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# The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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## ECCLESIASTICAL NOTES.

["I saw a new heaven and a new earth."—  
Rev. xxi, 1.]

If we, this new-born year,  
Could live to Him—  
Love simple and sincere,  
Faith never dim—  
New green should overspread  
The meadows brown :  
New gracious skies o'erhead  
Look smiling down :  
Our dull life kindled to a strange new worth,  
We, too, should cry, "Behold! new heaven and  
earth!"

—Frederick Langbridge.

**WORTHY OF NOTE.**—Just at the close of the last year (says the *Church Record*, Conn.), the Church Building Fund of the P. E. Church of the U. S., has received its most important and welcome addition. It may be remembered that the commission passed a resolution last spring providing that every donation of \$5,000 or more should be preserved as a separate fund by such name as the donor designed, thereby suggesting an admirable kind of memorial. Soon after that, a zealous and generous Churchman of Kansas City, whose modesty forbids the mention of his name, made known his intention to establish one of these funds, to be known as the "Bishop Robertson Memorial Fund," and to place therein a large sum of money. Last week the arrangements were completed, and \$30,000 in bonds were placed in this fund, with the promise of a considerable addition in the future.

Thus this splendid benefaction will remain forever, in all the activity and usefulness in Church building, as a memorial of the late Bishop of Missouri. It would be difficult to imagine a more lasting and satisfactory form of monument. It is a peculiar circumstance that this munificent donation, greatly exceeding any before received by the Building Fund, and larger than the combined offerings of all the parishes in the East during the last three years, comes from the far West, beyond the Mississippi, from a region which has itself scarcely ceased to be a missionary ground. It shows how the work of this Fund is appreciated in the section where it is best known; and at the same time it is an effective answer to the croakers among us who answer applications for domestic mission work by saying: "We are tired of this continual begging for the West. Why don't it help itself?"

**HOSPITAL SUNDAY** in New York, when the annual collection for the sick poor is made fell this year on Christmas Day. "The Hospital Saturday and Sunday Association of New York," took up its first collection in 1870. So far the organization has done a good work. During the past year the associated hospitals cared for 13,920 bed patients, of whom 10,157 were free patients, besides operating upon and giving medical aid to 119,124 free dispensary patients. The expenses of this work amounted to \$740,722.27; to meet which there was an income from invested funds of \$142,147.85; an income from the city of \$56,365.51, leaving the sum of \$542,218.21 to be raised from the bene-

volent. In 1879 the collection on this occasion amounted to \$26,455.07, last year to \$53,051.98.

The following is from the annual address of the Bishop of Quincy:

St. John's Church, Chillicothe, land and building, were conveyed to Jonathan Stowell Esq., warden in trust, for the benefit of the congregation of the Protestant Episcopal Church. On Aug. 18, 1885, for the consideration of one dollar, the trustee sold the same to the wardens and vestry, giving the names of all St. John's Reformed Episcopal Church. On the 28th of the same month they sold the whole property to the Roman Bishop of Peoria, for \$900. I refrain from publicly characterizing this transaction.

The infant daughter of Princess Beatrice, who was baptized according to the Scottish form at Balmoral, will be formally received into the Church of England at Windsor Chapel.

Mr. Howard Gill, incumbent of the English Church in the Rue d'Agnesseau, Paris, declares that the late Lord Lyons had attended that Church regularly for twenty years. "I avow my firm conviction," he says, "that while he was among us here Lord Lyons remained true to the Church of England." No official necessity obliged him to attend this Church. His attendance was purely voluntary, and he always carried his Prayer-book with him, sending a servant for it when at any time he left it behind. Lord Lyons was a single Protestant in a Roman Catholic household. He had no wife to confirm him in his allegiance to his Church; no son nor daughter to restore him to what in the days of his vigour, he would have bestowed on them—he was absolutely alone among his Roman Catholic kinsmen, and he was yearning for peace and rest. The result is well known. Shortly before the end he was made a Roman Catholic. "I have nothing to say about such a proceeding," continued the preacher. "It may be in accordance with the practice of that Church; but I thank God it is not in accordance with the practice of our own!"

**PETERBOROUGH** has had to follow Gloucester, Canterbury, and Bangor in reducing by 10 per cent. the salaries of its officials, from Dean to verger. The only wonder is that Diocese has suffered most heavily from the tithe agitation.

**CHURCH** Building activity has extended to Russia, where, during the past twelve months, do less than 439 new churches and 164 "prayer-house" (or chapels of ease) have been erected.

The S. P. C. K. will shortly publish what is expected will be a most interesting and exhaustive history of the Church of New Zealand. Some time since the Society resolved on issuing a series of histories of the Colonial Churches, and the editorial secretary asked the Primate of New Zealand to appoint a competent person to write the New Zealand number. He brought the matter before General Synod, and the Synod invited the Dean of Christ Church, Dr. Henry Jacobs, to undertake the task. The Dean has

sent most of the MS. to the Society, and as he is a skilful writer and knows his subject well, we may expect a valuable book.

**WORCESTER.**—A ten days mission has been held in five of the Coventry parishes. Among the missionaries were Canon Bullock, Vicar of Holy Trinity, Leeds; Canon Temple, Rector of Oswaldkirk, York; Rev. C. E. Jarvis, Rector of Hatton, Wrexley, Lincolnshire; Rev. N. Keymer, Rector of Headon, Notts; and Rev. W. Haslam. At the Churches of St. Michael's and Holy Trinity, as well as St. Peter's, a mission will take place in Lent.

It is stated that the Duke of Newcastle will present a cross for the new altar at St. Paul's Cathedral. Messrs. Bodley, and Garner have designed it, and the cost will be £600.

**MUNIFICENT BEQUESTS TO THE CHURCH.**—The late Denis Crofton, Esq., of Mountjoy-square, Dublin, has bequeathed a sum of £10,000 to the Representative Body of the Church of Ireland. He has also, we understand, left a sum of £14,000 to found in Africa a Missionary Institution bearing his name. The late Mrs. Catherine Bradley, formerly of Little Castle, Castlecomer, who died on the 17th of October last, has by her last will and testament, and a codicil thereto, bequeathed the sum of £200 to the County Kilkenny Protestant Orphan Society; £100 to the Hibernian Bible Society; £100 to the Clergy Sons' Society; £400 to the Rev. W. E. Burroughs, incumbent of the Mariners' Church, Kingston, same to be applied by him for such charitable or other purpose in connection with said Church as he should think fit; £100 to the Sustentation fund of Castlecomer parish Church; and £50 to the Irish Scripture Readers' Society.

**CANON LIDDON ON THE S. P. G.**—On the afternoon of the third Sunday in Advent, Canon Liddon preached in St. Paul's Cathedral on behalf of this noble Society, and concluded his sermon as follows:

I ask you, then, my brethren, to give your generous support this afternoon to the Society for the Propagation of the Gospel in Foreign Parts, the oldest association for missionary work in the Church of England. Incorporated under King William III., it has since his days counted among its advocates and supporters almost every single name that has been held in honour in the English Church. With a history that now approaches the completion of its second century, it has necessarily done more than any other body for the expansion of our portion of the Kingdom of Christ; and if of late its claims have been somewhat lost sight of, this is largely because, in things human, all recent enterprise is generally more attractive, if not always more effective, than that which dates its origin from an earlier time. But it is not creditable to us as a Church that this great Society should be straitened in its resources; it is not for the honour of our Saviour that a tried means of propagating His Gospel should be lost sight of. Think for a moment even of part of what has been achieved. In Australia, New Zealand, Canada, this Society has nurtured

twenty-four dioceses until they have become self-supporting; and now Australia and New Zealand are sending missions of their own to Melanesia, and New South Wales is organizing also a mission to New Guinea. And it is largely owing to the action of this society that the Church in India is becoming more and more every year what we must earnestly desire it to be, a Church whose pastors and people are natives of India. Out of 640 clergymen in India 270 are born Indians, and next Sunday Bishop Caldwell will ordain twelve natives of India to the Diaconate, as in December of last year he ordained fifteen. Meanwhile, apart from the difficult task of adequately supporting missions for which the society is already responsible, there is the duty of responding to new invitations, the duty of lifting up our eyes and looking on the "fields that are white already unto harvest." Japan is welcoming with increasing cordiality the religion which once she persecuted so bitterly; and Bishop Bickersteth is making ready to resign some portion of his vast charge to an episcopal colleague, while other lands claim our attention with even more pressing importunity. On January 1 in last year the world learnt that Burmah, a territory larger far than that of the United Kingdom, had been annexed to the Empire of the Queen. But such an annexation surely implies new and vastly increased responsibilities for English Christians, which this society is most anxious, but is as yet from lack of means too little able, to discharge.

It is not often, my brethren, that we ask you to contribute to any cause whatever at the close of the regular Sunday service in St. Paul's. It has been felt that one great object of a Church maintained on such a scale as this is that, as a rule, it should offer to the people of London the opportunities of Christian worship and Christian teaching "without money and without price." If to-day is an exception to this rule, it is because in our judgment there is an exceptional necessity; and you will not, as we hope, be wanting to an effort which must command the sympathy of every man and woman who sincerely believes that through our Lord Jesus Christ alone is there real approach to the Father of Spirits.

## NEWS FROM THE HOME FIELD.

### DIocese OF NOVA SCOTIA.

**TRURO.**—St. John's Church presented a most beautiful and tastefully decorated appearance on Christmas morning, reflecting credit on the few ladies and gentleman of the congregation, who so worthily gave their time and labour in beautifying their Church for the usual Christmas services. The decorations, while not elaborate were yet exceedingly pleasing, and the *tout ensemble* presented a most striking and artistic effect.

**RAWDON.**—On Dec. 22nd., the Rector and family moved into the new Rectory, which has been built during the past Summer and Autumn. It is a plain but substantial building, 36 feet by 30, with 20 feet posts, and reflects great credit upon the people of the parish, who are neither numerous nor wealthy.

The old house was built by the late Dr. King, the first rector of the parish, about 90 years ago, with an addition by Dr. Bowman, now rector of Parsborough; and had become very much dilapidated, in fact almost unfit for human habitation, consequently the comforts of the new one are highly appreciated by its occupants.

**FALMOUTH.**—*New Ross Road*—Christmas Day was in reality a red letter day for this Mission. The Church had been seated in time for Christmas services. Through the kindness of the administrator of the Diocese, the grant of £50 sterling from that generous Society the S. P. C.

K., had been received, and our burdened building committee thus relieved of much anxiety and responsibility. The incumbent of the parish was also the bearer of a magnificently worked altar cloth, frontal, &c., the gift of the Kilburn Sisters. A fine large stove was also used for the first time, the gift of Clarence Dimmock, Esq., of the Windsor Foundry Co.

For such evidences of warm interest in this poor Mission, Incumbent and people are very grateful.

A very hearty service was held on Christmas morning and an appropriate sermon preached from the words "and on Earth peace."

**HANTSFOOT.**—Contributions to the new Church building fund come in very slowly. An earnest appeal has been issued by the incumbent, countersigned by the administrator of the Diocese and Rural Dean. At present only one response has been received, and that from Robt. Hamilton, Esq., of Quebec, who has kindly promised \$20 when building operations are commenced.

Will not others at this holy season make our zealous members happy, and encourage them to go forward in the good work by following this example?

**ANTIGONISHE.**—The happy Christmas tide has been again joyfully welcomed among us. As usual St. Paul's (Antigonishe), evinced much taste in the decorations, which though not elaborate are pronounced very neat and pretty indeed, reflecting much credit upon the few ladies, and *very few* gentlemen who gave their time and assistance to the work.

The services, Morning and Evening, were largely attended, and the musical selections exceptionally good and well rendered. The Annual Christmas Sunday School festival was held at the hospitable residence of E. Milledge, Esq., C. E., where a bountiful repast was prepared by interested friends.

After singing a selection of carols and a few recitations given, the Tree which was very prettily arranged, was dismantled, and the little ones made happy receiving toys, ornaments, and books.

Miss Fannie Brine, organist, St. Paul's (Antigonishe), desires to express very sincere thanks to the kind friends who contributed to the golden contents of the envelope presented from the Christmas tree, typical of the fact that generosity makes life's capabilities blossom, and in the scattering of good services, very pleasing remembrances are entertained.

**PERSONAL.**—The Rev. A. C. Jones, lately rector of Milton Parish, arrived at Bermuda on the 11th inst., to take charge of Hamilton and Smiths parishes in that Island, and was duly inducted on the 17th inst. The Bishop of Newfoundland is in Bermuda, and was present at the induction service.

**MILTON, P.E.I.**—On Christmas Eve the Rev. W. H. Sampson, rector of Milton, was waited upon by the Churchwarden, Mr. Arthur Holroyd, who, in behalf of the parishioners, presented him with a purse of money sufficient to purchase a driving sleigh. Mr. Sampson accepted the gift with many thanks, as a sign of interest in the work of the church. On the same evening Miss Thomas, who has taken a very active interest in the musical part of the services at Milton, was presented with a purse of money.

**GUYSBORO.**—A new church was opened on Wednesday, Dec. 21st, at Ecum Secum, Guysboro, the chief promoter and guarantor being Wm. Romrey. Morning and evening services were held and the Lord's supper administered to about eighty persons. Rev. Richmond Smith was the preacher for the morning, and the minister in charge for the afternoon. The structure is gothic in style, with small tower and

spire, surmounted by compass points and a gilded fish and weather vane. The plans were drawn by Robert Stephenson, St. Stephen's, N.B. The interior has a pleasing appearance, the angles of the roof being relieved by arc brackets of timber. The altar cloth and hangings of desk and pulpit, are the gift of Miss F. French, Dublin. The seating capacity is about 300. The building of the church was precipitated by an attack upon the Mission by Baptists as well as by the desire that it should be built in the year of the Queen's Jubilee and centennial of the colonial episcopate. Among the subscribers we notice the widow of the late Archbishop French, Miss P. French, the late Canon Lipton Oxford, and A. B. Wiswell, Halifax.

**SPRINGHILL.**—The Church was fittingly decorated for Christmas with an abundance of fir. There was a neat chancel screen surmounted by cross and star. Many banners with ecclesiastical designs and texts arranged throughout the edifice, and long texts were worked for each wall of the building. Many people worked enthusiastically at the decorations. On Monday last the Sunday-school children had their annual Christmas tea and tree. Mr. Shenton acted as Santa Claus, assisted by Messrs. Dawson, McNaughton, Facey and Kitchell. A presentation of a volume was made to our faithful churchwarden, Mr. Payne, from the Sunday-school, for his diligent attendance to the comfort of the children. While the tree was being stripped, proceedings were stopped by the arrival of a large surprise party with a big bundle for the Rector. Mr. Howard, on behalf of the congregation, read a very flattering address to the Rector and his wife and presented him with a valuable fur coat and cap. The gift was acknowledged in fitting terms and the men asked to lend all their energies to the erection of a church worthy of the Master. There is an enthusiastic unanimous body of churchpeople here determined by God's help to make the old Church of England a power for God in their place.

**WEST LA HAVRE FERRY.**—The Christmas decorations in St. Peter's Church, reflect great credit on the decorators. The chancel was festooned with spruce wreathing and hung with banners and texts.

The principal feature was the screen which consists of three lofty arches in white ground latticed with spruce, across the top of the screen was a motto in silver letters on a red ground. At each side of the screen was placed a large bouquet of autumn leaves, ferns, and everlastings encircled with the words "Child and Jesus," in red letters. The pulpit, reading desk, and lectern were also appropriately decorated.

The nave was festooned with spruce wreathing and around the sides ran the text, "Wonderful Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." At the west end in a semi-circle in red letters were the words "Glory to God in the Highest, and on Earth peace good-will toward men."

Service was held on Sunday evening, and a very interesting sermon was delivered by the Rev. Chas. P. Mellor, Deacon in charge.

On Monday evening, a service of Sacred Song entitled "The Child Jesus," was held in the Church, the connective readings being taken by Rev. Chas. P. Mellor. An earnest address was delivered by Rev. W. E. Gelling, of Bridgewater. Very great credit is due to the choir and children for the able manner in which they sang the various sacred songs. The collection amounted to \$9.20.

St. James' Church was also nicely decorated with texts and spruce wreathing and festoons. The pulpit, reading desk, and chandeliers were also decorated with spruce; the whole presenting a pretty appearance.

**MAITLAND.**—The picturesque little Church

of Maitland presented a very tasteful appearance on Christmas Day. The chancel was fronted by an artistically ornamented screen, specially designed for the occasion; consisting of three arches, the middle one of which rose some distance above those at either side, and was surmounted by a white cross. It bore the inscription, "Come, let us adore Him," in red letters on a white ground, which contrasted most agreeably with the deep green colour of the spruce which bordered the whole.

Wreaths of spruce were draped with tasteful regularity, along the North and South walls caught up to a point at regular intervals, from each of which was suspended a circular wreath bearing the words of the text, "Thou art the King of Glory," and on the opposite side, "Thou art the Son of God." On either side of the chancel arch were arranged in a diagonal direction the words in red letters, "King of Kings, and Lord of Lords."

The decorating of the west end was similar to that of the north and south walls, with the exception of a circular wreath that hung from the middle window, within which was placed a white crown on a red ground.

At the evening service the interior of the edifice presented a most attractive appearance. The ladies of the Church at Two Mile River added considerably to the already neat appearance of this—the largest Church of the Parish, by decorating the chancel with ferns and leaves.

On Tuesday, the 27th December, the St. John the Evangelist's Day, the young ladies of Kennetcook Church held a Christmas tree and Fancy sale in the Temperance Hall, which met with a measure of success hitherto unsurpassed in that district. The amount realized was \$150. It is to be expended in providing a chandelier, matting and some other requisites for their Church. Such efforts are worthy of the highest praise and are an unmistakable evidence of a healthy increase of spiritual zeal.

This is a particularly encouraging part of Maitland Parish. On Christmas and New Year's days, their Church was completely filled with a congregation that consisted chiefly of the younger people of the district—a testimony to the untiring pastoral care and energy of their deservedly beloved rector.

We continue the timely article contributed to the *Halifax Herald*, by the Rev. D. Partridge, and deserves an extended reading:

THE CHURCH OF ENGLAND, ITS POSITION AND PROSPECTS IN NOVA SCOTIA.

Some characteristics of the present time are, impatience of authority, a desire for the novel and sensational and great fickleness of mind in religious matters. The latter trait may be accounted for in part by the alleged search truth, but is much more caused by the rapidity of change observable on all sides and which induces a mental instability. Hence it is impossible that the Church of England, being what she is, can be at this juncture popular. But he sees not far who recognizes not that the present is a period of transition. Methods and theories are agitating like waters in a seething caldron. The new is violently competing with the old. The old itself is stirred to its depths. What is merely antique and unsuited to the times will undoubtedly disappear. What is eternal in principle will stand and cannot be swept away. Revolutions and conflicts unending have striven to upset the truth, and have not altered or modified one iota thereof. The divine remains. The human changes, vanishes or improves. Reforms come slowly. Abuses die hard. Self interest will cling limpet-like to what sanctified common sense has slain. Looking then to the time when the transient, the weak and the unprincipled shall have been tried and found wanting, the Church of England can work on in the confidence of a certain hope. What is true, steadfast and abiding in other bodies which have sprung from her loins is owed to her, and

will eventually acknowledge her. And between her and her contemporaries in eastern and western Catholicism time and God will judge. There are Ther however one or two considerations which are weighty, and should influence her observing members. There are eyeless moles. There are quick seeing eagles. There are the ordinary work a day sparrows that eat and are thankful. But mind and education imply thought and prescience. What is pressing on the Church in our midst to-day?

1. More real unity. Less disposition to attack each other, more determination to sink unessential differences and to magnify principles. Less of the intolerant, more of the Christlike.

2. More reticence. What does the world care, save as matter of curiosity, or merriment, for bickerings of any religious body? The conclave that elects a supreme pontiff admits not the penny-a-liner.

3. More willingness to accept reforms from within. A man with brains and force is to-day a suspected man. He is bursting with the zeal of the iconoclast. He cannot be trusted. Such is the cry of jealous-hearted mediocrity. Nevertheless, if reforms be not inaugurated and carried out from within, they will be forced upon the Church from without, and will be accepted, not from the warm and sympathetic hand of a friend, but from the iron heel of the foe. And it will be well if the iron does not enter the soul. Time and again it has done so. What the Church needs is a leader.

4. More regard for institutions. These wisely founded and strongly built, are based on a rock and will stand the surging storm. Men change. The institution remains. Churchmen will rue the day they despise or, leave unstained the institutions they have. King's College is a century old. It will not see another century unless the Church speedily awakes to its necessity and perfection. It has but now determined to continue to stand alone. Probably better so. These things are divinely guided. But this being so, every effort must be made to sustain, to improve, to make effective what has fallen behind. This alone will revivify it and make it survive. Cold neglect will let it die, just as active opposition would kill it. "The Church must rally round it.

It needs more professors, more accessories, a new library and gymnasium, and a greater adaptation to the requirements of the times. It is a vital necessity to the Church, and claims the very strongest support of every member. A churchman who will not do his utmost for the advancement and improvement of King's College, is undeserving the name. Whatever his past opinions or judgment of it, no question can arise as to its right to be invigorated with the strength of the united Church. Governors and faculty must be appointed in whom the Church has confidence, and then allowed to carry out their plans. The question of the federation of the college with any existing institution has received its quietus. The Church must now make it, what it has never yet been, her real child. It has been the child of the mother and of the state, but never yet of the Church. As soon as it becomes such, its future is assured.

5. More self confidence. The Church has now representative self-government, of such a form that both clergy and laity have equal rights equally guarded. She has the impelling force of nineteen centuries within her. She has the good will of most of those who are not of her but work beside her. She has the prestige of many gifts of learning and scholarship, of sound theology and prescriptive authority. She might take the lead which many might gladly follow. She has her future in her own hands, humanity speaking. But she must arise and show her strength. She must cast away leading strings and rely on herself. One by one the props held out by England are falling away. Little by little the steps of the child must wax vigorous and resolute. There is enough of ability, enough

of learning, enough of judgment: There needs more faith, and more self reliance with the parishes, vying with each other to become self-supporting, with a determination to excel in all good works; with a better system of election to parishes, making it in some way concurrent between Bishop and people; with the greatest reform of all and the most radical, but yet which cannot be long delayed either in the Mother Church or in the Colonies, a way of removing idle, incapable or vicious clergymen, by making the appointments not necessarily for life; with a University quick and instinct with the throbbing life which marks other institutions relying wholly on their constituencies for support; with a noble self-confidence born of the glorious past and expecting a more glorious future; with a zeal and a love and a faith inspired of the Holy Ghost, and spreading with divine energy throughout the whole body; with a close grasp of sister churches and a generous emulation striving which can best work and best agree, and with (what may the Great Head of the Church speedily send us) a working Bishop full of vigour and wisdom to quicken and sustain a dormant spiritual life; the Church in Nova Scotia will seize once more the banner of the cross and bear it on to victory; never shrinking, never faltering, never failing, till "the day dawn and the shadows flee away."

DIocese OF FREDERICTON

CAMPABELLO—Is a quiet dissociated spot, which attracts but little notice, and in the winter time is apt to sink into oblivion. On Christmas Day, however, the members of St. Ann's Church arose to the requirements of the glad season, and celebrated it with befitting ceremony. The beautiful edifice was superbly decorated, without stint of labour and attention, the altar being especially resplendent in its costly covering of white and gold, with the addition of what flowers that could be procured. The Church was fairly filled at the Morning service, and in the Evening was crowded beyond its ordinary capacity. The service was choral, the Psalms being chanted by a full choir with a power and precision which it was delightful to hear. Two plain sermons were delivered extempore by the Rev. F. Pember, who was appointed to this parish last summer by the Metropolitan.

On Wednesday, a large Christmas tree dispensed a fine assortment of gifts to the Sunday school children. When we say that the children are one hundred in number, and that they each received two substantial presents besides candy and fruit, we shall have indicated the nature of the tree. Let it be added, and with justice, that this efficient school is thoroughly officered under the superintendency of Mrs. Pember. On Sundays we average over 80 children in attendance.

On Christmas Day there were two celebrations, one at 8 a. m., and the other at noon.

CEATHAM.—The great Festival of Christmas was celebrated in St. Paul's and St. Mary's Churches in this parish with well attended and interesting services. St. Mary's was handsomely decorated; but St. Paul's had not its usual Christmas decorations owing to the small number of attendants who could assist in the work, which requires considerable help and time on account of the size and architecture of the Church. In St. Mary's there is an effective Reredos at the east end of the chancel, and a Rood screen across the entrance of the choir. The screen is Gothic in design and bears the text "Peace on Earth, good-will towards men," and is surmounted with a cross over the central division. Other parts of the Church are trimmed as usual with evergreen and texts.

The services began with the first Evensong of the Festival on Christmas Eve at 7:30 p. m., when the hymn, "O come all ye faithful, &c.," was sung as a processional, and "Hark the Her-

ald Angels," as a retrocessional. Hymn 62 A. and M., and Psalms for the day, and the Canticles were also heartily sung. The second service was a celebration of the Holy Eucharist at midnight Christmas Eve and during the first hour of Christmas Day. Hymn 69 A. and M., was again sung as a processional, and Gilbert's Communion service including *Ryrie, Gloria B. G., Gratias Tibi, Credo, Sursum Corda, Sanctus, Benedictus qui Venit, Agnus Dei, and Gloria in Excelsis*, was well sung. "Hark the Herald Angels" was again sung, and the rector gave a short address, pointing out the importance of the first Christmas night to mankind and the purpose of meeting to join in the solemnities of the chief act of Christian worship, thus consecrating the first hour of Christmas by sacred and religious Communion with the Redeemer in the service of His own institution. At the close of the solemn service the *Te Deum* was sung as the choristers left the Church. The third service was a celebration of the Holy Communion at St. Paul's, at 8 a.m., on Christmas Day. Hymns 59 and 60 A. and M. were heartily sung. The fourth service was at St. Mary's at 11 a.m., and consisted of Morning Prayer, Holy Eucharist, and sermon. Immediately before the service the Sunday school children sang Christmas Carols under the leadership of Miss Gillespie. The regular service began with hymn 59 A. and M. as a processional. The Anthem "Behold I bring you good tidings," by Sir John Goss, was well sung, as were also the other Christmas Hymns, and Gilbert's Communion service was again well rendered. The Rector preached from Heb. i, 1-2, pointing out how the voice of God had spoken of His Son in Holy Scripture, and concluded by urging attention to the practical duties of Christmas time. The service closed with the *Nunc Dimittis* as a retrocessional. The fifth service was held at St. Paul's at 3 p.m., when Evening Prayer was said and a sermon delivered by the rector. The usual Christmas Hymns and Canticles were well sung. The sixth service was at St. Mary's at 6:30 p.m., and consisted of Evening Prayer, with Psalms and Canticles well rendered. Goss' Anthem, "Behold, I bring, &c." was again sung, with hymns 59, 62, and 60 A. and M. The rector preached from St. Luke i, 53, dwelling upon the importance of desiring and earnestly seeking after God.

The offerings were for the sick and needy, as usual on Christmas Day, and amounted to \$26.04. The rector was the recipient of a useful Christmas gift from the Sunday school children.

#### DIOCESE OF QUEBEC.

LEVIS.—An entertainment in connection with the Sunday-school of the Church of the Holy Trinity was held in No. 2 schoolhouse on Thursday evening, the 29th ult. The Rector of the parish, who presided, opened the proceedings in a few well chosen words by referring to the flourishing condition of the school and to the means required to still further enhance its prosperity. The school children next rendered with capital effect a series of carols, songs, dialogues and recitations. All acquitted themselves with much credit; but special mention must be made of the Misses Edith Walker Winnie Fyles, and Master Charles Tofield, who acted their parts exceedingly well. A very impressive and eloquent address was then delivered by the Rev. J. M. Thompson, rector of Danville; speaking first of all to the scholars he bade them follow in the footsteps of their Divine Master and carry out in everyday life the lessons learned in Sunday-school, and then turning to the older members of the congregation he showed the paramount importance of Sunday-school work, and the obligations resting upon all to rally round their pastor in the spiritual training of the young.

The carol 'Merry Christmas' having been sung, eager eyes were now turned to a Christmas tree laden with good things from Santa

Claus. Each child received an appropriate gift, and not a few adult members of the congregation had their taste for sweets gratified. The Rector and his esteemed wife were not forgotten, the former receiving a generous present of money from his Hadlow parishioners, together with four handsome volumes of poems from the Sunday-school children of Holy Trinity Church.

The singing of the National anthem brought to a close one of the most successful entertainments ever held in Levis.

The interior of the Church of the Holy Trinity presented on Christmas day a very pretty and attractive appearance, being richly and tastefully decorated with evergreen; a result due to the indefatigable efforts of Mrs. M. G. Thomson, Mrs. Tofield, Mrs. T. A. Poston, Mrs. Wm. Simson and the Rector, ably assisted by other ladies and gentlemen of the congregation. The musical portion of the service was heartily and effectively rendered, and reflected great credit upon the choir and the organist, Miss N. Piton.

STANSTEAD.—The Christmas festival was duly observed in this parish with appropriate services and decorated Churches.

BEEBE PLAIN.—*All Saint's*—The Christmas festivities were ushered in by a Christmas tree celebration on the eve of the festival. The hearts of the children and many adult friends were gladdened by kindly gifts and presents, nor were the Clergyman and the two organists forgotten. A programme of songs and recitations was carried out by the children—and considering the short time of preparation, all were well rendered.

On Christmas morning there was a celebration of the Holy Communion at 8:30 a.m., when 13 communicated.

PORTNEUF.—On the Sunday night before Christmas a Christmas tree entertainment was given in the school-house for the Sunday-school children; Mrs. Greenough, who is always a friend to the children, was the prime mover in getting up the tree; but the scheme being once started she found many willing helpers. Mr. Ford, who usually acts upon the principle that "it is more blessed to give than to receive" was forward also on this occasion, and added largely to the sweetness of the children's pleasure. Supper was provided for the children at half-past five; after which they played at their own sweet will until half-past seven, there being some fifty or sixty children present the noise can be more easily imagined than described. At half-past seven they were called to order by their pastor, and immediately assembling about the organ, (which had been brought from the church for the occasion), sang one of the Christmas hymns, while the tree was being lighted. Then followed, what of course was after all the most interesting part of the programme, the curtain being drawn aside revealed to expectant eyes the lighted and laden tree; the glittering ornaments, the coloured bags of candy, the many presents and the lighted tapers nestling amongst the dark green branches of the fir tree, altogether formed a pretty picture, and to complete the scene appeared old Santa Claus, true to life, with the furs and white beard, (the reindeer was not visible), whose work was to distribute to the children the many gifts already provided to his hand; not a child was overlooked, but each one received something, also the incumbent was not forgotten.

The branches being stripped at length of their fruit, the children closed their part of the entertainment with another hymn. After which the older ones partook of refreshments before starting for their homes.

On Christmas day the usual services were held in both churches, both being prettily decorated. The congregations were good and the services hearty.

QUEBEC.—*St. Matthews*.—The congregation of this Church had the gratification of having among them on New Year's Day the Right Rev. Dr. Charles Hamilton, Bishop of Niagara (Rector of this parish till May, 1825), who celebrated the Holy Eucharist, and preached a very able, instructive and comforting sermon to the large congregation who had assembled at the 10.30 a.m. service. At the 7 p.m. service they again had the pleasure of welcoming another former Rector, the Rev. Dr. F. J. B. Allnatt, Professor of Pastoral Theology at Bishops' College, Lennoxville, who preached the sermon.

The Rev. Dr. C. W. E. Body, Provost of Trinity College, Toronto, was also present at the 7 p.m. service, and read the lessons.

*St. Peter's*.—At the morning service in this Church on New Year's, the Rev. Dr. Adams, Principal of Bishops College, Lennoxville, preached, and at the evening service at 7 p.m., the congregation had the pleasure of listening to an able sermon from the Lord Bishop of Niagara, who many years ago was Rector of this Parish.

In the various city Churches, services suitable to the Festival of the Circumcision, were held on Sunday, January 1st.

QUEBEC.—*S. Matthew's*.—The Festival of the Epiphany was suitably observed in this Church. There was celebration of the Holy Eucharist at 8 a.m., Matins and a second celebration at 10:30 a.m.; Litany service at 5 p.m. and Evensong and a sermon at 8 p.m.

The Choristers of St. Matthew's Church were invited by the Clergy on Tuesday evening last to a sliding party at Miss Price's, on the St. Louis Road. They went out in a street railway van, and had a most enjoyable time. On their return to the city they were entertained at the Rector's house.

*St. Paul's*.—On Thursday evening last a Missionary service was held in this Church, and a very interesting paper was read on the last Missionary journey and Martyrdom of Bishop Hannington.

COMPTON.—St. James's Church, Compton, has been enriched by some handsome stained glass windows in the East wall given by the Hon. M. H. Cochrane as a Thankoffering for deliverance from great peril. The centre window is a beautiful representation of the Ascension of Christ; that on the left represents the Nativity, and that on the right the Baptism.

There are also two small windows in the south wall of the sanctuary representing the Institution of the Holy Eucharist, and the Journey to Emmaus. These are placed by the Rector to the memory of a child and brother-in-law. All are the work of Messrs. J. C. Spence & Sons, Montreal, and are beautifully executed.

Shortly after Christmas the ladies of the congregation presented the Rector with a handsome fur coat, an act of thoughtful kindness which he thoroughly appreciated.

PERSONAL.—The Rt. Rev. J. Williams, D.D., Bishop of Quebec, the Rt. Rev. Chas. Hamilton, Bishop of Niagara; the Rev. C. W. E. Body, Provost of Trinity College, Toronto; the Rev. Dr. Adams, Principal of Bishop's College, Lennoxville; and R. W. Heneker, Esq., Chancellor of Bishop's College, left by the mid-day C.P.R. train for Montreal, to attend a meeting of the Committee appointed by the Provincial Synod to come to some arrangement on the Montreal Theological College question.

#### DIOCESE OF MONTREAL.

LACHINE.—Church work in this Parish is progressing favourably. The Bishop of Montreal held a Confirmation in St. Stephen's Church during Advent, when the Rector presented twelve candidates for the Apostolic rite

of laying on of hands. His Lordship addressed the young people in loving earnest words which will not soon be forgotten, and the Rev. G. Osborne Troop, rector of St. Martin's, Montreal, preached a touching sermon. The Church was beautifully decorated for Christmas by loving hands, and looked better than usual. The temporary wood screen was particularly effective surmounted with the text, "Behold, I bring you glad tidings" in white gothic letters on crimson background. The crimson banner-ets were suspended from the walls of nave and chancel bearing different sacred monograms executed in gold by an ecclesiastical artist. The walls and windows were wreathed gracefully in hemlock as also the font, pillars, and chancel screen. The pulpit, lectern, prayer-desk, and holy-table, were vested in the festal white, and the latter had on the re-table four vases of choice cut flowers from the greenhouse of E. Wilgress, Esq. A handsome new white dossal hung behind the Holy table having blue orphreys and filled in with crimson *fleur de lys*, and the sacred monograms "I.H.S., Alpha and Omega" in the centre panel. There were upwards of sixty communicants on Christmas Day, many of whom came to the early celebration.

The services were choral, and the sacred building was crowded. At the evening service especially when the choir was augmented by a number of the Sunday-school children singing carols; the Church was packed with people, it being the largest congregation on record here. The carols were as follows: "When Christ was born of Mary free," "Carol, carol Christmas," "Carol, sweetly Carol," "A Virgin most pure." The offertories amounting to fifty dollars were presented by the Churchwardens to the Rector, Rev. H. J. Winterbourne, who has every reason to feel encouraged by the way his people rally around him and strengthen his hands in Church work. The Rectory has through the kindness of the Vestry and the two energetic Churchwardens, been put into perfect repair, and is most comfortable.

The two strong Guilds (senior and junior) meet there every Thursday and Saturday to work in order to raise funds for building a Sunday-school hall, which is greatly needed for the Parish. Mrs. Winterbourne is the President of both of these organizations and receives enthusiastic support. An entertainment instrumental and vocal, interspersed with five scenes of tableaux, was given at the Town Hall, on Wednesday, the 28th of December, at which \$25 was cleared towards the Sunday-school building fund. The performers did their parts excellently, and great credit is due to all. The quaint old carol, "Good King Wenceslas" was a pleasing and appropriate introduction to the scene of the children surrounding the illuminated Christmas tree in company with "Santa Claus." It would, however, take up too much space to enter into any detail of the excellently prepared programme, which was so thoroughly appreciated by the large audience on that occasion.

On the Festival of the Epiphany (twelfth night) the Sunday-school children had their annual Christmas festival, and were entertained with a magic lantern, each receiving a present from the Christmas tree.

FRELIGHTSBURG.—The usual Christmas services were held with good attendance and hearty worship in the Bishop Stewart Memorial Church (which had been pleasingly and significantly decorated) on the morning and evening of Sunday. On Monday evening the time-honored observance of universal Christendom, was carried out in the form of a Christmas tree of symmetrical proportions, gaily festooned, and brilliantly illuminated and burdened with those more valued accessories for which Santa Claus is proverbial in his most genial moods. The members of the Sunday-school and Rector's bible class had provided

for them an ample repast through the unflinching readiness of the ladies of the parish at 5 o'clock; and occupied their time actively until the admission of the general public at 7 o'clock when the spacious and convenient Memorial Hall was filled by a multitude whose glowing countenances reflected the enjoyment of Christmas cheer, and the apprehension of Christmas joys. The exercises of the evening were interspersed with prayer, selections of prophecy, and fulfilment from the Sacred page, joyous carols contributed through volunteers led by Miss Landsberg, Miss G. Davidson, and the choir. These with some dilations as to Christmas origin, Christmas customs, carols, Church decorations and divergent national practices, filled up the programme which secured the unflinching attention of all, and the commendation, at least, of most. It was a joyous gathering. The Rector is to be congratulated on the hearty co-operation of those, whose self-denying work and faithfulness are fruitful and unceasing and specially on the labours, which in this instance, conferred so much happiness upon all.

ARUNDEL.—Had some person from some of the older missions and congregations in our Diocese been present at the service on Christmas morning, in Grace Church, I think they would have come to the conclusion that, though in the "backwoods" and forming part of a new mission, the people here know how to honour the birthday of their Lord and King. The Church was decorated very tastefully; generally acknowledged to have been the best decoration the Church has had. The congregation was very large; the responses and singing were good throughout, the service was a worthy one. The services in the out-station were equally well attended.

The day after Christmas day (Monday) our festivities were continued, in the shape of a social, entertainment, and Christmas tree. The social was good, the entertainment better, but the "Tree" outshone them both; every part of the programme passed off very unanimously. The efforts of each Committee were crowned with the greatest success. A great many people took advantage of the splendid repast provided, the proceeds of which after expenses are paid, will be devoted to the Sunday-school library fund.

The chief part of the entertainment was rendered by Sunday-school scholars, and right well did they go through the several pieces allotted to them. Misses Smyth and Higginson had spared no pains in making this part of the fest. enjoyable. The Rev. W. Saunders, of Lachute, was with us, and gave us an excellent address.

The presents on the Tree this year were far above the average. We are greatly indebted to the Women's Auxiliary Diocesan Association, Montreal, who assisted us in this part of our Festival by sending a splendid collection of presents. To Mr. Fisk, also of Lachute, who sent us several things. The Incumbent, Rev. W. Harris, received from the tree many tokens of esteem from his parishioners, one, was a purse containing \$22.

We have Social and "Tree" no. 2, to be held in one of the out-stations on Monday, Jan. 9th. During '87 our mission has shown great signs of life, let us hope they will increase in '88.

BOLTON.—A well spent Advent season with Special services, surprisingly well attended, had prepared the people of this Mission for a truly happy Christmas. During the week before Christmas, clever fingers were busy in preparing the three Churches for the festival. Pure white hangings with neat and appropriate designs, in evergreen, lent brightness to the somewhat severe designs of the buildings, and as all the Church people were anxious to have a part in the work the decorations were more

perfect than would be expected in so small, and out of the way a mission.

On Christmas Eve the Sunday-school scholars had their treat in the shape of a Christmas tree in the Town Hall. The little people sang some carols and Church songs in an acceptable manner, recitations and addresses were delivered, and the orthodox children's Saint appeared to present the gifts. No one was forgotten, the People's Warden, Mr. L. Fuller, receiving special gifts from the congregation in acknowledgement of the conscientious manner in which he performs the many duties.

The Christmas Day service began with a celebration of the Holy Communion at 8 a.m. At 10.30 the services were Matins, and choral celebration. Mr. J. P. Hall, who kindly lent his powerful chamber organ for the day, conducted the united choirs of the Mission, singing the responses in a hearty reverential manner. It was the first time for the Liturgy to be sung in Bolton, and the large mixed congregation present seemed to enjoy it exceedingly. The "Adeste fidelis" was sung during the reception, the "Nunc Dimittis" at the close of the service. The number of communicants was large, within about half a dozen of the total reported to the last Synod. In the afternoon and evening, services were held in the Churches at South and East Bolton. The offertory collections were unusually good for this Mission, and for this large sum of money over \$40, as well as for the many presents sent to the Parsonage, as found upon the trees, the Incumbent is very thankful.

On Holy Innocent's day Lieut. (now Captain) E. J. Chambers, of the 6th Fusiliers, Montreal, who was chief of the *Star's* staff of correspondents during the late Northwest troubles, delivered a most interesting lecture on the Riel Rebellion, in the Town Hall. The violent storm prevented many of the ticket-holders from attending, but all present were delighted with the lecturer's handling of the subject. Some \$30 was secured for the formation of an organ fund.

COTE ST. PAUL.—Church of the Redeemer.—A Special service was held here on New Year's Eve, commencing at 11.30, and continuing till after midnight. On Sunday (Circumcision day) the usual morning and evening services were held, with fair attendance. On the evening of Epiphany the annual S. S. Festival and Christmas Tree entertainment took place; there was a large attendance of scholars and friends. A short preliminary service was held, after which the children had tea and enjoyed themselves in the Hall until the time arrived for dismantling the tree, from which every scholar received some token of affection. Not only so, but the teachers also were remembered, each receiving a gift. The branches of this attractive tree also contained gifts for one who is well and deservedly beloved, and who has rendered long and faithful services as Organist,—Miss Gilmore—who received from the Ladies' Aid a beautiful toilet case, and from another member a handsome Prayer-book. The "Beehive" marked their appreciation of the kindly and ready assistance of their friend and Patroness Mrs. Carver, by presenting her with a beautiful basket. After all the presents had been distributed by Dr. Davidson, with the aid of Mr. Lewis Williams, (who though now residing four miles more from the Cote, yet evidenced his kindly remembrance and interest in the mission work by giving up much of the afternoon to preparing the tree and hall.) Mr. T. W. Bur sell in a short and laudatory address on behalf of the congregation, presented Dr. Davidson with an envelope which was found on subsequent examination to contain a sum of \$90 contributed by the Ladies' Aid, and other members of the congregation; and an illuminated card, on which was written: "To L. H. Davidson, M.A., D.C.L., Q.C., presented by the Congregation of the Mission Church of the Redeemer, Cote St. Paul, as a mark of their grate-

ful appreciation of his long and highly valued services."

Dr. Davidson feelingly replied, thanking the kind donors for this further token unexpected of their love and regard; and expressing his sense of the imperfection and unworthiness of his own labors; which, however, he had ventured to hope from the testimony as well of the living, as of some now resting in Paradise, had been helpful, though unworthy.

After a pleasant evening all departed well pleased and satisfied. Thanks are due to those who contributed to the tree, and who also worked in preparing this treat for the children of the S.S.

#### DIOCESE OF ONTARIO.

**CARLETON PLACE**—We were very sorry to hear that Mr. W. Britton, licensed lay reader in this Parish for the last two years, was prevented by a serious illness from being a candidate for Holy Orders at the Ordination recently held in Ottawa. He is only now just recovering, but we hope that after a rest from work he will regain his health and be able to serve the Church of God as one of her ministers in due time. We hear he has been doing good work in Carleton place, and congratulate him on the kind manner in which he was remembered by his friends in the Church and in the town, by whom he was presented during Christmas week with a purse of \$50, letter expressing their deep sympathy with him on his illness which had prevented his being one of those who were lately ordained to the ministry of the Church; and their earnest prayers that he might soon be restored to his usual health.

Rev. A. Jarvis hopes to be able to resume his duties here on Easter Sunday next; Rev. J. W. Forsythe is as present *locum tenens*.

**STIRLING**—On Christmas Eve, Mrs. Godden, the wife of the Incumbent of this parish, was presented by members of the congregation of St. John's Church with an address and a purse of \$35.50, as recognition of her valuable services as organist for the past nine years, and also of her devoted instruction of the children in the Sunday-school, expressing also their sincere gratitude for labors of love in administering to the sick and disconsolate in their midst, acts of kindness which can only emanate from a kind and loving heart. The hope was expressed that Mrs. Godden might long remain with them to enjoy in the future as in the past the esteem and the confidence so well merited. The presentation was made on behalf of the subscribers by Mrs. Boldrick and Mrs. T. Naylor, and was feelingly and appropriately acknowledged by Mrs. Godden.

#### DIOCESE OF TORONTO.

**TORONTO**—The annual Christmas Festival of the School of St. James' was held in the School-room on Thursday evening, Dec. 29th. The room was packed with scholars and their friends. The arrangements were excellent. Six large Christmas trees loaded with beautiful presents and lighted with wax tapers occupied the centre aisle of the building, while festoons of evergreen and banners around the room made the whole a scene which perhaps excelled anything of the kind held in the city for many years. After carols and an address by Rev. Canon Dumoulin, the rector—the prizes numbering about 150—were distributed. Then Santa Claus was led in, bent and stooping with old age, who gave the children a short address and ordered his assistants to begin cutting the presents from the trees. A system of numbered tickets prevented confusion, and the 700 children were soon possessors of dolls, albums, toys and candies, and on their way home as happy as Christmas could make them.

The Bishop of Algoma preached New Year's

morning in St. James', from the 2nd verse of the 3rd Epistle of St. John: "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." The Bishop's sermon, full of good advice and salutary admonition, was listened to very attentively by the large congregation assembled.

Rev. Canon Dumoulin preached in the evening, and pointed out in a general manner the opportunity which commencement of the year held out to the shiftless, the indifferent and the wayward for beginning a new life on better lines.

**St. George's**—The Christmas offertory this year amounted to over \$300. There were very large and attentive congregations on Christmas and New Year's day at all the services. The Christmas celebrations at 8 and 11 a.m., were especially well attended. After Evensong several carols were charmingly sung by the choir, Gounod's exquisite "Bethlehem" among the number.

A new Church Army officer has just arrived from England to carry on the work in this parish. Capt. Harkin is the fourth officer to visit Toronto since the beginning of the Army work in October, 1886.

**St. Stephen's**—A surpliced choir has just been introduced in this parish. The services of the holy season just expired have been well attended and hearty.

#### DIOCESE OF HURON.

**LONDON**—His Lordship the Bishop of Huron preached in St. Matthews, and St. Paul's, Sunday, January 1st. Sunday the 8th, he visits Comber Mission, and opens a new Church there.

The children's service at the Memorial Church on Sunday evening, New Year's Day, proved a very successful affair, notwithstanding unfavorable weather. Upwards of 300 children, teachers and officers of the Sunday-school assembled in the school-room and walked in procession to the Church singing "Onward; Christian Soldiers." The service was conducted by the Rector, and several bright hymns were sung heartily by the little ones and the congregation. The sermon—an interesting and seasonable one—was preached by the Rev. Canon Ianes on the subject of "Choosing." It was well illustrated by Scripture teaching and impressive incidents. The church was filled with a large congregation.

**LONDON SOUTH**—The Annual Christmas Entertainment in connection with St. James' Sunday-school, was held on Tuesday evening. The children were each supplied with a bag of candy, orange, &c.

An interesting programme of singing, readings and recitations, was given by the scholars. A handsome mantle clock and Prayer-book, accompanied by an address, was presented to Mr. John Pope, who has been superintendent of the School since it was opened, over 15 years ago. The parents and friends turned out in large numbers and seemingly all enjoyed themselves.

**MITCHELL**—Trinity Church was opened on Christmas Day. The new chancel, organ, lectern, and vestry, are great improvements. The Church looks much better, and there are increased accommodation for the members by the adding of many pews.

**L STOWELL**—The Rev. Mark Turnbull and Mrs. Turnbull, were made the recipients of very handsome presents at Christmas by the Church people of the place. Mr. Turnbull's services are much appreciated, and the kindest feeling existing between clergyman and congregation.

**WILMOT**—The St. James' Church congregation, Wilmot, presented the Rev. J. Edmonds,

with a handsome and valuable cutter on Friday evening last. The Christmas offertory also from the three congregations in his charge amounted to \$36.

**SARNIA**—A Service of praise and song was given in St. George's Church on Christmas evening by the Sunday-school, assisted by the choir. The Rector preached a short and appropriate sermon from the words, "A little child shall lead them." The Church which was beautifully decorated, was crowded with an immense congregation. The service was most interesting and the singing particularly sweet. More such services would have a good effect on our congregations generally.

**INGERSOLL**—**St. James Church**—The offertory at the Church on Christmas morning amounted to \$210, consisting of a cheque for \$150, which had been specially collected among the congregation, and \$60 in cash. It was presented as usual in this diocese, to the rector, Rev. E. C. Saunders, B.D. It need hardly be said that the liberality thus displayed by the congregation was most gratifying to the rector, not only because of the substantial help so large a sum has given, but because of the kindly feeling it shows to exist in the parish.

**EPISCOPAL APPOINTMENTS**—If the Lord will, the following order will be observed by the Bishop in his visitation of the Diocese for Confirmations for 1888:

Clergymen in each Parish or Mission are requested to have all the candidates from their several stations prepared and ready to be presented at the service, as arranged in the following lists.

It is the Bishop's wish that a list of all the candidates, with christian names in full and plainly written, be handed to him on his arrival, which lists, if necessary, will be subject to correction after the service.

**County of Waterloo**—Sunday, Jan. 15th, Trinity, Galt, Rev. J. Ridley; Monday, Jan. 16th, St. John's, Berlin, Rev. S. L. Smith; Tuesday, Jan. 17th, Christ Church, Haysville, &c., Rev. J. Edmonds.

**Counties of Brant and Oxford**—Sunday, Jan. 22nd, St. James', Ingersoll, Rev. E. C. Saunders; Monday, Jan. 23rd, a.m., St. John's, Thames'ford, and Christ Church, Lakeside, p.m., Rev. W. M. R. Seaborn; Tuesday, Jan. 24th, a.m., Trinity, Zorra, and Christ Church, Hungerford, p.m., Rev. R. W. Johnstone; Wednesday, Jan. 25th, 11 a.m., St. John's, Eastwood, Rev. T. Watson; Wednesday, Jan. 25th, 7 p.m., St. Paul's, Woodstock, Rev. J. J. Hill, M.A.; Thursday, Jan. 26th, 11 a.m., St. James', Paris, Rev. A. Brown, B.A.; Thursday, Jan. 26th, p.m., All Saints' Mount Pleasant, Rev. J. P. Curran; Friday, Jan. 27th, 11 a.m., Trinity, Onondaga, Rev. G. M. Cox; Friday, Jan. 27th, p.m., St. Paul's, Kanyengah, Rev. D. J. Caswell.

#### DIOCESE OF ALGOMA.

**ROSSEAU**—Rev. A. W. H. Chowne, writes:

The following gifts to the Mission are thankfully acknowledged by the incumbent: One box of toys and clothing, from Miss Thurtele, Guelph; two barrels and one box, from the Rev. Alex. MacNab, of St. Barnabas, St. Catharines; one box of toys and clothing, from the C. W. M. A., Toronto, per Mrs. O'Reilly; two bags of clothing, per Mrs. Roberts, of Brampton, all which are for distribution in the Mission.

Through the kindness of George Thurtele, Esq., of Guelph, who gave us \$50 towards that station, we have been enabled to build a driving shed 50 feet long; which has been full of teams every service. The Church-yard is now fenced in and ready for consecration, beside several other improvements which have been made in

and about the Church. We now look forward to the Bishop's visit.

**Bishop's appointments for January 1888 :**

January 6th, Nipissing, 7.30 p.m.; 7th North Bay, 8 p.m.; 8th, North Bay, 10 a.m., and 7 p.m.; 9th, Sturgeon Falls, 3 p.m.; 10th, To Chapleau; 11th, Chapleau, 7 p.m.; 12th, Sundridge, 7.30 p.m.; 13th, Eagle Lake; 14th, To Magnettawan; 15th, 16th, and 17th, Magnettawan; 18th, Midlothian; 19th, Seguin Falls; 20th, Rosseau, 7.30 p.m.; 21st, Ullswater, 3 p.m.; 22nd, Ullswater, 11 a.m., Rosseau, 7.30 p.m.; 23rd, A. Lumber camp, 7.30 p.m.; 24th, Burks Falls, 8 p.m.; 25th, Burks Falls, 10.30 a.m., Starratts, 5 p.m.; 27th, Sprucedale, 11 a.m., Emsdale, 5 p.m.; 27th, Bethune, 10.30 a.m., Cyprus, 6 p.m.; 28th, Novar, 10.30 a.m.; 29th, Huntsville, 10.20 p.m., and 7 p.m.

**DOMESTIC & FOREIGN MISSIONARY SOCIETY.**

*A Solemn Plea for the Domestic and Foreign Missionary Society in general, and for the Womens' Auxiliary in particular.*

To the Editor of the CHURCH GUARDIAN:

SIR—As a member of the Board of Management I respectfully present this plea to the Clergy, and trust they will consider it very seriously:

The clergy are the parsons, the representatives of the Church in each parish. They are her natural agents and mouth-piece everywhere. Whatever is dear to her and to her Lord ought to be very precious in their eyes. Through their efforts it ought to be made precious to all their people. Now the Church's Missionary work at home and abroad, next to the solemn worship of God Himself is the interest which is most precious to the Christ. Shall the work in all its departments be carried on by the Church herself or by voluntary societies within the Church? The success which has attended the great societies of the Church in England is leading some in the United States and in Canada to think that the Church in the General Convention in the States and in the Provincial Synod in Canada has made a mistake in claiming that she is the true Missionary Society, and that she is in a more favorable position to interest all everywhere in her Missionary work than any voluntary society can possibly be. The great Missionary societies in England are in the opinion of many doing better work than the Church in the United States and in Canada, notwithstanding all the advantages enjoyed by both in being represented by an intelligent trained man in every congregation, and in being able through him to reach all the members of the Church without exception.

Let the Clergy lay this seriously to heart. The practical question, whether the Church or voluntary societies are best able to induce people to promote missionary work is being tested both in the States and in Canada at the present time. Shall the Church in Canada, having once accepted her legitimate and rightful position of being our Lord's own Missionary Society be obliged to yield the position to others. The answer must rest largely with the clergy. They are the Church's representatives and agents. If they will take the work up heartily and lovingly it must succeed. It is God's work. He desires that it should prosper. It is the work which His Church has been f. unded to carry on, and no society of man's ordering and planning can do it in the same thorough way and with the same advantages.

The Bishops and Clergy and Laymen who constitute the Board of Management of the D. & F. Society of the Church of England in Canada can accomplish very little without the personal aid of each and every clergyman. Their wholesouled cooperation is necessary to put life and quickening sympathy into the annual appeals of the Board, and into the active efforts which the Women's Auxiliary should persistently put forth in every congregation.

The Epiphany and Ascension-tide appeals are prepared with great care, and all will admit that they emerge from the searching scrutiny to which they are subjected by the Board—still clear and forcible in their statements—earnest and moving in their exhortations to the people. But do the clergy read them as if they really felt them, as if their heart's desire was to promote the work and to induce their people to take a warmer personal interest in it. Do the congregation who are quick to discern their clergyman's attitude and feeling gather from his manner of reading the appeal that he considers that the first object for which the Church exists is to make disciples of all nations—to gather all of every tribe into Christ's Kingdom upon earth.

If the Clergy are personally indifferent whether their people take an interest and contribute generously, can we wonder if the return from their congregations are very small. We know how many in our congregations, and those filling the honorable office of churchwarden, grudge every dollar which is sent away from the place in which they live. We can sympathize with the clergy in such localities, who think they have reason to dread that what is given in response to the Church's appeals means a deduction from their scanty stipends.

But happily there are no many such places, and even in them we are convinced that the truest course is the most generous.

Encourage, and if possible provoke the people to contribute to the Church's Missionary work, and they will obtain larger views and a higher standard of giving, than they can possibly reach if their interests and efforts are circumscribed by the narrow bounds of their own parish.

Some few clergy whose stipends are large—altho' not one dollar larger than they ought to be—are, we fear, disposed to protect the laity who are so liberal to them from further heavy demands. A dread lest their congregations should feel the burden of their own outlay to be too serious if the Church's needs and claims are pressed home as vigorously as they should be seems to be present to their minds. With such clergy we have no sympathy whatever. Moreover, we are convinced that they are injuring themselves and their people more than words can tell almost. Everything is in relation to and in compassion with something else; there are few absolute standards. Certainly, there is no absolute standard for Clerical stipends; is it preferable that they should be regulated by a low and unworthy outlay upon every other object whether inside or outside of the congregation, or that the contributions of the people being upon principle large to all the Church's needs the clergyman's stipend should be large also.

We appeal most anxiously to every clergyman in these Canadian dioceses to lay aside all unworthy selfish views with reference to the contributions of their people towards extra Parochial objects. We respectfully urge them to be thoroughly in earnest and whole-souled, in their presentation to their congregations of the Church's claims upon them to enable her to extend the knowledge of the Lord and all the blessings entrusted to her far and wide. Read the Epiphany and Ascension tide appeals as if you meant them; as if you recognized yourself, and wished every member of the congregation to feel that no object or demand presented itself with higher and stronger claims as should be met with larger union generous offerings than the appeal for Foreign Missions at Epiphany and that for Domestic Missions at Ascension tide.

Follow up and support and urge these appeals in every way that may seem to you most advisable.

Show your zeal and earnestness in the Church's Missionary work, and it will affect your people. Their contributions will be increased and the effect of this will be to streng-

then and extend their interest and appreciation of the work which the Church has to do in the world. Then will the treasury of our Domestic and Foreign Missionary Society be filled, and the Church of England in Canada will be able to do her duty to Algoma; to the Northwest, and in Heathen lands.

The zeal and interest which should find their fullest expression in the Epiphany and Ascension tide offerings should not be allowed to die out and disappear during the rest of the year. The Women's Auxiliary which should be formed in every Parish will be a very quiet and yet effective means of keeping the subject continually before the people. The notice of their meetings announced in Church on Sundays will periodically remind the people, while their prayers and intercessions will accomplish a great deal more. I had hoped to represent to the clergy some strong and encouraging grounds for establishing and maintaining in active form a Women's Auxiliary in each Parish, but I must forbear.

On another occasion I may with your permission Mr. Editor, return to the Subject.

Yours Faithfully,

A MEMBER OF THE BOARD OF MANAGEMENT D. & F. Missionary Society of the Church of England in Canada.

January, 1888.

**BERMUDA.**

INDUCTION.—On Saturday last, December 17, the Rev. Arthur Conway Jones was instituted into the living of Smiths and Hamilton parishes.

This is believed to be the first occasion in these islands on which the act of induction of a Rector has been performed by the Bishop in person, and has been accompanied with a religious service. As due notice of the appointment had been given throughout the two parishes a goodly congregation was gathered at each Church. Divine service commenced at Holy Trinity Church, Hamilton Parish, at 11 a.m., and at St. Mark's Church, Smiths parish at 3:30 p.m.

After the singing of the 114th hymn his Lordship called upon his Vicar General to read the Bishop's License to the new incumbent to exercise the office of a priest in Bermuda,

Then in the presence of the congregation the newly appointed rector made the declaration of assent, and took the oaths of allegiance to the Queen, and of canonical obedience to the Bishop. Receiving the keys of the church from the churchwardens, the Bishop delivered them to the Rector, who answered, "I receive these keys of the House of God at your hands as the pledge of my Institution, and of your recognition, and I promise to be a faithful shepherd of the flock committed to my charge, in the Name of the Father, and of the Son, and of the Holy Ghost."

This was followed by prayers offered by the Bishop, who then addressed the new incumbent to this effect: "I, by the authority committed to me, do hereby give thee Institution and Mission, as Pastor of this Church, and authority to preach the word, and administer the sacraments herein." Subsequently the Bishop put into the Rector's hands the Bible and the Book of Common Prayer, enjoining him to let them be the rule of his conduct in dispensing the divine word, in leading the devotions of the people, and in exercising the discipline of the Church; and pronounced a solemn Benediction over him. This was followed by prayers and two other hymns.

The Bishop in a very interesting address made a feeling reference to the late Rector, the Rev. Geo. Tucker, paying a noble and well deserved tribute to his faithfulness and diligence, and perseverance in his work under the trying circumstance of failing health; and then commended the new incumbent to the kindness and co-operation, and fervent prayers of his flock.—*Royal Gazette, Hamilton.*



# The Church Guardian

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## Special Notice.

**SUBSCRIBERS IN ARREARS** are respectfully requested to remit at their earliest convenience. The LABEL gives the date from which subscription is due.

### CALENDAR FOR JANUARY.

- JAN'Y 1st—CIRCUMCISION.  
 " 1st—1st Sunday after Christmas. [*Notice of Epiphany*].  
 " 6th—Epiphany. [*Athanasian Creed*].  
 " 8th—1st Sunday after Epiphany.  
 " 15th—2nd Sunday after Epiphany.  
 " 22nd—3rd Sunday after Epiphany. [*Notice of Conversion of St. Paul*].  
 " 25th—Conversion of St. Paul.  
 " 29th—Septuagesima. [*Notice of Purification*].

### WAS ST. PETER EVER BISHOP OF ROME?

BY THE REV. DR. LITLEDALE.

It is well known that the Roman Catholic Church rests its claim to supremacy over all Christians upon the alleged inheritance of St. Peter's privilege and primacy by the Pope of Rome, on the ground that St. Peter, by finally settling in Rome and dying there as its Bishop, constituted his successors in the See his heirs, not only to his local authority in Rome itself, but to his universal jurisdiction over the whole Church, bestowed upon him by Christ Himself, over and above the apostolic commission which was common to the rest of the Twelve. It is needless to do more than briefly point out that no trace of any such exceptional commission to St. Peter as that of ruling the entire Church is mentioned in Scripture directly, or is indirectly to be discovered there by the fact of actual exercise; and that even if this were otherwise, the very fact of such an exceptional authority being conferred makes the privilege a "personal" as distinguished from an "official," one, and for that reason not transmissible by its holder, but dying with him, and incapable of being exercised by any other person without a fresh grant from the original grantor. This is the rule strictly laid down by Roman Catholic ecclesiastical law in all cases of claim by privilege; that a personal privilege does not admit of the introduction of any name or names except such as explicitly occur in the deed of grant; that such a privilege dies with the decease of the person or persons thus expressly named; and that no power of delegation or transmission can exist in the case of privilege, unless such additional power is expressly given in and by the deed of grant. And, yet again, if this were not so, it would at least be necessary that any person claiming to exercise the privilege in right of any sub-grant or delegation from the original holder should be able to produce evidence that such sub-grant had really

been made, and that in such a public and binding manner as to disable objection.

Not so much as one of these conditions is satisfied in the case of the Roman claim of supremacy. For besides the absence of any proof in Scripture that St. Peter actually did exercise authoritative jurisdiction over the other Apostles and the whole Church, there is further to be noted that not one syllable occurs in the three texts alleged to embody the Petrine Privilege (St. Matt. xvi. 18, 19; St. Luke xxii. 31, 32; St. John xxi. 15, 16, 17) which empowers St. Peter to convey the privilege, whatever be its nature, to any other person. And if this plain fact be set aside, there remains the additional difficulty that not one scrap of evidence is producible that he ever did confer and transmit his peculiar privilege and authority. No hint of the sort is discoverable for centuries after his death, and then it begins in the most suspicious quarter; the assertion of Popes in their own interest, instead of coming from any external and independent source.

Added to all these flaws in the Roman claim, there comes up the crucial question, Is it true, as a matter of historical fact, that St. Peter ever was Bishop of Rome at all? If it be true, there must be something to show for it—something that would be accepted nowadays in a court of justice as proof of any claim of heirship. But here comes in a difficulty. Very few people who have not been specially trained seem to understand what is evidence in proof of anything, and what must be rejected by a judge as having nothing to do with the matter. But it may briefly be said that mere hearsay, second and third hand, is no evidence at all; and that evidence dating long after the time concerned is, if not to be entirely rejected, yet weaker and weaker as the time is longer, and less to be relied on. If people who lived at the time when some event is said to have taken place never say anything about it, and we hear of it first a hundred years or so later, we do not pay much heed to it; and the only thing that would make us pay heed to it is the discovery of some unknown or forgotten papers written by people who did live at the time and had opportunities for getting information, and who thus confirm the later statements for us.

Now, let us see how the facts stand as to the evidence for St. Peter having ever been Bishop of Rome. If it is really such an enormously important fact in the history of Christianity, if the salvation of hundreds of millions is bound up with it, if the vast temporal and spiritual powers claimed and exercised by the Popes depend upon it, we are fairly entitled to expect that the proof of it will be early, clear, and abundant. Is this so? Not in the least.

First, if we search the New Testament, we find Rome mentioned by name just nine times, of which seven have to do with St. Paul and one with his friends Aquila and Priscilla; while the only one that has any connexion with St. Peter is the mention of "strangers of Rome," (Acts ii. 10) amongst his hearers on the day of Pentecost.

"No," a Roman Catholic disputant replies, "there is that other text of St. Peter's own penning: 'The Church that is in Babylon, elected together with you, saluteth you' (1 Peter v. 13), and Babylon means Rome, as has been held from the time of St. Papias, a contemporary of the Apostles." But at any rate, St. Peter does not say Rome, but Babylon, and the rest of the Epistle wherein the word occurs is written in a plain straightforward style, without any similar figures of speech, so that it is much more natural to suppose that he means just what he said, for Babylon was in his time still inhabited, and that largely by Jews, who were strong enough to defeat a powerful band of robbers that infested the neighborhood, about twenty years before St. Peter wrote the Epistle somewhere about A.D. 63, (Josephus, "Antiquities," xviii. 9). Next, it is a mistake to suppose that the very early testimony to the guess that Babylon means Rome does really ex-

ist, for it has arisen from a mistake as to the meaning of a passage in the ancient Church historian Eusebius, where one writer after another has copied the blunder, without verifying the original passage, which proves to consist of two clauses, the first of which gives Clement of Alexandria and Papias as authorities for the tradition that St. Peter gave his sanction and approval to St. Mark's Gospel, and for that point only; while the identification of Rome and Babylon on the ground of the text already cited is placed after the reference to these two authors, as an independent statement, not as warranted by them, but as a current opinion in Eusebius' own day. Put the case, however, that the guess is right, and there remains the difficulty that there is nothing said about St. Peter's personal relation to this Babylon or Rome, certainly not that he was Bishop there, any more than we take for granted that St. Paul must have been Bishop of the "Churches in Asia" whose salutation he sends to the Corinthians (1 Cor. xvi. 19), which no one has hitherto asserted. And St. Paul's Epistle to the Romans (written in A. D. 58) obviously takes for granted that no Apostle had yet reached them (Rom. xv. 20), while his silence about St. Peter in his other Epistles written from Rome itself as late as A. D. 63 or 65, shows that St. Peter had not arrived there even then. When we come to the age next to that of the Apostles, we are met by the silence on the point at issue in the letter of St. Clement, Pope of Rome, to the Corinthians, written in the last quarter of the first century. Though he twice refers to St. Peter, on neither occasion does he say a word to connect him with Rome; while this is exactly what would be the most natural thing for him to do in the circumstances if the fact were so, since it is hardly credible that he should fail to appeal to the teaching of the Apostle as still resting in some degree in the Church he had ruled. And the like silence is found in the Epistle of St. Ignatius to the Romans, written in the first quarter of the second century, when he was actually on his road to martyrdom at Rome itself. He says, indeed, to the Romans, "I do not issue commands to you, as did Peter and Paul," but (apart from the obvious remark that "commands" may be sent by letter and do not imply oral utterance only) he does not say a word implying that he was hoping to fulfil his own course in the same place where St. Peter had done, and in a like fashion; and yet it is most difficult to suppose him to have omitted such a reference, if the fact of St. Peter's episcopate and martyrdom at Rome had been known to him. The earliest mention of St. Peter in connection with Rome is in a fragment of an Epistle to the Romans from St. Dionysius of Corinth, wherein he says that St. Peter and St. Paul both went to Corinth as well as to Rome, "and taught us in the same way as they taught you when they went to Italy." But this makes against St. Peter's episcopate at Rome, since it is not pretended that he or St. Paul were ever Bishop of Corinth, and there is a clear line of difference between the teaching attitude of a passing missionary and of a resident Bishop of a Church. They may teach the same things, but they do not teach in the same way, any more than an occasional lecturer teaches in the same way as the head master of a school. Next after this comes the evidence of St. Irenæus, Bishop of Lyons, about A. D. 190, and that is decisive against St. Peter's episcopate at Rome. For he says, that St. Peter and St. Paul preached at Rome, and laid the foundations of the Church there, and after doing so "committed into the hands of Linus the office of the episcopate." The particular Greek word here used cannot be made to mean "handed on" or "handed down," as if the word meant that Linus succeeded either or both of them after they died, but must mean that they, in their lifetime, appointed him to the office; which, consequently, cannot have been held by St. Peter when he died. There are altogether fifteen

authors in the Christian literature of the three earliest centuries who say something in twenty-one passages about St. Peter's connection with Rome, five of which have been already cited. Out of the remaining sixteen, seven speak only to the fact of St. Peter having been martyred at Rome; three relate the legend of his encounter with Simon Magus there, and have to be struck out, because it has been known for the last fifty years by the discovery of a M.S. in the Vatican Library in 1837 that all the earlier accounts of St. Peter's conflict with Simon Magus placed the scene of it in some Eastern city, and thus that the substitution of Rome was a late adaptation of the story; three speak of St. Peter ordaining Clement, not Linus, as first Bishop of Rome, one mentions the Roman See as "the place of Fabian, that is, the place of Peter"; another calls it "the Chair of Peter"; and the last speaks of Pope Stephen I, as claiming the succession of Peter. Further, one of the three passages which speaks of St. Peter consecrating Clement as Bishop of Rome, is expressed in terms which seem to denote that St. Peter had himself been Bishop of Rome up till then, but knowing his martyrdom to be near at hand, resigned in favour of Clement, appointing him as his successor in the See. The four last-named passages are thus the only discoverable quotations down to the fourth century which in any way suggest that St. Peter was Bishop of Rome. But two out of the four are in St. Cyprian, a writer who lived nearly 200 years after the time we are concerned with, and who was never at Rome, so as to have examined the Church archives there, and the third is in his contemporary, St. Firmilian; while it is not disputed that the story of St. Peter's episcopate at Rome had sprung up somewhat earlier, and was then gaining ground. And one of the two passages in St. Cyprian is rejected by Rigalt and Fell, two editors of his works, as the marginal gloss of a scribe which has crept somehow into the text; and the statement by St. Firmilian that Pope Stephen claimed to be St. Peter's successor in his chair is evidence only that the claim was made, not that it was a just claim and capable of proof. The remaining passage comes from the Clementine Homilies, a work which was condemned as a heretical forgery by Pope Gelasius I, in a council at Rome in A. D. 494, so that this, too, disappears, and there is nothing left in the whole of the Christian literature of the first 300 years, except one sentence of St. Cyprian, and the claim of his contemporary Pope Stephen I, two hundred years after St. Peter's time, to bolster up the legend of St. Peter's episcopate at Rome. The story that he was martyred at Rome may probably be true, less because there is any strong and convincing evidence for it, than because no rival claim is known to have been set up for any other place; but we are entitled to say that he can never have been Bishop of Rome, or the ancient Church would have known it, and told us of it. It is to be noted, further, that not one of all the twenty-one references to St. Peter, is a first-hand statement by anyone who personally attests his presence at Rome. We get plenty of later assertions on the subject, no doubt, growing fuller and more precise as the distance from St. Peter's own day increases; but not one of these new witnesses professes to have found any older documents to confirm his story, and therefore we are bound by the simplest laws of evidence to reject it as a mere invention of later times, most probably due to this circumstance, that the original planters of Christianity in Rome must necessarily have been those Roman hearers of St. Peter on the Day of Pentecost who preached the new doctrine there on their return, and who would thus naturally look up to him as the true founder of the Church there; though we can see plainly from St. Paul's language that it was not yet fully organized when he wrote, but

needed the visit of the Apostle of the Gentiles to set all things in order.

If we can imagine any analogous claim made by anyone in the present day, to be the lawful holder of some great office, on the ground of hereditary descent from its original tenant, but unable to produce evidence within two centuries of that person's lifetime that he had in fact held the office in question, it is impossible to doubt the legal result. The claimant would be non-suited, and the claim dismissed as incapable of being sustained.

THE AUTHORITY OF GOD.

The manifestations and modes of Authority are many in the range of polity and curriculum of doctrine, but through all is the ever audible voice of a supreme spiritual authority. "A glorious high throne from the beginning is the place of our sanctuary." This authority is royal; It is divine. From its decree there is no appeal; from its dominion there is no escape; from its salvation there is no failure. Above and beneath, inspiring all revelation, controlling all history, surrounding all men, calling the individual by name, establishing all doctrine, and inciting all hope, is the all present, indefinite, wise and loving authority of God. Hence the Bible becomes verily the word of God, to be revered, to be heard as though we listened to the divine voice speaking from the holy mount, to be so received without question and obeyed without murmur, its precepts followed with docility and mysteries accepted by faith. The Church becomes the holiest thing on earth, visible representative of the divine majesty and the glory of the covenants, its life dependent on the indwelling Spirit. Equally distant, on one hand, from the thought of voluntary association, and, on the other, from sacerdotalism, it maintains and glorifies the sole Headship of Jesus Christ, while its own exercise of government and discipline becomes the expression of the divine will. Its service of simplicity, requiring neither intellectual display nor sensuous adornment, matches its simplicity with the grandeur of its conception that the Lord is in His holy temple. Its sacraments, removed alike from external symbolism and magical efficiency, speak of the forces of spiritual life; the covenants that shall hold through all the world, and the vital communion of the soul with Christ, in every way dependent on the presence and power of the Lord.

In like manner its doctrine is made everywhere luminous with the same thought of divine presence and authority; every plain precept and counsel is with a "thus saith the Lord," the voice of command to the life; and every deep mystery with the same asseveration which becomes a voice of compulsion on the mind. Every saved soul is saved by grace alone, grace prevenient and grace effectual; grace which hath chosen the lost sheep from before the foundation of the world, hath sought for them "at cost of many a painful quest," and brought them by sheer force of mercy and love into the divine fold, whence no man shall be able to pluck them. And so every pure desire, every service of love, self-denial and sacrifice, every victory over sin, the world and the devil, are by the power of this grace, as strengthened by which alone can the servant do aught that is holy. "Not unto us, O Lord, not unto us, but unto thy name give glory." Hence the saved soul becomes a divine possession, a spectacle—a theatre of divine actions—unto the world, as well to angels as to men. It is not its own; it is bought with a price; it belongs to Christ. Its real life is Christ that liveth within. Emptied and swallowed up in Christ, the cause, the interest, the work of Christ become its logical and heavenly aim

and inspiration. Holy living and doing become the divinely moved sequence to the holy calling.—Rev. S. H. Cobb.

I WANT TO BE NOTICED.

There are individuals in every parish whose Christian zeal depends largely on "being noticed" by other parishioners. They feel neglected when they are not called upon frequently, or when they are allowed to go home from church without a greeting. When the rector in his round of calls, would know the reason for their absence, he is told that "they did not think they were wanted."

Need we remind such persons, if they chance to read these lines, that in the Church what is one person's duty is every person's duty. If you ought to be noticed, it is your duty to notice. You are as bound to approach some one else, as that one is bound to approach you. This might not be if Mrs. A. or Mr. B., owned the Church, as then they should make the first advance to welcome you. In God's house however there cannot be any respect of persons. They meet there on a perfect equality as children of a common father, and worshippers before one mercy seat. If any duty rests on one that duty rests on all, and no one has the right to await the recognition of any one else, except perhaps he be a stranger in the community. In that case, if acquaintance is made with the rector, and services are offered for church work, that person will soon be well known in the parish, and need no introduction.

The meeting of this class of parishioners is one of the most painful experiences of a pastor's life. It is a grief to him to find people bury their talents, destroy their influence for good, shut themselves away from being co-laborers with God for the spread of the Gospel, simply because they are not noticed by their fellow-worshippers and workers.

May we also add one more word. Turn to the pledges made in Baptism, which are ratified in Confirmation, and what are they? They are unconditional promises, made in a solemn hour, 'mid solemn events, to be faithful to the cause of Christ till death.

In their fulfillment, nothing can come between that soul and its Master. The pledge is to God, and to Him we shall render the account. Does it not seem like trifling with an awful responsibility—like playing with eternal interests—like ignoring a sacred vow, when we add a condition to our pledge—"if Mrs. B. speaks to me," or "if Mrs. D. calls on me?" The fact that such demands are made is a striking illustration of the determination of Satan to lead the soul astray. If he finds himself weak in a direct attack upon our Christian life, he takes a more hidden method, and tells us, people slight us, and he don't think we are wanted, and we had better stay away until they (who they are no one can imagine) show a kinder spirit, and notice us.

"No man liveth to himself." Few in this day dare dispute the truth of the axiom. The old selfish maxim, "Take care of Number One," has fallen out of fashion. Even the saying that "Charity begins at home," when quoted, has instantly to be qualified by the addition, "but does not end there." The most ignorant among us asks no more, "Who is my neighbor?" The truth is borne in on one and all alike that, whether we will it or no, we live for others as well as ourselves. Whether for blessing or cursing, our lives must exercise an influence on the around us; we cannot help their doing so, choose how we will to narrow them.

A Subscriber renewing, writes: "I enjoy its (The Church Guardian's) contents with much interest: and it is a welcome visitor in our circle."

## FAMILY DEPARTMENT.

## CHRISTMAS ADDRESS.

*Of the Carriers of the Church Advocate to its Patrons.*

(We are indebted to our good friend the Rev. W. A. Harris, for the following Christmas Address, of the Lexington, Ky., *Church Advocate* for 1835, then edited by the Rev. Harry Crosswell, who died many years ago, after a long and esteemed rectorship of Trinity Church, New Haven, Conn. As a forcible reminder of the questions, which stirred the religious world half a century ago, we think it worthy of a place in our columns; and the "great boldness" with which men then strove for the faith of the Gospel is worthy of our imitation in the present day. We print it exactly as we find it.—*Living Church.*)

Old thirty-five is nearly gone,  
Good Churchmen all in Lexington;  
Soon thirty-six will be our date,  
Good patrons of the Advocate,  
We pray you, lend a little time  
To listen to our humble rhyme,  
And get a little information,  
Without trouble or vexation.

"What is the CHURCH?" all men inquire  
Some say, "A building with a spire,  
Where gentlemen and ladies go  
To lounge away an hour or so."  
Some say, "The Church, the Kingdom come  
Is every foot in Christendom,  
New-Lights, and Quakers, and Socinians,  
As many CHURCHES as OPINIONS.  
Some say, (to whom much praise is given)  
" 'Tis all good folks in earth and heaven,  
But who they are we cannot tell—  
The Church is quite INVISIBLE.

If such is then their dubious state,  
What says the "Little Advocate?"  
"The Church is all that mighty host,  
In every land in every coast,  
Baptized and taught through heavenly love  
By those COMMISSION'D from above  
To spread the tidings of salvation,  
IN EVERY AGE and EVERY NATION."

But hark! we hear our neighbors cry,  
"What prejudice and bigotry!  
Surely that rule *unchurches* us—  
How monstrous and incongruous,  
What arrogance! what zeal intrusive!  
For a small sect to be exclusive!"

EXCLUSIVE did our neighbors say?  
Tell us, good reader, what are THEY!!!  
Should we be deemed *exclusive*, when  
ELEVEN-TWELFTH'S is of Christian men  
Within our limits are included?  
And only ONE SMALL TWELFTH excluded?  
A twelfth, which left the way we go  
Less than three hundred years ago;  
But now in mercy meek and civil,  
Consign us all to pope or devil,  
Or rank us with that wicked one,  
The scarlet dame of Babylon.

Yet even these we trouble not,  
But wish them all a happier lot;  
Again repeating and again,  
"We hate the ERRORS, not the MEN."  
Fain would we meet them on the ground  
Where holy men of old were found,  
Where Peter held the heavenly key,  
Where blessed Paul rejoiced to be!  
Where Christians long in UNION trod  
The peaceful path that leads to God,  
In UNION at the Gospel feast  
For Fourteen hundred years at least.

But mark—we never can come down  
To the low ground they stand upon;

We cannot leave our noble craft  
To sail upon their crazy raft.  
Which tost by faction's stormy breezes  
May in a moment fall to pieces  
Our lot within THE ARK is cast,  
We nail our colors to the mast,  
Our banner to all eyes uncurl'd—  
THE ARK ALONE CAN SAVE THE WORLD.

## THE BETHLEHEMITES.

FROM THE GERMAN, BY JULIE SUTTER.

## CHAPTER III.—Continued.

"I—I wanted to ask you," began Virginia hesitatingly, "to tell me about this God of whom your father spoke to you this evening. At least what I heard seemed to me to refer to a God about to be born here, at Bethlehem. Is it so?"

"Yes," said Rachel simply.

"But—I cannot understand—I thought your people believed in one God only—Him whom you call Jehovah."

"So we do, but we look for His Son whom He will send to save us, the Messiah, the Prince of Peace. The Jews have been waiting for Him for years. For, many days ago, nay hundred years ago, the Lord Jehovah has promised by the mouths of His prophets to send Him; and His word is now about to be fulfilled."

"How can you tell?"

"It is too late to-night to explain all this to you, mother will be anxious about me. I can only say, we believe that He will come soon, even here at Bethlehem. I daresay, there will be a sign from heaven," she added, half to herself.

"A sign!" cried Virginia; "what sign?"

"I know not. May be that a chariot of fire will bring Him down from heaven like the one that took up Elias, the prophet. Or angels may appear, such as were seen by Father Abraham when he was told he should have a son. But we know nothing about it."

"Do not your holy books tell you?"

"No—yes, to be sure! I remember learning something about a sign, some time ago."

"Can you repeat it now?"

"I think so," said Rachel. "Thus saith the prophet: Behold a virgin shall bear a son, and shall call his name Emanuel. He will save His people from their sins."

"Sins! what are sins?" queried Virginia.

"Save His people from their sins"—what does that mean? Tell me."

"I hardly understand it myself," said Rachel, "at least, I cannot explain. We will ask my father to-morrow. Good night now, Virginia, I must not stay any longer!" And away she ran, disappearing within doors.

Slowly and thoughtfully the Roman maiden retraced her steps. How empty and comfortless seemed her dwelling. She wished her father were there, that she might speak with him. She went to her chamber, and without undressing, lay down on her bed. Strange thoughts and feelings chased sleep away. It was as though she also were waiting for the God that should be born at Bethlehem, as though she needed Him! She called her Greek attendant, requesting her to carry her couch upon the roof; restless as she was, she would spend the night in the light of the stars.

In that Eastern country the nights, even at that season, are generally warm and pleasant, so that Virginia, wrapped in a broided covering, need not fear cold or damp. She lay still, gazing at the spangled heavens; the stars seemed like friendly eyes to her, and she felt less lonely than before. She thought of her dead mother, of her father away at the Roman citadel. And again she occupied her thoughts with the Messiah of whom Rachel had spoken,

whispering half unconsciously: "Bless me also thou God of Bethlehem; and let me see thy sign!"

Her eyes were heavy, and Virginia slept.

## CHAPTER IV.

That same evening the Egyptian physician had been called to attend a case of illness, his daughter Zillah awaiting his return. Mid-night had passed, when there was a stir in the street, and, believing it might be her father, she hastened to the door. It was not he, but she heard voices in the distance. She ran up to the roof, and perceived what looked like a cloud of dazzling light. As she stood wondering, it faded from the sky. Strangely moved she sat down by the parapet; not long, and there were figures speeding along the street, and the words she heard filled her with amazement.

When the physician arrived presently, and Zillah had let him in, she said: "Father, what is it that moves the town at this unusual hour?"

But he only could tell her that he had met the sons of Elizabeth running with haste toward the inn, to see a babe wrapped in swaddling clothes, and lying in a manger. "These shepherds have lost their heads," he added, "else how could they leave their flocks by night to run after a babe! A manger, moreover, is a strange place where to seek an infant."

"They ran past this house," said Zillah, "and I heard them speak of the Messiah. It must be Him they seek."

"More wonderful still," remarked the physician, "a Messiah in a manger—a King dwelling with ox and ass!"

"But father," said the maiden shyly, "do not we worship animals, and is not Apis an ox?"

"To be sure," returned the Egyptian with a smile of contempt. Like most of the learned men of his nation, he had his own views concerning these deities, whether ox, or cat, or crocodile; he looked wonderingly at Zillah, seeing that she was moved.

"Father," she continued after a while, almost tremblingly, "I would like to find out in the morning—there may be a King after all. May I go?"

"By all means," replied he laughing; "this is but harmless curiosity in my child! Only do not go alone: but take Rebeka with you, the Jewish nurse. Good night, Zillah," he added kissing the upturned face, "you shall tell me all about this new God when you have seen Him. To think that even the daughter of mine could be so foolish!"

"But was it folly?" she said to herself when left alone. "Might there not be something in this Jewish expectation of a Messiah?" She knew many at Bethlehem who looked for his coming. "I will go in the morning and see for myself," she said.

The night was far advanced, and the maiden having sought her couch slept, the sleep of youth.

\* \* \* \*

Virginia awoke beneath the starry sky. What was it she heard?—sounds coming from the distance, a song wondrous and beautiful; and there was a glory of light—was it a vision, a dream? She sprang to her feet, there was a radiance over the plain where she knew the shepherds kept watch over their flock. A cloud bright as the sun seemed hanging over that field. It was almost as if the heavens had opened, overflowing with light on that spot.

She heard voices from the neighboring roof. Though it was past mid-night, the priest and his family were gathered there. She heard sobs of prayer and thanksgiving, and presently Rachel spoke:

"Father, is it the sign of His coming?"

Zadok making answer "I verily believe it is, my child."

They knelt in worship, the aged grandmother bursting forth:

"It is the King! yea, the King, in his beauty!"

The priest after a while breaking into a psalm of praise:

"Bless the Lord, O my soul, and all that is within me; bless His holy name. Bless the Lord ye, His angels, that do His commandments. Bless the Lord, my soul!"

And in the stillness of the night, a song of the heavenly host was heard. So it appeared to Virginia, who stood trembling for fear and joy, watching the wondrous light. It faded away, heaven's voice ceasing; but the maiden stood motionless; and so, she saw, stood the neighbors, as though waiting she knew not for what. There were steps in the silent street and from the mouths of those that ran by, Virginia heard broken words, the burden of which was worship and thanksgiving.

"Good tidings which shall be to all the people," cried the one.

"Tidings of great joy," cried the other.

"It is the Christ, the Lord!" responded the third. "Let us go and see this thing, which the Lord hath made known unto us!"

"Stop ye friends," the voice of Zadok broke in. "Come ye from the field? have ye seen the sign, the glory of the Lord?"

"Delay us not, but come with us," they cried. "Come to see a Saviour which is the Christ—the Lord born this day, a babe in swaddling clothes, in a manger, said the Angel."

"Tarry tell me!" urged Zadok, but they went on with haste, up the hill toward the inn, the stillness of night settling again about Virginia.

(To be Continued.)

WOMAN'S WORK.

But to begin with, let this be noted reverently and thankfully, that there are a special value and preciousness in the works done by good women in this confused and troubled social order in which our lot is cast. The work of men and the work of women are not the same; they were not intended to be the same, they are not readily interchangeable, so that women can do men's work, or women's work, at pleasure. Social disorganization will inevitably be the result of an attempt to obliterate the boundary lines of their separate spheres. "Known unto God are all His works from the beginning of the world;" and in those works the first thing to be observed is the order which exist in their variety and complexity. It is the fault of the age, the fatal blunder of the age, to confound the work of men with the work of women, as if they were essentially and practically the same, and as if there were nothing worthy of consideration in that behalf, beyond the physical and anatomical difference in the workers. The loss to society would be unspeakable, the evil done irremediable, if we should lose the womanly mind, the womanly hand, the womanly methods and ways, in the great business of the world; and therefore no sight is more calculated to alarm the thoughtful than that of women who assume the garb and imitate the manners, and attempt to do the work of the men; for such persons, however good their intentions, are introducing another element of confusion into the already complicated social order, and taking out of the files of the race that very one which we can least afford to lose, and which, once lost, we can never regain.—Morgan Dix.

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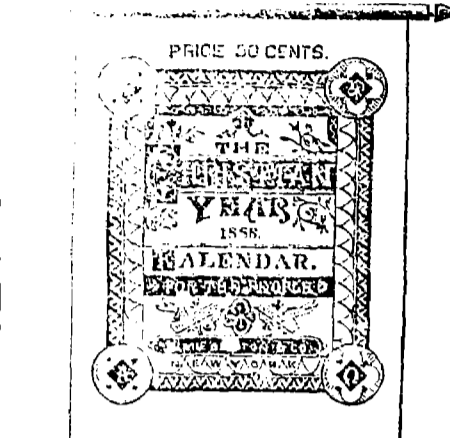
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## MISSION FIELD.

## CAPE TOWN.

Continued.

The other matters submitted to the Synod were the probation, enrolment and examination of candidates for Holy Orders; petition against the relaxation of the Marriage law; the preparation of a manual on the rights and duties of the Church officers; the institution of Rural Deaneries, according to the system of the Diocese of Grahamstown, where they had been worked to great advantage; a petition for restricting the sale of liquors to the native races; the best remedy for the precarious nature of the tenure of property by the Church in South Africa, resulting from recent decisions, upon which Archdeacon Fogg proposed that the representatives of the Diocese in the Provincial Synod, should be instructed to move that the famous "Proviso" should be cancelled: (This, however, was withdrawn). The rights of women to vote on the appointment of a clergyman to a parish, and the provision of services in the Dutch language in Cape Town. The question of making the Archdeaconery of Colombo into a separate Diocese was also mooted, but no action was taken upon it. The Bishop's state of health disabled him from presiding at all the sessions, and found it necessary to appoint a deputy. Archdeacon Fogg's speech against Women suffrage provoked some comment in the Cape papers. Though the Proviso was mentioned at more than one of the discussions, there was no desire to revive the controversy, although it was stated that one congregation had instructed its representatives to withdraw from the Synod, if the question was not considered.

## MALABAR INDIA.

It is expected that the Assyrian Mission will have an important effect on Christianity even in India. Mr. Athlestan Riley, when he was in Mosul, received from the head of the Anti-Vatican Chaldeans, or 'Old Catholics of the East,' information that he had lately consecrated another Bishop for such Christians of St. Thomas as adhered to his protest against the latest Papal claims; and it is expected that these Christians will join the Anglican Communion, while retaining their own ritual and episcopal autonomy. Pope Leo, in order to counterwork their aims, has directed Cardinal Ledeschowki to transmit to a Synod convened at Bangalore his renewal sanction of a special 'National Rite' for the Syro-Malabar Christians of Middle and Southern India.

## BOMBAY.

The Rev. J. Taylor, in his report of the Admednuggur Mission concludes with a mention of the chief difficulties and hindrances which beset the work: "Living as our people do in widely scattered vil-

lages amid heathen relations, and hostile castes above them in the social-scale, serious evils have from time to time to be faced. Just now we have a cholera epidemic, and the Christians as Mahars are expected to assist in propitiating the supposed goddess of cholera, and the sadness have come that in two villages they have done this, and one village they have been tempted to worship and sacrifice to her. The heathen all round have unrestrained liberty to do as they like, especially in observances of funeral ceremonies, holidays and infant marriages, and many of our people find restraint in these things irksome, especially the last. This year we have had too many sad instances of falls in these ways, but we do not despair, though much cast down. The chief remedy is more grace, more instruction and enlightenment, and that means more Missionaries who can deal with individuals, and that not at long intervals as now, but frequently, and, if possible continuously."

The Rev. A. C. Laughlin, whose work is under Mr. Taylor in the district of Shevguo, describes a caste difficulty which arose in connection with a new school which was completed in March: "Acting on Mr. Taylor's orders, I wanted all castes to join in our services, and to send their children to take advantage of the gratuitous instruction we give. Several Mango came; the Mango is a grade lower in the system of caste than even the Mahar. Yet the Mango are cleaner than the Mahars, and have a trade, rope making, and are fairly independent. There exists a long standing quarrel on other grounds between the two castes at Shevguo. As soon as the Mahars saw Mango present, they ceased attending services and withdrew their children from school, adopting a tone of marked hostility to the Catechists and myself. Compromises were proposed and temporarily accepted, but the Mahars always broke faith. Eventually through Mr. Taylor's instrumentality an arrangement was effected, and this has been adhered to since. All Christian children irrespective of caste, are to be allowed in the school, and all are to sit inside the building at prayers. All else are to attend school and services, but are to sit outside. This leaves matters practically as they were, for the only Christians are Mahars, and the Mango decline to sit outside and do not come. McLaughlin in reference to a case of polygamy, says: "Our catechist Hubbaji, an elderly man, having no children by his wife, was negotiating to take a second. He sent the usual presents of money and 'Saris' to the girl, and all was arranged. I heard of the transaction only accidentally, and got the catechist to make a strong remonstrance, and to point out that such a proceeding would be a bar to his baptism. To my great surprise Hubbaji annulled all the engagements, and seems to have banished the idea from his mind. Among a good deal that is dark and dis-

piriting, such incidents make us "Thank God and take courage."

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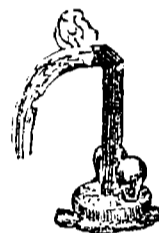
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