period of feasting with social and friendly intercourse; the feasting of food with the feasting of the minds, the flow of spirits with the invigorating cheer of the round table full of guests. And both in Christendom and heathendom this thought of the communion of spirits at the family board has been made the basis of the sacrament idea, the double communion of sacrifice and praise, devotion for the present and thanksgiving for the past, both thoughts strung upon the central thought of communion with the Divine power. The heathen classics are full of this idea of the feast of sacrifice, we see it in the libations poured out to the gods; in the bloody butchering of whole hecatombs of cattle and in the eating of the cakes of salt. This idea runs through the entire human mind, and it was upon this that the Jewish sacrament of the Passover was instituted. And on the last evening of Christ's life on earth, before the Crucifixion, on the evening of the celebration of this old Paschal feast of unleavened bread, He closes the old Jewish sacrament idea and changes the feast of deliverance from Egypt into a feast of rejoicing over a greater, better deliverance, a redemption for all time and for every nation from a stronger tyranny than that of Pharaoh—even from the slavery of sin.

So then this Lord's Supper is a memorial feast, when we think of the past, it is a sacrament to help us in the Christian life when we think of the reality of Christ's presence with us, when the soul meets the Lord Jesus in prayer,—and this communion is the highest kind of prayer,—and it is a sacrifice of renewed devotion and consecration when we think of the future. Thus by this threefold cord of memorial and sacrament and sacrifice for the past, the present, and the future, this Lord's Supper is most truly the Holy Communion of the Body and Blood of our Saviour Christ.

"Dearly beloved in the Lord, ye who mind to come to the Holy Communion of the Body and Blood of our Saviour Christ," let us thus commune with Him; remembering the past with thanksgiving; realizing His presence with us for the present and devoting ourselves anew to Him for the future; let us draw near with faith, communing with our Lord and receiving this sacrament to our great and endless comfort." And now,

Lastly, let us look at the duties of those who are to partake of this Communion—they are to remember the exhortation of St. Paul, and are "diligently to try and examine themselves before they presume to eat of that bread and

drink of that cup." The reference to St. Paul's exhortation is to that passage in his Epistle to the Corinthians where he reproves them for their irreverence in coming to the Lord's Supper, and their gross and sinful view of the whole affair. So let us be careful how we approach this holy place, this bush burning, yet not consumed, where the ground is holy because God draws near to us, and where, if we will, we can hear His voice speaking to us in those comfortable words which is the privilege of Christ's ministers to declare to His waiting people. Let us diligently try and examine ourselves; let us pray that He to whom all hearts are open, all desires are known, and from whom no secrets are hid, may cleanse the thoughts of our hearts by the inspiration of His Holy Spirit, that we may perfectly love Him, and worthily magnify His holy name by our life and example! It is our bounden duty and service to try and see ourselves as God sees us; to tear down every curtain of the soul and every covering of the mind and heart that we may not hide ourselves behind any of the refuges of lies which our own hands have made.

Let each one of us say, as we come to this consecrated place, "Try me, oh God! and seek the ground of my heart; prove me, and examine my thoughts. Look well if there be any way of wickedness in me; and lead me in the way everlasting."

Surely, if we do but enter into the spirit of this hallowed service of our Prayer Book, if we realize the meaning of each part of it, we cannot but go away from this house of God the better, the holier, and the more thoroughly courageous Christians to do God's will and to know of His love to us in Jesus Christ.

Let not this service be a mere form to you, a beautiful rite, a Churchly ceremony. If you would go away with a blessing, enter into its meaning, pray its prayers, listen to its admonitions, rejoice in its thanksgivings, look into your heart as well as the bread and wine. Try and examine yourself as under the burning glass rays of God's white light, and then this will indeed be to you a helpful communion with Christ alone.

"Sweet, awful hour, the only sound
One gentle footstep gliding round,
Offering by turn on Jesus' part
The cross to every hand and heart.

"Refresh us, Lord, to hold it fast,
And when Thy veil is drawn at last,
Let us depart where shadows cease,
With words of blessing and of peace."

THE CHURCH OF THE LIVING GOD.

BY CHARLES MAKESON.

The great thought which is suggested to us in these words is the thought of The Church, the great home of souls, the great spiritual company which stretches on from this life to that which is to come; the society into which we have all been baptized; the body which supplies us with spiritual food and refreshment as we journey on our way from earth to heaven, and in whose faith we shall—perhaps soon, perhaps not until after many days—be laid to rest in the chamber of the grave. If, then, the Church has so much to do with us here, and has so much to do with us hereafter, if it is the blessed company of which we are all made members, it is surely a subject which may well have an interest for us and give us matter for meditation to-night. And the way in which St. Paul describes it is as "the Church of the Living God." It may, perhaps, have seemed to some that the Church is a new creation, a thing of to-day; but this is a great mistake. From the hour when God spoke with Adam and

Eve in the Garden of Eden the Church has existed—at first in the family of our first parents; then in the few souls saved in the ark, which has ever since been accepted as its type; then in the chosen nation, the Jewish people; and, finally, in these last days in the world, until it can be said with truth that even in the darkest corner of the earth the Church's banner has been unfurled, the Standard of the Cross has been uplifted, and the witness to her faith has been sealed with the blood of her martyrs and her saints. Yes, the Church is as old as family life. It can trace back its beginning to the beginning of man's history on earth. It has grown with his growth, and has expanded with a noble expansion to meet his wants. It is the great universal brotherhood with Christ for its Leader after whom the whole family in heaven and earth is named. And all this is true of the Church, because it is not human, but divine; because, in a word, it is the Church of the Living God; and as in God alone can the soul of man find true satisfaction, because, like God Himself, it is eternal, so the Church, which was set up in the world as the true home of souls, the Father's house, has no limit of nation or race, but embraces all in the arms of the everlasting Father's love. Of this God-like growth and power there is no surer illustration than in the way in which the Church has, as it were, adapted itself to the ages of the world, and has met in a marvellous manner the varied temperaments of men; it has, like St. Paul, been "all things to all men;" it has satisfied the yearnings of the learned and the cultured in its noble cathedrals and its glorious services, while for the simple and unlettered—nay, even for the savage in the far-off island of the Pacific—it has the same message of love, the same word of hope, the same thought of the home beyond to lead us on, the same example of the pure and spotless life of the Divine Master for all to follow. This growth of the Church reminds us in fact of that old tale which children love to hear us tell of the fairy tent which a young prince brought, hidden in a walnut-shell, to his father. Placed in the council-chamber, it grew until it encanopied the king and his ministers; placed in the courtyard, it filled the space till all the household stood beneath its shade; brought out into the great plain where all the king's army was arrayed, it spread the mighty awning till it gave shelter to the host. And so it has been and ever must be with the Church of the Living God:

"Crowns and thrones may perish,
Kingdoms wax and wane,
But the Church of Jesus
Constant shall remain."

But apart from these external proofs which we can all lay hold of and understand as evidence that the Church to which we belong is in very truth the Church of the Living God, no creation of men, but God's own family, in which, as His children, we all have a place,—we have, in the words of our Lord, frequent references to the growth of this divine body, showing that the work which it has accomplished is that which He willed it should do. He told of it in the parable of the grain of mustard-seed, growing like the tent in the fairy tale, from a very small beginning; while, as a proof that He meant us to regard it as His own kingdom, He likened it to the estate of the ruler who went into a far country, leaving others to represent him, but at the last coming again, as He will surely come at the last day to gather in His own, to reward the faithful servants, and to bid them enter into the joy of their Lord. And then, as we have one Lord, the true Head of the Church, to whom we owe allegiance as the soldier to his captain, the patriot to his sovereign, so we have one faith, a faith which is, thank God! enshrined in His own gracious Word,—the faith once delivered to the saints, to the holy men, that is, not only of the Christian but

of the Jewish Church; the faith which apostles and prophets set forth in words, as they were moved by the Holy Ghost, and which found its crown and completion in the teaching of the Saviour-God. This faith we have in its shortest form in what we call the Apostles' Creed; and it is one of the happiest thoughts for those who call themselves Christians that however much the Church in different parts of the world may be divided, it still holds fast this simple, yet glorious creed. Think of this, as you say this creed in your services in church, or as you repeat it in your own homes, and thank God that this great proof of the oneness of the Church is still left to us. Let it not become a mere form of words repeated with parrot-like preciseness, but let it come forth from thankful hearts and gladsome minds, like a hymn of praise, as it really is, going up as grateful incense to the throne of God, who loves to hear His children proclaim their trust in Him. Do not think it is a matter of no importance what you believe, or how you believe it. St. Paul did not think so. When he wrote his letters to the young bishop Timothy, he said: "Hold fast that form of sound words which thou hast heard of me—that good thing which was committed unto thee, keep by the Holy Ghost which dwelleth in us." And then, as if to show how anxious he was that this same true faith should be handed on to the Church in after ages, he added a solemn charge to Timothy in these words: "And the things which thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also." It was in fulfilment of these, and of many like words, that, as years went on and the Church enlarged her borders by sending out missionaries all over the world, due care was taken that all her ministers should be ordained, as we term it, and thus should receive from the hands of bishops, who could trace back their succession to the Apostles, the divine authority and Commission which the Apostles received directly from our Lord Himself. Thus, in its great outlines, and in its main features, the faith of the Church is still one, its ministry is still held from the hands of Christ Himself, and we can sing, in the words of the hymn which we just used—

"What the saints established,
That I hold true;
What the saints believed,
That believe I too."

But there is another mark of the Church of the Living God which we must not forget to mention: not only is there One Lord and One Faith, but there is One Baptism. Every kingdom, every army, every society must have its rules, must have its one mode of admission for its members, which gives them the right to its privileges, and enrolls them in the fellowship which it represents. Just as in England a foreigner has to take definite steps to become what is called naturalized, or, in other words, to secure the rights of a British subject; just as the citizenship of the City of London is only given to those who have been admitted by certain forms and have given certain pledges; just as in the friendly societies which are established on all sides the members are enrolled according to a prescribed scheme, so it is in the case of the divine kingdom, the citizenship of the heavenly Jerusalem, the membership of that great brotherhood, the enrollment in that true friendly society of the whole human race, which is founded on the principle of love to God and love for man. In this society, too, the same principle is at work, and baptism is the means of our entrance—the gate through which we pass into the fold of God's Church, where the Good Shepherd stands with outstretched arms ready to receive us and make us His forever. Nor is this all which these words mean, for they carry with them the idea of the system and order which follow naturally in the divine kingdom

as the result of this beginning. In full accord with the divine order, begun by Christ Himself when he received holy baptism, the Apostles framed a method for the ordering and ruling of the Church, such as was set out at length in the Epistle to the Church at Ephesus; and it is in imitation of those rules and orders that our Church is now governed.—*Selected.*

News From the Home Field.

Diocese of Nova Scotia.

HANTSPORT.

AVON RURAL DEANERY.—The Chapter assembled at St. Andrew's Church, Hantsport, on the eve of St. Andrews Day; the following clergy being present. The Revds. The Dean, Archdeacon Jones, Canon Brock D.D., K. C. Hind M. A., J. Spencer, and G. Howeroft B. A., The Revds. Dr. Maynard and J. M. C. Wade M. A., arriving the following morning. Shortened Evensong was said by Dean Axford, who also read the lesson. Addresses were given as follows—(1) "Missionary work essential to the life of the Church," Mr. Hind. (2) "Individual Responsibility," Canon Brock. (3) "Scope and Claims of Domestic Missions," Mr. Spencer. (4) "Proportional and Systematic Giving," Archdeacon Jones.

Processional and Recessional Hymns were 215 and 391 A & M. respectively. Hymns 220, 217, 365 being heartily sung during the service.

At 7.30 a.m. St. Andrew's day there was a celebration of the Holy Eucharist, The Dean was celebrant assisted by Canon Brock and Mr. Howeroft. Seven of the Clergy and ten of the Laity receiving.

Matins was said at 11 o'clock, Mr. Hind and Mr. Spencer saying the prayers, Archdeacon Jones and Dr. Maynard reading the lessons, Mr. Wade preaching from Rev. i. 10, 12, 13.

The clergy assembled for the business session in the church at 2 o'clock, the Dean in the chair saying the opening office.

The office of the Form and Manner of ordering priests was then read.

Moved by Mr. Wade and seconded by Canon Brock, that the next session be held at Wolfville. Moved by Canon Brock and seconded by Archdeacon Jones that the session open on the eve of St. Mark's Day, 1894.

The following resolution was moved by Mr. Hind and seconded by Canon Brock, "That this meeting learns with pleasure of the arrival of Mr. Johnston at Newport, and extends to him a warm welcome, with prayers and best wishes for his future work, and also that each member of the Chapter, at the next celebration of the Holy Eucharist offer a special prayer for Newport and its now Rector."

The subject for discussion at our next session was then brought up, and after brief remarks by several members it was decided to read over the Bishops' Pastoral, commenting on the various subjects touched upon. Mr. Spencer asked for a financial report of the A. R. D. Magazine, which Archdeacon Jones was prepared to submit. It was found that after all was due on account of subscriptions and advertisements there would be a small debt against the magazine.

Moved by Canon Brock and passed, that our most cordial thanks be tendered Archdeacon Jones and Miss Huntingdon for the faithful work in connection with the magazine. And in especial to Miss Huntingdon for the accuracy of her work and her self-denyng efforts to make the magazine a success. It was resolved that any arrouagances arising from the publication of

the magazine should be borne by the members of the Deanery; also that all returns must be sent in to the Editor not later than the 5th, of the month of publication.

Canon Brock then read his paper, which was a summary of the Rev. Chs. Gore's Bampton Lectures for 1891 on "The Incarnation of the Son of God." After attentively listening to the paper a vote of thanks was tendered Canon Brock by the brethren for his very interesting paper.

Moved by Mr. Hind and seconded by Canon Brock, that Mr. Johnston be appointed for the preacher at the next session.

The offertories at the various services amounting to \$6.41 were given as follows B. H. M. \$2.40, King's College \$2.56, Currant Expense \$1.45. The following have the thanks of the Clergy for kind hospitality, Mrs Browne, Mr. Stevens, Mr. Draper, Mr. Burns, Mr. McCulloch, Mr. Fishe.

J. M. C. WADE, Secretary.

HALIFAX.

St. George's.—Mr. F. Gatward, organist and choir director of St. Luke's Cathedral, gave an organ recital in St. George's Church on the evening of Dec. 5th; the collection being in aid of the funds of the Church of England Institute. He shewed himself to be a real master of the organ, both as to execution and the use of the stops, bringing out every beauty of the organ. His playing was certainly a rich treat to all fortunate enough to be present. Mr. A. B. Wiswell assisted, singing two selections from Mendelssohn and Handel, with correct expression and in a well modulated voice.

NORTH SYDNEY AND SYDNEY MINES.

During Advent there is Evensong on Monday, Tuesday, Wednesday, Thursday and Friday evenings, with an address at each service, and a celebration of the Holy Communion on Tuesday and Thursday mornings. On Sunday there are services morning and evening, and Bible class in the afternoon, either at North Sydney or Sydney Mines.

On St. Andrew's evening a very interesting service was held in St. John's church, North Sydney. A Chapter of the Brotherhood of St. Andrew has been organized in this parish. The members at present are few in number, but are brimming over with true Christian zeal and enthusiasm. Nearly every ship that enters the port is visited by them, and in every direction in which good may be done and the Church benefitted their labors are manifested. On the evening of the Feast of St. Andrew a special service was held in connection with the Brotherhood, at which the clergy from the neighboring parishes give their assistance. The congregation was a good one, and although the service was unusually long, all seemed intently interested to the end.

The first address was given by L. W. Wilson, president of the chapter, and also Lay reader in the parish. After a brief reference to the life of the Saint and its lessons, he gave a sketch of the rise of the Brotherhood, and dwelt upon its aims and opportunities of great usefulness. His address was an excellent one and exceedingly well delivered. It is most encouraging to find young laymen in the country parishes displaying such deep affection for the Church, and such whole souled devotion to her welfare.

Rev. W. A. DesBrisay gave an earnest address, suggested by the life of St. Andrew. Plainly and impressively he spoke of the binding and lofty nature of the duty of each Christian to seek out his fellow-man and labour to bring him to Jesus.

Rev. T. F. Draper, of Louisburg, next read a paper on Christian manliness. In emphatic terms he combatted the notion sometimes held, that there is something soft and unmanly about

religion, and showed how genuine piety had oftentimes sanctified the greatest intellects, and given birth to the grandest acts of heroism. He dwelt upon the power for good which lies in each Christian, however young or humble.

Rev. W. J. Lockyer, of Cow Bay, read a very striking paper on the best way of opposing unbelief. As Christ displayed to the doubting St. Thomas the undoubted marks of His death and resurrection, so should each Christian show to the honest doubter the evidences of his having died and risen again in Christ—show them by his life, by the visible tokens of labor and self sacrifice undergone for sake of others.

The office was taken by the Rector, Rev. R. D. Bambrick, and the lessons read by Rev. T. F. Draper. The members of the Chapter are encouraged and stimulated by the many kind words spoken, and look forward to other chapters being formed in the adjacent parishes in the near future.

Diocese of Fredericton.

FREDERICTON.

Mr. E. H. Wilmot, of this city, has forwarded to Bishop Kingdon the sum of \$1,000, as a gift from his late wife and himself toward the memory of Bishop Medley. They desired the money to be used in maintaining the Cathedral, which is the Bishop's own monument, and in accordance with their wish the money has been invested and the interest will go to the Cathedral fabric fund.—*Globe.*

ST. JOHN.

Trinity Church.—The Rector of the parish, the Ven. Archdeacon Brigstocke, D.D., issued an earnest and practical Advent Pastoral to his parishioners accompanied with special announcements as to services. A special course of sermons will be delivered on the Sunday mornings in Advent by the Rector himself, on "The Love; The Needs; The Mystery and the Results, of the Incarnation." In the afternoon at the Litany service the address by the Rector will be on "The characteristics of the four Gospels." Every Sunday evening during Advent the Rev. Mr. Davenport, of the Church of St. John the Baptist, will be the preacher, his theme being "The four last things," Death, Judgment, Hell, Heaven. Service will be held every day of the week: and on Wednesdays two services, viz.: Litany at noon, and Evening Prayer at 8 p.m. with address on the Creeds.

Diocese of Quebec.

SCOTSTOWN.

The Lord Bishop of Quebec paid a visit to the Mission of Scotstown on the 21st and 22nd of November. Arriving at Scotstown on the evening of the 21st, he stayed with Mr. French, one of the churchwardens.

This is the first visit of the Bishop since Scotstown, Lingwick and Canterbury, together with Lake Megantic and the surrounding country, were formed into a separate Mission.

The Rev. H. A. Brooke, B.A., was appointed in October last as the first stationed clergyman in this district. Services are held in each place every Sunday, Lake Megantic and the surrounding country being served by Mr. J. N. Hunter, B.A., a resident Divinity student.

On the morning of the 22nd the Rev. H. A. Brooke drove his Lordship to Lingwick to consult with the churchwardens, Mr. G. Layfield and Mr. R. D. Cowans, about the rebuilding of the old church.

The Bishop expressed himself as very anxious to have a Parsonage built at Scotstown

as soon as possible, and so it was thought best to allow the church to remain as it was for a time, and that the first effort should be to build a Parsonage.

The Bishop and party were entertained at luncheon by Mrs. Alex. McKay, an able and energetic Church worker. In the afternoon the Bishop held a meeting in the school-house at Canterbury, where a goodly number were assembled. His Lordship again brought forward the need of a Parsonage, which thought was kindly entertained by those present. Mr. Sherman, the churchwarden, expressed himself as most desirous to see the plan carried into effect.

In the evening a large congregation were assembled in St. Alban's church, Scotstown, to witness the Bishop confirm five young people. The service was most solemn and impressive, and the grand address of the Bishop to the candidates will long remain in the memory of those who had the privilege of being present. After the service the members of the congregation remained to consult with the Bishop about the Parsonage.

Thus the issue of the Lord Bishop's visit to Scotstown will doubtless be that within the next year a Parsonage will be built, and thereby this new Mission will be firmly consolidated and established as a permanent Mission in the Diocese.

SHERBROOKE.

On Thursday evening, 30th Nov., a very pleasant and successful entertainment, consisting of a supper and concert, was held in the hall of the Church of the Advent, in East Sherbrooke. Great credit is due to the ladies of the congregation for the completeness, taste and capacity displayed in their arrangements. The hall was crowded; the refreshments were excellent; the concert was extremely good. The programme included the names of Mr. Bowen, Miss Moe, Miss Doherty, Miss Samuels, Miss Johnston, Miss Terrill, Miss Gardner, Mr. Houghlahan, Mr. Routhillie and Mr. Robins. The proceeds amounting to \$50 were for the church improvements, etc. This good work has this year included the addition of a bell of excellent tone from the foundry of Messrs. McShane & Co., of Baltimore. It was provided chiefly by the energy and devotion of Mrs. Nutter. Mrs. Johnston, who aided somewhat in the above work, has by similar devoted zeal provided means for the purchase of chancel chairs, which are in their place and are a great addition. These and other ladies of the Guild are all indefatigable in every good word and work.—*Sherbrooke Gazette*.

Diocese of Montreal.

MONTREAL.

BROTHERHOOD OF ST. ANDREW.—The annual meeting and election of officers of the Brotherhood of St. Andrew was held on Wednesday at eight o'clock in the committee-room of St. Stephen's church. The following members were present: Ven. Archdeacon Evans, M.A.; W. S. Naylor, Henry Evans, William LeMesurier, Basile Evans, Albert Strong, Leander Jones and William MacDougall. The meeting opened with devotional exercises, after which the following members were re-elected as officers for the ensuing year: Director, Geo. C. Wells; vice-director, John Cox; secretary-treasurer, William MacDougall. The rector pronounced the benediction, and the meeting adjourned.

Trinity Church.—A concert was given in Trinity Church Lecture Hall last Thursday evening by the choir of the church, assisted by a number of friends. Professor Charles T. Aves, an

accomplished pianist from Berlin, was heard for the first time in Montreal. His selections were "Prelude" in D. flat and "Fantasio Impromptu" in C. sharp minor by Chopin. The programme was an excellent one and comprised a number of songs and duets as well as an instrumental quartette—violins and piano—by Misses Dyer, Potter, Miles and Howard. Miss Hughes, of the Royal Academy, London, sang several songs, and the Misses Barlow, Cookson and Styles, and Messrs. J. T. Barlow, jr., William Millar, C. T. Aves, Henry Miles, MacDuff and Crawford also took part.

St. Thomas'.—A new mission room was opened at the corner of Delorimier avenue and Ontario street, in this parish, on Friday evening, 8th inst., with a short service and an address by the Rev. J. F. Renaud. The Sunday school, which has been conducted for several years by Mr. W. Chaipman in another part of the parish, will hereafter be continued here each Sunday afternoon.

CHRIST CHURCH.—The Rector of this parish, the Rev. Canon Norton, D.D., on Sunday morning week preached a sermon with special reference to the General Synod and the position of the Laity in the Church in Canada which has occasioned some comment.

Diocese of Niagara.

PASTORIAL LETTER.—The Lord Bishop of the Diocese has issued a Pastoral Letter to "The members of the Church of England in the Diocese of Niagara" in regard to the Christmas Offerings, which he asks shall be given as heretofore to the Clergy, according to the rule of the Diocese to that effect. His Lordship says:

Your observance of this rule in past years has quickened the sympathies and strengthened the bonds of that true fellowship in Christ Jesus, which draw the hearts of pastors and people close to one another.

We, who minister to you in holy things, are like yourselves, fallen and weak and sinful. It needs all the grace and every sacred influence attaching to our office, to protect both you and us, under the many infirmities and discouragements which wait so closely on our relationship to each other, rendering our ministry in many respects a great trial of faith, both to you and to us.

Let me ask you to keep constantly before you the fact that our unworthiness cannot diminish, in any degree, the grace which God will give to those who wait upon Him faithfully.

Let me ask you further to cherish the most kindly and loyal feelings towards your Clergy. My acquaintance with them enables me to say, with all confidence, that their desire and their study is to be found true and faithful pastors, under the good Shepherd, who came from Heaven to seek and to save us all.

Let your charity cover the multitude of our sins and infirmities. Think and speak kindly even of our shortcomings. Be assured that a few words of encouragement from you at times revive and gladden our hearts.

I believe you are fully sensible of the extent to which your generous gifts on Christmas day carry comfort and brightness into the homes of your Clergy. Their stipends in this Diocese are still such as enforce the strictness of a perpetual economy, and admit of very few of the relaxations which Christmas happily brings to nearly all of every class in our favored Province of Ontario. I pray God to bless you one and all, as you keep the happy Feast of Christmas—the birthday of our Lord.

It has been suggested to me that those who may be able to attend the services on Sunday, 24th, and not on Christmas day, 25th inst., should on Sunday place their offerings on the plate, in an envelope, marked for the Clergy.

Diocese of Huron.

GALT.

On Thanksgiving Day a box was received by express at the Galt rectory, containing a handsome Communion set, consisting of flagon, chalice and plate, for St. Michael's chapel, a gift from Mrs. Boomer, of London, in memory of her late husband, the Very Rev. Michael Boomer, LL.D., for thirty-three years rector of that parish.

Diocese of Rupert's Land.

WINNIPEG.

SISTERHOOD OF ST. ANDREW.—The annual meeting of the Sisterhood of St. Andrew in connection with Holy Trinity Church was held Tuesday night 28th Nov. in the school house, with Archdeacon Fortin in the chair. After an opening hymn, Scripture reading and prayer, the directress, Mrs. Fortin, gave an address. She explained how in March last the organization had been formed for the spread of Christ's kingdom among young women, following as closely as possible in the footsteps of the Brotherhood of St. Andrew, adapting to the use of women the constitution, rules and pledges of the brotherhood. The object is not so much to have large numbers as earnest workers. The membership now numbered twenty-five. Weekly meetings are held every Tuesday night, and three-quarters of an hour always spent upon a Bible study with a view to gaining power and strength for work. Various committees have been formed for visiting the poor and sick, the hospital, the mission room, absent Sunday school scholars, etc., and a branch of the Scripture union formed which all are urged to join. The badge of the Sisterhood is a small silver St. Andrew's cross. The wearing of this, the payment of twenty-five cents annually and the observance of the two rules of prayer and service are required of the members. The work is peculiarly the work of individuals; each member must do her part faithfully. Already much good has been accomplished in the parish, and it is hoped that the influence will be increased and chapters formed in other parishes. Already some correspondence and enquiries have been received from distant parts of Canada.

Thanks are tendered to Mr. R. D. Richardson for his kind gift of 1,000 copies of the Manual, which have been largely distributed. Copies can be obtained by applying to any of the officers, and any information will be gladly given.

The secretary-treasurer, Miss Ralph, presented a report giving details of meetings held, members admitted and funds received, a very small balance being on hand.

The election of officers was next proceeded with, and resulted in the reelection of those who held office last year, viz: Mrs. Fortin, directress; Mrs. Johns, vice-directress; Miss Ralph, secretary-treasurer. The above, together with Mrs. Martin, Miss Douglass and Miss Richardson forming the council.

The first secretary-treasurer, Miss Goodman, had been obliged to resign last July, as she was leaving the city. Great regret was expressed at the loss of such a valuable member.

A very encouraging and instructive address was given by the Archdeacon, which was most attentively listened to. The meeting closed with hymn and prayer.

St. Paul's.—His Grace the Archbishop of Rupert's Land held a Confirmation in this parish on Sunday, Nov. 26th, when twelve candidates (eight male and four female) were presented including five from the Industrial school.

After the "laying on of hands," his Grace delivered an impressive address. There was a large congregation present.

Diocese of New Westminster.

The Synod, adjourned from last July, met again on Nov. 15th and 16th, in St. Leonard's Hall. Owing to the Bishop's inability to leave his room, the session was constituted by a quorum meeting in the Bishop's library. This being done, Synod resolved itself into Committee of the Whole to debate the subjects set down upon the agenda paper.

The report of the delegates to the General Synod of the Church in all Canada, recently held in Toronto, was read and adopted; and a vote of thanks passed to the Bishop, the Rev. H. G. Fienes-Clinton, and Mr. W. Myers Gray, for their attendance and successful labors in securing every safeguard desired by the Diocesan Synod.

It was reported that the Bishops of the three independent dioceses in B. C. were willing to form an ecclesiastical province. The committee to promote a Provincial Synod, which has done considerable work in that direction for two or three years past, was, therefore, reappointed, adding thereto the Rev. B. Small, of Lytton, and Mr. W. M. Gray, Westminster. It was understood that this committee would report to next Synod, whether it would be more desirable to form the proposed new province under a local Metropolitan or Archbishop, or to accept the Primacy of All Canada direct as Metropolitan.

It was also reported that considerable confusion existed in the minds of some church people, occasioned by the name of the general fund of the Diocese, the "Diocesan Fund," and a suggestion was made to alter it to "Home Mission Fund." This was considered unnecessary, especially if the clergy and others would explain that the Bishop, although rightly termed the "Diocesan," yet received no income whatever from the Diocesan Fund, which is entirely devoted to paying grants towards the stipends of the missionary clergy, and the ordinary expenses of the diocese.

A Central Committee was appointed to undertake the work of organizing and carrying on work in aid of the Home Missions, and especially for providing funds for the support of the missionaries. The evenings during sessions of Synod were set apart for missionary meetings, the first being held in the Cathedral on Wednesday, and another in St. Paul's church, Vancouver, on Thursday evening.

The duties of the treasurer of Synod were defined, and Mr. Walter J. Walker was elected to that office. The executive committee was empowered to procure a corporate seal for the Synod, to contain the arms of the diocese, and the requisite legend.

Votes of sympathy were passed to the Bishop and Mrs. Sillitoe; and also to the Ven. Archdeacon Woods, who was prevented by illness from presiding at the second day's session of Synod in committee.

Votes of thanks were also passed to Alderman and Mrs. Herring, who kindly entertained at luncheon on both days the members of Synod; and also to the ladies and others of New Westminster who exercised hospitality.

Synod then adjourned *sine die*.

—*The Churchman's Gazette.*

GOD AND DUTY.

In these two words you have all religion and all morality: God the Creator, the Redeemer, the Sanctifier of our humanity. Duty the supreme end of perfectness, and the sole law of character. Then you have all that man needs to know, all that man needs to do.—*Farrar.*

Correspondence.

THE BROTHERHOOD OF ST. ANDREW.

To the Editor of the CHURCH GUARDIAN:

My dear Sir,—Some one may be thinking of the following scheme, but in the event of its not being brought forward, I should like, through your paper, to bring it now before the members of the Brotherhood, so that it may be discussed at the Convention to be held at Ottawa in January next.

The members of the American Chapters have given us an example in offering to support a missionary of their own, and in calling for a volunteer to undertake the work. Why should not the Canadian Brotherhood do likewise? There are now nearly 140 Chapters in Canada, and if each of these could average, say \$10 a year (and some of the large city Chapters could raise more) quite enough would be realized to support one, or perhaps two missionaries in any part of the world; and, considering the number of volunteers for foreign service there are in our Theological Colleges, I imagine there would be no difficulty in getting the right man to go. McKenzie River, Moosonee, Algoma, and many other Dioceses at home and abroad, are waiting for this help, and we can render it if we will. Remember the Church is responsible for all she is able to do.

JOHN T. BRYAN.

Trinity Rectory, St. Stephen, N.B.

TITHING—THE MISSIONARY CONFERENCE AT YARMOUTH.

To the Editor of the CHURCH GUARDIAN:

SIR,—I am much pleased to find that my letter in re duty of Priests to tithes has drawn a letter from "Fifteen Years a Tither." Incidentally the writer lets us know he is a Priest, and in this respect follows the example of "Candid Friend." With this fact his acknowledged practice will, I trust, assure our laity generally that this is by no means a new doctrine, and that one at least of our clergy has been "Fifteen Years a Tither." Also I hope his practice in this particular will encourage his fellow priests to follow his example.

But I fancy he did not quite take in the fact that many Priests have more of "this world's goods" than can be supposed to come to them from tithes. Therefore—question 1. Are such Priests not as bound to tithe such possessions as any layman? and question 2. Are Priests as Priests to pay tithe of their so-called clerical income? I know the first question can hardly admit of a doubtful answer. Yet it is much to be doubted whether all Priests of "independent means" tithe the income arising therefrom. Perhaps, thinking that as Priests they are not required to pay tithe, they have forgotten that such possessions are not theirs as Priests, but are theirs as, and just as, the goods of the laity are theirs. This fact needs to be well-weighed.

The other question may admit of a hesitating or doubtful answer. I am not so sure as your correspondent, "Fifteen Years a Tither," that the remark which I quoted was "merely professional etiquette." It no doubt is true that we would not take any fees from one another, but why is this the general practice? Might it not be that we have followed such practice as a result of the principle involved in my quotation? And, then, is it not within the reach of possibility that general "professional etiquette" has followed from such example?

I cannot agree with the sentiment in the last paragraph of your correspondent's letter. If it is the duty of the clergy to tithe their clerical

income, then they should do so whether or not the laity did their duty in this respect. But it is equally true that if it be the duty of the laity to tithe their incomes they should do so whether the clergy tithe their salaries or not. It is a matter of principle, and only those who are intelligent and conscientious Churchmen and Church women will ever adopt the practice.

I hope more correspondents will let your readers hear from them on this matter. And in particular I hope some one will let us hear something about the principle of "the Church not receiving from the Church."

Yours truly,
CANDID FRIEND.

RECEIVING FROM AND GIVING TO GOD.

The following, in the form of a small leaflet, may be usefully inserted inside the cover of Prayer Books. It is found in the Bibles, Prayer Books, and Hymn Books for the use of worshippers in the



CHURCH OF ST. JOHN'S, BIRKENHEAD.

"All we have to offer,
All we give to Thee."

THE ENTIRE SUPPORT OF THIS CHURCH and its Services is dependent upon the FREEWILL OFFERINGS of this Congregation.

The essential features of worship are
RECEIVING AND GIVING.
RECEIVING FROM GOD:

What do we receive? GRACE, INSTRUCTION,
HELP.

GIVING TO GOD:

What can we give? POSSESSIONS, BODY,
SOUL AND SPIRIT.
POSSESSIONS:

By giving of our money to the Offertory, and of our time to the Service of our Church.

BODY:

By reverently kneeling during Prayer, and joining heartily in the Singing.

SOUL:

By giving thoughtful attention to the words of the Service.

SPIRIT:

By giving our will and affections to God.

WHY PEOPLE GO TO CHURCH.

Perhaps if we look carefully at some of the reasons why people go to church it will throw light upon the opposite question, the chronic lamentation, why people do not go to church. Of course we might almost say that there are as many reasons as there are individuals, each one having a reason of his own; but with those who are the salt and life of the Church, their reason for attending public services is similar to that for eating their meals regularly. It is a necessity for the nourishment of the spiritual life, and they would as soon think of starving their bodies as their souls. Probably there is a great difference in the motives of the average Romanist, whom no obstacle will hinder from going regularly to mass, and the Protestant tramp who goes up and down the earth to hear "preaching" in which sensation is the chief feature. Some go to church because it is the proper thing for those in their social circle; others make the Church simply an avenue to

higher social position; others patronize the Church in order that the Church may patronize them in their business. And there is a large class who attend whatever place from which they receive the most attention from the minister and leading members. This is one of the results of sectarianism, the miserable competition of different denominations running after people, and making them think they are of importance. The catalogue might be continued indefinitely, and the earnest workers who understand what the Church of Christ is for, must encounter this state of things, and loyal to their trust, work and pray for a wider extension of the right ideal of Christianity. It can not be wholly remedied in this day and generation, for our Lord tells us plainly that tribulations of this nature must come, and that the tares must abide till the final harvest time; yet what is to be done is clear enough,—insistently to teach the true conception of the Church on earth, and to show that the kingdom of God is not the instrument of man's selfishness, not an institution for his worldly profit and the entertainment of his self-indulgence, but it is a kingdom that demands personal righteousness, and is also the vestibule of a heavenly kingdom. —*Missouri Church News.*

THE DOCTRINE OF THE EUCHARIST

No one denies, you will observe, that this commemoration is one great object of the Holy Communion. But the divines whose views we are now representing maintain this to have been its exclusive object, and that this account of the ordinance exhausts the subject. With regard to the words of institution—"This is My Body"—it is maintained that they are to be taken figuratively. "This bread is a figure of My Body; this wine is a figure of My Blood." And instances are adduced from the Scriptures where the substantive "is" has a similar meaning to that which is here imposed on it. As for example—"The seven good kine are seven years," that is, represent or stand for seven years. "The seed is the Word of God." "The harvest is the end of the world." Meaning that the end and the harvest in the parables where they occur represent the Word of God, the end of the world, and so forth. Now, perhaps had it not been for the Apostle Paul we might think this view capable of a tolerable reconciliation with Holy Scripture. He, however, was appointed by God to bring out more clearly, and define more exactly, the words of institution which his Divine Master had employed. And be it observed that St. Paul's style of writing is not imaginative or rhetorical, but logical, closely argued, and generally speaking as far removed as possible from the figurative. Thus he paraphrases, and in paraphrasing points out the true force of the words in which the ordinance had been instituted:—"The Cup of Blessing which we bless, is it not the Communion (mutual or reciprocal participation) of the Blood of Christ? The Bread which we break, is it not the Communion of the Body of Christ?" . . . What, then, is the true doctrine of the Eucharist, the doctrine announced by Holy Scripture and faithfully echoed by the Church? Nothing more nor less than this—that the Cup of Blessing, which we bless, is the Communion (means of participating in) of the Blood of Christ; and that the bread which we break is the Communion (or participating in) of the Body of Christ. The elements are the medium of our communion with Christ in some way altogether mysterious, super-sensual, and divine—not to be comprehended by the human reason, and therefore not to be expressed by human definition. If it be asked, what it is which gives the elements this character, the answer is, beyond the shadow of

a doubt, the Consecration. Why are we afraid of the Apostle's own words, because Rome has perverted them? The Cup of Blessing which we bless (there is the consecration), is it not (in virtue of such blessing) the Communion of the Blood of Christ; the Bread which we break (and the Bread is broken in the course of the Prayer of Consecration), is it not the Communion of the Body of Christ? Why should we be afraid of the precise and admirable language of our own 28th Article: "The Body of Christ is given in the Supper (observe the words, are 'given, taken, and eaten,' and it is clear from the following paragraph, where the taking and eating only—not the giving—are said to be by faith, that the giving must be by consecration), 'only after an heavenly and spiritual manner?'" If it be asked, what it is in us which lays hold of this gift, appropriates it, assimilates it, makes it a strength and refreshment to the soul, the answer is perfectly clear, "Faith." Without Faith there is no blessing and no receptivity of blessing to the individual. Without Faith in nowise is the recipient of the Consecrated Elements a partaker of Christ, but "rather to his condemnation he doth eat and drink the sign and sacrament of so great a thing," "For the mean, whereby the Body of Christ is received and eaten (not 'given,' observe, but received and eaten) in the Supper, is Faith." The faithless communicant resembles the crowd who thronged and pressed our Lord's natural Body without partaking of any benefit whatever. The faithful communicant resembles the poor woman who, by touching the hem of His garment, drew forth an instantaneous cure. —Extract from *On the Communion Office*, by Dean Goulbourn.

DIocese OF TORONTO.

MINISTERING CHILDREN'S LEAGUE.—Mrs. Alan Macdougall having resigned her position as Central Secretary of the Ministering Children's League in Canada, requests that all correspondence relating to the Diocese of Toronto be addressed to Mrs. Francis, 40 Division street, Toronto, and that relating to the other dioceses to Mrs. Wood, 100 Pembroke street, Toronto.

NEW BOOKS.

SERMONS FOR THE CHRISTIAN YEAR is the title of a volume just issued by Foster, Brown & Co., Montreal, from the pen of the Very Reverend, the Dean of Montreal, James Carmichael, D. C. L. The author's ability as a preacher is so well-known throughout the Canadian Church that the announcement of this publication will be welcome to all. Of course the charm of the Deans tone and manner in the pulpit cannot be reproduced in writing, but his written thoughts contain much of the burning eloquence, the earnest direct appeal to conscience, the lucid exposition and striking illustration which mark his pulpit utterances. There are 37 sermons in all, thirty of them being devoted to subjects appropriate to the seasons of the Christian year and seven to general subjects. They are well adapted for use by Lay Readers and Students of our Theological Colleges; and if these and like sermons were read to the people—instead of the crude and oft-times unseasonable utterances of bumptious theologues sent to minister in our parishes and missions—The Church at large would be greatly benefited. (Cloth, p.p., 353, \$1.50.

THE CHURCH OF ENGLAND IN CANADA—1759-1793—by Rev. H. C. Stuart, M. A., Rector of Three Rivers. We have here a valuable addition added to the historical works relating to

the planting and early progress of the Church in Canada. The work covers a period—that from the Conquest to the Establishment of the See of Quebec—of which little has been written, and what has been written has not always been correct. Mr. Stuart has done a real service to the Church in gathering into one volume, particulars of a period marked by an enthusiasm and progress which has hardly been equalled in later days; and laboriously culled from many sources of information, most of which would be inaccessible to most persons, and he has done his work well.

THE COMMUNION OF SAINTS—A lost link in the Chain of the Church's Creed—by Rev. Wyllys Rede, M. A., with an introduction by Lord Halifax. (Longmans, Green & Co., N. Y.) It is, we think, indisputable that within a few years past much greater interest has been aroused in the important doctrine referred to by the author; and to many the Article of the Creed, "I believe in the Communion of Saints," has become a real and living belief. This little volume, says Lord Halifax, is an attempt to contribute something towards a happier and more primitive belief and practice amongst members of the Anglican Communion. It is an attempt to show that in the Body of Christ death snaps no links that bind souls together, but rather draws them closer than before. Whether one be able to agree with all the views of the author or not, we feel sure that none can read this book without benefit, and that those who miss loved ones, resting in Paradise, will find comfort and help in the further light thrown upon a subject of such deep interest to them.

THE KINGDOM OF MAN—SERMONS for the Sundays from Advent to Easter—by Rev. Herbert H. Gowan, New Westminster, B. C. (Author of *Temperantia*, *The Paradise of the Pacific*, &c.) These addresses are admirable, simple and clear in expression; direct in application; Churchly and suggestive in thought. They have moreover the virtue of *brevery*, and will be found very useful and well adapted for use by Lay Readers. We commend them heartily to our readers. (Cloth p. p. 154). Skellington & Son, London.)

VENICE AND OTHER VERSE is the title of a pretty little Booklet of Poems in white leatherette, which finds its way to our table,—a welcome visitor. We have no doubt it will also be welcomed by many as being from the pen of Mr. Alan Sullivan, son of the Lord Bishop of Algoma. But in themselves the poems will be found to possess such merit and true poetic power as will render them an acceptable gift. There are twenty-two pieces in all. The volume will be on sale in Montreal and Toronto.

THE COMFORT OF FREQUENT COMMUNION.

This Holy Communion, therefore, draweth us back from evil, and strengthen us in good. For, if I be now so negligent and lukewarm when I communicate, what would become of me if I received not this remedy, and sought not after so great a help?

And, although I may not be fit nor well prepared every day, I will endeavor, notwithstanding, at due times to receive the Divine mysteries, and to be a partaker of so great a grace. For this is the one chief consolation of sinful souls, so long as they are absent from Thee in this mortal body; that, being mindful of their God, they often receive their Beloved with devout mind.—*Thomas A. Kempis.*

THERE are in the world two camps—the camp of the cowardly, of the conventional of the unreal, of the self-seekers:—and the camp of God's saints, martyrs and heroes.—*Farrar.*

The Church Guardian

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CALENDAR FOR DECEMBER.

- DEC. 3—First Sunday in Advent.
 " 8—Friday—Fast.
 " 10—Second Sunday in Advent.
 " 15—Friday—Fast.
 " 17—3rd Sunday in Advent. (*Notice of St. Thomas and Ember Days.*)
 " 20—Ember Day—Fast.
 " 21—ST. THOMAS.
 " 22— } Ember Days—Fast.
 " 23— }
 " 24—4th Sunday in Advent. [*Notice of St. Stephen, St. John and Holy Innocents, Christmas.*]
 " 25—CHRISTMAS DAY.
 " 26—ST. STEPHEN.
 " 27—ST. JOHN THE EVANGELIST.
 " 28—THE HOLY INNOCENTS.
 " 29—Friday—Fast.
 " 31—1st Sunday after Christmas.

NOTES ON THE EPISTLES.

BY THE REV. H. W. LITTLE, RECTOR HOLY TRINITY, SUSSEX, N.B.

(Author of "Arrows for the King's Archers," etc.)

THIRD SUNDAY IN ADVENT.

"Stewards of the Mysteries of God."—I Cor. iv. 1.

I.—As God of old spoke through the Prophets, so under the New Dispensation He manifests His continued Presence with His Church, and addresses the conscience of man through the Apostolic Ministry. The Collect for the day is an appeal to the "Lord Jesus Christ," the second Person of the adorable Trinity, the Great Head and Fountain of Ministerial Power and Mission, to enable "the ministers and stewards" of His "mysteries"—the Holy Word and the Sacraments and ordinances of the Church—to accomplish their great work of turning the hearts of the lawless to a ready obedience to the True Wisdom, Acts xxvi., 17, 18. The schism in the Corinthian Church, which called forth this Epistle, was caused by an erroneous view of the position and functions of the ministry. Teachers were magnified into leaders, and the names of Paul and Appollos took the place of that Holy Name which it is the privilege of every one who has been baptized into the Church of Christ to bear. A solemn responsibility rests upon those who set themselves up to form parties or divisions in the "one body." How much sorrow and evil has resulted in the past, as well as the present, from a neglect of the fundamental duty of each member of the Christian Church to see to it that there is no schism in the body. The recklessness of teachers in our day, who seek to form parties around themselves, regardless of the "oneness" of the Church, is much to be deplored. The evil cuts down to the very life of the Church; it hinders her work, and causes the enemies of the Lord to deride and blaspheme. Divisions strongly

condemned in all the Epistles as the work of Satan, Rom. xvi., 17; I Cor. 1, 10, iii, 3.

II.—The minister of Christ is not a leader, but a "steward"—one who holds and administers a trust on account of and for another—His Lord. He is "a servant" and "a steward"—a servant of a Divine Master, a steward appointed to "dispense His mysteries, which are the two Holy Sacraments—and also the Truth of God revealed through the Church" for doctrine, for reproof, for correction, for instruction in righteousness, I Tim., iii, 16, 17. This view of the office and duty of the teacher leaves no room for vain and empty assumption of power or dignity on the one hand or of foolish adulation on the other. The teacher is careful to declare not his own mind in religious matters, but the mind of His Master. The pupil regards the teacher as "one sent" with a message of peace and pardon and grace from the highest authority—even the Great Head of the Church Himself. The position of "a servant" and the responsibility of "a steward" implies a formal delegation. No one takes these honours upon himself. So our Lord sent out the Twelve Apostles with a distinct bestowal of Mission. St. Paul was "called out" for service by a miracle. In the Epistles to Timothy and Titus we see how the order of "service and stewardship" was passed on to others so that the "body" should live though individuals might die. The Commission of the ministry has ever been direct, visible, regular from age to age down to our own day, and is derived from that authority which solemnly declared on its first bestowal, "As my Father hath sent me, even so send I you, St. John xx, 21.

III.—"Faithfulness" the primary duty of the Christian minister. The "steward" must be true to the obligations of his trust. His time is His Master's. He must be exact and fair. The things which he dispenses or conserves are not his own. They are given to him for the people. He has to convey, to the best of his power, to each soul in his charge such means as God has provided for its growth in grace: so that no soul may perish for lack of knowing the remedy which is suited to its case. The ministry must compel, persuade, entreat men to use the remedy of the Gospel to heal the hurt of their souls. There must be a measure of that concern for the salvation of men which led the Christ at this time to embrace our humanity and visit us "in great humility." But judgement of the ministry must be exercised with great care and self-restraint. Terrible mistakes have been made in this matter, e.g., Christ. St. Paul; the Confessors of the Church in every age. Above all a constant appeal to popular opinion in this matter is to be condemned. To St. Paul "man's judgment" was a "very small thing." Not that the Christian minister is to be indifferent to the good opinions of wise and good men. He should wish to have these at all times. But his striving inward should be to have a conscience void of offence God-ward. To walk according to human opinion is an unsafe way at best. It is ever to be remembered that man sees only the outside of things. "He that judgeth me is the Lord." It is unsafe even to leave ourselves to be judged by our self-imposed standard of duty or conduct. "Yea, I judge not mine own self," for "I know nothing by myself." "The hidden things," "the counsels of the heart"—the secret motives and thoughts, the mainsprings of conduct, by these shall men be judged. Conscience itself not always an unerring guide, St. Matt. vi., 23.

IV.—i. Conscience to be kept in a sound and healthy state by a constant practice of obedience to what we know to be the Will of God in small matters as well as weightier duties. ii. The duty of the people is to wish and pray that their own spiritual pastor may be "faith-

ful" in his dealings with them. They should not prefer "smooth things," a flattering, easy method of teaching, which leaves them self-indulgent, self-satisfied: a system of instruction which merely "beats the air." A more careful observance of the Ember seasons by the faithful, as well as by the clergy, would doubtless do much to strengthen the hands and increase the efficiency of the ministry, and help to develop a greater spiritual power to deal with the special responsibilities of the Church in our day. iii. A too hasty judgement of those in authority in the Church is discouraged. "Judge nothing before the time." To pass rash judgment upon others is a sin. Who can estimate the responsibilities of another, his difficulties, his secret intercourse with God, his efforts, his motives? The spirit of consoriosisness is not uncommon, and, in as far as it usurps the authority of the All-Seeing Judge, it is vain and to be checked in ourselves and others as much as possible. It is for each one of us, in his station and office, to labour with faithfulness and to wait with patience until the Lord come, who will "bring to light the hidden things of darkness," and "make manifest the counsels of the heart."

A GLANCE AT THE DECEMBER COLLECTS.

(From the American Church Sunday-School Magazine.)

We are brought this month to "A glance" at our first Sunday Collects as they come to us in our Prayer Book—those for the Four Sundays in Advent. We have seen that the object of this sacred season is to prepare us for a devout and profitable celebration of the Christmas Anniversary of Christ's first coming, that we may be able more truly to realize the certainty of His second coming. Thus the Four Collects very naturally refer: 1. To His first and final coming in Person. 2. To His coming in His Word, and to the hope of everlasting life, given us by His coming. 3. To the work of His ministers in preparing for His coming. 4. To His coming in His Holy Spirit to aid us in our struggle with sin. That for the First Sunday was composed in 1549, and relates so especially to the Two Comings of our Lord, that it may be very truly termed the *Advent Collect*, and thus keeps the two fold idea of this season very prominently before us by its continuous use until Christmas Day. It consists of "(1) A prayer for grace, to make a right use of this mortal life, in which Christ came to us in great humility, in order (2) that, at His second coming, we may share in His glory in the life immortal." It may be well also to show how thoroughly this First of our Sunday Collects is a "Collect," by giving us so completely those five parts of the framework on which we have seen these wonderful prayers are constructed. First, *The Invocation*—"Almighty God." Second, *The Foundation*—"Now in the time of this mortal life, in which Thy Son Jesus Christ came to visit us in great humility." It does not follow immediately after the Invocation in print, but it must in thought; and places before us very distinctly the mortality of this present life, coupled with the precious declaration that the Son of Man at His First Advent, in great humility, thus became one with his mortal creatures. Third, *The Petition* naturally arising from such a foundation, is for 'grace' (to a weak mortal) that he may cast away the works of darkness, and put upon him that armor which has been furnished by Him who is "The Light of the World." And thus (Fourth), *The Aspiration*, which carries us from a realized sense of the appropriation of the gifts of the First Advent, to a preparation for "the life im-

mortal" to which we may rise at the time of the Second; "when He shall come again in His glorious majesty to judge both the quick and the dead." Fifth, *The Conclusion*. It need but be repeated to show its completeness in the union of the Three Persons of the Trinity—"Through Him who liveth and reigneth with thee and the Holy Ghost, now and ever. Amen."

The Collect for the Second Sunday was likewise composed in 1549, and is founded upon the Epistle. Its subject is: "Christ's coming in His Word," and consists of: "(1) A statement of the intention of God's Word; (2) A prayer that we may (a) make a right use of it; and (b) thereby lay hold of the hope of everlasting life which is given us in the Saviour whom it reveals."

The Collect for the Third Sunday was composed by Bishop Cosin for the Prayer Book of 1661. It is addressed to our Lord Jesus Christ, and consists of: "(1) A reference to the sending of the Baptist to prepare for His first coming; (2) A prayer that His ministers may so prepare us for His second coming." Its "foundation" is based on Maluchi's prophecy thus quoted as fulfilled by St. Matthew when speaking of the Baptist (ch. 11: 10): "This is He of whom it is written, Behold, I send my messengers before thy face, which shall prepare thy way before thee." The phrase "ministers and stewards of thy mysteries" is taken from the Epistle, which begins "Let a man so account of us as the ministers of Christ, and stewards of the mysteries of God." The mysteries referred to have been well defined to be: (1) The truths of the Gospel which, though once hid, are now revealed; and (2) The Holy Sacraments. The subject of the last Collect in this Advent series is the Advent of Christ by the powerful presence of the Holy Spirit who was to bring the departing Lord back into the hearts of His people. It is enlarged from one in the Sacramentary of Gregory, and consists of: (1) A prayer that God may come and help us with His power, so that (2) In spite of the hindrances of our sins, we may run the race set before us through the grace of the Atonement."

The Fourth Sunday in Advent falls this year upon Christmas Eve, and thus brings us in its services, right up to the celebration of that festival for which this holy season has been preparing us.

The Festival of the Nativity would appear to have been celebrated from the earliest times in the Christian Church, though not everywhere upon the same day. Clement, of Alexandria, says that some kept it on May 20th, while others kept it a whole month earlier, but the larger part of the Eastern Church kept it concurrently with "The Epiphany," on January 6th. We must, therefore, look to the Western Church for the origin of our Christmas Day as we now celebrate it, on December 25th. This might be realized by the name itself; for while the Western Church knows the festival of Epiphany, as also Easter and Pentecost, by their Greek names, yet Christmas has a Latin name. *Natale Domini* points clearly to its origination in the West. But we have more definite evidence than this. In a sermon of St. Chrysostom, delivered on December 25th, 386, at Antioch, he tells his hearers that it was scarcely ten years since, following the usage of the Western Church, they had begun to observe Christmas as a separate festival, setting apart, as it were, that particular element in the general festival of the Manifestation. He adds, however, that a festival of the Nativity had been kept in the West "from the beginning." Now, the inference from all this is, that at an early date, perhaps at the end of third century, or even earlier, a general festival of the Manifestation was observed, including not only the ideas entering into the present festival of the Epiphany, but that of the Nativity also. At this time we may suppose the general character of the Western Church still to have been, as

in St. Paul's time, more Greek than Latin. At a later time, when this state of things had changed, and yet sufficiently early to allow Chrysostom to speak as he did of the Nativity having been kept from the beginning in the Western Church, the Nativity was detached from the main festival and assigned a separate commemoration on December 25th. Towards the end of the fourth century the Eastern Churches gradually began to follow this plan; at Antioch, as we have seen, shortly before 386, and at Jerusalem and Alexandria, by the time of the Council of Ephesus, in 431. The change at Jerusalem seems to have been due to the action of Juvenal, Bishop of that place. The Armenian Church alone in Christendom has retained the old plan to the present day. The ancient Church of England welcomed Christmas Day with a special service on the Vigil, a celebration of the Holy Communion soon after midnight, another at early dawn, and a third at the usual hour of the mid-day mass. The midnight celebration commemorated the actual birth of our Lord; the early morning one its revelation to mankind in the persons of the shepherds; that at mid-day, the eternal Sonship of the Holy Child Jesus.

(To be continued.)

BISHOP WHIPPLE OF MINNESOTA ON EPISCOPACY.

The venerable and beloved Bishop of Minnesota, whose moderation in Church views is well-known, was the preacher at the consecration of Rev. Dr. Lawrence as successor of Bishop Brooks, of Massachusetts, in October last, and his utterances of the Ministry we commend to those who talk of Episcopacy as being not essential, but merely beneficial. He took as his text St. Matt. xxviii.—18-19, and is reported in part as follows:—"If this gospel was invented by men, these words would not be found in its record. The holiest man on earth dare not claim all which God has in heaven and on the earth. He could not give to man authority to receive other men into the fellowship of God the Father, God the Son, and God the Holy Ghost, and promise to them his presence to the end of all the days. The only one who could speak these words was he who said: "I am he that liveth and was dead, and I am alive forevermore, and I have the keys of death and of hades."

This, brethren, is the charter of the Church. This is the authority for her ministry. A few months past one whose face is printed on every heart laid down his shepherd's staff. As in the state, rulers die but their office lives and will live until the state crumbles into dust, so here men die. The office of a bishop in the Church of God lives and will live until he who gave it comes to receive it, the judge of the quick and the dead.

The ministry is from Christ. "We are ambassadors for Christ, we are stewards of the mysteries of God." No less authority can receive men into a covenant with God, declare his terms of grace and mercy and dispense the sacraments of a kingdom in which Jesus Christ is the King. The office is from God. It must either come immediately by a call from Heaven, as in the case of Moses and the prophets, or else it must come mediately through a chosen line of men who have been authorized to commit it to faithful men also. If it be a call from God to the individual, he will accompany it with the visible witness of his divine power, or else the flock of Christ will be left to the mercy of every impostor who claims authority from heaven to propagate his delusions and lies. The Church teaches her children that the minister of Christ receives his authority by a lineage of duly commissioned men. No lapse of ages can weaken it. Such as

Christ gave it, such it will be forever. "Lo, I am with you always to the end of the world." If it were not so, it would be blasphemy for us to say to our brother, "Receive the Holy Ghost for the office and work of a bishop in the Church of God now committed unto thee by the imposition of our hands in the name of the Father, and of the Son, and of the Holy Ghost."

The message of the minister of Jesus Christ must be His message. There are now no new themes for his ministry. It is a world of wanderers away from home and heaven and God. For them the only message is of the love of God in Jesus Christ the Saviour. Other religions may tell the story of men reaching out their hands to God for help. The Gospels tell us that God has reached out His hands to men. "We preach Jesus Christ and Him crucified." Without this the Church may be an audience chamber where men rehearse the shifting opinions of parties and of schools, but the Church of Christ it is not unless Christ be first, Christ be last and Christ in everything. Men may change times and laws and governments and society. God is unchangeable, the same yesterday, to-day and forever. The minister of Christ must tell men of the sacraments which Christ has appointed as channels of his grace to men. It may pass man's comprehension how the grace of God is vouchsafed to a child or permitted in holy baptism, or how believing souls do feed on Christ in the supper of the Lord. We have reached the end of reason when we hear the voice of God.

Those were not doubtful questions in the primitive Church. They lived too near the cross to doubt their Saviour's words. There is an economy of second causes in this outer world—we know not why—we learn the law and then obey. So here, we look to Jesus Christ. He is a full and perfect Saviour; we hear his word and arise to go. It is not faith in priestly hands, it is not faith in water or in bread and wine, it is faith in Jesus Christ, which takes his words just as they read, and for all they mean. Such faith as little children have, and they are safe in their Father's everlasting arms.

THE CHURCH PAPER.

While the scope of the Church paper is limited in comparison to that of the secular press, it is none the less a great medium of instruction and a power for good.

In more ways than one it makes those of its readers who are Christians more intelligent and better fitted for their duties in life. It leads to a higher understanding of the Holy Scriptures, and impels an increased interest in the spread of the Gospel. By placing before all, the reasons for the faith which they profess, it enables them to defend the truth against the attacks of unbelievers.

In its circulation among the people of its particular faith it affords a medium for closer and more friendly communication, by acquainting the various parishes with each other and making the names of those who are active in the local work of their respective fields familiar to all.

Among parents and children it cultivates a taste for pure reading, and through its presentation of noble thoughts and true sentiments it awakens an interest in the upbuilding of the Church and the salvation of souls.

A good Church paper may be likened to one who sows good seed, yet knows not whether he will ever reap the harvest. Touching minds that may be widely separated, it brings them into closer communion; speaking to thousands who are utter strangers, it makes of them familiar friends; exercising a good far beyond what it even knows or hopes, its influence should not be lightly considered, for it is certain to bear good fruit somewhere and at some time.

Its cost, in comparison with its value, is so

trifling that every person in its special field should not only take and pay for it, but send it to distant friends.—*Selected.*

Family Department.

THE INNER CALM,

Calm me, my God, and keep me calm,
While these hot breezes blow;
Be like the night dew's cooling balm
Upon earth's fever'd brow.

Calm me, my God, and keep me calm,
Soft resting on Thy breast:
Soothe me with holy hymn and psalm
And bid my spirit rest.

Calm me, my God, and keep me calm,
Let Thine outstretching wing,
Be like the shade of Eilm's palm
Beside the desert spring.

Yes, keep me calm, tho' loud and rude
The sounds my ears that greet;
Calm in the closet's solitude,
Calm in the bustling street.

Calm in the hour of buoyant health,
Calm in my hour of praise;
Calm in my poverty or wealth,
Calm in my loss or gain.

Calm in the sufferance of wrong,
Like Him who bore my shame;
Calm 'mid the threatening, taunting throng,
Who hate Thy Holy Name.

Calm, when the great world's news with power,
My listening spirit stir;
Set not the billows of the hour,
E'er find too fond an ear.

Calm as the ray of sun or star,
Which storms assail in vain;
Moving unscathed through earth's war,
The eternal calm to gain.

ILLU. QUO.

—*Selected.*

JULIE.

CHAPTER. X. (CONTINUED.)

The little girls were really in love with him. Rose told Elsie when they were undressing for bed that he reminded her of a cavalier—"something like Sir Walter Raleigh must have been, you know. And what an interesting face he has! So pale, and rather sad when he's not smiling, isn't it? and such attractive eyes!"

Mr. Atherton ate hardly anything himself, and had no appetite at all; but he seemed to know how much youngsters could eat, from the piles of good things on the table. And Chubbie was so well-behaved—she always helped herself to the smallest slice; indeed, Chubbie had very nice manners, and it did spoil her enjoyment a little bit to see Puff so greedy. Puff's hand hovered over the plate, and he opened his eyes very wide, and took the largest piece of cake upon the plate invariably. Nobody else noticed it at all—to them Puff was only a baby; and they never knew how much Puff's want of manners distressed poor Chubbie till they all went home, and she, with tears in her eyes, confessed to auntie how ashamed she was of Puff.

And Puff? Wasn't he ashamed? Not a bit of it! If cakes were put on the table to eat, they were meant to be eaten, and Puff had availed himself of the opportunity. He looked very stolid, and could hardly open his eyes; he felt "very sleepy." I'm afraid the cakes had helped to make him so.

Mr. Atherton was very interested in Guy's future, and asked him what he was going to be; and after tea they talked about it, with Julie sitting on his knee. Why did he take up Julie, when he might have taken Chubbie? Somehow strangers always took to little Julie, first, the frail and pensive-looking face always found a corner in their hearts. And how naturally Julie's little arm went up round his

neck! If people were fond of petting Julie, Julie was certainly fond of petting them.

"The army?" Mr. Atherton said, when Guy had told him what he was going to be. "Yes, boy yes you'll make a fine soldier!" and again his eyes rested admiringly on Guy's face and figure.

And Julie thinking of their conversation with Margie yesterday, whispered that Guy hoped to win the Victoria Cross some day.

And then Mr. Atherton told them something about himself—how he had brothers and sisters when he was young, but they had all died one by one, and he alone was left. He put up his hand to his shoulder then, and with his thin cold hand clasped Julie's nice warm one, just as he held Lance's the day before.

It was a very pleasant room, large and light; there was another window besides the one, and the sun shone in brightly through them both. The books were his and the pictures were his; some of them he had painted himself. He liked that room directly, he said, the moment he saw it—a great deal because one window looked into the beautiful old-fashioned garden, where he had seen Julie and the little ones playing the very first day he came to live there.

He was always going to look at them now—they were to be great friends; and the children felt quite ashamed that they had ever objected to his looking down on them at all.

How quickly the hour passed! all too quickly, they thought. Rose had not forgotten he had invited them from five to six, and was anxious not to outstay their welcome. Mr. Atherton was looking tired too, for he leaned his head on his hand. "He was a great invalid," Rose said—"a great invalid. Wasn't it sad?" And then she made a movement to go, and put on the little ones' hats.

Mr. Atherton said they must come to see him again, and they eagerly said they would. He kept Julie to the last upon his knee, as if he would have liked to keep her altogether; but she, too, had to say good-bye.

Auntie declared Mr. Atherton had bewitched them, for they could talk of nothing but "Mr. Atherton" all the evening; but she listened to all they had to tell, and was pleased in their pleasure too.

"Stuart G. Atherton! Elsie, isn't it a lovely name? Doesn't it suit him, too? Elsie, are you asleep?"

"No," said Elsie. "I was thinking how nice it will be to tell Margie about him to-morrow. Rose, do you remember I said he might be a cross old curmudgeon?" And Elsie laughed; it seemed so ridiculous now.

"And we said he had a horrid, ugly face. How could we ever have thought so? His pale face, and dark eyes, and short black whiskers seem to suit him so. And oh, Elsie—" Rose paused, too shocked to go on.

"I know what you are thinking about," Elsie said. "About his being the ruffian in the book you're going to write."

"Don't talk of it," whispered Rose—"don't talk of it we must have been mad, I think. Elsie, I shall have him for the hero—yes, I shall. He's cut out for a hero—every inch. Good night." "Good night."

CHAPTER XI.

MISCHIEF AND SORROW.

It seemed impossible for the little Bridges to keep out of mischief altogether. One would have thought that squirting at Mr. Atherton's window would have kept them sober for a long time, but the sight of a pair of trousers hanging over the garden wall helped to start them again.

First of all, they made tremendous friends with Mr. Atherton. He was always at the window now. The little girls used to blow kisses to him. Julie used to play more than ever with Chubbie and Puff in the garden just

where he could see them, and hardly a day passed without Mr. Atherton's name being mentioned a dozen times or so.

Rose and Elsie made up posies for him, and gave them at the door to the maid; and all the Bridges nodded and smiled tremendously at that window next Sunday when the Morleys came into their garden.

Sidney said, "Do you know him?" in a very surprised voice, and the children answered in a most matter-of-fact way, "Of course we do."

Sidney wanted to know how they got to know him, for he was a very curious boy. But the Bridges refused to enlighten him in any way.

And now about the trousers. On one side of the Bridges' garden you know, was Mr. Atherton's house; on the other side—but they could not look over at all—some poor cottages were built, and an old woman who lived in one was always throwing her husband's trousers, after she had washed them, upon the wall to dry.

The little Bridges objected to this, and were often very indignant. "Why couldn't she hang them in her garden?" they said; "she had a nice long strip at the back of her house."

So she had; but the wall was such a sunny place, and I suppose it took her less time to spread the trousers up there to dry.

It was Saturday afternoon; if they ever got into mischief, it was sure to be on Saturday afternoon.

Lance had just tied Jowler on the lucerne-plot and had run to the other end of the garden to fetch something, when he came back with an indignant face and cried—

"There's that pair of trousers hanging on our wall again!"

They all ran to see, and Elsie said, with a face of disgust. "Oh, look!" it's touching that cluster of pears—the nasty things! Just look!"

Rose shuddered, and Lance muttered Ugh! and Julie and Chubbie and Puff were as indignant as could be, and Guy looked up at the offending thing with a face that said, "I must put a stop to this, I see."

It was drying beautifully on the wall, and a lot of brass buttons glittered in the sun.

"Chuck it off," said Lance. "I chucked it off last week. She ought to guess by now we don't want her husband's trousers drying on our wall." And he put his foot on the stout branch of the pear tree that climbed against the wall.

"Stop!" said Guy, putting a detained hand on Lance's shoulder. "Julie, run with all your might and get a pair of scissors for me from the house."

Julie was a famous one for running errands; she was always very obliging. She never stayed to say, "What for?" "or why?" but willingly ran about and fetched and carried for all.

"Which shall I get," asked Julie. "Auntie's nail scissors, or the biggest one, or would you like the middle size?"

"Oh, anything will do, as long as you look sharp," and he fell to fumbling in his pockets as Julie started off. "Stop Julie. Never mind; come back; my knife will do." He drew it out and opened one of the blades.

"Guy, what are you going to do?" asked Rose. And Lance's eyes began to dance with fun.

"Cut off all the buttons. She'll never bang those trousers on our wall again."

"Oh, Guy!" said Rose; but I'm afraid she did not really mind; and Elsie screwed up her eyes and looked as naughty every bit as Lance.

The pear tree was very old, and stout and strong as possible, and Guy got a footing on the lower branches easily.

"Don't cut the cloth," said Rose, as he began to saw the buttons off with the sharpest blade of his knife; cut only the stitches." And Lance giggled and choked and spluttered down below.

Julie had come back now, and was staring rather solemnly at the proceeding.

"One off, two off, three off," said Guy. "By George, how stiff they're sewn!"

"Guy," whispered Julie anxiously, "you won't keep the buttons, will you? You'll put them back again."

"Of course I'll sew em' on again," Guy said ironically. "Run and get a needle, Julie, and some good stout thread."

The others shouted, and tried to muffle their laughter, and Julie grew very red indeed.

"I mean—I mean it would be stealing, Guy."

"I don't know," said Guy, winking slyly at Elsie. "Auntie might find 'em useful for Lance's trousers some day."

The others laughed more, and Lance made a grimace. "I shan't rob 'em from you; I wouldn't be so mean."

"Don't take them," Julie pleaded; "it would be stealing, Guy. Throw them into her garden," she added earnestly.

"What a shabby trick to play! I'm ashamed of you, Julie, I am. Give the poor old woman all the trouble to pick them up again?"

Poor Julie looked distressed, and said nothing more, and by-and-by the last one was carefully sewn off, and Guy gathered all the buttons together in his hand.

"What are you going to do with them?" asked Rose.

Send them to the old woman," suggested Lance, "by parcel post."

"Pooh!" retorted Guy, "they're not worth the pennies that would cost. No, no; I've got a better plan than that. I ain't going to steal the precious buttons. Julie look!" And with a smothered laugh he thrust them safely into one of the trousers pockets, and jumped to the ground again.

"Mrs. What's-her-name will never hang them there again. It's the neatest way of telling her we object. Chucking them back into the garden has never had effect. This will have some effect, I hope, or Guy Bridges isn't my name."

They went back to Jowler and the lucerne plot once more, and I'm afraid they were not as sorry as they should have been. Rose and Elsie did pity the woman who had to sew the buttons on again, but declared she had brought the trouble on herself; Julie was happy that Guy had not stolen them; and the boys roared with laughter every time they imagined the owner's surprise at seeing buttons gone, and finding them in his pocket.

They did not deserve to enjoy themselves after this, but they did—as much as ever they enjoyed any Saturday afternoon. The sun was shining brightly, and the flowers smelled so sweet. It was delicious lolling under the pear tree that grew on the lucerne-plot.

Let them enjoy themselves this once. It will be a long, long time before they enjoy themselves again! Rat-a-tat-tat! Rat-a-tat-tat. That is the afternoon postman's knock, and sorrow is in the letter he brings. They do not guess—why should

they? What presentiment should they have? Forgive them if they enjoy themselves so much to-day.

One thing, perhaps, you would like to be told. Mrs. "What's-her-name" never spread the trousers on their garden wall again.

(To be Continued.)

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TEMPERANCE.

Here is a summary taken in one year from a single local newspaper; and let it be observed that not one of these cases is invented by fanatics or faddists, but simply taken from the bare, bald, and colorless records of justice:

"Frozen to death when drunk, 1 person; burnt to death when drunk, 2; drowned when drunk, 4; drowned, in vat of hot beer, 1; death from bite of drunken woman, 1; children killed through drinking intoxicants, 2; deaths from drink other than above, 15; murders, 19; suicides [3 attempted, 8 completed], 11; maimed for life, 6; matrimonial quarrels, 8; gross cruelty to children, 5; murderous assaults on women, 42; assaults on women, 42; assaults on the police, 55; ditto [most brutal and violent], 81; drunk in churches and chapels, 2; stealing drink, 14; robberies and thefts through drink, 36; ar-on through drink, 3; drunk in charge of horses, 35; permitting drunkenness and offences against licensing laws, 35; drunk and disorderly, 950; total, 1,334."

Or take the *Black Record*, published by the United Kingdom Alliance, and consisting merely of cuttings from newspapers of the crimes directly and confessedly caused by drink for the fortnight including the two most sacred weeks of the year, the last week of 1883 and the first week of 1884. It was by no means a complete and exhaustive list, yet it proved from the mere reports of the common courts of justice that, in that fortnight, drink alone was the cause of 25 perilous accidents; 13 robberies; 5 cases of drunken insanity; 62 drunken outrages and assaults; 20 drunken cuttings, stabblings, and woundings; 5 cases of drunken cruelty to children; 52 drunken assaults on women; 13 cases of juvenile intoxication; 72 drunken assaults on constables; 94 premature, violent, or sudden deaths through drink; 18 cases of suicide attempted through drink; 15 cases of actual drunken suicide, and 12 drunken manslaughters and murders.

THE GIN-DRINKING IN 1724.

In 1724 gin-drinking began to affect the masses, and Mr. Lecky, in his "History of the Eighteenth Century," draws a terrible picture of the way in which "the fatal passion for drink was once and irrevocably planted in the nation." On that account he fixes on that year as one of the blackest and most fatal epochs in English history. And are we now to be told that drink in those days did not cause crime? One may suppose that the Grand Jury of Middlesex were under no such utter delusion, for soon after 1724 they sent in a powerful presentment in which they declared that "much the greatest part of the poverty, the robberies and the murders of London might be attributed to drink." In 1750 the London physicians also drew up a memorial, and said that there were then 14,000 cases of fatal illness due to gin alone. At the same time Bishop Benson, of Gloucester, one of the best bishops on the bench, used these words: "Our people," he said,

"have become what they never were before cruel and inhuman. These accursed liquors which, to the shame of our Government are so easily to be had, have changed their very nature." At the same time the whole bench of Bishops interposed "the stainless sanctity of their ermine." They protested against the Gin Act as "founded on the indulgence of debauchery, the encouragement of crime, and the destruction of the human race." Lastly, John Wesley said: "But all who sell drams or spirituous liquors in the common way to any that will buy are poisoners general. They drive men to hell like sheep. A curse in the midst of them."

A PASTOR'S EXPERIENCE.**THE TROUBLES OF A CANADIAN CLERGYMAN.**

Attacked with a Disease Unknown to Physicians—He Had Almost Given up Hope When the Hand of Relief was Stretched Out to Him.

Rev. S. J. Cummings, the pastor of the First Baptist church of Delavan, New York, has had an experience that makes him one of the most talked of men in Cattaraugus county. To a reporter of the *Buffalo News*, who called upon him, Mr. Cummings made the following statement, which he put in the form of an affidavit:

"I am now feeling so well that I am entering on a series of special meetings, and am returning to work with all my old-time vigor. I was prostrated in June last and was treated by three physicians, one near this place and two in the city of Buffalo, but received no benefit or encouragement from them. They all were of the opinion that I would have to resign my pastorate and quit preaching. Nevertheless I now feel entirely recovered.

"I cannot give you the name of my disorder. It baffled the physicians, and they could not agree as to the nature of the trouble. After the slightest exposure, as in the damp of the morning, or after the dew fell in the evening, my limbs would swell and become discolored, and my body would be racked with pain. These attacks would last three or four hours, but they would usually leave me helpless for at least a day after the acute pain had passed. At night I was unable to sleep. The strain upon my nervous system was tremendous. I became so prostrated as to be unable to take exercise. I could do scarcely any work in my study, and frequently could not preach to my people. Sometimes for a week the muscles of my arms would be so affected that I could not write a letter or pen a discourse.

"On the recommendation of the physicians who examined me, my church granted me a vacation for a month, and I went to my old home at Oakwood, Ont., north of Toronto, for a rest. On reaching home my father urged me to try Dr. Williams' Pink Pills. I protested on the plea of having taken so many medicines that I had lost all faith in them. But

he had heard of their efficacy and insisted on my giving them a trial. He brought me two boxes and I commenced to take them. I soon found my health improving so rapidly that I returned to my home and family at this place. Some of my friends insisted that the benefit was only temporary, that I would soon have a relapse and be worse than before, but I have continued to take them and now feel like a new man. The sudden attacks of pain which formerly prostrated me on my bed do not recur, and I have exposed myself many times in a way that would have formerly brought them on.

"In my family I have found them very beneficial. My wife finds them more helpful to her than anything she has ever taken. I have spent hundreds of dollars in doctors' remedies and patent medicines, but all to no avail until I tried Pink Pills.

S. J. CUMMINGS.

Subscribed and sworn to before me this 19th day of September, 1893.

JOHN HUNT, Notary Public.

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These Pills are manufactured by the Dr. Williams' Medicine Company, Brockville, Ont., and Schenectady, N.Y., and are sold only in boxes bearing the firm's trade mark and wrapper, at 50 cents a box, or six boxes for \$2.50, and are never sold in bulk. There are numerous imitations and other so called blood builders against which the public are cautioned. If your dealer does not keep Dr. Williams' Pink Pills they will be sent post-paid on receipt of above price.

If the tongue could kill not many would live to an old age.

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LITERARY NOTES.

THE December number brings to a successful close Volume XXVI. of the HOMILETIC REVIEW. "What the Ministry May Learn from the Character and Works of John G. Whittier," is the title of a scholarly and suggestive paper by Prof. J. O. Murray, D.D., of Princeton. Dr. A. T. Pierson writes, as always, instructively, on "The Responsibility of the Pastor for the Development of a Missionary Interest Among his People." Rev. Henry E. Dosker tells the story of "Dutch Calvinism." Moral responsibility for the cultivation of the memory is treated by Rev. Augustine S. Carman under the subject, "The Ethics of Memory." Dr. William Hayes Ward continues his series of studies with a paper on "The Shades of the Dead; Rephaim and Teraphim." The Sermonic Section contains among others timely and interesting Advent and Christmas Sermons. D. S. Schaff, D.D., sums up in a comprehensive article the advantages of the World's Parliament of Religions from the view-point of Comparative Religion. "The Multiplicity of Church Organization" is discussed by Rev. William A. Cook, of Dorchester, Ontario. The remaining sections are characterized by their usual helpfulness and ability. Published monthly by Funk & Wagnalls Company, 18 and 20 Astor Place, New York, at \$3.00 a year.

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THE TREASURY OF RELIGIOUS THOUGHT closes the year with an excellent number. Its literary table is spread for all, and on it will be found an abundance and variety of timely food, amply sufficient for a feast of reason and a flow of soul. Dr. Christian, of Louisville, is honored with the first place. His portrait, sermon, sketch of life and view of church are given. The sermon by Prof. Anthony, of Cobb Divinity School, should be carefully read. Driftwood, by Rev. C. H. Ricketts, is a capital sermon for young people. Suitable thoughts for Christmas are given by Revs. M. M. MacLeod and E. E. Burroughs; and Rev. John McNeill, Dr. Duryea and Dr. Dowling furnish excellent Sermonic Thoughts. Dr. John Hall supplies an excellent paper on the line of Higher Criticism. Dr. E. M. Deems discusses the Influence of Christianity on the Physical Life of Mankind, and Rev. E. E. Hatch, The Church and the Farmer. The Catechisms of Early Rome is pleasantly treated by Miss E. Hurl, late of Wellesley College. Reconciliation to God is furnished by Rev. W. W. Taylor. Persia is described as a Mission Field. Dr. Kitchin describes the Eastern Handmill. Thoughts for Family Life are many and seasonable. The Sunday School Lessons are ably treated by Dr. Momen. Current Religious and Secular Thoughts are

amply handled. Beautiful Thoughts and Illustrative Thoughts are generously supplied. New Books and Periodicals receive attention, and the editorials supply friendly criticisms on some preachers. Don't Jingle. Don't Emphasize Prepositions. Don't Read the Scriptures Negligently. Don't Look Severe. Don't Mislocate the Scene. The number is an excellent one throughout. Yearly, \$2.50 Clergymen, \$2. Single copies, 25 cents. F. B. Treat, Publisher, 5 Cooper Union, New York.

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A JAPANESE pupil of Mr. Lafedio Hearn has asked him in horror and amazement how it is that the strange subjects of love and marriage are so freely treated in English novels. This gives Mr. Hearn occasion to tell in his article, "Of the Eternal Feminine," in the December Atlantic, how different a place women occupy in Japan and in America or Europe. Equally noteworthy is Mr. F. B. Sanborn's article on "Thoreau and his English Friend Thomas Holmondeley." The paper is made up mainly of letters between a young Englishman of no common character and the naturalist and philosopher whose name is coming more and more to be coupled, like Emerson's and Hawthorne's, with Concord in its best days. Mrs. Wiggin provides the short story of the number in "Tom o' the Bluebry Plains," a pathetic sketch of New England life. Mrs. Cavazza's story, "The Man from Aidone," has its third, last, and most effective part. Charles Egbert Craddock continues "His Vanished Star." Studies of nature are nearly always expected in The Atlantic, and from Mr. Bradford Torrey and Mr. Frank Bolles the readers of the magazine have learned to expect very charming papers. Such, indeed, are "In the Flat-Woods," by Mr. Torrey, and "Birds at Yule-Tide," by Mr. Bolles. To these are added the vivid pictures of Mr. Hamlin Garland's "Western Landscapes." An unsigned paper, "Ideal Transit," suggests, half whimsically, a pleasant solution of all the difficulties of travel. Professor Woodrow Wilson, in "Mere Literature," makes a plea for the study of books not as subjects of scientific inquiry. "Democracy in America," by Professor Francis Newton Thorpe, is of interest particularly to students of our social history. "The Blazing Heart," a poem by Mrs. Alice Williams Brotherton, and the usual departments fill out this strong concluding number of The Atlantic's one hundred and thirty-fourth volume. Houghton, Mifflin & Co., Boston.

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THE ADVENT NUMBER, ISSUED 15TH NOVEMBER, BEGINS THE EIGHTH VOLUME OF THE TEACHERS' ASSISTANT, a periodical intended to help our Sunday-School Teachers in their work for the Church, and to form a bond of union and a means of communication between those who, though divided by the bounds of parishes, dioceses, and even Ecclesiastical Provinces, are still one, members of the one Holy Catholic Church, and fellow-workers in the one good work of feeding her lambs.

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This year it will, we hope, be better than ever.

The Inter-Diocesan Sunday-School Committee (at the suggestion of many Sunday-School workers who feel that the satisfactory teaching of a double lesson within the limits of a Sunday-School Session is a practical impossibility), have this year given us but one set of lessons; and these are a happy combination of Bible and Prayer Book, "The Teachings of the Church's Year."

Already the Church of England Sunday-School Institute, and the Inter-Diocesan Committee of the American Church have found that two sets of lessons cannot well be taught at a single Sunday session, and both have adopted the single lesson plan, now for the first time to be put in operation in Canada.

The "Lesson Sketches" are by the Rev. A. Cluny Macpherson, author of the well-known Manual "Lessons on the Book of Common Prayer."

These are accompanied by a series of "Side-Lights and Illustrations on the Lessons," prepared by the Rev. Robert Resker, Vicar of Purley, in Surrey, a well-known and welcome contributor for several years past to the Church of England Sunday-School Institute Magazine.

It is confidently hoped that the Lesson Sketches for 1893-4, will be found in every respect equal, if not superior to those which during the past seven years, have appeared in the pages of the "TEACHERS' ASSISTANT."

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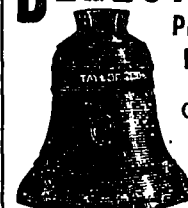
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