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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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MONTREAL, WEDNESDAY, DECEMBER 20, 1893.

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A CHRISTMAS HYMN.

BY JOSEPHINE SMITH WOOD.

Through the still air o'er Bethlehem's plain
And moonlit hills, one night,
There sweetly came a heavenly strain,
And shone a glorious light.

In radiant sheen the angels stood
Before a shepherd band,
Their bright wings flashing as they sang
Of joy throughout the land.

Such joy the world had never known;
The portals of the sky
Were opening wide and from His Throne
The heavenly King drew nigh.

A virgin mother's happy face
Bent o'er a manger bed,
Where slept the royal Child whose grace,
Peace on the world hath shed.

O Israel, break forth and sing,
Thy glory crowned that night!
O Gentile race, there lay thy King,
There slept the world's great Light!

Before His Presence stars grew dim,
And pale the moon's soft rays,
And cherubim and seraphim
Joined with the heavens in praise.

"Glory to God and peace on earth!"
Their music filled the sky,
For that great gift, thy Saviour's birth,
O earth, make glad reply!

—Newark, N.J., December, 1890.

A HYMN OF ADORATION.

When from the depth of Thine Eternal Being,
O Lord of Pow'r, the Word went forth abroad,
Life, light, and love in Thy Creation seeing,
Glory to Thee! sang all the sons of God.

When once again, for us and our salvation,
O Lord of Wisdom, Thine Incarnate Word
Shone thro' the night; the song of exultation,
Glory to Thee! o'er Bethlehem's fold was heard.

And now to us that Word Incarnate bringing,
O Lord of Love, thy Spirit here outpours:
Therefore with Angels and Archangels singing
Glory to Thee! the Church in faith adores.

Glory to God the Father all excelling!
And peace on earth from Thee, Incarnate
Son;
Goodwill from Thee, O Comforter indwelling;
Glory to Thee! Eternal Three in One!

A. B. O.

EMMANUEL, GOD WITH US.

O Christ, who art enthroned above
Mid all things bright and blest,
Come to our hearts with peace and love
And be our Holy Christmas Guest.

O Thou, who at this Holy-tide
Wast born of Virgin fair,
Our thankful hearts we'll open wide
If Thou wilt come our joy to share.

Without Thy presence all is dross
We need Thee day by day,
And will not fear to bear our cross
If Thou, O Holy One, wilt stay.

O Jesu, Thy Bless'd Birth we greet,
Our hearts are brimming o'er
With love, and joy, and friendship sweet,
Emmanuel, Lord, we Thee adore.
Belfast. A. A. H. B.

ECCLESIASTICAL NOTES.

ST. JOHN'S CHURCH, Buffalo, has replaced the quartette choir with the crucifer and vested choir.

GRACE CHURCH, N.Y., is to have a vested boy choir, placed, as in other churches, in choir stalls.

THE English Church Congress next year will be held at Exeter, in the week commencing Sunday, Oct. 7th.

SUNDAY, the 10th December, was fixed for the consecration of the Rev. Canon Wynne, Bishop Designate of Killalee.

REV. GEORGE HODGES, D.D., has accepted the office of Dean of the Episcopal Theological School at Cambridge, Mass.

A WINDOW has been placed in St. Augustine's Church, Haggerstone, London, as a memorial of the late Rev. A. H. Mackonochie.

THE first edition of the interesting "Digest of the S.P.G. Reports" has run out in six months, and a second is to be issued at once.

THE death is announced of the Right Rev. Henry Hatton Parry, D.D., Bishop of Perth, Australia. Bishop Parry was consecrated in 1876.

MORE than 100 men of the Brotherhood of St. Andrew met in the early morning of St. Andrew's Day at the church of the Heavenly Rest, N.Y., for Holy Communion.

THE Bishop of Mississippi has admitted as a postulant, and licensed as a lay reader, Mr. Merritt Linton, lately a Methodist Episcopal preacher. He will shortly be ordained Deacon.

ON Sunday, Nov. 12, the Bishop of Mississippi admitted to the diaconate Mr. Thos. E. Winscott, lately a prominent minister and educator amongst the Methodists. He is an M.A. of Vanderbilt University.

BISHOP TUCKER, of Eastern Equatorial Africa, has left his diocese for the purpose of consulting with the Committee of the C.M.S. on the position of affairs in Uganda, and with regard to matters relating to the coast stations. We understand that the Bishop is visiting England at the invitation of the C.M.S. Committee.

THE Rev. G. A. Ormsby, Bishop-designate of British Honduras, will, we understand, be consecrated in St. Mary's, Newington, on the 28th inst.—Innocents' Day—and will shortly afterwards start for his diocese.

DR. SWETE announces that a course of theological lectures for the clergy, upon the general lines of the Oxford Clergy Lectures Scheme of 1893, will be provided at Cambridge during the second fortnight of July, 1894.

WILLIAM BOBERT WALKER, Presbyter of the Diocese of Vermont, having renounced the ministry of the Church, has been formally deposed by the Bishop of Quincy, acting at the request of the Ecclesiastical authority of the Diocese.

BISHOP MCKIM, after conference with the Clerical members of the Japan Mission of the P.E. Church in the U.S., and acting upon the unanimous advice of the Standing Committee of the Church in Japan, has—with concurrence of the General Convention—changed his title from Missionary Bishop "of Yedo" to that "of Tokio."

A HANDSOME altar Cross and a pair of vases have been presented to Christ Church, Lucerne, Switzerland, by Mrs. Conrad, in memory of her husband, Rev. Thos. Conrad, D.D., who loved Lucerne greatly. Christ church is the new church built a little over a year ago by the Americans conjointly with the Swiss "Old Catholics."

CARDINAL GIBBONS, United States, in a recent interview, sees hopes of the reunion of Christendom, not only in the astonishing growth of Ritualism, but in such signs of the times as the establishment of Sisterhoods among the Methodists, and declares that "a very large number of Protestant ministers are good Catholics at heart!"

A MISSIONARY in Georgetown, Demerara, was visited recently by about twenty aboriginal Indians, led by a converted Portuguese. They had travelled over 1,000 miles, and it had taken them seven weeks to make the journey. They came seeking Baptism, and pleading hard for a missionary, guaranteeing a congregation of 1,000 persons every Sunday.

REV. DR. ROBERT MCKAY, pastor of the 18th Street Methodist Church, Philadelphia, announced to his congregation on Sunday evening, 28th Nov., that he had determined to leave that body. He received Confirmation at the hands of Bishop Whitaker on Advent Sunday. He has been 14 years in the Methodist ministry, and was very highly esteemed. He is a graduate of Dickinson College and the Drew Seminary.

AN important new departure in defence of Church interests has been inaugurated at the English House of Commons. Between 30 and

40 leading Conservative members met in one of the committee rooms under the chairmanship of the Right Hon. E. Stanhope. The chairman and subsequent speakers expressed serious apprehension concerning what they regard as the encroachments of the present Ministry upon Church rights and interests in connection with voluntary schools and other matters. Allusion was also made in adverse terms to the policy of the Local Government Bill, with regard more particularly to parochial charities. After some discussion, a representative and influential committee was formed.

WITHIN the last few days we have heard of three Roman Catholic priests, in three different countries, who have given up their position in the Roman Catholic Church and have offered themselves to the Old Catholics. They are all men who are "of good repute with those without," and in two of the three cases are men of good general attainments.

The first, M. Daunais, was ordained in 1889, in the Church of the Seminary for Foreign Missions at Paris. He was placed in charge of the parish of Tracy-le-Val, which he has lately resigned. He has entered the University of Berne, and will study theology under the Old Catholic professors.

The second, Herr Julius Wolf, was until lately a member of the Franciscan Order; but he became dissatisfied with his position in 1891, and left the Order. He has now been accepted by Pfarrer Cech, of Vienna, as assistant priest at the Old Catholic Church there.

The name of the third has not reached us; but he is an Italian priest who has a high reputation as a student of philosophy, and has offered his services to Count Campello.—*Church Bells.*

THE FIRST CHRISTMAS IN MAINE, 1607.

Sailing from Plymouth, England, on Trinity Sunday, May 31, 1607, the "Gift of God," under Captain Popham, and the "Mary and John" under Captain Raleigh Gilbert, met, after the Atlantic had been crossed, off the Island of Monhogan, on the coast of Maine, on Aug. 7. Two days later, on the Tenth Sunday after Trinity, "the chief of both the ships" and the greatest part of all the company landed on what they called St. George's Island, and here united, under the cross earlier erected by Weymouth's company of explorers in 1605, or else by Martin Pring in 1603, in a solemn service of thanksgiving in the Church's forms of prayer. A few days later choice was made of a site for a settlement and the new "plantation" was begun with prayers, sermon and the formal promulgation of the laws which provided specially "that the true Word and service of God and Christian faith be preached, planted and used," both among the colonists and savages, "according to the doctrine, rites and religion now professed and established," in England. Thus, in the fear of God and in the faith of holy Church, was the settlement at the mouth of the Sagadahoc begun. The day after this solemn inauguration, the work of entrenching the site and building the fort and storehouse was begun. A few weeks later the annualist of this little colony notes that Indians visiting the fort, now complete, were taken by the president, "George Popham, gent," to "the place of public prayers," which they were at both morning and evening, attending it with great reverence and silence. Mention is here made of a "place of public prayers" as already provided in the infant settlement, and the reverent attendance on matins and evensong by the settlers and their savage visitors is alluded to as if this were a matter of course.

The records of the colony, still extant, tell of the building of the fortification by the united labor of the colonists following the president's lead, and allude to its being "trenched and fortified, with twelve pieces of ordnance, and fifty" (probably a clerical error for fifteen) "houses built therein, beside a church and storehouse." The narrative proceeds to state that after the fort was finished "the carpenters framed a pretty pinnacle of about thirty ton, which they called the 'Virginia,' the chief shipwright being one Digby, of London." We hear again of this first American-built vessel. It accompanied the fleet bound to the Southern colony in 1609 on the voyage in which Gates and Somers were wrecked on Bermuda shores.—*Antiquarian in the Churchman.*

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

(From the Irish Ecclesiastical Gazette.)

[CONTINUED.]

The witness of the Apostolic Fathers may be conveniently arranged under the following sections:

1. *The Evidence of Christianity.*—Whilst the Apostolic Fathers mention only once the miracle of our Blessed Lord (Barnabas 5), they refer very frequently to His resurrection; and they testify to the great sufferings voluntarily endured by the Apostles as eye witnesses of that event. St. Clement says: "The Apostles . . .

having received a charge, and having been fully assured through the resurrection of our Lord Jesus Christ and confirmed in the word of God with full assurance of the Holy Ghost, went forth with the glad tidings that the kingdom of God should come" (42). He tells us also what treatment they received. Let us set before our eyes the good Apostles. There was Peter who by reason of unrighteous jealousy endured not one nor two but many labors, and thus having borne his testimony, went to his appointed place of glory. By reason of jealousy and strife, Paul by his example pointed out the prize of his patient endurance. After that he had been seven times in bonds, had been driven into exile, had been stoned, had preached in the East and the West, he won the noble renown which was the reward of his faith, having taught righteousness unto the whole world and having reached the farthest bounds of the West; and when he had borne his testimony before the rulers, so he departed from the world and went unto the holy place, having been found a notable pattern of patient endurance. Unto these men of holy lives was gathered a vast multitude of the elect, who through many indignities and tortures, being the victims of jealousy, set a brave example among ourselves" (5, 6.)

St. Ignatius said, with reference to our Blessed Lord's humanity, "I know and believe that He was in the flesh even after the resurrection; and when He came to Peter and his company, He said to them, Lay hold and handle Me, and see that I am not a demon without body. And straightway they touched Him, and they believed, being joined unto His flesh and His blood. Wherefore also they despised death, nay, they were found superior to death. And after His resurrection, He both ate with them and drank with them as one in the flesh, though spiritually He was united with the Father" (Smyr. 3.)

St. Polycarp, also, wrote to the Philippians in these words; "I exhort you all therefore to be obedient unto the word of righteousness and to practice all endurance, which also ye saw with your own eyes in the blessed Ignatius and Zosimus and Rufus, yea, and in others also which came from amongst ourselves, as well as in Paul himself and the rest of the Apostles;

being persuaded that all these ran not in vain but in faith and righteousness, and that they are in their due place in the presence of the Lord with whom also they suffered. For they loved not the present world, but Him that died for our sakes and was raised by God for us" (9).

What more satisfactory testimony than this could we reasonably desire to the central fact of Christianity? It shows that the Apostles voluntarily labored, suffered, and died, as eye-witnesses of His resurrection. To them His resurrection was a fact. For their testimony to it as a fact they suffered; and it was their consciousness of it as a fact that enabled them to endure all suffering.

Nor is this all. The sinful men to whom they testified had every opportunity to detect a fraud, and every motive to expose one. But the fact that multitudes believed their testimony, and on the strength of it turned from darkness to light, proves that they were fully assured that the Apostles were neither deceivers nor self-deceived. Men do not give up their sins at the hearing of an idle tale. It must have been the conviction of a reality that produced this change pictured by the unknown Homilist: "What praise shall we give to Him? Or what payment of recompense for those things which we received? We who were maimed in our understanding, and worshipped stocks and stones and gold and silver and bronze, the works of men; and our whole life was nothing else but death. While then we were thus wrapped in darkness and oppressed with this thick mist in our vision, we recovered our sight, putting off by His will the cloud wherein we were wrapped. For He had mercy on us, and in His compassion saved us, having beheld in us much error and perdition, even when we had no hope of salvation, save that which came from Him" (1).

2. *The Divinity of our Blessed Lord.*—This is stated or implied as fully as in a modern sermon. Barnabas says: "The Lord endured to suffer for our souls, though He was Lord of the whole world, unto whom God said from the foundation of the world, Let us make man after our image" (5). And again: "He manifested Himself to be the Son of God. For if He had not come in the flesh neither would men have looked upon Him and been saved, forasmuch as when they look upon the sun that shall cease to be, which is the work of His own hands, they cannot face its rays. Therefore the Son of God came in the flesh" (5.)

St. Clement says: "This is the way, dearly beloved, wherein we found our salvation, even Jesus Christ the High-priest of our offerings, the Guardian and Helper of our weaknesses. Through Him let us look steadfastly unto the heights of the heavens; through Him we behold as in a mirror His faultless and most excellent visage; through Him the eyes of our hearts were opened; through Him our foolish and darkened mind springeth up unto the light; through Him the Master willed that we should taste of the immortal knowledge; who, being the brightness of His majesty, is so much better than angels, as He hath inherited a more excellent name. For so it is written; Who maketh His angels spirits and His ministers a flame of fire; but of His Son the Father saith thus; Thou art My Son, I this day have begotten Thee" [36].

St. Ignatius says: "Jesus Christ was with the Father before the worlds and appeared at the end of time" [Mag. 6]. And again: "Our God, Jesus the Christ, was conceived in the womb of Mary according to a dispensation, of the seed of David, but also of the Holy Ghost; and He was born and was baptized that by His passion He might cleanse water. And hidden from the prince of this world were the virginity of Mary and her child bearing, and likewise also the death of the Lord—three mysteries to be

cried aloud, the which were wrought in the silence of God" [Ephes. 19]. And yet again: "There is one only physician, of flesh and of spirit, generate and ingenerate, God in man, true Life in death, Son of Mary and Son of God, first passible and then impassible, Jesus Christ our Lord" Ephes. 7]. He also prayed to Him as God: "I give glory to Jesus Christ the God who bestowed such wisdom upon you" [Smyr. 1].

KEEP THE SUNDAY.

It is one of the most remarkable facts of our time that those older nations from which some of us propose to borrow our habit of disregard for the Lord's Day are striving at this very moment with most impressive earnestness to restore the early sacredness of that day. In Germany, Switzerland, and in France there are already organizations of serious and thoughtful men who are seeking to banish the Continental Sunday. They have seen, on the one hand, as any one may see in France to-day, that the removal of the sacred sanctions, which, with us, hold the first day of the week in a kind of chaste reserve, have eventuated not merely in degrading it to the level of a vulgar holiday, but also of degrading and enslaving him for whom its privileges were, most of all, designed—the wearied, overworked and poorly paid laboring man. They have seen that in such a capital as Paris it has already come to pass that the workingman's Sunday is often as toilsome a day as any other, and that since the law no longer guards the day from labor the capitalist and contractor no longer spare nor regard the laborer. He is a person out of whom the most is to be got, and if he can work six days he may as well work the seventh also, so long as there is nothing to forbid it. Such a condition of things may not directly threaten those of us who are protected by wealth from the necessity of daily labor, but, if ours is this more favored condition, all the more do we owe it to our brother man who is less favored, to see to it that he shall have every sanction with which the law can furnish him to guard his day of rest from being perverted and revolutionized into a day of toil. And if he himself does not see that the more we assimilate Sunday to other days by the amusements, the occupations, the teaching and reading and thinking with which we fill it, the greater is the danger that ultimately we shall lose it altogether, the more earnestly are we bound to strive to disseminate those sounder ideas which shall set this first day of the week and its devout observance before our fellow-men and women of the laboring classes in its true light, and so help and teach them how, not to lose, but to keep it.—*Bishop Hy. C. Potter, of New York.*

THAT Dr. Ingraham's book, "Why we believe in the Bible," is doing a good work in these times of attack on the Word of God, and has a permanent value, is shown by the fact that it has reached a sixth edition. Among the many unqualified commendations it has received from those competent to judge, the latest is of Bishop Perry, of Iowa, who has expressed his opinion of the work in terms of the highest appreciation. If this book could be in every household it would be a stimulus to a more careful reading of the Bible, and a great help in putting its meaning and spirit into the life.

THE *Living Church Quarterly* is the first to make its appearance of the Church almanacs. In addition to its full information in all Church matters, it has portraits and sketches of the life of all the recently consecrated Bishops. Every household should have a Church Almanac. Price, 25c.

WHAT IS MY DUTY?

To honor the Lord with our substance has been a Christian duty in all ages. It rests on the broad foundation that "the earth is the Lord's and the fullness thereof." "The silver and the gold" are His. And we, who are entrusted with more or less of it, are stewards of God to manage it for His interests.

It is an unworthy evasion of this claim of God on all our substance to urge that we have made it ourselves by our industry, business skill and economy. Such a plea implies an utter forgetfulness of an over-ruling, kind and beneficent Providence. Surely we will not plead that we made our money without God. For even if He has not been in all our thoughts we have been in His.

What we have is given for us to manage, to use for God's interests, to occupy till He come. We hold it, as it were, as bankers. We strive with all our skill to increase it. And God, by setting claims before us, makes drafts upon it, now for our own use and the management of our business, now for our families, now for the Church, now for the world. It is intended that we shall hold and use a part, and a part we are to give away in free gifts to the Lord. And it is evident that the more we can put at God's disposal by a use of our endowments and opportunities, the greater will be the drafts God can make on us for His kingdom and glory. The extreme on this side is therefore easily indicated. The extreme on the other side is indicated just as clearly. We must give something. Every time we read the Bible, and every time we see the destitutions of the world, the conscience is quickened to give. In general our worldly prosperity, and without exception our enjoyment of grace, are made dependent on our exercise of the grace of benevolence.

"Give, and it shall be given unto you; good measure, pressed down, and shaken together, running over, shall men give into your bosom. For with the same measure that ye meet withal, it shall be measured to you again," Luke 6, 38.—*Selected.*

Diocese of New Westminster.

At a meeting lately held in Christ Church, Vancouver, for the purpose of raising a fund to extend the Home Missionary Work in the upper country, the Rev. E. P. Flewelling occupied the chair, and addresses were delivered by Mr. N. C. Schou, Rev. W. B. Allen of Chilliwack, Rev. R. Small of Lytton, and the Rev. A. Shildrick of Kamloops.

Mr. Schou called attention to the great need for a larger number of workers in this diocese, but such an object could not be promoted with the very meagre fund at present at their disposal. As it was those clergymen whom the diocese already possessed were too often compelled to live on a mere pittance, and were it not for the fact that a large number had private means of their own, the work could not be carried on at all. Very little individual sacrifice was required. The sum of \$1 per year contributed by every adult member of the Church would produce sufficient for the present needs of the diocese. There seemed to be lack of enthusiasm, and if the real facts were revealed to the public it would place them in a very disagreeable position in comparison with other denominations. The ladies should organize committees, and by this means the contributions from Vancouver and Westminster might easily be trebled or quadrupled. He referred to the good work being done up country among the Indians, who frequently manifested a zeal and enthusiasm which ought to be encouraged.

Rev. W. B. Allen, of Chilliwack, said that Mr. Schou had explained the purpose of the fund with sufficient clearness, and there remained little for him to add. He could not help remarking how little those in the city seemed to care for the efforts of the rural clergy and how little they knew of the conditions of life prevailing there. He then compared the state of Chilliwack six years ago, when he first went there, and its present state. Six years ago discord and ill-feeling prevailed, and hardly two families in the place were on friendly terms; now all this was altered, and the inhabitants of Chilliwack were as well behaved, kindly, and perhaps more devoted to the welfare of their Church than those in the larger towns. The congregation was self-supporting, but now when they had done all they possibly could to help themselves, they looked to Vancouver and Westminster to render them some assistance. He did not wish the people to neglect the foreign missions, but they should also remember those at home.

The Rev. R. Small, of Lytton, thought that stirring meetings of the present character were absolutely necessary to keep alive the enthusiasm of the members of their Church. At the present time most of the Indian missions were mainly supported by contributions from England, and not from the Diocese, which was a great reproach. There was a lamentable feeling of indifference among them, and dissenters were doing the work which should be done by the Church. More prayer was needed and self-sacrifice. Even the heathen set apart a tenth of his goods for the service of his gods, and Christians should do no less.

The Rev. A. Shildrick, of Kamloops, said that perhaps it was a pity he had nothing of a mournful nature to communicate with respect to his position, for the reason that where great difficulties have to be contended with, a correspondingly rich harvest was often reaped in the future. The people among whom he was placed were a splendid set, and if Chilliwack were the garden, certainly Kamloops was the paradise of British Columbia. But the need for more workers was evident, and also for more money. The district allotted to one man was altogether too great. He would ask those of Vancouver to assist, as far as possible, people who were not able to share their privileges, so that they might enjoy their condition. It would entail some self-sacrifice, but nothing was ever achieved without that.

The Rev. E. P. Flewelling made some concluding remarks. He regretted that another layman, Mr. Myers Gray, could not attend the meeting. He again pointed out how little individual effort was required and hoped that henceforth more enthusiasm would be manifested among them.

The result of this last meeting is very satisfactory, and similar meetings will be held in other parts of the diocese.—*News-Advertiser.*

SAPPERTON.

A Model Wedding.—On Monday, Nov. 20th Mr. Edward Cantell and Miss A. E. Jennings were married at Mary's Church. The Office of Holy Matrimony was commenced at 9 a. m., the Ven. Archdeacon of Columbia being the officiant. The bride was attended by her sister as bridesmaid, and was given away by Mr. Hainsworth. The groomsmen were Mr. Henry Morey. The service was fully choral, the hymns being those appropriate in H. A. & M.; and the psalm was sung to a plain song chant. A choral celebration of Holy Communion followed, sung to Cobbs' Service. The Rev. Phillip D. Woods was celebrant. Mendelssohn's Wedding March was played by Miss Nelly Woods, the organist, as a concluding voluntary. A large number of friends were present during the whole ceremony.

A CHRISTMAS CAROL.

BY JOSEPHINE SMITH WOOD.

In marvellous light, 'mid a seraph train,
St. Raphael his banner unfurled,
And sang to the shepherds on Bethlehem's plain

Good tidings of joy to the world.
For that message sweet we listen again,
And for the angels' song of peace to men.

From a far-off land His angels of grace
Floated down through the midnight air,
Past those beautiful worlds in realms of space
To this earth and a stable bare;
And a glory streamed from that land afar,—
'Twas the radiant light of the Morning Star.

They sang, as they swept through the starlit sky,

"Great joy and good tidings we bring,
The Saviour is come, unto you is born,
In David's fair city, a King!"
And the heavenly courts with rapture rang,
And of peace and good-will the angels sang.

Then a strange, bright star, blazed forth in the night,

But its beams fell soft on the place
Where a new-born Babe, in the heavenly light,
Looked with love in a virgin's face,
And a glory shone from that manger bed,
'Twas the light of love 'round the Christ Child's head.

The sweet mother worshipped the King of Kings,

In her Babe on that couch of straw;
And the angels stood by with folded wings,
While low, knelt the shepherds in awe;
And a radiance, fairer than noonday, spread
And filled with its glory the low, rude shed.

The news is still sweet as in olden time,
It brings us a blessing each year,
And the glad bell rings with a joyous chime
For the Birth of the Christ-Child dear,
And a light still beams from the Morning Star,
To lighten our way to that land afar.

December, 1891.

News from the Home Field.

Diocese of Nova Scotia.

PRINCE EDWARD ISLAND.

CLERICAL ASSOCIATION.—The twenty-third quarterly meeting of the above Association was held at the Rectory, Milton, on Wednesday, 6th Dec. The meeting was preceded by a service held in Milton church the previous evening, when addresses were delivered by the Revs. J. Forbes, H. Harpor, T. Lloyd and T. B. Reagh. At the morning session, Rev. W. Hamlyn reported that, in accordance with a resolution passed at a previous, a letter signed by the President (Rev. J. Simpson) and himself, had been forwarded to the S. P. G. London, Eng., urging the claims of the Prince Edward Island country parishes, and deprecating the withdrawal or reduction for the present of the annual grant made by the Society. On motion of Rev. T. B. Reagh, it was resolved that in future the December meeting of the Association should be held if possible, in a town parish, on account of the possible inclemency of the weather at that season of the year. Rev. W. Hamlyn invited the Association to meet at St. Paul's rectory in February next. The portion of Scripture discussed was St. John xiii 19 to end. The discomfort of travelling on so stormy a day was amply compensated for by the kind hospitality extended towards their guests by

Mr. and Mrs. Reagh, who did all in their power to secure the comfort of the visiting clergy, their kindness being fully appreciated by all present.

Diocese of Quebec.

SHERBROOKE.

The anniversary of the *St. Francis District Association* of the Church Society of the Diocese of Quebec was held at St. Peter's Church in this city on Tuesday and Wednesday, 5th and 6th Dec. It was an occasion of great interest.

The Bishop of the Diocese, Dr. Dunn, whose presence is always inspiring, and 24 clergy were in attendance throughout. On Wednesday many of the laity of the Church from the city itself and the country parts were also present.

The Anniversary Service on Tuesday evening was very impressive and edifying. The service was heartily rendered, the large body of clergy forming a very effective choir. The attendance though not so large as in former years, was good, and the sermon preached by Rev. W. T. For-ythe, of Stanstead, was admirable. The preacher's text was "In due time we shall reap if we faint not." He traced the progress of the Church in the district from small beginnings in the past to our present condition and strength and vitality. And he drew from this retrospect lessons of encouragement and hope for the future. He reminded his hearers that all true progress is wont to be slow, a growth in fact; and that it will not do to yield to the spirit of impatience which looks for immediate results. He then dwelt upon certain difficulties which face those who go forth sowing in their Master's name. And finally he described the Christian's and especially the clergyman's duty—as that of up-lifting Christ in and through the sacramental ordinances of His Church—not the Church alone, for a Christless Church is a vain thing to save a soul, nor yet Christ without the Church, but both, for Christ's method of saving souls is through union with the Church, which is His Body. To present Christ and the Church as they should be presented, clergy and laity alike should strive so to live that their example will draw others to their belief and practice.

After the celebration of Holy Communion on Wednesday morning the Deanery Board, composed of clergy and laity, began its meetings, which lasted—with the usual intermission for luncheon—till six o'clock in the evening. The discussions which took place at this Board were extremely practical and useful, bearing as they did upon such topics as "Lay Help," "Church Extension," "Church Education," and "Church Music," etc. Several papers of great interest and value were read by prominent lay workers. The benefit of such conferences as these, in which clergy and laity meet together for mutual counsel upon topics connected with the progress and efficiency of the Church, cannot be overrated.

In the evening the annual missionary meeting took place in St. Peter's Church Hall. The hall was crowded. Stirring hymns sung with heart and zeal gave life and interest to the occasion. The following facts and figures are gleaned from the report of the Association which was read by the secretary immediately after the opening formalities:

There are evidences of growth and increasing vitality in the Church through the district. Two or three new churches have been built in the course of the year. Church property in various forms has increased. More attention had been paid than in former years to education and music. Lay help is developing. There is a demand for the establishment of at least three or four new missions with resident clergymen.

The approximate sum raised for the year is \$27,293.29, being \$1,484.01 more than last year.

There were two addresses. The first speaker, Rev. E. A. W. King, of Waterville, in a brief but telling address made a strong plea for God's ancient people, the Jews, the people of the promise, through whom we received the Truth, of whom came not only the first Apostles and Christians, but even our Blessed Lord Himself. We cannot divest ourselves of responsibility with regard to them.

The speaker of the evening was the Lord Bishop of Quebec, Dr. Dunn, who in his own bright, genial, graphic style, told with many an illustrative anecdote and incident the wonderful story of his work in South Acton, now a part of London. For nearly an hour the Bishop held the closest attention of his audience, impressing upon them, not merely the greatness of the work that has been done under God through his instrumentality upon a rough, careless and irreligious people, but of the greatness of the Church's agencies through which such a work could be accomplished.

It was a most successful and uplifting meeting, and a fitting close to an anniversary of unusual interest.

The offerings were given as usual to the Missionary Diocese of Algoma.—*Sherbrooke Gazette*.

BARFORD.

The Bishop's recent visit to this Mission was helpful to the Incumbent in many ways, and was hailed with delight by all. His Lordship arrived at Norton Mills at 12.45 p.m., Friday; visited about twelve families during the afternoon, and preached to a good congregation in St. Paul's church, Stanhope, at 7.30 p.m. Friday night was spent at Dixville, and the greater part of Saturday was taken up in visiting. Saturday evening found his Lordship at Mr. Perry's, Perryboro', where several members of the congregation assembled to meet their chief Pastor. Sunday's work began with a celebration of the Holy Communion and a sermon in the Church of the Advent at 7.30 a.m. There were upwards of forty present, about thirty of whom communicated. The service seemed to carry one back to Apostolic times, when the primitive Christians used to assemble early in the morning on the first day of the week for "the breaking of the bread." A drive of ten miles and Dixville, the headquarters of the Mission, was reached just in time for the 11 o'clock service in St. Cuthbert's church. At this service one adult was baptized, six were confirmed, and there was a good attendance at the Holy Table. The Bishop's plain, earnest and practical address to the candidates before and after Confirmation clearly set forth the Scriptural authority for the rite, as well as the fact that from Apostolic times Baptism, Confirmation and the Holy Communion have not only been in use in the Christian Church, but have been reckoned among the essentials. The church was packed and the addresses were listened to with rapt attention. At 4 p.m. three candidates were confirmed at St. Paul's church, Stanhope; and to describe the addresses and congregation would simply be to repeat what has just been mentioned. His Lordship returned to Dixville for the evening service, and preached a most plain and forcible sermon on the Holy Communion. Thus was brought to a close a day long to be remembered in the history of the Mission, and it is to be hoped that the good seed sown will bring forth much fruit to the honour and glory of God. On Monday morning, after having visited the village school, the good Bishop took the train for Danville.

His Lordship expressed himself as being highly pleased with everything in the Mission, except that he thought the Parsonage ought to have a furnace, which want he hoped would be supplied before another winter.

Diocese of Montreal.

MONTREAL.

SYNOD COMMITTEE.—A meeting of the Special Committee on GRANTS was held on Thursday last, at which there were present the Lord Bishop of the diocese, Revs. Canon Norton, Canon Empson, Sanders, R.D., Messrs. Davidson, Garth, White and Owens. The whole list of grants was examined; and an effort made so to distribute the funds at the disposal of the Executive Committee as most nearly to comply with the Canon on stipends of the clergy. If only that assistance was given by the various parishes and missions which it is felt by many they *can* and are well able to give, there would be little difficulty in complying with the requirements of the canon—at the present moment however the expenditures in connection with the *Mission Fund* largely exceed the income, and there is now a debt of several thousand dollars. The failure of missions able to contribute more largely to the support of their clergy so to do, and the continuance of some as a burden on the fund, when able to support entirely their own ministrations is a grave evil which should be remedied. Churchmen everywhere need to realize not only the absolute *duty* of giving and giving *freely* of their means for maintaining the work of Christ's Holy Church, but, if we so say, the *luxury* of so giving.

PERSONAL.—The Rev. Jas. S. Carmichael, son of the Dean of Montreal, has accepted a call to Vaudreuil, and will enter upon his new duties Feb. 1st next. The Rev. Mr. Wright is taking the duty during the vacancy.

The Rector of Grenville has been overtaken by a very heavy trial. Scarlet fever was brought into his home, attacking himself, his wife and his three children. The two eldest little ones succumbed, but we are thankful to learn that Mr. and Mrs. Harris and the baby have recovered, and have now almost regained complete health and strength. Strong and general sympathy has been felt and expressed, and we trust the good Rector and his wife may soon be enabled to take up the active duties of life once more, and may they long be spared to carry on and extend the good useful work in which they have been so successfully engaged for the honor of the Master and the benefit of His Church.

The Rev. J. W. Dennis has been appointed to the Rectory of St. Andrews, in succession to the Rev. N. A. F. Bourne, now at Dunham. He enters upon his duties Jan. 1st next.

Diocese of Ontario.

W. C. White, formerly a member of St. James' Chapter, Brotherhood of St. Andrew, Kingston, has resigned the Assistant-Secretaryship of the Ottawa Y.M.C.A., and will enter an English-Church Training School, with a view to entering on Mission work in Uganda, Africa.

St. David's church, Wales, has undergone considerable improvement; as, likewise, has St. Alban's church, Odessa.

A reading-room for men is projected and will shortly be opened in each of the Parishes of Barriefield and Mattawa.

The Most Reverend the Archbishop of Ontario will hold a general ordination of Priests and Deacons on St. Thomas' day, Dec. 21st., in St. George's Cathedral.

Mr. Henry Perceval, an active member of Holy Trinity church, Wolfe Island, and brother-in-law of the late Rev. Alfred Echlin, Arnprior, Ont., died last week of pneumonia.

Miss Brown, Missionary Teacher, Piegan Reserve, Alberta, N.W.T., is in the Diocese doing

much by her very admirable addresses to infuse new life among the members of the Woman's Auxiliary wherever she is called upon to speak on behalf of the work on the Reserve, where, at the present time, in the Indian Home, 12 boys and 12 girls are receiving their training in religious and secular matters, and being clothed by the Patrons of the Institution, *i.e.*, chiefly by Branches of the W. A. One has only to listen to the account which this lady gives of the actual condition of things in this interesting Mission field, when he must wonder why so few of our Parishes, comparatively speaking, bear a hand in the good work—only a moiety in this Diocese. These Indians are as yet unchristianized—the labourers are few—and these few are devoid of many requisites going to make up a proper equipment for successful work.

OTTAWA.

Preparations are being made for the meeting of the 4th Annual Convention of the Brotherhood of St. Andrew, which is to take place in this city on the 18th and 21st January next; and to which Churchmen are looking forward with much interest. Mr. W. H. Morgan, jr., Secretary of the Hospitality Committee, has issued a circular in which he says:

(1) The Council invites every member of the Brotherhood in Canada to take a personal interest in this Convention, and extends a hearty invitation, as usual, to the members of the Council and of the Brotherhood at large in the United States of America. They trust that a larger number of the American brothers may find their way to the capital city of the Dominion on the occasion of this Convention than have heretofore been present at our annual gatherings.

(2) The Hospitality Committee extends a hearty welcome to all the clergy (whether of the Brotherhood or not) and all members of the Brotherhood to attend the Convention. Kindly let me have, as early as possible, the names and addresses of all members of your Chapter who will be present at the Convention, in order that billets may be provided.

(3) The sessions of the Convention will be open to the public, and it is hoped there will be a large attendance, not only of Brotherhood men, but also of Sunday-school teachers, laymen engaged in Church work, and all who are interested in the welfare and growth of the Church.

(4) The programme has not yet been completed, but will comprise the customary services and business sessions.

(5) Reduced railway fares will be arranged for.

Diocese of Niagara.

ST. CATHARINES.

Sunday, 10th Dec. was a joyful day in St. Thomas' church in this city. It was the anniversary of the opening, a day always kept in remembrance by the large and united congregation. It was also the first occasion on which the new and beautiful brass pulpit presented by The Willing workers was used. The Rector, Rev. Rural Dean Armitage, and the Rev. Principal Miller took the service, the Rev. H. J. Cody, M.A., Professor of Church History and Old Testament Exegesis in Wycliffe College, Toronto, late of Ridley College in this city, was the special preacher. Professor Cody is a young man who gives promise of a most successful and useful career. He is one of the most distinguished graduates of the University of Toronto, where his course was marked by wide reading and deep scholarship. He graduated with high honors as gold medalist. Mr. Cody preached in the morning upon the duty of

thankfulness, "The Lord hath done great things for us, whereof we are glad," being his text. The sermon was simplicity itself, but was marked throughout with a vein of deep thought. In the evening the large church was crowded, chairs being required in the aisles. The evening sermon was upon the lowering of religious ideals through a worldly spirit. It was based upon the action of Abaz in lowering the sea or laver upon the oxen of bronze to the stones of the pavement. It was a closely reasoned discourse, and was very practical in its application.

The well trained choir of the church was reinforced by Mrs. Richard Smith, Brantford's favorite soprano. The musical service, under Prof. Johnstone, was well rendered. The anthem, "Lift up your heads," and "Praise ye the Father," were appropriate to the occasion, and were thoroughly enjoyed by the congregation.

The thankofferings were liberal. The ordinary thanksgiving collection was over \$600. The Willing Workers also placed \$228 upon the plate towards the new pulpit, which is their gift to the church. The total offerings, including this, must have been well upon \$850.

The second entertainment of the First St. Catharines Company of the Boys' Brigade was held on Thursday evening, Nov. 30th, the Rector in the chair. It proved most enjoyable and was a great success. The drill of the boys showed all present the careful training they are receiving under Captain Thairs and his officers. The object of the Brigade is through drill and athletic exercises to keep the boys interested and to teach them Christian manliness. Every member is expected to attend the services of God's House regularly, and to take part in the work of the Sunday-school or Bible Classes. Instruction in Christian principles is also given from time to time. The parish is to be congratulated on having such an active company of the Boys' Brigade.

GUE PHIL.

St. James'—

The annual Sunday school Christmas tree will be held on the evening of the 27th Dec. The Rev. Professor Rigby, of Trinity College, Toronto, has promised to preach on Sunday, Dec. 31st.

The next young men's service will be held on the 3rd Sunday in January (21st), when the Rev. J. C. Farthing, M.A., of Woolstock, will preach.

The Womans' Auxiliary has just shipped a bale of clothing to the Rev. Alfred Cook, of the Touchwood Hills Mission, in the Diocese of Qu'Appelle. It is hoped that it will reach its destination before Christmas.

The service and sermon to young men on Nov. 17th was largely attended by those for whom the sermon was intended. The Rev. R. F. Dixon, of Hamilton, preached one of the best young men's sermons we have yet heard. The text was taken from Eccles. xii: 1, "Remember now thy Creator in the days of thy youth." The preacher showed forcibly and clearly that the happiness and well-being of after life depends on a well spent youth. The following were the points urged and enlarged upon: 1. "As a man soweth so shall he also reap." 2. It is never easier to do right than just exactly now. 3. There is nothing gained without toil and self-denial. 4. Adversity in early life is a blessing. Each of the points was expanded and pressed home upon those present in an attractive and impressive way.

The Annual General Meeting of St. James' Chapter of the Brotherhood of St. Andrew was held on the evening of Tuesday, Nov. 25th. The report for the past year showed that a very satisfactory work had been done. After routine business the following officers were elected:

Director, Rev. A. J. Belt; Vice-Director, Mr. Robert Mackenzie; Sec.-Treas., Mr. O. H. Ainsworth.

BETHLEHEM.

BY JOHNSON M'CLURE BELLOWES.

Upon a lowly virgin's breast,
O Bethlehem town!
An infant Saviour deigns to rest,
Soothed by angelic lullaby
Of chanting hosts from God on high,—
The Holy Child of long renown,
O Bethlehem town!

Awake, put on thy bright array,
O Bethlehem town!
For Christ, the Lord, is born this day,
The same whom prophets long have sung,
The Righteous Branch of Jesse sprung,
The Morning Star of fair renown,
O Bethlehem town!

Break forth in joyful hymns of praise,
O Bethlehem town!
And loud thy Christmas anthems raise,
For lo! earth's night hath rolled away,
While radiant shines the Perfect Day,
Thy promised Day of bright renown,
O Bethlehem town!

Proclaim thy endless charge of peace,
O Bethlehem town!
Bid strife and conflict henceforth cease:
Corruption's rule at last must fall,
The Incarnate Word of God prevail,
Eternal be thy sweet renown,
O Bethlehem town!

Chelsea Square, New York.

Diocese of Huron.

GLENCOE.

There has just been completed at the enterprising village of Glencoe a new church at an expense of about \$9,000. The structure is of brick with stone foundation, the chancel addition to the rear, and basement for Sunday school and lecture hall; in front is a bell tower and bell. The entire building is heated by hot air furnaces; a new organ has also been provided at a cost of \$500. The new building was formally opened by the Lord Bishop of Huron on Sunday, 10th Dec. The Rev. W. Lowe, incumbent of Glencoe, and the Rev. Mr. Johnson, of Wardsville, assisted at the services. A number of members of other bodies attended the services, which were of a very impressive and interesting character. The total offerings in cash amounted to about \$210.

LONDON.

A very interesting and successful missionary meeting, under the auspices of the Woman's Auxiliary of St. Ann's Chapel, Holmuth College, was held on Tuesday week evening. Eloquent and instructive addresses were delivered by his Lordship the Bishop, the Revs. Canon Davis and G. W. Sage. Rev. Mr. Smith, of Muncytown, assisted in the services.

The twentieth anniversary of the Cronyn Memorial Church was celebrated by special services, when the pulpit was occupied by the Bishop of Anabasia, who preached in the morning from the eighty-ninth and tenth verses of Psalm xcv.: "Give unto the Lord the glory due unto His name; bring an offering, and come into His courts. O, worship the Lord in the beauty of holiness; fear before Him all the earth. Say among the heathen that the Lord reigneth."

In the evening his Lordship again preached

to a large congregation from 2 Kings, vii., 9. "This day is a day of good tidings, and we hold our peace."

WARDSVILLE.

Mr. H. Jell, who has for a quarter of a century been closely connected with the work of the Church here, has left Wardsville to take charge of an extensive insurance business at Walkerville. The congregation of St. James' and his personal friends testified their esteem both for himself and family by presenting him with a gold-headed cane bearing the inscription, "H. Jell, from the congregation of St. James', Wardsville, 1893;" and an address, read by Mr. H. A. Wilson, expressed the regret of the congregation in parting from one so long and intimately connected with them.

The congregation of St. James' lately presented their pastor, Rev. W. Johnson, with a beautiful set of harness in token of their appreciation.

SARNIA.

A most successful "Mission" has just been completed in St. George's church, Sarnia. The Missioner, Rev. H. DuVernet, presented the Gospel in a most clear and impressive manner—free from cant or excitement. Indeed his sermons were most powerful and searching. On Sunday he preached three times, and the church was crowded. His afternoon sermon was to men on the subject of "Social Purity," which was a masterpiece of calm eloquence and left a profound impression on all who heard it. It is believed that many hearts have been softened and consecrated to God through this Mission.

His Lordship the Bishop of Huron purposes (D.V.) going on a Confirmation through the county of Huron in the month of January, and the county of Kent in February.

Correspondence.

To the Editor of the CHURCH GUARDIAN:

SIR,—I am glad to see, by the correspondence in your excellent paper, that the subject of TITHES is being brought to the notice of the Church. In 1856 many of the Clergy of our Church received gratuitously copies of a work entitled "Gold and the Gospel." This book contains five (5) essays bearing on the duty of Tithes, regarded from several points of view. And these essays are the best out of fifty-one that were written under the stimulus of a valuable prize offered by some gentlemen in the North of Ireland, who were anxious to procure for cheap publication and gratuitous distribution "an able and persuasive statement of the Scriptural argument in favor of giving in proportion to means and income." The book was a revelation to myself. I was just commencing my Ministry, and I felt the force of the arguments so keenly, that I came to the conclusion that I was bound to adopt the principle so clearly proved. Circumstances prevented an immediate adoption of the practice, but as speedily as possible I solemnly vowed, on my knees, to the Almighty, to give to His service, to charity, and to all purposes connected with the Church one-tenth of all He, in His mercy, would annually give me. And now, for more than 30 years, I have done so. And I can testify that I owe to this practice a very large part of, if not all, the blessing I have enjoyed during all these years. I tithe every thing, with the exception of the annual rental value of the Parsonage. I am somewhat in doubt on

this head, but I have never been quite satisfied that I should include it in my amount of income. Fees and donations are all tithed. My income has been small, about \$600 per annum, but my tithe enables me to give fairly to all demands that are made on me, and to lead in subscriptions, for Parochial requirements, in a manner that proves my interest in such matters. On three occasions in my life failing health obliged me to stop work for a little time. On each of these occasions unexpected help permitted me a brief holiday, which I could not have enjoyed if I had only had my salary to depend on. Thus, as year after year went by, I could always see that my tenth, although at the time of tithing it made a hole in my income, always brought corresponding blessing, and I saw that God would be no man's debtor. I have by God's blessing been permitted to induce others to adopt the same Scriptural system, and in every instance the person adopting the practice of giving God a tenth has invariably prospered. I could say much on this part of the subject, as it bears on Malachi, 3, 7-12. But it is not necessary. The promise in this Scripture will be fulfilled, and I have never known an instance of its failure. The practice of honoring God with our substance, and with the first of our increase is blessed, and will reach out into the whole life, giving fervour to our piety, and maintaining the power of conscience in all its integrity. It is a grand safeguard to extravagance, and demands a careful and considerate husbanding of all our income. A well kept tithe account will induce system in all expenditure, and enable us to make the most of the means with which we are blessed. Were this practice to be generally adopted, and adopted it ought to be to set us right with God, it would revolutionize the whole system of Church finance, and the Church would abound with cheerful givers. M.

WOMEN SPEAKING IN CHURCHES.

To the Editor of THE CHURCH GUARDIAN.

SIR,—At this time this place is afflicted with a periodical attack of sectarian Revivalism, a feature of which always is that we hear of women "speaking in meeting" as well as men and children. This fact always brings to my mind the words of the great Missionary, St. Paul, as found in I Cor. xiv., 34, "Let your women keep silence in the Churches: for it is not permitted unto them to speak." This seems both plain and absolute—we might say *plainly absolute*, and also *absolutely plain*. But as our quondam friends, the Methodists, are associated with their *remoter connections*, the Baptists, I was curious to know whether their great authority, their "Venerated Founder," had any note on this matter in his "Notes on the New Testament." I have just turned the place up, and, to my surprise, I find the following "Note": "*Let your women be silent in the Churches—unless they are under an extraordinary impulse of the Spirit. For, in other cases, it is not permitted them to speak.*" The italics represent Wesley's translation of the verse in question, and the rest of the above quotation constitutes his "note" on the passage. It is certainly a remarkable "note," full of deep thought and mature learning! It is a "note" that takes the whole meaning out of the teaching of the Apostle. It is a kind of note that any body might give to any passage or command in Scripture. Just fancy some commentator adding such a "note" to the 6th, 7th or 8th, or any one of the Ten Commandments. Let us look at such a "note" added to the 8th Commandment, "Thou shalt not steal—unless you are under an extraordinary impulse of the Spirit." Some people do say that they steal "under an extraordinary impulse"—who shall

say of what—influence. But to my mind the note of the “Venerated Founder” of the Methodists reeks with most presumptuous blasphemy. If he believed that the words of St. Paul, the direction as given by him, were inspired, then they were spoken by the Holy Ghost. Thus the Spirit saith by the Apostle, “Let your women keep silence in the Churches,” which is an unqualified command of the Spirit; but Wesley adds, “Unless they are under an extraordinary impulse of the Spirit.” John Wesley thus presumptuously qualifies the teaching of the Spirit. Had such a qualification been the mind of the Spirit, I humbly think the Spirit would have made the same known at the time the command was given, and would not have left it for John Wesley to reveal it. Also, it must have been considered absolute and unqualified till Wesley’s “note” was written!

But, again, this “note” implies that there must be a judge as to whether any such women who violate the command “are under an extraordinary impulse of the Spirit.” If they are to be the judges themselves, we know how the judgment will be given, naturally in their favour. But if this be considered *too biased* a judgment, then, either the case must be judged by the words of the speaker said to be spoken “under the influence” or by a particular description of the feelings under the impulse. Yet in these cases another must be found to judge. I do not think the “note” makes the passage more practical, if more plain.

The use of the passage from our point of view would be *ad hominem*. We do not consider their meeting houses as in any sense “churches,” and would not apply the command to such buildings, but inasmuch as they do call them “churches,” contrary to the teaching of their “Venerable Founder,” we have a just right to quote the passage against their practice.

I would like to refer to one other “note” of Wesley’s, the one added to Acts viii, 14, “And the Apostles who were at Jerusalem hearing that Samaria had received the Word of God, sent to them Peter and John.” To this Wesley adds, “Sent Peter and John. He that sends must be either superior, or at least equal, to him that is sent. It follows that the College of the Apostles was equal, if not superior, to Peter.” Quite so. The argument and the conclusion are good. But it tells as much against the principles and practice of the Methodists as it was against the doctrine of the Romanists. For under this theory even if John Wesley ordained Coke to be anything, he could only, at the most ordain him to be the equal of himself. And as John Wesley was only a Presbyter or Priest, he could not make Coke a Bishop. Quite so. Then by Wesley’s own teaching Coke could not be a Bishop. And, again, as Coke was at the time of such *ordination* the equal of Wesley, being also a Presbyter or Priest, it is hard to know what either expected as the result of that so-called ordination. To consider it any such is to make them both appear *senile*.

We offer our Methodists a very possible and flattering solution of the incident, viz., that, being such devoted friends, the one—the younger Priest—craved and received the Blessing of his elder brother, with the imposition of hands, before going out to take up the work the other had resigned.

Yours truly,

JOHN LOCKWARD.

Port Medway, N.S., Dec. 9th, 1893.

To the Editor of the CHURCH GUARDIAN:

SIR,—I have watched with some interest the correspondence going on for some time in our Church papers in reply to “Country Parson” “as to the practice of the Clergy of the Church taking part in religious services with other denominations.” My attention has been particularly called to the reported opening services

of a church at Hespeler in the Diocese of Huron, at which the Bishop of the Diocese was present, and that within the Communion rails were Ministers of the Methodist and Presbyterian bodies. I can hardly suppose such could have been correct and have looked for some refutation of the statement, not believing it possible that the Bishop of the Diocese and the Rector of the Parish could have knowingly been consenting parties to such a violation of the Canon of the Diocese on this question. It would appear as of little use to enact Canons, that our Bishops and Clergy bind themselves to obey, if they are thus to be so flagrantly ignored for the pandering to those who are in dissent from us, and have at heart no sympathy with us, and do not hesitate to traduce us. Christian Unity, so much talked about in the present day, will never come about by such means, as if we are to gain the respect of others we must first respect ourselves, and at least be consistent.

Mr. Editor, I am only a layman, but I can easily understand the difficulties of the poor “Country Parson,” who is trying to educate his people to believe in their Church that has stood the test of 1800 years, and is a true Branch of the Catholic and Apostolic Church, in whose prayers we vainly ask to be delivered from all *Heresy and Schism* if we are thus to be led to fraternize with those causing such. And that by those who have the rule over us!

We hear so much from some of the danger of High Churchism and Ritualism; but surely there must be danger also in No Churchism, which is leading us to Methodism.

At the last meeting of the Huron Synod a Committee was appointed to “investigate the various causes which hinder the growth of the Church of England in this Diocese, &c., &c.”

From the foregoing I should imagine that this Committee would not have much difficulty in arriving at least at one of the causes retarding the progress of the Church in Huron, as also the cause of the great deficiency reported in the Maintenance and Mission Funds.

For to insure progress in the Church and a liberal support of her funds, we must be taught to believe in her superiority over all man made churches, both by example and precepts of those who minister to us in Holy things.

Nothing can be gained for any cause by a half-hearted belief and faith in it. We are either Churchmen, or we are not; there can be no doubting or half and half measures if we desire and intend to uphold the Holy Catholic and Apostolic Church. Yours truly,

CHURCHMAN.

Dec. 12th, 1893.

PRINCE EDWARD ISLAND.

To the Editor of the CHURCH GUARDIAN:

SIR,—“Candid Friend’s” letter in your issue of 6th inst., confirms the statement made by me at the Yarmouth Missionary Conference, that Prince Edward Island is not part of the Diocese of Nova Scotia.

Can any of your readers give us further information on this subject? We know what we are not. Now we would like to know what we are.

I stated in my paper, that the first Bishop of Nova Scotia was given jurisdiction over the Province of P. E. Island, and this I did upon authority I thought was perfectly reliable, but without examining the letters patent of Bishop Inglis. But the Rev. H. C. Stuart in his recently published work, “The Church of England in Canada, 1759–1793,” quotes these letters, however, as follows: [page 62]

George the III., to Chas. Inglis, Bishop of Nova Scotia: “Whereas, our Provinces of Quebec, New Brunswick and Newfoundland are not yet divided or formed into dioceses as Bishop’s

Sees, . . . know that we . . . by those presents do give and grant unto you the aforesaid Bishop of Nova Scotia, power and authority . . . to exercise jurisdiction, spiritual and ecclesiastical in the aforesaid provinces, etc.”

It will be seen that P. E. Island is not mentioned, and [if the quotation is correct] the first Bishop of Nova Scotia had no jurisdiction over this Island, which had been a separate province for seventeen years when he was consecrated.

But further, in the Statutes of P. E. Island, there was an Act passed in xliii. year of George III., “for the better and more effectual establishment of the Church of England in this Island, which states, . . . and that for the preservation of unity and purity of doctrine and discipline in the Church, and the right administration of Sacrament, no minister shall be admitted to officiate as a minister of the Church of England, but such as shall produce to the Governor, Lieut-Governor, or Commander-in-Chief for the time being, a testimonial that he hath been duly licensed by the Bishop of London or by the Bishop of Nova Scotia. So although Bishop Inglis was consecrated in 1787, in 1803 the Bishop of London had equal or superior authority to him in this Province.

This Act was repealed in xlii. year of Victoria and the following was substituted.

. . . No person shall officiate as a minister of the Church of England in this province, except he be duly licensed by the Bishop for the time being, exercising Episcopal jurisdiction over the Church of England in this Island.”

Still, it will be seen the Bishop of Nova Scotia is not mentioned by name, and it was only some four years ago that a special Act was passed making His Lordship a corporation sole in this province.

The following questions arise:

1. If the first Bishop of Nova Scotia had no jurisdiction over P. E. Island, is there anything to show that this jurisdiction was conferred upon his successors?

2. Why was the Bishop of Nova Scotia’s name coupled with the Bishop of London in the Act above quoted if such jurisdiction had been conferred.

3. If, as “Candid Friend” says: the present Bishop of Nova Scotia was elected by the Synod of Nova Scotia to the Diocese of Nova Scotia, and no mention was made of the jurisdiction of P. E. Island, can one legally execute such jurisdiction?

Can the clergy and laity of P. E. Island, if they belong to no diocese, lawfully sit in the General or the Provincial Synod?

I hope some of our historical friends will be able to throw a little light upon these questions, in order that we in P. E. Island may know our Ecclesiastical position more clearly than at present. Yours faithfully,

JAMES SIMPSON,

Priest, Incumbent of St. Peters.

It is the religious duty of every man to be true to every part of the nature God has given him. I believe that the purpose of religion is to build up the whole man in the love and practice of whatever is true, whatever is honourable, whatever is lovely, whatever is of good repute; if there be any virtue or any praise, to make him eager for its attainment; to lead him to strive to be such that men, beholding him, shall have some faint idea what God had in mind when He placed the unfallen Adam in the garden, lord of himself and all the lower creation. —G. W. Field, D.D.

THE essence of all saving Christian Faith lies in the belief in God as revealed to us in Christ by His Spirit; the essence of all Christian conduct lies in the fearless final acceptance of God’s commandments as the supreme guide of our life.—Farrar.

The Church Guardian

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ments See page 15.

CALENDAR FOR DECEMBER.

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

"JESUS."

BY MRS. F. BURGE GRISWOLD.

"Which was so named of the angel."—St. Luke II: 11.

Earth and heaven your joy proclaim,
Honor to the holy Name!
"Jesus, Saviour," Name of Love,
Name all other names above.

Gabriel, annunciator,
Herald of our great Savior,
Speak once more thy Advent story,
Coming of the King of Glory.

O thou blessed, favored angel,
Bearer of this sweet Evangel,
Yet again the message tell,
"Jesus," our "Emanuel!"

Ring, ye bells from tower and steeple;
Sing from choir, and nave, ye people,
In the very air is blessing,
As of a Divine carolling.

Virgin lilies, lend your whiteness,
Holly berries, give your brightness,
Beauteous evergreens, combine,
To adorn our Saviour's shrine.

In the temples consecrated,
Round the hearth-stones, made more sacred,
Hearts of gratitude we raise,
Hallowed songs of gladsome praise.

Earth and heaven their joy proclaim:
Honor to the Holy Name,
"Jesus, Saviour," word of love:
Name all other names above.

Christmas, 1891.

CHRISTMAS—1893.

Hark! a joyful lay, Wakes the world to-day:
Merry Christmas, Merry Christmas,
Men and Angels say;
On this happy morn, Christ the Lord was born—
Hallelujah, Hallelujah, Christ the Lord was born.

(CAROL)

And "MERRY CHRISTMAS" say we to all and
every one of the readers of THE CHURCH

GUARDIAN. "Merry" because of the great Joy which forms "the never-ending strain" of Holy Christmastide; and which was intended to be the possession of every soul in its truest and most abiding form; for *He* is born whose Name is *JESUS*, Saviour; and the message through Him is to *all* people. "Unto you is born this day, in the City of David, a Saviour, who is Christ the Lord."

"Joy, great joy, the never-ending strain,
Hark! we hear its welcome tones again,
Sweeping down the waste of time,
Speeding on to every clime,
Spreading light where'er they fall,
Bringing balm of hope to all,
O, the merry, merry, merry lay,
Christ the LORD was born on Christmas Day."

Who can measure the depth of God's love as manifested in the Incarnation! What pen can in any degree express it! God Himself is LOVE. And God Himself humbles Himself to be made man! "God was made man," says St. Athanasius, "that man might be made God." What then we ask, with all reverence, is God's method which He chose for the salvation of man? And the answer comes, "He humbled Himself." He emptied Himself of His Glory; He became obedient unto death, even the death of the Cross. * * He did not *become* Love at any moment of this world's history, though in the fulness of time that Love was fully revealed to man in the Birth of Jesus Christ; and the unvarying characteristic of human love is self-sacrifice, self-forgetfulness. The INCARNATION is not only a great *fact* in the world's history; it is also a great *lesson* for all time. It reveals to us: (1) God's method in the salvation of the world; and by so doing teaches us (2) how we must act if we are to be fellow-workers with God."—*Aubrey Moore.*

ADVENT—CHRISTMAS.

In the season of Advent the Church keeps two subjects clearly before our eyes. She bids us look backward to our Lord's first coming in the past, and forward to His second coming in the future. There is a wonderful difference between the two Advents, and this difference is clearly set forth in the collect for the First Sunday—Our Lord's first coming was "in great humility" in the form of a helpless infant. He took no state upon Him, even after He began His public ministry. He was known and understood only by a faithful few, and imperfectly even by those. He perished like a common thief or murderer, with every circumstance of insult and cruelty which His enemies could heap upon Him; and though He rose again from the dead, and ascended into Heaven, His ascension was witnessed only by a few of His immediate followers.

But His second appearance will be very different. He will be seen coming in the clouds of Heaven with power and great glory (S. Matt. xxiv. 30) accompanied by angels, with the voice of the archangel and the trump of God (I Thess. iv. 15). There will be no mistaking Him then, and no ignoring Him, for "every eye shall see him" (Rev. i. 7). We know not the day nor the hour when the Son of Man shall come, that is a secret even from the angels who are to accompany Him. But this we do know, that every day and every hour brings nearer that great event. Hence we are urged to make ready for Him *now*.

Now is all the time there is. Yesterday has fled forever, and no prayers, no tears can bring

it back to us that we may do what was left undone, or undo what was done amiss. To-morrow is even more out of our reach. We cannot tell what it may bring, or even if it will come at all. But the present moment is ours, we may use it as we will. Soon it will be gone to carry its word up to the Throne of God. What news shall we give it to carry?

Christmas is almost always a time of gladness to old and young. Even the world rejoices with the Church, though it hardly knows why. Yet to some of us the festival will bring sad thoughts—we shall remember those who perhaps only a year ago kept their Christmas with us, who are now beyond the reach of our gifts and good offices, and it perhaps requires an effort to turn our minds from sad to joyful thoughts. And there are other trials even harder to bear. The prodigal who has lost home and friends by his own fault, who is a wanderer on the face of the earth, or worse still, whose misdeeds have brought him to a prison cell, from which he has no hope of escape—such an one is far more to be pitied than the widow or the mother weeping for her children. Yet even to such a wanderer Christmas should bring hope and joy. Oh, my brother, Christ came in great humility to save you! By Him the way is still open which will lead you home, if not to an earthly home to your Father's House in Heaven. There the door is still open. There the place is still vacant which you alone can fill. Let this blessed season see your face set once more toward your Father's House in Heaven.—*Parish Visitor, N.Y.*

NOTES ON THE EPISTLES.

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

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

FOURTH SUNDAY IN ADVENT.

"The Lord is at hand."—Philipp. iv. 5.

I.—It is the duty of the Christian to prepare for Seasons of Grace. The Jews of old had a "day of preparation" before the great Festivals of their Church. e.g. St. John xix., 31. Ceremonial defilement was avoided. St. John xix., 20. The bodies of the dead were to be buried out of sight. Deut. xxi., 23. The Grace of God at all times awaits, forecomes, accompanies, follows, encompasses the believer. But "there are Special Seasons in which Grace not only trickles down as the dew, but runs down like a river." Such are the seasons of the Great Mysteries of the Faith. There is *then* a closer communion between Heaven and Earth, e.g., Christmas, when God the Son came down from Heaven to be Man for Men, and make our earth a seed-plot for Heaven. (Pusey.) And so man must prepare for this awful nearness of the Supernatural at this season. The whole tone of mind cannot be changed on Christmas morning. A vain mind cannot become devout, a proud spirit humble, a careless mind thoughtful in a moment. Heaven cannot take the place of earth, the Creator dispossess the creature, the thought of eternity banish the cares of this life in a few hours. We miss the real inward joy and peace of Christmas because we do not prepare beforehand for it. "Sanctify yourselves," said God to Joshua, "for to-morrow the Lord will do wonders among you." Christmas Day, the commemoration of the greatest "wonder" of all time. The eternal, unchangeable word took the Manhood into Himself. The Godhead was not changed into Flesh. He who, as at this time was come among us, was "Very God" and "Very Man." How unfathomable is this Mystery of Divine Love!

II.—This Epistle for the last Sunday in Advent strikes the note of preparation, not so much ceremonial and outward, as spiritual, for the due celebration of the Incarnation of Christ—The God-Man. Like a soft and simple prelude, it prepares the mind for the burst of angelic song which is sure to ring throughout Christendom. It bids the soul recover itself and order itself aright for "The Lord is near." It is a call to one and all "to trim their lamps," and be ready to go out to meet the Bridegroom. Joy in the Lord is enjoined upon all. A bright responsive attitude of mind which is the mark of sincere love. "Rejoice in the Lord, and I will say it again, even now although a prisoner, seemingly without hope," is the sense of the passage. Joy under all circumstances of life a duty, since the "Word made Flesh" is God's gift to all mankind. Let your "fairness" be known unto all men. The mind to be cleared of all ill-will, prejudice, envy, anger, or thought of evil. "Fairness," a quality of mind peculiar to the Christian who has really put on Christ. It was unknown to the Jew. It was something more than the "Justice" of the Roman. It modifies the strict rigor of law and legality. It considers circumstances. It is the outcome of a meek and gentle disposition which makes excuses even for our enemies. "They know not what they do." It is a proof that the soul is ruled by principle, and not swayed by impulse or prejudice. "The Lord is at hand." The watchword of the Christian soldier on duty. The absorbing thought of the Apostle. The word of the Church to her children at the present hour.

III.—The heart that rejoices in the service of its Lord, at all times, "always," and is neither depressed nor exalted unduly by outward circumstances, and that preserves a spirit of "Fairness," gentleness and tenderness to all men, is prepared to accept the Grace of Christmas. But there must also be an abandonment of "Care," of anxiety and distress about worldly things, an emptying of the soul of all that weighs it down and keeps it apart from God. The cold, unkind, world-troubled soul cannot enter into the true joy of the Season of Grace which is about to dawn upon the Church. To attain to the *condition of heart* necessary for a profitable observance of The Festival of the Holy Nativity, "Prayer and supplication" are recommended or suggested. By these means the mind is brought into that even and healthful balance, which is the state of those who would receive the full blessings of the great and joyous day which is now at hand. Year by year at this season God renews His Mysteries of mercy. Year by year, O wonder of wonders! The Divine Son is born anew in the hearts which truly prepare to greet Him worthily, and long, through the virtue of His Holy Childhood, to become anew as little children.

IV.—i. Let us seriously, yet joyously, set about to *prepare* for the Blessed Feast of the Birth of Christ. Let us "sanctify" ourselves, *i.e.*, search out by earnest self-examination what is amiss in motive and conduct, and cease from evil. ii. Especially should the Christian seek to greet His Lord with a tranquil and subdued spirit, filled with love for all, even for those who have wronged him. iii. The means to attain to this state of inward preparedness—Prayer, Supplication,—earnest devotion and Intercession for others,—for the heathen, for lapsed Christians,—for those we know who are living in indifference to the claims of God or in open sin. Thanksgiving for the privileges we enjoy as members of the Christian Church, who are thus "brought nigh" in these special seasons of Grace to God. iv. "Peace" shall be ours, the peace of God, which Christ came to bring to man as the greatest of gifts. So amid the darkness of the natural world there shall shine a light from heaven, and not angel's

voices, but the voice of the Beloved Himself shall say, not to our outward ears only, but to our inmost souls, "Fear not; for unto *you* is born this day a Saviour, which is Christ the Lord."

A GLANCE AT THE DECEMBER COLLECTS.

(From the *American Church Sunday-School Magazine*.)

[CONTINUED.]

Our first Collect for Christmas-day is that which was placed in the Prayer Book of 1549 for the sacred Communion. It consists of—(1) A commemoration of the greatest of all God's gifts to us, in the person of His Incarnate Son; (2) A commemoration of our own regeneration and adoption as His children; (3) A prayer for the daily renewal of the Holy Spirit. Thus as in several other Collects, the great event which we are celebrating is connected with some corresponding event in our own spiritual life; and from the realization of Christ's birth into the world, we are called upon to pray that we may be born over again into the same world, and it may be, placed in a more lowly place than a stable, by the power of the Holy Ghost.

In our Revised Prayer Book we have a second Collect for Christmas-day which is really the first, as the rubric directs its use at the first Communion "if in any Church the Holy Communion be thrice celebrated." In it, the thought of a realized gladness at the yearly remembrance of the Saviour's birth, is followed with—(1) The Prayer for a joyful receiving of Him for our Redeemer; and (2) The Aspiration for beholding Him with sure confidence as our Judge.

In addition to Christmas, we celebrate four other holy-days this month. That of St. Thomas on the 21st, and others dedicated to St. Stephen, St. John, and The Innocents, following in succession after Christmas-day. The festival of St. Thomas is first mentioned in the fifth century. It seems to have been generally observed in the time of Gregory, and in the Eastern Church it is kept on October 6th. We know little of his scriptural history, as only four sayings of his are recorded in the Gospels. Two were uttered just before the death of Christ, and two just after His resurrection. It may be well to recall them here: (1) "Lord, we know not whither Thou goest, and how can we know the way?" (2) "Let us also go that we may die with Him." (3) "Except I shall see in His hands the print of the nails, and thrust my hand into His side, I will not believe." (4) "My Lord and my God." We see in them a remarkable combination of an entire want of faith with a warm, zealous and faithful love. He is said to have preached in Parthia, and to have been buried at Edessa. Later traditions ascribe to him the foundation of the Christian Church in Malabar, which goes by the name of "The Christians of St. Thomas." He is also said to have suffered martyrdom by the Brahmins at Taprobane, now Sumatra, being first assailed with stones, and finally killed by the thrust of a spear.

The Collect for St. Thomas' Day was written in 1549. Its subject is "Doubt and Faith;" and consists of—(1) A commemoration of God's overruling the doubt of Thomas for the more confirmation of the faith; (2) A prayer that our want of faith may never be reproved.

The three Saint's Days, which immediately follow Christmas-day, are mentioned by St. Bernard as forming one connected festival. Various reasons have been assigned for the place they occupy in the ecclesiastical year. L'Estrange supposes that St. Stephen was com-

memorated first, as being the first Christian martyr; that St. John holds the second place, as being the disciple whom Jesus loved, and that the Innocents are commemorated next, because their massacre followed immediately upon Christ's nativity. The same author remarks, "that martyrdom, love, and innocence are first to be magnified, as wherein Christ is most to be honored." Wheatly has observed, "That as there are three kinds of martyrdom—the first both in will and deed, which is the highest; the second in will, but not in deed; the third in deed, but not in will—so the Church commemorates these martyrs in the same order: St. Stephen first, who suffered death both in will and in deed; St. John next, who suffered martyrdom in will, but not in deed, being miraculously delivered out of the cauldron of boiling oil into which he was thrown; the Holy Innocents last, who suffered martyrdom in deed, but not in will." The explanation, however beautiful, is certainly somewhat fanciful; and may there not have been an intention on the part of the early Church, merely to set forth the trials by which the blessings of the Gospel are accompanied? "Prosperity," says Lord Bacon, "is the blessing of the Old Testament; adversity is the blessing of the New." And in the midst of our Christmas joy we are reminded that the life of suffering into which our Saviour was introduced, must be shared by His people. We need not remark upon them. Not upon St. Stephen and the Innocents, because so little is known; and not upon St. John, because his life-picture is so familiar to us all.

The Revised Prayer Book, following the arrangement of the English, has given us the Collects for these Holy Days where they must always be used, in order after that for Christmas-day.

The Collect for St. Stephen's Day in the first English Prayer Book was as follows: "Grant us, O Lord, to learn to love our enemies by the example of Thy martyr St. Stephen, who prayed for his persecutors to Thee, which livest and reignest," etc. It was recast at the Restoration into the very beautiful and comprehensive Collect that we have to-day. Its subject is "Looking unto Jesus," and in it, appropriately following the example of St. Stephen himself, we address the Second Person of the Trinity. The Collect gives us the history of St. Stephen 'at a glance,' and shows us how comprehensive, and yet how compressed, the history of the first martyr is. It consists of—(1) A prayer that we may, in all our sufferings for the truth, fix our eyes on the glory that shall be revealed; and on Christ who stands at the right hand of God ready to succor those who suffer for Him; (2) A prayer that, like St. Stephen, we may love and bless our persecutors." The Collect for St. John the Evangelist's Day was expanded from one in the Sacramentary of Gregory, and again expanded in 1661, by inserting "may so walk in the light of Thy truth" after "Evangelist St. John." The light of truth is its subject, and it consists of—(1) A prayer that the Church may be enlightened by the light of God; (2) That it may so profit by the light of St. John's teaching, as to attain to the fuller light of everlasting life." The Collect for the Innocents' Day is also based on one in the Sacramentary of Gregory, though very much altered in the Prayer Book of 1661. In the "foundation" of the Collect, we probably read the story of other infants more truly than of those to whom the day is dedicated; but in the "petition" and "aspiration," we should all most sincerely unite—"Mortify and kill all vices in us, and so strengthen us by Thy grace, that by the innocency of our lives, and constancy of our faith even unto death, we may glorify thy Holy Name." Upon the Sunday after Christmas-day, which falls upon the last day of this present year, it seems hardly necessary to say, we repeat the Collect appointed for the great Festival.

Family Department.

TREE PLANTING, CHRISTMAS TIDE

BY THE REV. GEO. T. RIDER.

Come, let us plant our Christmas tree,
December winds are blowing;
'Twill bud and bloom for you and me,
'Twill bring glad cheer for you and me,
Through winter storm and snowing.

Again we plant our Christmas tree,
God speed its growth and growing!
And this shall shelter you and me,
When life is spent for you and me,
Unloved, unknown, unknowing.

So plant we then, this Christmas tree,
In gladness or in grieving;
It bringeth balm for you and me,
From Bethlehem, for you and me,
The Christ-Child's sweet relieving.

This mystic Tree, sweet Christmas Tree,
The dying Lord of Glory
It bore on high for you and me,
On Calvary's hill, for you and me,
So readeth ancient story.

Yet once again, this Christmas Tree,
In Paradise shall flourish—
Shall bud and bloom for you and me,
Its healing leaves, with you and me,
All striven souls shall flourish.

So plant we all this Christmas Tree,
In every heart and dwelling;
The Christ-Child then to you and me,
May enter into you and me,
With His great Peace for you and me,
Beyond all thought and telling.

JULIE.

CHAPTER XI.—Continued.

MISCHIEF AND SORROW.

Manda came rushing down the garden path; it was a little while after the postman's knock. She was always so busy on Saturday afternoons that the children were surprised to see her in the garden at all. She looked flurried and frightened, and her usual pink cheeks were very pale indeed.

"There's something come to your aunt," she said, addressing herself to Rose. "P'raps you'd best come an' speak to her for a minute."

Her scared face and pale cheeks startled the children a little, and Rose cried sharply, "What d'you moun, Manda?" and Guy got up on his feet.

Manda had run down so fast—and the path was a good long one—that she was breathing quickly and had her hand to her side.

"She's 'ad a letter," she answered, "just now; I gave it her. I went back to the kitchen, and in a minute I 'eard a kind o' cry. I thought it come from 'er, so I just went back to see. She 'nd 'er 'ead on the table, and the letter scrunched up in 'er 'and, and she wouldn't speak to me. It scared me, Miss Rose. Just come along and see if anything's amiss. Your ant isn't one to take on for nothing, you know."

The Bridgeses rose in a body to their feet. Guy, being up already, had the first start. Up the path he tore; then Rose, then Lance, then Elsie, then Julie. Chubbie and Puff ran because the others did; they brought up the rear, and Manda followed, panting, with her hand pressed to her side.

Miss Bridges was certainly not "one to take on for nothing." Something surely was very much amiss. She had been just in the position that Manda had described her—her head on the table, and the letter "scrunched" up in her hand; but she heard the children dashing into house, and stood up ready to receive them.

One after another they tore into the room in the same order that they had run up the path,

almost one on top of the other. There was a strange look in auntie's face; she stretched out her two arms wide.

I said at the beginning that she was quick and bustling, and Elsie said she was sharp. She was not of the kind to cosset and pet, and fuss about or coddle any one, though she loved all the children well. Now there was the look of a mother in her eyes, and her two arms were stretched out wide.

"Guy!" she cried out, in a strange, yearning voice; "Rose! Lance! Elsie! Julie!" one after another, and tried to hold them all in her arms.

Chubbie and Puff tumbled in just then, and her face quivered over with pain. She stretched her hands further, as if she would have held them too, and there they stood huddled up together. Manda put her scared face into the room. What did it all mean?

An envelope was on the table—a thin, foreign one, edged with a black border, and stamped with Indian stamps. The address was not in their father's writing; it was a stranger's hand to them.

"What is it, auntie?" uttered Rose, so afraid, so very afraid.

"Papa?" uttered Guy. His eyes had fallen on the black-edged envelope at the first.

Such a yearning look in auntie's eyes—so full of pity! She nodded. Her lips were dry and parched. Her glance fell on Guy, the eldest—took them all in; then rested on Chubbie and Puff.

"Is papa ill?" they asked in a frightened chorus. "Very ill?"

She could not speak. Auntie had never looked so strange before. Guy made a movement towards the table. "Give me the letter," he said. But she put out her arm and held it back.

"Oh, my children! Oh, my darlings! You have only me in the world now!" She had found her voice at last.

"Is papa dead?" Guy and Rose were sure her words could mean nothing but that.

It was that. Papa was dead!

Ah! Auntie's tears came when she heard them cry. A heart-rendering cry, as one after the other took it up. Chubbie and Puff crying because the others did.

Sorrow had come, you see.

It had been a fever—one of those dreadful Indian fevers that carry people off in a few days. He had been well and strong—the children's papa—when he caught that dangerous fever, and had died before he had time to write a line, or even just "good-bye."

A friend had written to break to auntie the sad, sad news which had fallen so suddenly upon them.

Poor children!

You know now why I didn't want you to be vexed with them for enjoying themselves after being so mischievous that Saturday afternoon.

CHAPTER XII.

TROUBLES THICKEN.

They couldn't miss him, you know, like children who had had their father always in the house, and who had grown up with him. They hadn't seen him for four years, and to Chubbie and Puff papa was only a name. To Guy, the eldest, four years was like a little lifetime, though he remembered papa quite well. So they couldn't miss him, though they woke up each morning with that same dead weight about their hearts.

Papa was dead. No letters would ever come from him again. He would never come home for the little holiday he was always writing about. They would never see him; never know him again!

"When papa comes home," had been a constant saying with them. There was no papa to come home over now.

The little one's tears had soon been dried—and the household went on in the same routine for a week or so, except with the dead weight on the elder's heart, until Mr. Bridges' affairs in India had been all wound up by the same friend who had written to tell them of his death, and then they knew there was very little money left—not a quarter of what he had sent them year by year from India.

If auntie hadn't had that little income of her own I don't know what would have become of the poor little Bridgeses. Auntie's face looked worn and harassed, wrinkled and so old—though she was not old at all, you know; and she had been very nice looking when she was young. But it was wonderful how auntie's nature seemed to have changed—so tender, so soft, so gentle with them now!

"Guy," she said—it was wonderful how she used to address herself to Guy in a sort of way as if asking his opinion about what she said, and treating him as the head of the family now—"Guy dear, I'm afraid we must make up our minds to go into a smaller house."

"Leave our house! Isn't it our own? Wasn't it our father's property?" cried Guy.

"Yes, dear, it's our own; but, Guy we haven't money enough to live in it. I have thought of letting it if we can find a tenant and I don't think that would be a difficult matter. And half the money it would bring would pay the rent of a smaller house. Do you understand?"

Yes, he understood; and a good deal more that was left unsaid flashed into his mind at the same instant.

"How much money have we, auntie?" he asked.

She told him. It was just half of what her own little income was. The two put together would enable them to live only in a very meagre way.

"Auntie, I must give up going in for the army," he said.

"Oh, Guy!" she answered. "Oh, Guy—poor Guy!" and put her arms round his neck and cried. She had been as ambitious as his father for him.

Guy wished she would not cry. He wanted to be a man, and he was choking all the time; and all that talk of getting the Victoria Cross some day, after bringing his wounded Colonel off the battle field, was passing through his mind, besides graver, and weightier matters.

He felt older suddenly—very much older; much, much older than the boy who had cut the buttons off Mrs. What's-her-name's husband's trousers only a few weeks ago.

They all knew in a little while that they would soon have to leave their home.

"Our garden! What shall we do without our garden?" Elsie cried. "Leave our garden!"

Yes, it would have to be left. The lips of the others quivered as they thought of the lucerne-plot, and remembered the shady tree.

"Where will Chubbie and Puff play?" asked Julie mournfully.

"And our pigeons and our rabbits?" cried Lance, with his eyes nearly starting out of their sockets—"we needn't give them up?"

"There will be no room for them at another house," said Guy, moodily.

"Whirr, whirr, whirr!" sounded over their heads, and Emperor's wings gleamed in the sunlight, while a dozen other pigeons followed his lead and circled around the house.

Rose burst out crying. Rose? Yes, Rose! How dear was the old-fashioned garden and the shabby furniture now! What a beautiful, beautiful home they were going to leave! How dear every nook and corner, both inside and out, had become!

"Don't Rose! Oh, Rose, Rose!" sobbed Elsie.

And Lance sneaked into the stable and opened his rabbit hutch, and buried his face on Jowler's neck and cried.

Auntie had to go to London to see a lawyer there about some money matters; she would be away three days at least, and perhaps the time might lengthen into a week—she could not tell.

"Be kind to the little ones," she said over and over again, as she kissed them tenderly one by one. It was the first time auntie had ever left them by themselves; and Manda had promised to care for them faithfully.

They clung about her to the last; and Julie's hand was clasped in hers. One couldn't tell what might happen now; and auntie was their prop and stay—if anything happened to her! So their good-bye kisses were more affectionate than usual, their arms more clinging. It touched auntie deeply, and her eyes wandered yearningly over her black robed flock. Julie's hand was clasped in hers; and Julie had the last kiss too. I told you at the beginning—didn't I? that Julie had the warmest corner of her heart. And so the last good bye was said, and the little Bridgesses were left alone.

They had a friend who sympathized with them very much—all their friends did, you may be sure—but Mr. Atherton's sympathies were very comforting, and it was strange how, though they had known him only a while, they could tell him their troubles so easily.

His face, indeed, was as sad as Lance's when they spoke about Jowler's going away.

"All our pigeons will have to be sold, and all the rabbits and rabbit-hutches," Elsie told him with tears in her eyes. "Fancy somebody else having Emperor and Joan!"

"If it's quite impossible to take Jowler to your new home, Lance," Mr. Atherton said, "let me know before you sell him."

"Poor Jowler!" said Lance, with a mournful nod; "how miserable he'll be without his lucerne-plot!"

"He'll die—I'm sure he'll die," sobbed Elsie, with fresh tears. He did look forward to Saturday afternoons, I know."

"You have not told me yet where the new home is to be," Mr. Atherton said sadly stroking poor Elsie's hair.

"No," answered Guy; "we're not sure yet ourselves. Auntie doesn't want to leave this neighborhood, she says. We've lived here so long, you know, sir; and everybody knows us here."

Quite right, quite right don't leave this neighborhood, if possible, and then I shan't lose you altogether. You will come to see me sometimes, Rose?"

"Often," answered Rose, eagerly—"very, very often."

"Will you miss us playing in the garden?" Julie asked. She was sitting on his knee.

She was answered with a kiss, "More than I like to think about, little Julie."

Auntie had some idea of renting one of the houses in Gordon Terrace. Do you know Gordon Terrace, sir?"

"Gordon Terrace!" He could not help repeating it with an exclamation. Yes, he knew Gordon Terrace—well.

A row of small neat houses, with a few feet of dusty garden in front, enclosed with an iron railing; at the back a small flagged yard.

No wonder he could not repeat it without an exclamation. That place—that Gordon Terrace—after their green and fresh and beautiful shady garden, so long, so flowery, so stock-ed with fruit, to say nothing of the big airy rooms!

He gave one glance at Chubbie and Puff, seated in a corner on the floor, turning over the leaves of a picture-book, and taking big bites out of large slices of cake, with the crumbs sticking about their cheeks; at the others he dared not look.

"Yes," he went on very quietly, "I've passed Gordon Terrace often when I've been out for a drive. It's not very far from here." And then, as if he wished to change the conversation, because he could not bear the thought of the Bridgesses being boxed up there, "Suppose you come and have tea with me to-morrow? I dare say you miss your aunt."

(To be continued.)

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"The joy of these tidings, I believe, really improved my health, which you know has been broken for about two years. During the winter I have been an unwilling prisoner, so that the pastoral care of this place has been entirely in Mr. Gurd's hands, and they have been efficient. This enforced seclusion has been ordered for the best. The discipline must have been required or it would not be imposed by the Divine Bishop of souls. No longer do I impatiently chafe as a caged bird, though I am glad to be on the wing, set free to go and come by the same kind hand that shut me in.

"Symphy is very sweet, and of this I have had innumerable proofs. But my weather-tanned face and hands hardened by the paddle make no further claim. Since April my writing-desk has been rarely opened because of my constant voyaging. My fingers, lately so thin and pliable, now are stiff and scarred and blistered. On the twenty-seventh anniversary of my wedding-day I paddled sixteen hours in steady rain, and during the week's travelling slept two nights in the bottom of the open boat anchored close to shore. As I dozed I was startled by what I at first thought was a steamer's whistle, but it was only the buzz of a bold mosquito exploring my ear, which I smartly boxed to kill the poisonous intruder. He did me a service, however, for being wide awake I became conscious that on my right side my blankets were soaking in the rain water that accumulated in the boat. Wringing them out I tucked them more tightly around me for the night, and next day, on my arrival at Kincolith, Mrs. Collison hung them round her kitchen to dry.

"I can scarcely realize that I am the same man that spent the winter months watched and tended as an invalid. It had the advantages, for though often weary with bodily infirmity I was able to devote an average of six hours daily to linguistic work, which has already proved valuable to my brethren, and will be yet more useful to new missionaries. As long as I was able to follow my out-of-door episcopal work I could make no leisure for the literary de-

partment, so God enforced the leisure, and it has borne as good fruit as the most active winter I have ever spent in this country.

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The Church of England Temperance Society, in continuation of their recent practice, have prepared several new books of addresses for the winter season, the principal of these being "Easy Lessons on Alcohol. Course II." by W. Taylor, Master of Method in Battersea Training College, dealing with the physiological effects of alcohol, a new volume of "Band of Hope Outline Addresses," and a new part of "Blackboard Addresses," for bands of hope.

The Church of England Temperance Society have in the press a new band of hope hymn book under the title of "The Young Crusader's Hymn and Song Book." The work has been prepared under the direction of a committee of which the late Canon Ellerton, the well-known hymnologist was a member. It contains some new and stirring English melodies, together with a selection from the old favorite hymns, and is printed in clear and readable type. No new hymn-book for bands of hope use has been published for several years.

Sir B. W. Richardson says: "I am recording a matter of personal history when I say that I, for one, had once no thought of alcohol except as a food. I thought it gave additional strength. I thought it enabled us to endure mental and bodily fatigue. I thought it cheered the heart, and lifted up the mind into greater activity. I learned, step by step, that the true action of alcohol is to create paralysis of nervous power."

DR. CARPENTER, writing on "Alcohol," makes the following statement: "I take this position, that the Creator, in constructing the human body, made it perfect, if man will only give it fair play; that every function in the body is arranged by a wise Creator so as to act, and if a man will only act in accordance with the purpose of the human body, that body should be preserved in health and vigor to old age. See then what alcohol does. Alcohol is foreign to the body. It is something which has no relation to the ordinary food of man, and which the body tries to get rid of as soon as it can, but it cannot be got rid of fast enough."

Do you feel the first muttering of indigestion? Don't wait for it to become chronic. Use K. D. C. K. D. C. Company, Ltd., New Glasgow,

STEAM as compared with water, occupies 1,728 times as much space. A cubic inch of water will make 1,728 cubic inches of steam at atmospheric pressure. Now if this steam is compressed into half the space it occupies at atmospheric pressure, it will be double that pressure, or fifteen pounds above the at-

mosphere; it will then occupy only 864 cubic inches. If reduced again to half its volume, it will occupy 332 cubic inches and will have thirty pounds' pressure. Reduced again to half the volume, the steam will occupy 216 cubic inches, and will have sixty pounds' pressure to the square inch. We can go on reducing in this way until we find that a cubic inch of water turned into steam and compressed into a space of three cubic inches will have the enormous pressure of 3,840 pounds to the square inch.

THE GRIPPE EPIDEMIC.

A SCOURGE MORE TO BE DREADED THAN CHOLERA.

Medical Science Powerless to Prevent Its Spread—It is Again Sweeping Over Canada With Great Severity—How Its Evil Effects Can Best be Counteracted—Only Prompt Measures Can Ensure Safety.

It is stated on high medical authority that an epidemic of la grippe is more to be feared than an outbreak of cholera. The latter disease can be controlled, and where sanitary precautions are observed the danger can be reduced to the minimum. But not so with la grippe. Medical science has not yet fathomed its mysteries, and is powerless to prevent its spread. Three years ago an epidemic of la grippe swept over this country, leaving death and shattered constitutions in its wake, and now once more it has appeared in epidemic form; not so severe, perhaps, as on the former occasion, but with sufficient violence to cause grave alarm, and to warn the prudent to take prompt measures to resist its inroads.

When, a few months ago, it was announced that cholera had broken out in Grimsby, one of England's important seaports, it was feared that it would reach this continent, yet this once dreaded scourge was checked and exterminated with a loss of not more than half a dozen lives. That la grippe is more to be dreaded than cholera is shown by the fact that in London last week upwards of an hundred deaths were due to this trouble, and medical science is powerless to prevent its spread, and can do nothing more than relieve those stricken with the disease. At the present moment thousands of Canadians are suffering from la grippe, and the misery it is causing would be difficult to estimate. Even when the immediate symptoms of the disease disappear it too frequently leaves even the most robust constitution shattered. The after effects of la grippe are perhaps more dangerous than the disease itself, and assume many forms, such as extreme nervousness, distressing headaches, pains in the back, loss of appetite, depression of spirits, shortness of breath on slight exertion, swelling of the limbs, an indisposition to exertion, a feeling of constant tiredness, partial paralysis, and many other distressing symptoms. In removing the after effects of la grippe, or for

fortifying the system to withstand its shock, no remedy has met with as great success as Dr. Williams' Pink Pills. They rebuild the blood, restore shattered nerves, and place the sufferer in a condition of sound health. In proof of these statements we reproduce a few letters speaking in the strongest and most positive terms as to the value of Dr. Williams' Pink Pills in cases of la grippe or influenza.

Mr. George Rose, Rednersville, Ont., says: "I am well to-day, and do not hesitate giving Dr. Williams' Pink Pills the credit of saving my life. I had three attacks of la grippe, and was so reduced in flesh and strength that I could hardly stand alone. I had no appetite. I could not sleep because my legs and feet became badly swollen and cramped. The pain was at times so violent that I could not refrain from screaming, and I would tumble about in bed and long for day to come. If I attempted to get up and walk I was apt to fall from dizziness. I took medicine from the doctor, but it did not help me, and I was so discouraged I did not think I could live more than a few months, when one day I read in the paper of the cure of a man whose symptoms were like mine. I sent for a box of Pink Pills, and by the time it was gone there was an improvement. I continued the use of the pills, found that I could now get a good night's sleep, and the cramps and pains which had formerly made my life miserable had disappeared, and I felt better than I had in four years. I know that it was Pink Pills that brought about the change, because I was taking nothing else. I have taken in all seven boxes, and I feel as good now as I did at forty years of age."

Capt. James McKay, Tiverton, N.S., says: "I had la grippe about three years ago, and that tied me up pretty well. I wasn't fit to take charge of a ship, so sailed south as far as Milk River, Jamaica, as nurse for an invalid gentleman. The weather was simply melting, and I used to lie on the deck at night, and in my weakened condition got some sort of fever. When I reached home I was completely used up and continued to get worse until I could hardly move about. At times my limbs would become numb with a tingling sensation as though a thousand needles were being stuck into me. Then my eyesight began to fail. It was difficult for me to distinguish persons at a distance. My face became swollen and drawn, and my eyes almost closed. The doctors could do nothing for me. I suffered terribly, was only a burden to my friends, and actually longed for death, which all thought was in store for me. At this time the statement of a man down in Cape Breton came to my notice. He attributed his cure to Dr. Williams' Pink Pills, and I thought there might be a chance for me. I began the use of Dr. Williams' Pink Pills, and soon found that they were helping me, and their continued use put me on my feet again, and I went to work after months of enforced idleness, to the great astonishment of my acquaintances, who never expected to see me around

again. I feel it my duty to advise the use of Pink Pills by people who are run down or suffer from the effects of any chronic ailment. They saved my life, and you may be sure I am grateful."

John W. Boothe, Newcombe Mills, Ont., says: Words cannot express the gratitude I feel for the great good I have received from the use of your Pink Pills. I had my full share of la grippe, and it left me in a weak and debilitated condition. My nerves were unstrung and I was unable to hold anything, such as a saucer of tea in my hands without spilling it. I had terrible pains in my head and stomach, and although I consulted a good physician I derived no benefit. I made up my mind to use your Dr. Williams' Pink Pills, and I now look upon the decision as an inspiration, so great is the benefit I have derived from the use of this marvelous remedy. My pains have vanished, my nerves are strengthened, and I am feeling better than I have done before in years.

Mr. W. A. Marshall, Principal of the Clementsport, N.S., Academy, says: I had a bad attack of la grippe which left me weak, nervous and badly used up. I suffered almost continually with terrible headaches, backache and pains through the body. I tried many remedies without receiving any benefit until I began the use of Dr. Williams' Pink Pills, and the use of seven boxes has made me feel like a new man, as I am now as strong as I was before my sickness. I can heartily recommend them to others so afflicted.

Mr. B. Crouter, Warkworth, Ont., brother of Rev. Darius Crouter, who some years ago represented East Northumberland in the House of Commons, says: Two years ago I had an attack of la grippe which nearly cost me my life. My legs and feet were continually cold and cramped, and I could get little or no sleep at night, and you can understand what a burden life was to me. One day I read of a remarkable cure by the use of Dr. Williams' Pink Pills, and I made up my mind to give them a trial. When I began using the Pink Pills there was such a numbness in my feet that I could not feel the floor when I stepped on it. As I continued the use of the pills this disappeared; the feeling returned to my limbs, the cramps left me; I felt as though new blood were coursing through my veins, and I can now go to bed and sleep soundly all night. When I get up in the morning, instead of feeling tired and depressed, I feel thoroughly refreshed, and all this wonderful change is due to Dr. Williams' Pink Pills. I believe Pink Pills have no equal for building up the blood, and I strongly recommend them to all sufferers, or to any who wish to fortify the system against disease.

Scores of other equally strong recommendations might be quoted, but the above will suffice to prove the undoubted efficacy of Dr. Williams' Pink Pills in removing all the evil effects of la grippe or influenza, and those who have in any degree suffered from this dangerous malady should lose no time in fortifying the system by the judicious use of Pink

Pills. They are the only remedy that strike at the root of the trouble and thoroughly eradicate its bad effects. Ask for Dr. Williams' Pink Pills, and do not be persuaded to try something else. Sold by all dealers or sent by mail, post paid, on receipt of 50 cents a box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Company, Brockville, Ont., or Schenectady, N.Y.

OBEDIENCE AND SUBJECTION.

It is a great matter to live in obedience, to be under a superior, and not to be at our own disposing.

It is much safer to obey than to govern.

Many live under obedience, rather for necessity than for love; such are discontented, and do easily repine. Neither can they attain to freedom of mind, unless they willingly and heartily put themselves under obedience for the love of God.

Go whether thou wilt thou shall find no rest but in humble subjection under the government of a superior. Many have deceived themselves, imagining to find happiness in change.

2. True it is that everyone willingly doeth that which agreeth with his own liking, and inclineth most to those that are of his own mind.

But if God be amongst us, we must sometimes cease for the sake of peace to adhere to our own opinion.

Who is so wise that he can fully know all things?

Be not therefore too confident of thine own opinion; but be willing to hear the judgment of others.

If thy thought be good, and yet thou partest with it for God, and followest the opinion of another, this shall turn to thy good.

3. I have often heard that it is safer to hear and to take counsel, than to give it.

It may also fall out, that a man's opinion may be good; but to refuse to yield to others when reason or a special cause requireth it, is a mark of pride and stiffness.

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AUTHORIZED BY THE

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APPOINTED UNDER THE AUTHORITY OF THE

SYNOD OF THE ECCLESIASTICAL PROVINCE OF CANADA.

Published every four weeks by the Sunday-School Committee of the Diocese of Toronto.

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

The need for such a Magazine was abundantly demonstrated before its publication was undertaken, and the difficulty of supplying that need was not underestimated. The result, however, has been most satisfactory and encouraging. From every quarter come testimonies to the helpfulness, and indeed to the indispensability of the "TEACHERS' ASSISTANT."

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

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

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

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

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

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

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