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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.

VOL. XII. {
No 31. }

MONTREAL, WEDNESDAY, JANUARY 7, 1891.

THE YEAR
\$9.50

ECCLESIASTICAL NOTES.

THE Bishop of Lincoln has promised £400 towards a new church at Welsby, near Grimsby, England.

A SPECIAL meeting of the House of Bishops has been called for the 3rd of February, at New York, to elect a Missionary Bishop for Japan.

THE recent convention of the diocese of Albany voted Bishop Doane a salary of six thousand dollars a year instead of five thousand.

It is said that in St. Paul's Church, Cleveland, Ohio, the offerings of every Sunday in the year are for objects *outside* the parish. There is that giveth and yet increaseth. This parish, naturally, prospers.

THEOLOGICAL SCHOOLS AND CANDIDATES.—There are 445 candidates for Holy Orders in 44 dioceses of the Protestant Episcopal Church in the U. S.—an increase of 67 over last year—and fourteen theological seminaries, with some 50 to 60 professors.

THE Council of the Church House London, Eng., made final arrangements for the purchase of the complete site in Dean's-yard; and have given instruction to begin clearing a portion of the site with a view to beginning the erection of the Great Hall early next year.

THE subscriptions paid and promised to the memorial to the late Bishop of Durham (Dr. Lightfoot) now amount to £5,282 15s 4d. The cost of the altar tomb and recumbent figure will be £1,400, and the cost of the restoration of the chapter-house will be £4,000. Sir Edgar Boehm has been commissioned to execute the recumbent figure.

THE Diocesan Synod of New South Wales has elected Right Rev. Dr. Stanton, Bishop of North Queensland, to the vacant Bishopric of Newcastle. Bishop Stanton, who was consecrated to his present See by Archbishop Tait in 1878, will be remembered as Vicar of Holy Trinity, St. Giles-in-the-Fields, London, Eng., for some ten or eleven years.

THE Confirmations in Kansas, U. S., this year reported by the Bishop, have been greater than ever before. For the last five years there has been a steady and most satisfactory increase. In 1886, there were 136; in 1887, 279; in 1888, 364; in 1889, 375; in 1890, 415. During the same time the communicants have increased from 2,219 to 3,500, and the offerings from \$37,866 to \$64,011.

WHEN the present Bishop of Tennessee, U. S., was consecrated in 1886 there were reported in this diocese, 26 clergymen, 24 parishes, and 1,498 communicants. There are to-day 45 clergymen, 64 parishes and missions, and 4,950 communicants. Three convocations are actively engaged in mission work, supporting two general diocesan missionaries. About sixteen new churches have been paid for. There are five flourishing schools, three orphan asylums and one hospital supported and con-

trolled by the Church in the diocese. Over \$20,000 have been raised for the endowment of the episcopate and a special commissioner is now at work increasing this fund and is meeting with great success. Altogether the diocese of Tennessee is in a most healthy and vigorous condition.

THE Duke of Fife has just given £25 for the extension of the Church Army Labor Home Scheme into many of the poorest parishes of England. He speaks of the Labor Home as an "admirable work." Several tramps having been thoroughly restored by this system were announced to speak at the Prince's Hall meeting on Friday afternoon, December 12.

It is not generally remembered that the first Church building erected on the New England coast was that of the Popham colony at Fort Saint George at the mouth of the Sagadahoc, Maine, in 1607,—the churchmen of this first New England settlement building at the start of their enterprise a Church, for the worship of God according to the usages of our loved Book of Common Prayer.

THE First New England Thanksgiving Observance was that of the Church colony at the mouth of the Sagadahoc on the coast of Maine, in 1607, *thirteen years prior to the landing on Plymouth Rock*. A priest of the Church of England, the Rev. Richard Seymour, the chaplain of this expedition and settlement, was the first English clergyman who officiated in New England.

THE Right Rev. Bishop Doane has been appointed to visit officially the foreign churches. The Bishop will sail early in February, and will be gone three months. The Bishop of Delaware will perform the necessary duty in his absence. The dates are as follows: St. John's Church, Deaden, February 22; St. James' Church, Florence, March 8; St. Paul's Church, Rome, March 15; Church of the Holy Spirit, Nice, March 31; Emmanuel Church, Geneva, April 5; Church of the Holy Trinity, Paris, April 12.

THE Bishop of Ossory, Ireland, in a letter from Bath, Eng., addressed to the *Kilkenny Moderator*, gives a most interesting account of the discovery of the real "Pool of Bethesda." The Bishop supplies full details sent to him by a relative, Mr. Gilman, U. S. Consul at Jerusalem. The story of the discovery of this famous pool after so many long ages is indeed a most remarkable one. The remains of an ancient church were found immediately over it, which confirms certain traditions handed down from the Fathers and ancient historians.

THE new Canon of Windsor, the Rev. Mandell Creighton, is a chief light of that new school of historical criticism which has its home at Oxford. Mr. Creighton held for many years a college in Northumberland, and took private pupils in preparation for the honors school of history. He had a great vogue among Balliol men of good position, and several members of Parliament, including Lord Lynton, Lord Elio, and Mr. St. John

Brodrick, were among his private pupils. In those days Mr. Creighton's theology was extremely broad, but in becoming a dignitary he has become orthodox. He was one of the most unsparing critics of *Robert Blomere*.

CHRISTIANITY MAKES PROGRESS.—The Church of England and the Churches in communion with her have 255 Bishops (22 retired) and 30,280 other clergy. Though none are perfect, yet the Church since the days of the Apostles never had a more learned or zealous or more Christian ministry. The "good old times" were in some respects better than these; but in the main far worse.

WHITTAKER'S ALMANAC (N. Y.) for 1891 has been received, filled with interesting information and important statistics. Price 25 cents. It gives the following as to the Protestant Episcopal Church in the United States. Dioceses, 52; missionary jurisdictions, 17; Clergy—Bishops (75), and other clergy, 4,066; Parishes and missions, 5,428; Candidates for Orders, 445; Ordinations—*Deacons* 164, *Priests*, 119; Baptisms, 61,788; Confirmations, 41,284; Communicants, 509,194; Marriages, 16,174; Burials, 30,613; Sunday school teachers, 41,500; scholars, 386,118; Contributions, \$12,849,962; Clergy deceased, 83.

THE Bishop of Salisbury, Eng., has in some interesting reminiscences of Dr. Liddon which he has published in his *Diocesan Chronicle* given an indication of the position which the Canon assumed in reference to what Dr. Wordsworth describes as the "Roman claims." "I have," says the Bishop, "heard Dr. Liddon discuss, and frankly enough, and sadly enough, what he might feel compelled to do in the way of resigning public office if certain imagined misfortunes happened to the Church of England; but I never heard him ever hint in the most distant way at a reconciliation with Rome as a possible solution. His position was this—that the Roman claims, especially since the Vatican Council, were so obviously at variance with revelation and history that we might hope that people's eyes would gradually be opened as to the necessity of reform, and that submission to Rome on the part of English Churchmen could only hinder and not advance it."

THE Bishop of Lichfield, Eng., has addressed a letter to the clergy of his diocese, in which, after referring to an opinion of his before the decision of the Archbishop, he remarks:—

A judgment has now been pronounced of such a character as to have been very generally accepted by persons of widely differing theological opinion, and likely to promote a better state of feeling and a larger toleration with respect to the questions at issue. There will, no doubt, be some on either side who could have wished it to be in some particulars other than it is. But this was inevitable whatever the judgment had been or by what court pronounced. I have no wish at the present time to discuss its various conclusions; nor to give any formal direction to my clergy respecting it. I content myself with expressing my earnest hope that it may be loyally accepted and

faithfully observed by all whom it concerns, although in some cases this can only be done at the cost of some little sacrifice of customs hitherto observed and perhaps highly valued. It is hard to observe that any of these can be so important as to justify the rejection of a judgment pronounced by our chief pastor, in a spiritual court, and full of promise for the peace of the Church.—*Southern Churchman.*

PROFESSOR SHUTTLWORTH, lecturing at Poplar, London, on General Booth's scheme, said that he sympathised with the object the General had in view. It was a bold scheme, well thought out in detail, but much inspired by the views of Robert Owen, to whom justice had never been done, and by modern Socialistic opinions. It was valuable as recognising, as St. James had done long ago, the need of the salvation of the body as well as of the soul. It had, however, great defects. It would create a charmed circle which must be good for those inside; but what of those outside? Again, it would attract men to the towns, as the Chief Constable of Warwickshire said it was already doing; while he (the lecturer) did not see how the men were to be made to work. Nor was there any adequate provision for the wives and children of men who might be in the labor colony. The rev. gentleman concluded by saying that he did not believe in a benignant despotism, and he profoundly distrusted the emotional pietisms of the Army, which did not really reach the people and would be followed by a great reaction. The General could get his money and might try his hand, but he warned them not to give, as so many were doing, to this flashy and sensational scheme, money hitherto devoted to the more permanent work of the Church.

A letter from the Archbishop of Canterbury to 'General' Booth, of the Salvation Army, we print below. He takes the opportunity of criticizing some of the religious as well as economic aspects of his scheme:—

My Dear Sir—Circumstances with which you are acquainted will have explained some delay on my part. I must now reply to your last letter. And, first, let me assure you that you are mistaken if you suppose that the Church envies you the origination of your scheme, or views it with the least disfavor as emanating from an organization external to her own. What the Church desires is that the effective remedy for the suffering of the poor and outcast shall be found, whoever finds it. And if your scheme is the right one, or the best, honor will be given where honor is due. For myself, I can scarcely doubt that the means required for the experiment will be provided, and it will be tried by you with all the force that energy, courage, and faith can bring to the working out of large conceptions. I have now studied your vast scheme with such thought and knowledge as I am able to bring to bear on it. There are two points of view. It would be out of the question to slur over the religious principle of the scheme. You rightly place this in the forefront as the fountain of energy in your officers, and the motive power of recovery for the lost. Our experience does not convince me that the characteristic modes of the Salvation Army are capable of producing lasting moral effects in a whole class or district. And, speaking as a Christian, and not only as a student, I cannot understand the ignoring of those institutions of our Master, Christ, which were intended and, under whatever disadvantages, do widely and deeply serve as the Christian pledges of conduct and bonds of union. It is not only the rough convert, but the officer with his grave responsibilities who is restrained. I say no more on this subject than that your methods of engaging people to moral or religious conduct are very different from those. Naturally (your

methods lie at the very heart of your scheme, so that together they work or fail to work. Secondly, as to the economic principle of your scheme. Its centrality and universality and the dominion to be exercised over it appears to me to amass difficulties for the future. Wants are so various, individual, local, generic, that local operations or specialized Societies appear to possess great advantages in dealing with them. Of such there are numbers earnestly at work, with a host of agents and volunteers. It seems to me a sign of weakness that you ignore them so completely as to produce—unintentionally, no doubt—the impression that in districts where such organization has been long and vigorously at work, your own are the only helpers and rescuers. I do not doubt that these local bodies and various associations now need much co-ordination—that co-operation would economize labor and intensify result. But labor vast and loving is going out by many channels, in many functions, and for many objects; and that the effect of it is large, steady, and increasing is certain. You deserve gratitude, as for many other reasons, so for this, that your large picture and large ideal exhibit so forcibly the need of intercommunication and collaboration. You will not have written in vain if you cause both the devoted helpers and the hitherto inattentive spectators of misery to see that immediate measures ought to be taken to link many energies together, and far more adequate means supplied to find a footing for the willing a new start for those who have lost ground, a shelter for the helpless, stamina for the weak, a motive for the self-despairing and self-despising. These works are seriously and soberly going on, and yours is a call, even to those who least agree with some of your methods, for immense extension and for wise alliance. Believe me to remain, with much respect, your faithful servant,
EDW. CANTUAR.
—*southern Churchman.*

ATTENDANCE AT THE HOLY COMMUNION EVERY SUNDAY REGARDED IN THE LIGHT OF A FEW FACTS.

A great many persons are disposed to think that attendance at the Holy communion every Sunday is wholly unnecessary, if not positively wrong. Let us, however, calmly consider a few facts about this service:

1st. It is the only service for public worship which our Lord instituted. St. Luke xxii. ; 19; 20; I. Cor. xi. : 24 25.

2nd. In this service only can we secure the grace which our Lord pledged to give us in this sacrament. St. John vi. : 53.

3rd. The Apostles regarded the Holy Communion as the proper service for the Lord's Day, and always met on Sunday to celebrate it. Acts xx : 7.

4th. The Christians, after the Apostolic age, always celebrated the Holy Communion on the Lord's Day. Justin Martyr (A. D. 130) and Pliny, in a letter to the Emperor Trajan, testify to this fact.

5th. The Church of England and the Episcopal Church in this country evidently expect the Holy Communion to be celebrated every Sunday and Holy day, as for those occasions they have provided separate Collects, Epistles and Gospels, all of which form a part of the Communion service.

A strict regard for the principles upon which the Liturgy is based would make it imperative to finish the office when once it has been begun. There is no good reason for the very recent custom of using the 'Ante Communion' apart from the rest of the Communion Service. The office is only complete when used as a whole. And evidently our Church's purpose is that the entire service should be said every Sunday and Holy day throughout the year.

6th. In the purest ages of the undivided Church, attendance at the Holy Communion every Lord's Day was considered an obligation binding upon every Christian.

The canon of a council held A. D. 300 witnesses to this fact—'Any person living in the city who neglects to attend the Holy Communion for three successive Sundays shall be excommunicated until he repents of his sins.'

Here there is a service instituted by Christ, which, during and from the Apostolic times, the Church has invariably taught should be the characteristic act of worship for the Lord's Day. At this service, in the best ages of Christianity, every Christian has been expected to be present. Do not these facts imply an obligation resting upon you and me?

If we observe the first rather than the seventh, which God commanded, as a day of rest simply because the Church bids us to do so (for there is no scriptural evidence that Christ authorized the change), then certainly when the same Church tells us what is the proper way of observing the Lord's Day, we ought to obey her rule. If she is authority to change the day, has she not equal authority to show us how to observe it? In the light of these facts it is evidently the duty of every Christian person, if he wishes to be consistent and desires to follow implicitly the teaching of the Church, to be present at the Holy Communion every Sunday. * * * * * If we want to be Apostolic in our practice we should keep in mind the fact that without exception every baptized and confirmed persons communicated every Lord's Day.—*Guild of the Holy Cross*

CATECHISING.

One of our clergy on taking charge of a neighbour's class for Confirmation began by asking what the word "Catechism" meant. At once the reply, "What a foolish question," came from the eldest one present, who soon found himself unable to explain it. This wish to be wise without knowledge possibly lies at the root of many loose notions in religion. It leads some to fancy they can sweep the wide circle of Theology without the slow catechetical teaching that is plainly approved by St. Luke. The lack of an accurate grasp of first principles must weaken interest in our doctrines, and lessen the usefulness of our members.

The early Church put the young and the ignorant through a very long course of instruction. Questions were asked on both sides, and the learner was too thoroughly grounded in the faith to easily fall away. But strength beget confidence, and with prosperity came easier modes of admission to full Church membership, and then naturally followed those long dark ages so sadly wanting in definite teaching. Noble efforts were certainly made by saintly souls to meet this neglect, but not until the XVI Century movement was there any important return to primitive practice in this kind of teaching. The impetus then given extended to our Reformers who in a short summary of faith gave an authorized Catechism as a basis of teaching, yet one suggestive enough to admit of hundreds of manuals enlarging it. And so anxious was the Church for her children's training that her clergy were urged most strongly to teach and explain this Catechism in the congregation regardless of station, or age. But her pious intention was not all way complied with, and in unhappy times her rules were forgotten. At length catechising dwindled down to barely learning the short questions and answers, and then new devices crept in. Some made up for this by committing to heart the XXXIX Articles, and an array of Scripture proofs with possibly a few Canons added. Others availed themselves of lax days and were confirmed without knowing a word of their Catechism as such. Often the

Sunday schools tried to atone for this by Biblical knowledge of Egypt's wonders, Israel's Kings, or St. John's visions, before the youthful learners could even repeat their Creeds. Sometimes the teachers were honestly excused by wholesale ignorance of the treasures in the Catechism, and of the Church's object in it. But the bitter fruit has long been reaped from this neglect: and we censure but to quicken to a careful training in the first steps of the faith.

A change is at hand. Our chief pastors are now fully alert with vigilant eye to all that affects the moulding of this and coming generations. The Church in her corporate capacity demands of her responsible members a thorough drilling in the essentials of Christianity. For well she knows she cannot otherwise hold her own in an age when all must be dealt with as individuals and no longer treated in masses. So strongly do her clergy feel the importance of action that instead of patiently watching the sponsorial system, they and their willing workers place themselves in direct contact with those needing a fostering hand. New exigencies lead to changed methods. But the old principles are the same. Nor is it vain rivalry around that stirs the Church to active competition. It is the inborn earnestness of her spiritual nature for her children's welfare. For if they perish through her neglect, then her candlestick will be removed and her place be found no more. If she fail to definitely teach the whole truth her people will not be anchored in safety from the rocks and currents and the wild storms on every side. Nor will the Church maintain her influence in these thinking days unless she train the young, teach the growing, impress the old, and instil her principles into every heart, that all may lovingly respond from a sense of duty and affection to her claims upon them.

But while the voice of the Church is imperative, the task is almost herculean. A handful of clergy would suffice for bare pulpit performance. But this is inadequate. We require catechetical teachers. Once there were religious fraternities with pompous names really useful in their way. But if these never return we have not less useful parochial helpers who in Sunday Schools and otherwise will do noble work under proper guidance. Yet without material put in their hands they are often as useless as soldiers with no weapons for war. Provided for properly, they form as co-workers the agency needed. If graded Sunday school leaflets be used the district will always furnish as many instructors as may be required. For almost any one can teach them; while the Curate may supplement them by special guidance to the teachers, and by frequently reviewing the work done by the classes. These papers cost but a trifle when a large number of parishes encourage their monthly or weekly publication. With them our rules, principles, practices, doctrines, and all that make up sound Churchmanship may be very well taught—provided of course that the priest takes a sympathetic interest. If this method be aided by common sense, love for souls, and zeal for the Church, there is little fear of failure, or occasion to dread that the Sunday School will take the place of the Church. From these the larger Prayer-Book, Bible, or Confirmation classes should be drawn.

The importance of catechetical teaching may vie with the claims of a new Organ or the erection of a Chancel. The latter without the former is worth little; but the former is sure to bring the latter. To continue the old we must win the young. Of course there are other modes for this sort of teaching besides the above. The pulpit, for instance, is not for the display of sensational harangues, or hortatory appeals giving "words, words, and nothing but words." The priest is to teach—not to flatter, to frighten, or to charm. From a well-stored mind he should instruct his people,

adapting himself to their needs, and impressing plain truth on them. He should help them to know why this is believed and that is rejected. Implant a holy hatred, not only of all forms of vice, but of those erroneous opinions rampant to-day. Ground them in their Church's dogmas and equip them to meet the adversary. He should help them to an intelligent grasp of religion and this will outlive all transient feelings. And if he succeed, it will not be through a high dictatorial style, but rather as the outcome of humble rational teaching with the sole desire to make them "wise unto salvation."—*West Indian Guardian.*

CONTEMPORARY CHURCH OPINION.

The Church Review :

In addition to the anticipation of the scheme ("General" Booth's) by the Church Army, on which we commented in our last issue, other claimants are in the field. Thus the Rev. J. W. Goddard, one of the deputation secretaries of the Church of England Waifs and Strays Society, says that that Society has long been working on the same lines as those suggested in 'In Darkest England.' They have a town colony, a farm colony, and an over sea colony; and after ten years' experience they have proved that it is a true and successful work. Then the Rev. W. Caneliffe, of Great Horton, Bradford, takes up the tale, and tells how in 1886 he drew up the outlines of a scheme, of which he sent a copy to Lords Salisbury and Randolph Churchill, which embodied all the features fondly supposed to be peculiar to that of the "General." He has published the text of his scheme, as propounded to the above-named statesmen, so that there can be no mistake as to the *bona fides* of his claim. All these little evidences show how quietly and unobtrusively the Church works, but the enthusiasm which is manifested at schemes which she has long ago adopted, also shows how little credit she gets for it.

The Church Year :

The decision in the Lincoln judgment will have a two-fold bearing; first as to the ritual questions involved, and second, if the parties, making the charges should succeed in getting an appeal to the Privy Council, a most important issue as to the relations of State and Church. There is a strongly increasing feeling in the Church against the judgment of a secular court on matters purely ecclesiastical or spiritual. At any rate, let the irritations cease, and the vigor expended upon the mint anise and cummin of the law be thrown into the spiritual and practical duty of every member of the Church for the elevating of society and the saving of souls. The Judge "standeth before the door."

Irish Ecclesiastical Gazette :

Mr. Gladstone has been allowed to bring in during this present session and has had read a first time a Bill which has not attracted the attention so momentous an innovation in our domestic policy demands. It is no less than a measure to change the law of the Empire, so as to allow a Roman Catholic subject of the Queen to fill the high office of Lord Lieutenant of Ireland and that of Lord Chancellor of England. Mr. Gladstone in this matter is doing the high behests of the Roman Catholic Church, which of late has shown an extraordinary activity in England, and is manifesting a strong desire to push itself to the front and make its presence and influence felt in the highest quarters. We confess that we look on this latest movement of the ex Premier with the gravest apprehension, especially when we consider the advantage taken by the dominant power of the Roman Catholic Church in Canada to persecute the Protestants of that country, especially in the Province of Quebec. In the

abstract there would seem to be nothing against a Roman Catholic nobleman representing the Queen in a country so largely Roman Catholic as this is, but we know perfectly well that such a change in the law would be used as a leverage to still further aggrandise the Church of Rome in Ireland. To throw open the English Chancellorship to one of the same faith would set loose a large amount of Church patronage which should then have to be otherwise administered. We shall watch with some interest to see what will be the action of Protestant nonconformity in England in respect to this latest effort of its accepted Leader to still further aggrandise and endow 'Popery' in the United Kingdom. There would be only one more step to take, and that would be to deprotestantize the Throne. In connection with this subject it is worth mentioning the rumour that the Heir presumptive is likely to be affianced to the daughter of the Comte de Paris.

THE LINCOLN JUDGMENT.

The Bishop of Chester has written the following letter to the clergy and laity of the diocese upon the Bishop of Lincoln's case: The Bishop desires to express the conviction that the clergy and laity of the diocese are at one with him in thinking that full time should be allowed for that calm and thorough study of the Archbishop of Canterbury's judgment which should so obviously precede either utterance or action upon its conclusions. The educational value of the judgment can hardly be over estimated. The atmosphere of history by which it is pervaded is in itself peculiarly seasonable and wholesome, and quite apart from questions as to the authority of the court and the scope of the judgment, it will be readily granted that the rich, strong, clear, and essentially catholic light with which the Archbishop and his assessors have invested and almost transfigured the points at issue, should receive no common welcome in the minds of all those who seek the peace and fruitfulness of the Church. The judgment, his lordship says, may at all events claim the authority that must always belong to the practically unanimous conclusions of a singularly competent body of experts, especially when those conclusions have been reached after solemn and searching inquiry.

A number of Evangelical clergymen, chiefly in Lancashire and Cheshire, have put out a manifesto against the appeal taken in the Lincoln case, in which they say that in their opinion "the cause of true religion will be very much better served by our all resting together upon this new platform (that of the Archbishop's judgment) than by making an attempt to enforce greater simplicity in ritual, when experience has proved that such an attempt is sure to fail, and that less, not greater, simplicity will be largely practised in consequence." Prebendary Gordon Calthrop's name appears among the signatories.

The *Rock* publishes this week more replies from clergymen and laymen whom the editor had asked for their views on the judgment. Most of the writers, whether High Churchmen or not, seem to think that the judgment should be accepted as an *airenicon* and cheerfully obeyed. Canon Ellison, the founder of the Church of England Temperance Society, as 'an old-fashioned Churchman of the school of Hooker, Jeremy Taylor, and Beveridge,' is very thankful that the judgment has been given, and hopes it will be generally accepted.

That which we are we shall teach, not voluntarily, but involuntarily.—*Emerson.*

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

HALIFAX—The parish of St. George's, has voted \$600 for a curate for Rev. Canon Partridge. The Rector has appointed to the position Rev. W. B. Bells.

PRINCE EDWARD ISLAND.

CHARLOTTETOWN—*St. Peter's*—The Christmas services have not been marked by any departure from what has hitherto obtained at this church. The first Evensong of Christmas was said in All Saint's Chapel, where the first (plain) Eucharist was also celebrated; the second and third celebrations in the church. The decorations were very simple, and even more effective than if more elaborate. There was a Christmas service on Holy Innocent's day and a Sunday school tea on the following Tuesday. The people have lately increased their envelope subscriptions, making up the deficit in this source of revenue as compared with last year's receipts.

St. Paul's.—A Children's service was held in this church on Xmas afternoon.

DIOCESE OF FREDERICTON.

SUSSEX—The festival of the Nativity was duly observed at the Parish Church. The sacred edifice was tastefully decorated by the ladies of the congregation, and the children's choir sang a selection of carols on Christmas eve in a manner which reflected great credit upon their trainer, Miss Ada Macleod. The choir of Holy Trinity has been augmented of late and under the direction of Capt. Kinnear quite keeps up its old reputation for choice music carefully and reverently given. At the 11 o'clock service Christmas Dyke's Te Deum and an anthem, 'There were Shepherds abiding in the fields,' were beautifully sung, and the Rector preached from St. John i, 12: 'As many as received him to them gave he power to become the sons of God.' Owing to the fine seasonable weather the church was well filled and there was an exceptionally large number of communicants. The Rector, who was assisted by the Rev. R. Simonds, B. A., was the recipient, during the week, of several substantial tokens of good will and regard from his parishioners in and around Sussex.

BAIE VERTE AND PORT ELGIN.—On New Year's day the Church of England people of these Missions presented the Rev. C. A. French with a purse of \$25.30 as a small token of their appreciation of the earnest labors of the Missionary during 1890. Mr. T. A. Walling, solicitor, made the presentation. Mr. French, who was completely taken by surprise, expressed himself as very grateful for the interest taken in his efforts to promote the spiritual well being of those under his charge.

The name of Rev. C. E. Mackenzie, Shediac, ought to have been mentioned among the contributions to the Baie Verte Xmas tree. His Sunday school sent a donation.

DIOCESE OF QUEBEC.

WINDSOR MILLS.—On Thursday, the 23rd ult., it being the Incumbent's birthday, the St. George's Sunday school children with their teachers and a few others assembled in the evening at Mr. McHardy's house, where a pleasant social hour was spent; the children being entertained with games and music. A Xmas tree well supplied with fruit and confectionery, &c., was afterwards distributed to the delight of the little folks. A few S.S. prizes were also presented by two of the former teachers, one of which has removed from the village. Among the recipients of other gifts were Miss McHardy, our organist, and Mr. A. A. Briggs, the Lay reader, each of whom received a suit-

able present as a token of the esteem and appreciation by the members of St. George's congregation. And last, but by no means least was the happy surprise which was given the incumbent by the presentation on the part of the ladies of the congregation of an excellent fur coat, which he prizes very highly. This was presented by Mr. D. Stuart, churchwarden, who in doing so made a brief address, to which a suitable response was given.

DIOCESE OF MONTREAL.

BEDFORD.—*St. James' Church* here was very tastefully decorated for Christmas, and a handsome text, 'Sing ye to the Lord,' adorned the chancel arch. The Sunday school 'Christmas Tree' was erected on the evening of the 24th and was a great success. Miss Horskin arranged the programme, which was ably carried out. The Bedford Brass Band attended and gave several musical selections during the evening. Miss Abbie Alcombrack, the organist of the church, was presented with a purse of money in recognition of her valuable services; and the Rector and Mrs. Nye were the recipients of a life like portrait of their daughter Mrs. C. H. Martin.

FANLINGSBURG—Notwithstanding the cloud of trouble hanging over the Rectory through the serious illness of his mother, (hardly expected to live from day to day), and also that of his wife, the Christmas Festival was duly observed; and through the kind and faithful labours of the young ladies of the parish, the church was tastefully decorated with evergreens and appropriate designs. Service was held on Christmas Eve and on the morning of the day itself full service with administration of Holy Communion.

On New Year's Eve, service was held at 11:30 p.m.: the morning of 1891 being welcomed by the joyful grounds of the church bell. The Festival of the CIRCUMCISION was duly marked by service and administration of Communion at 10 a.m.

KNOWLTON.—The annual Christmas Tree for the Sunday school on Tuesday evening, 30th ult., was a great success. Each scholar received something from its well laden branches. Carols were sung by the children and an address delivered by Judge Lynch.

BROME CORNER.—Service was held here on Christmas Eve and on Christmas Day, and a Christmas Tree for the S.S. on the evening of the 24th. A purse containing \$35 was presented to the Incumbent, the Rev. Jas. Carmichael. The Guild of St. John gave its first entertainment on Tuesday evening, 30th Jan.

SOUTH STOKELY.—The church here was neatly decorated for Christmas; and the service was bright and hearty, with good music.

BOLTON CENTRE.—The Sunday school held its annual Festival in the Town hall on the evening of the 24th, when recitations, carols, songs, and the distribution of the many gifts placed upon the tree formed the programme.

MANSONVILLE.—The decorations of the church were if anything better than on previous years, and the special music of the season was well rendered. On the evening of 24th Dec. St. Paul's Sunday school had its Christmas Tree, and the children sang effectively some pretty carols.

OBMSTOWN.—*St. James' Church* was prettily decorated and service held therein on Christmas morning at 11 a.m. Holy Communion was administered to about thirty communicants. The singing was bright and hearty; the anthem 'Sing O Heavens,' and the familiar Christmas hymns being well rendered by the choir. The Rector, the Rev. A. D. Lockhart, preached an

eloquent and appropriate sermon from Hebrews vii, 26. The church was beautifully and tastefully decorated with evergreens and appropriate texts, &c.

On Friday evening a children's service was held, and carols and suitable hymns sung, after which the Rev. Mr. Lockhart gave a short address. At the conclusion of the service the Rector read the report of the Sunday school for the year; the attendance of the teachers and scholars being very satisfactory, and also made an earnest appeal to all the young people present, urging them to take an increased interest in Sunday school work. The teachers and scholars then received their Christmas gifts, and the organist, Miss Mary Lockhart, was presented with a well filled purse from the congregation. In addition to the Xmas day decorations, a large Star formed of evergreens and brightly illuminated with wax lights was suspended from the centre of the chancel arch, which was much admired by all present; the 'Star of Bethlehem,' forming the subject of the address to the children during the service.

The night was very cold and stormy, yet the church was crowded—all expressing themselves as being much pleased with the whole service, and especially with the orderly and devout behaviour of the children.

COWANSVILLE AND SWETZBERG—A most successful Sunday school Xmas tree and parish gathering was held in the Town hall, Cowansville, on the evening of the 29th December ult. Both parts of the parish attended in full numbers with about 180 S.S. children, who were feted, and all the visitors present were entertained. A very excellent programme was provided terminating with the 'Xmas Pies,' a drama in three parts, written by Rev. W. B. Longhurst, Rector of Granby, and admirably acted by the children. Every one old and young thoroughly enjoyed the evening.

CHRISTIEVILLE.—The offertory on Christmas Day was for the Incumbent, in accordance with the rule of the diocese, and amounted to \$45.06.

ST. JOHN'S.—The decorations of *St. James' Church* here was the work of the Girls' Guild, assisted by the boys of the High School and reflected much credit upon them. The offertory, presented to the Rector, amounted to \$52, exclusive of contributions specially for the 'poor fund' of the parish.

COTE ST. PAUL.—The Church of the Redeemer was beautifully decorated through the exertions of the young ladies of the Mission. Service on Christmas Day and the Sunday prior thereto was taken by Capt. Douglas, owing to Dr. Davidson's absence for a time on account of the very serious illness of his mother.

SHAWVILLE.—The Rev. W. H. Naylor desires to acknowledge the receipt of package of Christmas presents for a Mission Sunday school received from the Ministering Children's League of the Church of St. James the Apostle, Montreal, with many thanks to the kind children who are doing much to brighten the lives of other children.

DIOCESE OF ONTARIO.

BARRIEFIELD.—*St. Mark's*.—The Christmas services were very well attended and there was a large number of communicants. The church was prettily decorated with evergreens. Major Mayne, R. E., read prayers, and one of Canon Lutton's most eloquent sermons. The rector celebrated the Holy Communion.

On Sunday, the festival of the Innocents, there was a special service for the children of the Sunday school. The procession marched up the aisle preceded by a beautiful banner of Royal blue silk, with gold fringe and cord, borne by William Backnell and Leonard and

Cyril Jones, and singing, 'Brightly Gleams our Banner.' This was followed by the Christmas carol, 'The Inn was Full,' composed by Rev. Professor Jones, and set to music by Rev. E. P. Crawford. The hymn after the third collect was 'While Shepherds Watched Their Flocks by Night,' and after the usual prayers, 'We Are But Little Children Weak' Major Mayne read prayers and delivered a particularly good sermon, addressed to the children, and couched in such simple language it must have been understood by all. After speaking of the event commemorated by the festival, the slaughter of the innocents, who thus had the honor of being the first martyrs for Christ, he described in graphic terms the character of Herod, showing how likely he was to have done such a cruel deed, and what a testimony the coincidence is to the historic truth of the Christian faith. Then he explained the custom of standing and turning to the east at the recitation of the Creed. As he described the armor clad soldiers of old standing, and, with one accord, drawing their swords and pointing them to the east, to symbolize the truth that Christ is the Sun of Righteousness, and also that "as the lightning cometh out of the east and shineth even into the west, so shall the coming of the Son of Man be," in his second advent; the children's eyes sparkled with interest. He told them they should contend for the Faith and work for the Church. As the result of little efforts coral islands were built up out of the ocean, and a child of two years, completed the work of skilled engineers, by pressing an electric button and setting in motion the mighty force which blew up Hell Gate rock in the harbor of New York. The offertory was for the General Hospital and amounted to \$7.25. The final hymn was 'Now the Day is Over,' the *Nunc Dimittis* being used as a recessional. The congregation was very large and all seemed much pleased and surprised at the effective way in which the service was rendered. The children were trained by Mrs. Jones, whose efforts for the Sunday school are indefatigable, and William Medley. The offertory was taken up by Leo and Richard Dowler in such a way as to give promise of future efficiency as Churchwardens.

CHANCELLOR.—We learn that Mr. R. T. Walkem Q. C., has been appointed Chancellor of the Diocese in the place of the late Dr. Henderson, Q. C.

KINGSTON—It is announced that the Rev. Mr. Huntington (son of Bishop Huntington), whose self-denying work amongst the poor of New York has frequently received praise, will address a meeting here on the 16th inst.

DIOCESE OF TORONTO.

ST. ANDREW'S BROTHERHOOD—We learn that it is intended to hold a Conference of the Canadian Chapters of the Brotherhood of St. Andrew in the city of Toronto, either on the 25th and 26th Jan. inst., or on the 1st and 2nd of Feb. next. Further particulars will be given at a later date, and due notice will be sent to all the Chapters. It is expected that the Council of the Brotherhood in the United States will send delegates to this Conference.

THE MINISTERING CHILDREN'S LEAGUE.—The Holy Innocent's Day falling this year on Sunday, the fifth Annual meeting of the Ministering Children's League, of the Diocese of Toronto, was held on Monday, December 29th. The Lord Bishop of the Diocese presided.

With the kind consent of the Ven. Archdeacon Boddy, St. Peter's schoolhouse was chosen as the place for the meeting this year; and it was crowded by the members and associates of the League so that not a vacant seat could be found. The Secretary reported steady progress and increase in members, in

the Diocese, there are now thirteen branches with a membership of 588. The two M. C. L. cots in the Sick Children's Hospital have been supported during the past year, and provided with bed linen. The M. C. L. bed in St. John's Hospital has also been liberally contributed to, by the four branches who have undertaken its support. The Port Hope Branch has established and undertaken to equip and support a M. C. L. cot in the Lakeside House. Over 100 books have been given by members of the League for the Sunday School Library at Danchurch and will be sent there in January. A box of warm clothing will be ready April for one of our poor missions. In addition to these general contributions the members of the different branches have done many kind deeds, such as preparing Christmas trees for poor children, giving Christmas dinners and warm garments to the needy, with whom they are personally acquainted. After the report had been read, Prof. Lloyd and the Rev. Street Mucklem each gave short, bright addresses, which greatly interested the children. The "Song of the Ministering Children" was sung, his Lordship gave the Benediction and the children dispersed with, we trust, a fresh resolve to remember their motto:

"No day without a deed to crown it."

In the Dominion of Canada there are 40 branches of the M. C. L. with a membership of over 1800.

DIOCESE OF NIAGARA.

THOROLD.—The congregation of St. John's Church were pleased to see, on Christmas, a fine new pulpit occupying a place on the extended chancel platform. It is the gift of Mr. F. T. Walton, mechanical engineer of the Welland canal, and reflects his well-known skill. The decorations, the music, the attendance, and the offertory collections on Xmas were highly satisfactory. The rector and his assistant hold five services in the parish every Sunday.

DIOCESE OF HURON.

ST. MARY'S.—St James' Church looked very pretty with its decorations of evergreens, flowers, etc. The illuminated star, with 'Peace on Earth,' under it in the apex of the chancel arch of evergreens, is a happy design. The whole service on Christmas Day was very enjoyable; the singing of the carols by the children, and the hymns and anthems by the choir (which is all the time improving) was good. The offertory to the Rector was the largest ever given. The congregation was also good. The midnight service, at the close of the Old Year, was largely attended.

The St. James' S. S. entertainment was given in the Opera House. The selections by the choir were well rendered, the children's pieces also gave pleasure to the large audience, and the Cantata "New Year's Eve," was exceptionally good. The seasons were represented by Miss Maud White, Miss Ida Allen, Mrs. Walker and Miss E. Allen, in a way that was very creditable indeed. The tableaux were most beautiful, and received hearty applause. The Rev. Mr. Taylor, referring to the progress the Sunday school was making said it had trebled in numbers since his arrival in St. Mary's. Certainly St. James has been most fortunate in securing Mr. Taylor as their rector, and if the congregation will second his able efforts the Church here will soon be one of the most prosperous in the province.—*Argus.*

DIOCESE OF ALGOMA.

MEDICINE HAT.—The Rev. J. M. Davenport, of St. John, N.B., has renewed his offer of \$50, if nineteen others will each contribute the same amount, so as to make up the sum needed for completing the Medicine Hat Home, that it

may be opened next summer. The offer holds good for three months. The S. P. C. K. of \$500 towards the same object is available only when the building is completed and insured. Address Rev. E. F. Wilson, Sault Ste. Marie, Ont.

DIOCESE OF RUPERT'S LAND.

The Most Reverend the Metropolitan of Rupert's Land was waited upon Dec. 23rd at his residence, Bishop's Court, by a number of influential churchmen of the diocese, representing the subscribers, who came to pay their respects to him in a substantial way upon the completion of the twenty fifth year of his Episcopate. There were present Dean Grisdale, Archdeacon Pnair, Canon O'Meara, Canon Matheson, Canon Coombes, Rural Dean Pentreath, and Rev. J. Settes, who is the oldest clergyman in the diocese, having been in the ministry over fifty years; Rev. J. W. B. Page, Messrs. H. M. Howell, Q. C. L. M. Lewis, H. Archibald, Jos. Wrigley, F. H. Mathewson, W. R. Mulock, D. J. Goggin, H. S. Crotty, E. H. Taylor, Thos. Clark, Thos. A. Anderson, Mrs. Grisdale, Mrs. Matheson, Mrs. Howell, Mrs. Inkster, Miss Inkster, Miss Millidge and Mrs. McFarlane.

After a few words of general conversation Mr. Wrigley said: With Your Lordship's permission I will ask Canon Coomes to read an address. Canon Coomes then read the following, which was beautifully engrossed and illuminated by the Holy Sisters of Jesus and Mary, St. Boniface:

THE ADDRESS.

WINNIPEG, Dec. 23rd, 1890.

To the Most Rev. Robert Machray, D. D., Metropolitan and Bishop of Rupert's Land.

We approach your Lordship to-day with feelings of deep gratitude to Almighty God for the many blessings vouchsafed to our Church in this land during the twenty five years of your Lordship's Episcopate.

When we contrast the state of the diocese in 1865 with its condition now, we see extension, development, progress, organization, in every department.

A complete change has passed over the Church and country.

The country, which was then isolated, is now closely connected by rapid means of communication with the whole world. The fertile prairies, which were then the hunting ground of the red man, and the home of the buffalo, are now dotted with thriving settlements, nascent towns, and prosperous cities.

The diocese of Rupert's Land, which at that time covered the whole Northwest, has now become eight dioceses, and these are all bound together in one Ecclesiastical province, under your Lordship as first Metropolitan. At that time synodical organization was scarcely thought of. Now we have our diocesan synods, and our provincial synod in a very high and efficient state of organization. Of all these vast changes your lordship has been a witness, and in not a few of them the prime mover and practical organizer. It is, under God, largely to your sagacity and statesmanlike ability that many of these are due.

Looking at the present diocese of Rupert's Land, we see many monuments of the singular devotion, sound judgment, unflinching zeal, and self-denying labours, which for a quarter of a century have characterized your rule over it.

Your desire and anxiety has at all times been to have a strong centre for Church work. This has led you by strenuous effort and personal munificence to create our Cathedral and Collegiate system at St. John's. The wisdom of this has clearly been felt in many ways, and will be still more powerfully felt in generations to come. Of both these you are practically the founder.

Then, again, the various Diocesan funds, such

as the clergy, widow and orphan's fund, the Church endowment fund, the Indian mission fund, and the home mission fund, were originated by you, and have been benefitted to a very large extent by your Lordship's constant fostering care, and by the efforts you have made in their behalf alike here and in other places.

It would be unbecoming for us to pass over the great service you have rendered to the country at large, especially in the matter of primary and higher education. As chairman of the Board of Education and Chancellor of the University, you have had the honor of taking a leading and most successful part in the promotion of education alike in the elementary and higher departments. To this all competent judges will gladly bear their testimony.

It is difficult to express all that you have done in connection with St. John's College and its kindred institutions. By unstinted labor, by large gifts of money, by never ceasing thought and effort you have made them what they are.

Truly we commemorate with gratitude the goodness of God in giving this country the great blessing of your residence in it, and your labors for it and the Church for so many years. We know how foreign it is to your feelings to hear about yourself and your own work, but we feel constrained to say what we think and feel on an occasion like the present.

We know that the burden of the Episcopate in these days is heavy, and that many complex problems have to be faced; but we hope that the time may be far distant when you may find it necessary to relinquish your charge, and we earnestly trust that the diocese may for many years have the great benefit of your ripe wisdom, your generosity, your high example, and your gathered experience.

On behalf of a number of the clergy and laity of your diocese, we ask your kind acceptance of a lectern for your Cathedral Church of St. John to be a memento to future generations of the congratulations of your diocese on your happy completion of a quarter of a century in the Episcopate; and we would also ask you to accept the accompanying cheque, to be devoted to any purpose it may please your Lordship to connect your name with.

Wishing you every Christmas joy, we beg to remain, on behalf of the subscribers,

Your Lordship's Devoted Friends,
JOSEPH WRIGLEY, Chairman.
G. F. COOMBS, Hon. Sec.
F. H. MATHEWSON, Hon. Treas.

Mr. Wrigley next, in the name of the Dean and Chapter, asked His Lordship's acceptance of a magnificent brass eagle lectern to be placed in the Cathedral as a token of the esteem felt towards him. The lectern was made in the establishment of Jones and Willis, makers of ecclesiastical furniture, Birmingham, England. It is an imposing work of art, of such solid material that the strength of a couple of men is needed to place it in position. It has engraved on the base the following inscription: "Presented to the Most Reverend R. Machray, Second Bishop of Rupert's Land, on the completion of the 25th year of his Episcopate—June 24th, 1865, June 24th, 1890."

The Hon. Secretary, Mr. F. H. Mathewson, then handed His Lordship a cheque for \$1,520

His Lordship, after saying, "I feel very deeply this mark of regard, made the following

REPLY.

My dear friends,—I quite feel with you that the twenty-five years of my episcopate have been very eventful years for this country and for our Church in it. I thank you most heartily for the kind view you take of my own part in the progress and development we see on every side of us. But I cannot let your too partial words obscure the advantages, more particularly the kind services of others, with-

which I have worked and without which any effort of mine would have been very vain. However I know that, excessive as your commendations may seem, you only say what you mean, and I assure you that it is an unbounded gratification to me that so many of the clergy and laity have such appreciation of my work and life among you and such very kind feelings personally towards myself. I cannot thank you too much for your kind expression of those feelings.

You refer to the various Church institutions and organizations that have grown up in my time. It fell to me in God's providence to come here at the very crisis in the condition and life of the country. Grave changes were in prospect. It required no great foresight to see that they must be at once prepared for. Up to my time the Church practically was wholly maintained from England. The Church people in the country had no responsibility and in consequence they naturally had no voice in anything. With the sanction of the clergy, within six weeks of my arrival, self-help was commenced by the congregations being called upon to make systematic offerings every Sunday and when spring came round, I met in Conference the clergy and lay delegates of our parishes. Next year this Conference became a Synod and since then the whole work of the Diocese, including the founding and establishing of our Church institutions have been constantly under the view and with the sanction of the successive Synods of the Diocese. All our Church institutions, such for example as the college and Cathedral, are institutions of the Church and under the government of the Church, as, I believe, they seldom are elsewhere. And yet, while everything has been done and has to be done with the advice of the presbyters and the assent of the laity, the conservative position of the Bishop has been fully maintained.

But though it fell to me to initiate a great change from the administration of my predecessor, and it may be a question whether, accustomed as he has been for years to the isolation of the country, he would have quite felt the instant need of the steps I took, yet I am sure from the constant support he gave me that, if he had come when I did, he would have acted similarly, and I would be false to my convictions if I did not say that the changes would never have been so quietly and successfully brought about but for the regard for the office of the Bishop, which his pure life and disinterested labors had fixed in the affections of the people.

You interpret my feelings and my actions rightly in speaking of my desire and anxiety for a strong centre. Indeed, as soon as I took in the situation, I felt the utter hopelessness of in any way meeting the coming needs of the vast country, about to be opened up, unless I had a strong educational and mission centre. I am not insensible to the attractions of a great Cathedral with its daily musical services, but you who know me are well aware, that my efforts for the centre were not for such objects, however desirable in the future. The centre was for hard work—in the training of boys and men—a fair proportion of whom might be expected to enter the sacred ministry of the Church, and for Church work throughout the Diocese. The only serious blunder that I sometimes feel as if I had made, was the yielding to the strongly expressed wish of many for a permanent building for St. John's College before we had the means in hand—trusting to help promised and anticipated at the time, no doubt on good ground. But that blunder, if it has been one, I hope the Diocese with a favoring Providence may ere long remove.

The building up of this centre was mainly done in the early years of my Episcopate, before there was an urgent call for new missions. The centre has answered—indeed far exceeded—my fondest expectations. I need not refer to the work of the College. The results testify

to the soundness of its instruction in all departments, and I think, I may say, that the life and devotion to duty of the staff of instructors are such that it is good for young people to be within its influence. Yet one thing I cannot but notice. We have throughout our missions a body of young clergymen, who have gone forth from it, that would be a credit to any Diocese and a joy to any Bishop, and we have had others still, whom we have resigned to other Dioceses with much regret.

And, when we turn to the Mission or Diocesan work of the centre, there is not a parish in Winnipeg and but few missions in the diocese, that have not been deeply indebted to the fostering care of the Mother Church. I have sometimes felt surprise at statements implying a want of due appreciation of the invaluable help. But after all such statements are not hard to account for. We with difficulty realize the vastness of even the settled part of this province with countless little settlements. It is quite impossible to minister to all. Then unfortunately there have constantly been vacancies and in addition many missions under the care of deacons. It would require a far larger staff than we have with the aid of our theological students, who ever help most willingly and devotedly, and a staff free from the responsibility of educational work, to give more or less regularly even Sunday services to such a field. But Sunday services, however efficiently conducted, are far from everything. After a time they become disappointing, and the urgent call is for a resident clergyman. As things are, then, we cannot expect unlimited satisfaction and must be prepared for charges of neglect. Only when we can more quickly fill vacancies in our missions, will the Cathedral and College staff take its proper place in the work of the diocese, and I feel sure that, as you say, the centre will in future years be more appreciated even than at present. But I must not accept for myself your praise, when speaking of the centre. All I did would have been an utter failure but for the kind and willing workers I have gathered around me. My position gives me prominence and kind friends like yourselves pass on me the commendation. But the praise and thanks really belong to the workers.

I feel I am talking too long; but it is hard to stop when you place before me such inviting topics.

I thank you for your kind notice of my part in the education of this province. I feel so much the importance of the education of the country, whether in primary or higher education, that, though I did not seek the positions I have filled in the Provincial Boards of Education and in the University, I felt it my duty to accept them, when offered, with their responsibilities.

Only one other subject in your address can I allow myself to touch on. You allude to the division of my original diocese into eight dioceses. For this more than almost anything else I think, as Churchmen, we have reason to feel thankful. I have had nothing to do with the raising of the endowments, or the growth of the work in these dioceses after they were separated. My part was simply in securing arrangements for the division and separation of the dioceses. For the rest we have to thank under God the Bishop, that were appointed, and the great societies of England that have so munificently assisted. Indeed, dear friends, I often think with wonder and devout thankfulness on what has in this matter been accomplished. I could have personally done no more than I have done for this diocese.

How would it now answer for me to have to spend my time as in my first days—for weeks in winter with the dog carriage—for summer after summer in boat or canoe, travelling in the far interior? How wonderful the change in my life! Only eleven years have passed since the first few miles of railway were in use in this country. Now there are intersecting lines everywhere, I can go to almost every Mission in my diocese by railway.

Dear friends: We have, as you say, many trying problems facing us; but when we look to the past, have we not good cause to take courage and go forward? The funds you speak of, the efforts you describe, were not started and carried on always under a bright sky. I yield to none in my hopes of this land. I think it has a great future before it; but at the same time I have the feeling that, from a succession of causes, sometimes one the opposite of the other, this land has, during my Episcopate, had severe trials. It has grown from its great merits, its surprising fertility and other advantages, in the face of grave disasters, for I can call them nothing else.

I look forward with hope to the future, but we cannot speak of it with certainty, still less of our place in it. The present is ours; let us work in it for the Master. Your kind words and too generous gifts must strengthen and encourage me greatly in my work.

It is considerate of you in your kind intentions to place that splendid work of art, the lectern, in the Cathedral as a memorial of your regard. It will grace any building that may hereafter arise, and thus hand down to the future this happy day. I thank you also for the large sum of money you have placed at my disposal for some object that may be connected with my name. As I see you still leave this object to my selection, I shall only say that I shall give to this my fullest consideration.

Again thanking you, I remain, gratefully your Bishop and Pastor,

R. ROBERT'S LAND.

Expressing his thanks to those present, individually, His Lordship assured them that this warm expression of regard would be a very great encouragement for him in the future carrying on of his work.

Tea was afterwards served, a few minutes were spent in friendly chat, and the company separated.

DIOCESE OF CALGARY.

PIEGAN, INDIAN HOME.—Will you kindly allow me space in your columns for as concise a report as possible, of our mission work for the last two years. This, I think, is due to the contributors to our building fund and our Montreal friends.

Two years ago the future of this mission looked dark indeed.

With the Romanists in possession of our own mission site formerly occupied by Archdeacon McKay. With only a hut 13x15 for a dwelling, which served the purpose of bedroom, kitchen, medical dispensary and dormitory as well. With no prospect whatever of funds for building purposes, with my family living a distance of twelve miles from the mission, the prospect was very dismal.

However, it was not God's will that it should be abandoned.

After much anxious thought and prayer, and with our good Bishop's permission, it was resolved that a visit to Eastern Canada should be undertaken to raise funds for the revival and extension of the mission.

The result of this tour was the collection of \$682.55, which was afterwards augmented by a government grant of \$470, with one from the Bishop of the diocese of a sum of \$137 which with other donations made up a sum of \$1 603 86, less 227.21 expenses, leaving \$1 376 55. Of this sum \$240.81 was collected in Montreal, besides bedding outfit for three pupils, with \$25 towards the support of one pupil by the Cathedral branch of the W. A. M. A. Also a bale of clothing from the diocesan branch containing many most useful articles of clothing. Also illustrated papers sufficient to paper one large room.

The Home, though not finished, was opened in April last with three boy pupils as boarders and one girl a day boarder. This was a very

small beginning, but it was going to the outside limits of our means.

However, small as this may appear the results were not so. The number of day pupils was increased, the attendance at Sunday services and Sunday school was increased. Many cases of sickness and disease were attended at the Home. Through the benevolence of the different branches of the W. A. M. A. of the the diocese of Ontario, the salary of a trained hospital nurse was provided.

Increased provision has lately been made for the maintenance of another pupil. We have only provision for five. Having six boarders this quarter we have one unprovided for. We ask some of the branches of the W. A. M. A. to relieve us of this responsibility, and enable us to extend our work. We have further a responsibility of \$212 remaining on the building. This sum has been owing for nine months, who will relieve us of this? In God's name we ask it. It is his work, not ours. May he raise up friends to hold up our hands in our time of need.

We are willing to spend and be spent in the Master's service, and if the grace of God and the knowledge of his Son Jesus Christ has been shed abroad in the hearts of these six pupils—as we verily believe it has—and their influence reflected on others, it sufficeth us. Again thanking our former contributors to the Piegan Mission fund, we would ask permission to bring our needs still more strongly before them. We ask them again to come forward and help to relieve us of this anxious fear of failure.

Contributions in kind, such as rice, currants, dried apples, tea and sugar would be of great assistance.

A box of such necessaries would be most acceptable and most thankfully received. Address—Rev. H. T. Bourne, MacLeod via Lethbridge.

DEAN CHURCH.

The death of Dean Church will be most keenly felt in the literary world, of which he has for many years been a great ornament. In the clerical world, with the exception of a very select circle, he was comparatively little known, his quiet, gentle nature excluding him from the realms of party strife on the one hand, and his retiring disposition, combined with his love for literary pursuits on the other, making a recluse of him. Still his influence among the clergy was great. No one could enter his *sanctum sanctorum* at the Deanery without feeling the inspiration of his quick, quiet sympathy, and until quite recently that domain was much more largely frequented than the outside world was aware of. The cathedral is indebted to him for many permanent improvements, but perhaps his greatest services to the Church Militant have been rendered through the columns of the *Gua dian*. There his line was always high and dignified, and his policy free from the rancour, prejudice, superstition, and shibboleth which too often find their way into religious journals. He would not pander to party feeling. There was a catholicity about his utterances which braced the Church in times of peril and put questions at once in their right light. Although as gentle as a woman he could, when he liked, wield a caustic pen, and when in combative temper opponents might well tremble. Dr. Church has held the deanery of St. Paul's for nearly twenty years, having been appointed in 1871 upon the death of Dean Milman. His tenure of the deanery will be a memorable chapter in the history of St. Paul's. Twenty years ago the daily congregations were so small that all sat in the choir, and not as at present under the dome. The musical part of

the service was not rendered so efficiently as it is at present, and the cathedral has undergone a complete transformation. There can be no question that in its musical services St. Paul's has long led the way. It is well known that Dean Church took great interest in the Lincoln judgment, which he did not consider altogether satisfactory, especially that part in which the Archbishop dealt with the "manual acts." As a preacher he never rose to any great eminence, but he was a ripe scholar, and his culture was as of the most refined and elevated type. Many old Oriel men will look back with pleasure on the days when the name of Professor Church was on the lips of every Oxford undergraduate, and the great delight to be found in a stroll with the fragile fellow of Oriel. The dean was a graceful writer.—*Family Churchman*.

CORRESPONDENCE.

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

To the Editor of the Church Guardian:

Sir,—The following is from the *Free Press* of London, noted also in the *Mail* of Toronto, and other papers:

"On the invitation of Dean Wade, Rev. Dr. McMullen, of the Presbyterian Church, preached the Christmas sermon in old St. Paul's Anglican Church, Woodstock, on Christmas day. The event was a memorable one, as indicating the rapidity with which old prejudices are decaying."

It may well be commented on, that an ordained minister of the Church of England should deliberately ignore one of the Canons of his Church, that by his ordination vows he had bound himself to obey. I venture to say that the rev. gentlemen who so kindly officiated for him would not have so ignored the rules of the body of which he is a minister. I would refer the Rev. Mr. Wade to Canon No. 8 (of the Diocese of Huron), "On admission of strangers to officiate," and most respectfully would I also bring the Canon to the notice of the Lord Bishop of this Diocese.

In the above the title of Dean is given to this gentleman; he is, I believe, Rural Dean of Oxford, and as such we might have looked for a better example to the clergy in his Deanery to obey the ordinances of his Church.

Fortunately for the Church such cases do not often occur, but when they do those that differ with us glory in our shame.

I think this rev. gentleman might look for some better way of breaking down 'old prejudices' than the deliberate ignoring of the existing Canons of his Church.

Yours truly, CHURCHMAN.
January 1st, 1890.

"THE SHEPHERDS PLAIN."

Blessed night when first that plain
Echoed with the joyful strain
"Peace has come to earth again."

Blessed hills that heard the song
Of the glorious angel throng
Swelling all your slopes along.

Happy shepherds, on whose ear
Fell the tidings glad and dear
"God to man is drawing near."

—Bonor.

NOTICE.

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CALENDAR FOR JANUARY.

- JAN. 1st—Circumcision of Our Lord.
 “ 4th—2nd Sunday after Christmas.
 “ 6th—Epiphany of Our Lord.
 “ 11th—1st Sunday after the Epiphany.
 “ 18th—2nd Sunday after the Epiphany.
 “ 25th—Septuagesima.
 Conversion of St. Paul.

THE HOLY SCRIPTURES AS THE BASIS OF CHURCH UNITY.

REV. WILLIAM D. WILSON, D. D., LL. D.,
 L. H. D., DEAN OF ST. ANDREW'S DIVINITY
 SCHOOL.

(Continued.)

If now we turn to the use which the early Christians made of these Scriptures, we have three points to consider.

1. The use they made of them in their public worship. Of course they had no printed copies, as we have, that could be put into every man's hands. Copies were expensive, made only by transcription by the hand. But in the very earliest stage it appears that they were accustomed to read them in their weekly and daily assemblies with the greatest reverence and deference,—very much as we now read Bishop's charges and the pastoral letters of our House of Bishops. Reuss [*History of the Canon*, pp. 32, 138] says that the book of Revelation, which he supposes to have been written earlier than the Gospel by St. John, say A. D. 65-88, was the first of the books now included in our New Testament Canon that was read in public worship as part of Holy Scriptures. Soon, however, the Church began to read from them all, as second lessons in the services, as we do now, and as they were at first accustomed to do from the Prophets of the Old Testament.

2. In the next place, I refer to the early Christian writers who wrote in defence of Christianity, and for the most part against its avowed enemies, Jews and Gentiles, who did not profess to have received Christianity at all in any form or under any name,—the Apologists, as they are called. Of these we have the names of some twelve or fifteen that have come down to us, although by far the larger part of

their writings is lost. In the East we have Julian, Tatian, Athenagoras, Theophilus of Antioch, Clement of Alexandria, and Origen. In Africa and the West we have Tertullian, Minucius Felix, Cyprian, Arnobius, Lactantius, and Irenæus. Of these, two—namely, Irenæus and Tertullian—wrote in defence of the Faith against the early heretics and separatists.

Of those who wrote against the enemies of Christianity,—that is, the unconverted Jews and the heathen,—and in fact, of all of them when writing against these adversaries of Christianity, we must note the fact that although they quote the genuine Scriptures with the utmost reverence and deference, always accepting their statements, whether of fact or of doctrine, as in no way liable to dispute or distrust, they cannot be expected to quote them as they would have done if they were writing to professing Christians of whatever name. Nor yet of course can we expect them to show us very definitely how the Scriptures themselves were regarded by the Church or its members. Their writings are valuable for the purpose now before us, chiefly as showing what books were received and regarded as of authority in the Church; and in this respect they are most invaluable.

3. Turning now to those who wrote against the heresies of those who called themselves and claimed to be Christians, we have especially the two already named, Irenæus and Tertullian.

Irenæus was born and trained in the East, Asia Minor. He had seen, as he says, Polycarp, who was Bishop of Smyrna, and who had been a pupil and personal friend of the Apostle St. John. He became Bishop of Lyons about A. D. 178. The heretics against whom he contends were chiefly those that are now known as Gnostics,—not Agnostics,—who claimed to understand all the doctrines of revelation, and to have a philosophy which taught them many things not to be found in the Holy Scriptures; and they also claimed to interpret the Scriptures and deduce from them many doctrines not generally held in the Church. And while there were many who were either of this number, or inclined to their views, and were thus both heretics and schismatics remaining in the Church, there were also many who, as Irenæus says, 'being more anxious to be sophists of words than disciples of the Truth,' separated themselves from the Church, and 'assembled themselves in unauthorized meetings' [book iii. c. iii. § 2] of their own and by themselves.

St. Irenæus constantly quotes the Holy Scriptures as unquestionably true and authentic. He also shows how these errorists pervert its true meaning, and attribute to mere incidents of phrase and even of the letters used, significance and an importance which they do not deserve. He also shows the absurdity and evil tendency of their claims that the Apostles knew and held the views which they teach, but refrained from committing them to writing either in the Gospels or the Epistles which they wrote, because the people were not at that time sufficiently advanced in understanding to accept and appreciate them. They also claimed that these doctrines had been handed down to them by tradition, or revealed by special inspirations and revelations to Valentinus and other founders and leaders of their various sects.

St. Irenæus does indeed constantly quote the New Testament Scriptures with the utmost reverence and deference to their authority and their very words; yet he does so in a manner that shows that he regards them—the written word—as subordinate to the Faith as it was delivered to the Church by the Apostles before the Scriptures were written, and handed down to his times, one and the same in each and every one of the Churches,—that is, provincial Churches, which had been founded in the chief or capital city of each province. He writes [book i. c. x. § 1] the Apostles' Creed as we now have it in substance, though not in the exact words. In fact, De Barron has shown in

his work, *The Greek Origin of the Apostles' Creed*, that the early Christians never stated the Creed in the exact words in which it was used in the Church and by the initiated, and gives the reason for it [p. 40]. He claims that it was first written in its exact form of words by Marcellus, Bishop of Ancyra, about A. D. 341.

But St. Irenæus, as I have said, recites the Creed in substance as we now have it, some one hundred and fifty years before the time of Marcellus. This Creed, he says, 'the Church, though dispersed throughout the world, even to the ends of the earth, has received from the Apostles and their disciples.' This 'Faith,' he says [§ 2], 'the Church, although scattered throughout the whole world, has received, as if occupying but one and the same house, and carefully preserves it. . . . She believes these points of doctrine, and proclaims them as if she had but one soul, and one and the same heart; and she teaches and hands them down with perfect harmony, as if she had but one mouth; for although the languages are different, yet the tradition in its meaning and import is one and the same. For the Churches which have been planted in Germany, in Spain, in France, in the East, in Egypt, in Libya, or even those that have been established in the central regions of the world, do not differ in the Faith they hold, the Creed they profess. . . .

Nor will any one of the rulers of the Churches, however highly gifted he may be in point of eloquence, teach any different doctrine; nor on the other hand, will he who is deficient in power of expression inflict any injury on the tradition.' But among the 'heretics' and Dissenters, he says, 'there are as many schemes of redemption as there are teachers of their opinions' [book i. c. xxi. § 1].

This is a favorite topic with this author, and he frequently recurs to it. Thus, in book iii. [c. i. § 2] he says, 'When we refer them to the tradition that originated with the Apostles and is preserved by means of a succession in the ministry in the Churches, they object to tradition. . . . It is in the power of all, therefore [c. iii. § 1], in every Church, who may wish to see the truth, to contemplate clearly the tradition of the Apostles manifested throughout the whole world; and we are in a position to reckon up those who were by the Apostles instituted Bishops in the Churches, and to demonstrate the succession of these men to our own times. . . . Since, however, it would be very tedious to reckon up the succession in all the Churches, we put to confusion . . . those who assemble in unauthorized meetings, by indicating several of the ancient Churches. And among these as most conspicuous and as being in some sense the centre of the world, he mentions Rome, giving a list of their Bishops from Linus to his own time. (St. Peter is not one of the list.) But he mentions also several others, more especially those in the East.

Now, as this idea constantly recurs in the somewhat long essay of Irenæus and pervades his whole discussion, I will cite one or two more passages [book iv. c. xxvi. § 2]: 'Wherefore it is incumbent to obey the ministry of the Church,—those who, as I have shown, possess the succession from the Apostles, those who together with the succession of the Episcopate have received the certain gift of truth, according to the good pleasure of the Father. But it is incumbent on us all to hold in suspicion all others who depart from the primitive succession and assemble themselves together' in other places, in 'meetings of their own.'

Again [book v. c. xx. § 1]: 'Now all these heretics are of much later date than the Bishops to whom the Apostles committed the Churches, which I have taken all pains to demonstrate in the third book. . . . But the path of duty of those belonging to the Church circumscribes the whole world as possessing the sure tradition from the Apostles,

and enables us to see that the Faith of all is one and the same, . . . since all are cognizant of the same spirit, conversant with the same commandments, and preserve the same form of ecclesiastical constitution, and expect the one advent of the Lord, and await the same salvation of the complete man,—that is, of soul and body.

Tertullian fell into some of the errors of the Montanists, though it is generally held that he never separated himself from the communion of the Church. He had been trained a lawyer, and shows the results of that training in the tract of his on *The Prescriptions of Heretics*, from which only I shall make citations. He agrees in general with the views I have cited from Irenæus, though it is most likely that the two men had no personal knowledge of each other's existence,—the one living in Lyons in Gaul, and the other in the north of Africa, at about the same time; that is, the latter part of the second century.

Tertullian takes the same view as Irenæus with regard to the first preaching of Christianity,—the tradition or handing down of the Faith in each of the Churches that had been founded by the Apostles or their immediate successors; but he does not undertake to show to the heretics that the views held by them were contrary, that they have no right to appeal to the Scriptures. The Scriptures were written in the Church by members of the Church, and for the use of the disciples that were in the Church and remained in its communion and fellowship, so that they that had left the Church not only had no right to claim to justify or defend their views by argument and texts derived from it, but that they had no right to use the Scriptures at all; it was no Holy Scriptures for them; their use of it was like that of a citizen of one country,—these of United States, for example,—who should cite from and claim as his authority and vindication the laws of another country, as Turkey, Russia, or Germany.

It will be remembered that Tertullian had been a lawyer; and his idea was that heretics who had left the Church should be thrown out of court as having no status, or standing, or right to be heard there [§ § 15-21].

It is indeed quite true that Tertullian does claim that the Scriptures themselves do not teach the doctrines which these heretics hold, and that they are without foundation in the Scriptures themselves when rightly understood. But his main line of argument is that they have no right to exist as churches or use the Scriptures.

Tertullian gives substantially, though not verbally, the Apostles' Creed as given by St. Irenæus, and makes it, in fact, as he calls it, 'The Rule of Faith,' by which all doctrines and teachings should be tested.

He says: 'Immediately therefore the Apostles, . . . having chosen by lot a twelfth, . . . having throughout Judea borne witness to the Faith, went forth into the world and preached the same doctrine of the same Faith to the nations, and forthwith founded Churches in every city from whom the other Churches thenceforward borrowed the tradition of the Faith and the seeds of doctrine, and are daily deriving them that they may become Churches. Indeed, it is on this account only that they will be able to consider themselves Apostolic, as being the offspring of Apostolic Churches; . . . therefore the Churches, although they are so many and so great, constitute but the one primitive Church founded by the Apostles' [§ 20].

But if there be any heretics that are bold enough to plant themselves in the midst of the Apostolic age, . . . let them produce the original records of their Churches; let them unfold the roll of their Bishops, extending down in due succession from the beginning in such manner that their first Bishop will be able to show for his ordainer and predecessor some

one of the Apostles or of Apostolic men who continued steadfast with the Apostles. For in this manner do all the Apostolic Churches keep their registers; as the Church of Smyrna, . . . the Church of Rome. In the same way the other Churches exhibit the names of those whom, having been appointed to their Episcopal places by Apostles, they regard as transmitters of Apostolic seed.' He mentions several others besides Smyrna and Rome, and says, as Irenæus has done, that there is no one who is not near enough to some one of these centres to consult its Bishop and find out from him what was 'the Faith once delivered to the saints,' which all Churches must keep and teach as the condition of their remaining in the communion of the One Holy, Apostolic, and Catholic Church.

(To be Continued.)

THE EDUCATION OF GIRLS.

Now a days there are few people found to dispute the necessity of devoting to the intellectual culture of girls that enlightened care which at one time was only bestowed on their more fortunate brothers. There is no need now to contend against that curious theory which decided that all the culture necessary for the future wife and mother was to be obtained through such dreary media as Mangnall's questions, Telemaque, wool work, and so forth. Such educational machinery is now happily a thing of the past, and we even know brothers who accept readily, if not always gratefully, the offer of a sister's help, when they are struggling with the Oblique Oration or Binomial Theorem. All who are truly interested in the elevation of women must be glad that this is so; knowing—as a moment's reflection will convince us—that the trained intelligence must be capable of doing better work than the untrained in any field of labour whatsoever. For the daily increasing number of women, who take up work outside their homes, the necessity of thorough education is manifest, and will scarcely meet with opposition. And for women whose work is to lie chiefly within their homes, the necessity, though more often disputed, is just as great. The woman who has acquired habits of clear and exact thought through the study of Mathematics and Physical Science ought, we maintain, to be better able to make a jelly or cut out a child's frock, than the woman who has had no such training. The mother who has a knowledge of Physiology and Hygiene ought not to endanger the health of her little ones by unwholesome diet and unwholesome clothing. And surely the wife who has had her sympathies awakened and widened, her mind ripened and expanded by the study of literatures ancient and modern, ought to be so much the more fitted to be a helpmate and companion for her husband, a wise counsellor of her growing sons and daughters, a thoughtful mistress of her servants. We say education ought to do all this. We are obliged to own that sometimes it does not. And why? Not because it gives too much, but because it gives too little. Now we are far from wishing to burden the existing formidable curriculum of our girls' schools with additional subjects of instruction which can be much better learnt at home. The home and not the school, is the fit place for teaching the household duties, which every woman ought to know how to perform or superintend. They are not difficult to learn for anyone possessed of average intelligence and hearty goodwill. Where the modern Girls' High School fails is usually in not implanting the motive force of such good will—a spirit of unselfishness and of active desire for the happiness of others. The well-known young lady of our acquaintance who spends the morning in practising Beethoven's Sonatas, while her

mother darns stockings and makes pinafores, is not to blame for her love of Beethoven, but for her indifference to her mother's ease and comfort. In all probability she is well able to use her needle. The familiar vision of the bluestocking, learned in all the 'ologies, but hopelessly ignorant of the useful arts of darning and patching, has vanished with other insubstantial bugbears of our youth. What the average High School Girl needs is not more knowledge, but less selfishness. Now what might she have been taught at school that would have induced her to use ungrudgingly in the service of her home the intelligence which had been trained to comprehend, the eye which had been trained to observe, the hand which had been trained to execute? She might have been taught the full meaning of the familiar words: "Honour thy father and thy mother;" she might have been taught that "it is more blessed to give than to receive;" she might have been taught that "even Christ pleased not Himself." And this brings us to the main point of our argument; the need of definite religious teaching in our schools. But by this we do not mean the perfunctory 'Scripture lesson,' which is too often treated as a mere matter of ancient history and an interesting study of ancient lands and customs. Such teaching is worse than none, being calculated far more to deaden than to awaken the religious spirit. From our own experience we can testify to the unsatisfactory fruits of the 'unsectarian' teaching of undenominational schools. We can imagine no worse gift to girls (or boys) than the knowledge and trained powers with which they issue from the High Schools of the day, if they have not also the safe anchor of a sure and settled faith. *Sure and settled* it must be to withstand the storms and billows of life. A general sense of right and wrong, a vague preference for the right, this will answer in fair weather, when all goes well and smoothly. But when the storms of trial and temptation come, as come they must to all sooner or later, then the only safety lies in the living faith, the steadfast hope, the earnest love, which should have grown with the child's growth and strengthened with her strength. In these days, when so many of our girls go forth to battle in the world, we dare not send them forth defenceless. Let us by all means do our utmost to develop their intellectual capacities, but let us also do our utmost towards their equipment with "the whole armour of God." By all means let us place all the advantages of the highest culture of the day before our girls. They will be all the better fitted, and will be all the more ready, to do good work in their homes or in the world, if only with all the learning of the schools we remember also to instil just as carefully and systematically the 'widoon' that is from above.' —*The Southern Cross, South Africa.*

FOR 1500 YEARS UNQUESTIONED.

In 1711 a state paper was presented to the Russian Minister of Ecclesiastical Affairs by Dr. Jablonsky, first chaplain to the King of Prussia and superintendent or Senior of the Protestant Church in Poland, containing a statement respecting Episcopacy which the writer himself introduces as 'very remarkable.'

'There is,' he says, 'no doctrine or tenet of the Christian religion in which all Christians in general have, for the space of 1500 years so unanimously agreed as in this of Episcopacy. In all ages and times down from the Apostles, and in all places through Europe, Asia and Africa, wheresoever there were Christians there were likewise Bishops, and even where Christians differed in other points of doctrine or custom and made schisms or divisions in the church, yet did they all remain unanimous in this, in retaining their Bishop.'

This testimony is preceded by the observa-

tion that as Scultetus and Grotius (both eminently learned foreign Protestants) attribute this institution, (Episcopacy) to the Apostles, so do the most ancient Fathers of the Church assure us, that in this the Apostles followed their Master's example.

The author of the above extract is described as a man of great credit and worth, and one who confessed that he had himself received very great prejudice in his youth against the Church of England.

[Introduction to the Grace of the Ministry by Rev. W. Denton.]

FAMILY DEPARTMENT.

"I AM THE BREAD OF LIFE."

BY EMILY M. CORNWALL.

To day, on lowly-bended knee

With hearts sore hungering, we take
The symbols which our Master blessed ;
The cup we drink, the bread we break.

Saviour, Thou art the Bread of Life ;
Renew our strength, supply our need ;
Be Thou our trust, our joy, our hope,
Blest Food, on which Thy children feed.
Take Thou our wills, and shape them, Lord.
Into the pattern most like Thine ;
Take Thou our hearts, our souls, our lives,
Make them less earthly, more divine.

We cannot live without Thee, Lord ;
Hungering and thirsting, faint we fall,
"Give us this day our daily Bread,"
Be Thou our Light, our Life, our All.

—Living Church.

THE KING'S VISIT.

By M. E. M.

The children had just finished their supper and were gathered around the blazing wood fire in their cosy playroom. It was Saturday evening, and all the toys had been put carefully away, and the Sunday books brought out of their own particular drawer in readiness for the morrow. There was a game of steeple chase on the table, but it was being quite neglected, or Jack and Daisy were eagerly discussing some important subject, and Sam and little Joe had left their game to listen to them.

'Well, Jack,' Daisy was just saying, 'you're older than I am, so you must be right. If I was ten I suppose I'd know, too, but you see I'm only eight, and that isn't very old. But Aunt May will soon come down, and we'll ask her about it, for she knows everything ;' and as if the words had brought her, a sweet voice called from the hall, 'Where are my children, are they waiting for me ?' and a lovely, graceful woman entered the room.

Her velvet dinner dress only added to her loveliness, and Jack was not far from right when he said that his mamma was the 'most beautiful mother a boy ever had.' Her niece and god-child, Daisy, whose own mother had died when she was a baby, fully agreed with him, and his two little brothers thought so too, and tried very hard to be good to show how much they loved her. She was soon comfortably settled in the big armchair Jack had pushed up for her, and with little Joe in her arms, Jack and Sam each perched on an arm of the chair, and Daisy on a stool at her feet, they made such a pretty picture that the children's father had to give them each an extra kiss before he went off to take his 'forty winks' in the library.

'And now, my dear ones,' she began, 'we must first tell Daisy that we always talk a little about Sunday on Saturday evening, that when we wake in the morning on the dear Lord's Day we may know just what to think about.

Now, my Jack, tell me which Sunday to-morrow will be.'

'Advent Sunday, mamma dear,' he quickly answered, 'and Daisy and I were just waiting to ask you about it. We don't quite understand, although I know you told us last year that 'Advent' ment 'coming.'

'I am so pleased that you remembered that so nicely, dear, and I shall tell you a story this evening which will, I am sure, make it quite easy for even baby Joe to understand,' and she kissed the golden head that nestled against her so sweetly.

'A great many years ago a little boy and girl lived in a great stone castle in a far-off country called England, on the other side of the same great ocean we lived so near last summer. Their names were Percival and Margaret, and their father was a man whom the King of England thought a great deal of, because he was a good man and a brave, faithful soldier. The house where these children lived was in the country, and they loved to walk and run in the woods and meadows, and best of all to get on their ponies and, with a trusty servant to take care of them, where a lovely river ran in and out as far as they could see.

'One autumn day they started off in this way with their lunch in a basket, and were gone from early morning until late in the afternoon. Just as the sun was setting they came in sight of their home, and as they drew near were much surprised to meet their father's grooms and huntsmen riding toward them, and in such haste that they could only stop long enough to take off their caps to the children, and then hurry on, too busy to answer even their questions. So, not knowing at all how to account for the strange things they saw, the children whipped up their ponies, and soon reaching the great iron door of the castle they jumped to the ground and hurried into the large square hall.

'Here was all hurry and confusion. The house servants were fastening up great boughs of oak leaves in the corners, and hanging brilliant red banners, embroidered with silver lions and roses, on the staircase, and draping large pieces of cloth of gold from the wooden beams. At once Percival espied his father in a distant window, and taking his little sister by the hand, he rushed forward, breathlessly asking the reason for all that he saw.

'My son,' his father answered, and put his hand on the boy's shoulder, 'a great honour has been done our house this day, for our king is now on a journey, and it is his royal pleasure to dine with us to-morrow at noon. This is the meaning of the great preparations that so surprise my children.'

'Little Percival could scarcely believe the wonderful news that he was to see at last the great king he had heard so much about, and really to speak with him ; and when they were told that out of their own possessions they must each choose a gift for him, they were more excited still, and could scarcely go to sleep, although they were so tired after their long ride.

'The noise and bustle in the house woke them early the next morning, and they were quite ready to get up when their kind old nurse brought them the fine new clothes they were to wear. They looked very pretty when they were ready to go down. Percival wore a crimson velvet suit and white silk stockings ; and Margaret a white satin gown, laced with silver, with a large laced collar. By this time they had decided what their presents to the king should be, and it made their parents very proud and happy to hear how sweet and unselfish they had been. The beautiful jewelled cup that Percival had chosen was one he loved very much, and the silver bowl from little Margaret was the only one she had.

'All over the castle the great rooms had been thrown open for the first time in many

years, and the heavy curtains drawn back from the wide doors. Great fires burned in the chimneys, and in the dining-hall the table and side-boards were covered with gold and silver dishes filled with fruits and flowers. Their father and mother were dressed in rich velvets and beautiful jewels sparkled on their clothing. The servants wore their scarlet liveries, and even the housekeeper wore a new silk gown and lace cap. The gifts of horses and birds were waiting in the courtyard, and everything within the castle and without in the park was in readiness and waiting for the coming of the king.

'At last he came, and the whole household went out to receive him, and knelt to kiss his hand. Then with much pomp and ceremony he entered the house, and they soon sat down to the great dinner that had been prepared for them. When the long meal was over, Percival and Margaret again knelt on one knee and presented their gifts together, the cup quite full of the rarest wine, and the deep silver dish with fruit. They did it so nicely that the king lifted them up and put one on each knee and told them of his own little ones at home. He thanked them many times for their lovely gifts, and told Percival that he must grow up to be just such a good man, and as brave a soldier as his father was, and that then the world would be better because he had lived in it. Then he kissed little Margaret, and told her how much there was for her to do, although she was only a little girl ; and that a good, pure, loving woman was by far the loveliest thing God ever made.

'Last of all, before he rode away with his soldiers, he told their father and mother that he wanted both the children to live in his palace the following winter, so that he might see them often, and that they should learn to love him better. Which their parents promised to do.

'And now, dear children, I want you each one to tell me what you would have chosen to give the king, if you had been in that castle with little Percival and Margaret so many years ago—Baby Joe, what would you have given dearie ? Tell mamma.'

'I sink I would have given my silver bowl to that good king. I sink I would have given it,' answered the little fellow.

And his mother hugged him close, for she well knew how much he prized it.

Sam did not wait to be asked, and the sober little face showed how truly he meant it when he proposed his steeple-chase, which was quite new and his special delight.

'That's my good generous boy,' his mother added, as she stroked the brown curls which covered his small head.

Daisy came next, and as she could not offer her dolls to a man, she asked if the new Prayer-book with the gilt cross (her birthday present) would have done.

This, too, was hard to give, and aunt May looked lovingly at her god-daughter as she told her how happy this present would surely have made the king.

Last of all came Jack, and his mother kissed the small brown hand that lay on her shoulder, when he proposed his watch, the thing of all others he most prized.

'And now, dear ones, I want you to listen very carefully while I explain to you my story.

'Each one of us is now living in a castle far more wonderful than the one I told you about, and we must keep it very clean and in order, as did the father of Percival and Margaret so many years ago. And to us, too, a message is sent every year by our 'great King' to tell us to make ready for his coming. We must make our houses very beautiful to receive our King, and we must each choose gifts for Him.

'Sam, dear, what were you made when you were baptised ?'

'A soldier of Christ,' promptly answered the boy.

'Yes, a soldier, and you know I have told you what a soldier is: a brave man who fights for his king and country, to keep them safe from their enemies. Now, Daisy, can you tell me who is the King we have promised to fight for against 'sin, the flesh, and the devil?'

'Our blessed Lord,' answered Daisy reverently, and Jack added, 'I think, mamma, you must mean the Church by our 'country;' am I right?'

'That's right, dear, I am glad you understand so nicely; and our castles are ourselves, the earthly bodies we leave behind us when we die. And now my little one, why do we keep Christmas day?'

'Jesus's birthday,' lisped the boy, and the curly head was bowed reverently with the others at the sacred name.

'Yes, darling,' and Aunt May's eyes filled with tears as she looked at the sober little face, 'and He is the King Who will send us word by His priests to-morrow that He is coming to visit us, and that we must keep these four weeks, which are called the 'Season of Advent,' to make all ready for His coming. Let us put all in order, my children, each Advent, for this visit of our dear Lord at Christmas, and then we shall be quite ready when at last He shall come on the great Resurrection morning with all His holy angels to take us to live with Him for ever. My baby, you may keep the silver bowl you love so much, but learn to be always sweet and never cross, so that the dear baby Jesus may love you on Christmas Day. Instead of your steeplechase, dear Sam, make up your mind that your King shall find you fighting against the enemy who makes you so quick to speak and act; and your gut will be the kind He loves best. Daisy, dear, remember more than ever this Advent that, though not seen by us, the cross is on your forehead, ten thousand times brighter than the one on your Prayer-book, and that each trial sweetly borne for the dear Lord's sake will make it shine more brightly still, and that this brightness will be a lovely gut on Christmas Day, for your Infant King.

"And each time my Jack is patient, when the little ones disturb him, and each time that he speaks gently when he feels very cross, will but be another present for his great King, and will show his Captain what a brave, faithful soldier he tries to be. And I, too, will try to be more patient and loving, and to thank the great King for all the blessings He has given me. So together we will keep this Advent, and our Christmas Day will be such a beautiful one this year, because it will have taught us to be more loving and sweet and cheerful, and on Christmas morning our Infant King will find our houses ready, and we waiting to receive Him, and He will come with the message of 'peace and good-will' and accept the humble gifts we have prepared for Him.

'Then at last He will send for us to come and live with Him in

Paradise, just as the king in the story sent for Percival and the little Margaret, if we are good and loving and gentle as they were.' And with a loving kiss on each of the upturned faces she left them to brighten the dinner hour of the husband, who quite agreed with Jack that 'his mother was the most lovely mother a boy ever had.'

The children gathered around the playroom fire with bright, happy faces, talking until bed time of Percival and Margaret and the king's visit to the old castle so long ago—and they made up their minds that their King should find them quite as ready when He came to visit them, for even Baby Joe now knew why the dear Church keeps this Advent season.—The Family Churchman.

It is a rooted idea with a vast proportion of the general public that excommunications are the exclusive property of the Roman Catholic Church, and also that they are always connected with temporal punishments, such as imprisonments, racks, and all the rest of it. The word itself has been held up to scorn by Protestants and ridiculed by poets, notably by him who wrote the "Ingoldeby Legends." Lately, however, a case occurred in "gallant" little Wales, in the very midst of the choicest coterie of Protestants—the *creme de la creme*, as it were, of those brave warriors who, by their courageous opposition to starving clergymen, have helped to earn for it its proud title—in which it cropped up with alarming frequency. It seems that at the Vale of Clwyd Calvinistic Methodist Monthly Conference, held at Pentrecelyn, it was resolved, on the report of a special committee of inquiry, to excommunicate Craoer Chapel, owing to a serious scandal amongst its members. No communion will be administered or devotional services held for twelve months, with the exception of Sunday, when sermons will be delivered.



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DIED.
DAVIDSON—Entered into rest at the residence of her son, Rev. Canon Davidson, M. A., Rector, Fredericburg, P. Q., on the 5th January, 1891, Ann Elizabeth Burrows, widow of the late Rev. John T. Davidson in her 81st year (beloved mother of the proprietor of the CHURCH GUARDIAN.)

GRANTHAM—Entered into Life Eternal, on the 3rd Sunday in Advent, 1890, at Yarmouth, N. S., Margaret Collins, aged 78 years, daughter of the late Henry G. Farish, and beloved wife of Henry A. Grantham. A devoted Churchwoman, a loving and humble follower of Christ. 'Numbered with Thy Saints in Glory ever' sing."

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MISSION FIELD.

[From the S. P. G. Mission Field for December].

By the failure of the Cape of Good Hope Bank a great disaster has fallen on the Church of the province, every Diocese except Grahamstown and St. John's being affected. Owing to the difficulty of finding good permanent investments for the endowments of the several sees, the Provincial Trustees had placed temporarily sums amounting to £15 000 on deposit with the unfortunate bank which has now collapsed. The educational and other Church institutions in the Diocese of Capetown had about £12,000 also on deposit. Thus the immediate loss is £27,000, of which it is feared that not more than half will be realized, and that not without long delay and inconvenience. This is an occasion on which to show to the world the unity of the Church. The Mother will come to the aid of the daughter Churches of South Africa, which have in their short history gone through so many troubles. The paralysis of trade which the failure of two banks has brought about in Africa will prevent much being done in the colony; all the stronger therefore is the claim on the sympathy of Churchmen at home.

The Missionaries' Children's Education Fund, London, Eng. which was established in 1877, has been found to be very helpful to many Missionaries, not only by grants of money towards their educational expenses for children, but still more by enabling them to obtain education either free or at reduced rates, and by obtaining homes in the holidays, in which their children have been taken care of by kind friends, while they themselves have been remaining at work in their several Mission Stations. Many who in past years have derived benefit from the Fund are now at work in different parts of the great Mission Field, which they would not have been enabled to do had it not been for the help which they obtained towards their education from the fund. Amongst the recent recipients of aid are some daughters of a Missionary of negro origin, who are being prepared to become teachers in their native land, in which their parents are still working. There is also a motherless daughter of a Missionary from South Africa who is receiving education at an excellent school in the South of England, where it is hoped that she will be so educated as to be enabled to instruct African children on her return to the land in which she was born. Other interesting cases are being helped at the present time. As the invested capital of this fund only amounts to £483 6s 8d it is important that its income should be maintained by annual subscriptions, and it is suggested that friends of S.P.G. should add to their subscriptions to the general fund a small amount towards this special work. Subscriptions to this fund are received at the office of S. P. G. in Delahay st.,



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and by the Rev. J. Frewen Moor (Ampfield Vicarage, near Ramsey), who from its commencement has acted as Honorary Treasurer and Secretary, and is willing to give any further information on the subject.

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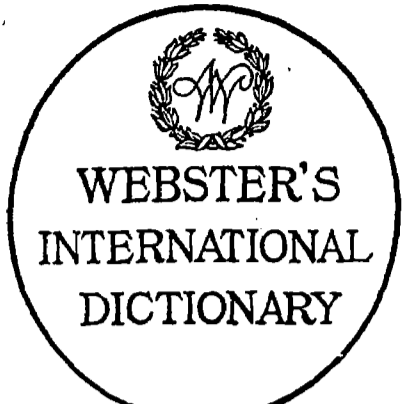
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"Think on these things."—Phil. iv, 8. [CONTINUED.]

I presume that we should all stand agreed in this, that among all the evil habits that man can form, there is not one so destructive of every thing that man should prize and for which he can be prized by others, as the habit of drinking intoxicating liquors. It affects him on all sides of his nature, and it affects him only for evil. There is not one redeeming or alleviating influence in it. It is destructive of every interest which man should hold dear. There is no danger that a statement can be framed so broad as to be chargeable with exaggeration, which sets forth the evil influence of drinking habits on the man or on the community.

You may take a man in business life, an able man, even a gifted man; one who is ripe with the matured experience of a long commercial career; one who stands in the prime of life, universally respected, whose word is as good as his bond, a master in the great craft of trade. Now you would think that a man so rounded, so sustained, could not be overthrown. You would say:—'There is a man whose position is secure; his power is high, but there is so much base to it that, like the pyramids, nothing can overturn it. What a future he has before him!'

Well, now, you watch that man. He begins to drink. Occasionally at first, in a gentlemanly sort of way. He is all right, people say. 'If he loves a glass of wine occasionally, has it he a right to take it?' Undoubtedly. But observe: He begins to love his wine. He begins to long for it. A thirst for it is being born in him. Without any alarm in his mind he yields to it. In a year or so, he is no longer an occasional, he is a habitual drinker. From wine, as his appetite has grown by what it fed on, he passes over and on to the use of stronger stimulants. These begin to affect him. They interrupt the digestive organs in the fulfilment of their functions. They vitiate his blood, the great nurse of vigorous thought. They cloud his mind. They parade their evidence in his face. They weaken his memory and he becomes forgetful. He makes promises and doesn't keep them. They sap the foundations of his veracity. He begins to lie to excuse his mistakes and cover his blunders. Whispers begin to float in the air. He begins to lose money. His companions with fast men. The bills of his folly multiply against his bank account. The thing goes on awhile; goes on as time goes on, before the earthquake's shock. Men feel that it is coming and wait for it. At last the crash comes. The great strong, evenly-balanced business man—a prince among princes,—is dashed from his eminence down to the level of common men. Aye, down to the level of the pauper and sot.

You know, merchants and profes-

sional men, that this is not a fancy sketch in that it cannot be duplicated in real life; for you know that it can be duplicated. It is not a picture at all, so much as a frame prepared for a picture; and out of your own knowledge of men, out of your memory of business associates, you can recall face after face which you can put into this frame, and write a real name underneath it.

It were well if the disastrous results of drinking habits were only seen in such connection as we have suggested—business connection. It were well if they cost a man nothing but his property, and brought no disaster to society but financial disaster. But this is not the case. It affects more than the man's business. It destroys more than his property; it affects and destroys himself. And this is the solemn thing touching the matter. Property can be lost and regained. Tempests might sweep every ship from the seas and in 12 months those seas would be as white as ever with sails. Fires can consume your store houses, melt your iron blocks, and granulate, by their excessive heat, your structures of stone; and yet out of the ashes shall rise new walls; the melted iron be replaced; the crumbling granite be restored; and commerce rejoice with more adequate equipment for her necessities, than before the destruction came. But when a man is wrecked; when the pillars of his virtue are cast down and broken into fragments; when the torch of inflammable appetite has kindled flames within his bosom which feed on the strength and integrity of his soul; when this is done, a ruin has been wrought in this city, greater than the winds make when they pile up wrecks, greater than fire makes when it reduces warehouses to ashes.

To bring against drinking habits the charge, that they destroy not only property but men is to send for him in the air a warning against the formation, solemn enough to make even idiots look grave. A ruined man! A man who has been great, has been wealthy, has been good, has held and administered large trusts; a man with an immortal soul, with possibilities in his nature which only eternity could realize;—such a man, ruined, an estate in mind, in soul! Bring him to me, with or without his coffin, and I will take the wreck and remnant of what was once a glorious being out to the centre of that common and I will call that city together; I will call to the governor of the state; I will call to all who love Boston and the commonwealth, high and low, and say: Come gather round me here and let us mourn a loss greater than if our property had all been swept into the centre of the sea; the loss of a man.' Yea, and with you all gathered around me there, thousands of us, so that the enclosure would not hold another human form, it would be allowable for me, voicing your sense of loss, to call on all the angels, and the mercy of the great God, to mourn with us over the loss of what earth cannot give, nor Heaven with all its powers of ministration restore; the loss of a soul. For never is the sky

so blue, never is the sun so bright, never are the clouds so dense above me that I cannot see, written in gigantic letters, reaching from pole to pole the dreadful sentence: 'No drunkard shall inherit the kingdom of God.'

[To be continued]

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The Spirit of the Times, of New York, says: 'An extraordinary advance in the use of cocoa seems to have taken place of late years in England. In the House of Commons this last session the Right Hon. G. J. Goschen, the Chancellor of the Exchequer, called attention to it as a cause for much of the falling off of the use of coffee. He attributed it in a measure to the position a preparation of cocoa known as "Grateful and Comforting" had taken. In accord with this suggestion it may be interesting to follow the course cocoa has taken in England since 1832, when the duty which had been standing at 6d per lb., with an importation of over half a million pounds, was reduced to 2d per lb., and not long after we find the home pathic doctrine of medicine introduced into the kingdom, and that the use of cocoa was specially advocated by physicians adopting the mode of practice. Soon after we find the first homeopathic chemists established in England (the firm of James Epps & Co.) produced a special preparation, which only needed boiling water or milk to be at once ready for the table, and the superior character of this production has, no doubt, done much, as the Chancellor of the Exchequer said, to bring about (backed as it was by a further reduction of the duty to 1d per lb.) the advance made.'

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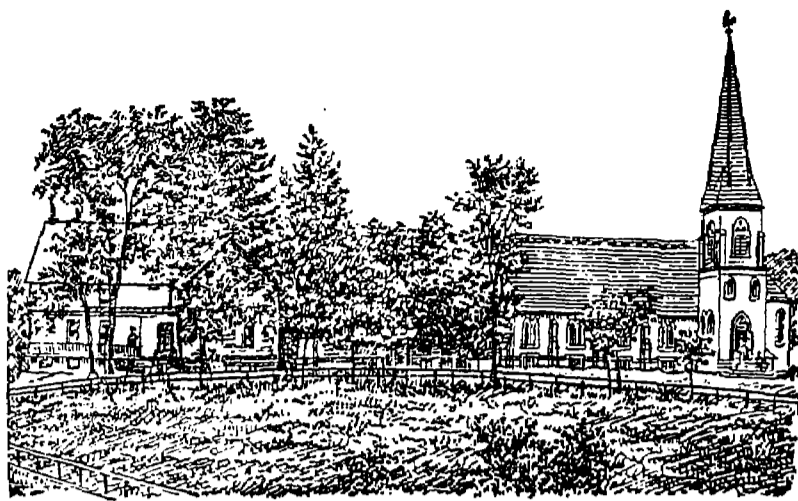
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