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The Church Guardian

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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ECCLESIASTICAL NOTES.

It is reported that the Bishop of St. Alban's is in a prostrate condition, from which recovery is barely hoped.

A PROTESTANT church has just been opened at Tunis. Delegates of the different Reformed Churches of France attended.

CANON SYMONDS, rector of Stockport, England, has just sacrificed £1,000 by refusing to permit the tenant of a public house on his property to apply for a renewal of license.

THE Council of the Church Association have resolved that an appeal be made to the House of Lords against the decision of the Court of Appeal in the St. Paul's reredos case.

BISHOP HOWE, of Central Pennsylvania, has assigned to the Assistant Bishop the active administration of the diocese, and the Standing Committee and Bishop Rulison have been notified in writing.

THE diocese of Milwaukee, at its recent Council, adopted the proposition of proportionate representation, by which parishes will have from one to seven delegates, according to the number of communicants in the parish.

THE British and Foreign Bible Society has, during the eighty-one years of its existence, issued from its London house alone, 29,000,000 of complete Bibles, nearly 32,000,000 of New Testaments, and 11,845,000 portions of the Bible. This makes a total of 72,500,000 books issued from the London headquarters.

ST. THOMAS' Episcopal Church said to be the oldest church for colored people in the United States, is to have a new edifice on Twelfth street, below Walnut, Philadelphia. The lot at Fifth and Adelphi streets, on which the old church was built, cost the congregation \$2,000 and was sold to the Reading Iron Works for \$46,000.

MR. CHRISTOPHER HARROWER, late a Presbyterian minister in Michigan, was confirmed by Bishop Knight in Milwaukee. Bishop Knight has also received applications from three Roman Catholic priests to be received into the communion and ministry of the American Catholic Church. Two of these were accepted, but the other from some cause rejected.

MR. JOSEPH RABINOWICH recently breakfasted with the Committee of the Religious Tract Society, and gave an account of his work among his Jewish countrymen at Kischenev, in Bessarabia. He has accepted Jesus Christ as the Messiah, and now he is seeking to persuade his countrymen to believe in him also. He has already printed large numbers of his sermons, and has now asked the Society to aid him in issuing others. This the Committee have gladly promised to do.

THE dedication of the restored St. Paul's Cathedral and celebration of the quarter century of Bish. Coxe's Episcopate, took place at Buffalo,

N.Y., on Friday. A large number of the clergy of the diocese and visitors were present. Bishop Coxe was consecrated to the diocese of Western New York in 1865. Since his incumbency the value of church property has more than doubled, aggregating at present \$2,353,051. The restored St. Paul's Episcopal Cathedral is said to be one of the finest in the country. The cost of the restoration exceeded \$100,000.

THE last day of the Old Year witnessed the interment in Westminster Abbey of the remains of Robert Browning. The dead poet will lie side by side with Abraham Cowley, who died in 1667, and whose grave is marked by the frequent slab of Parbeck marble. The spot is just below Chaucer's tomb, and within a few feet of the bones of Spenser.

THE General Secretaryship of the S.P.C.K. is about to be vacated by the Rev. W. H. Grove. The duties of the post, which is worth £500 a year, consists of the general management of the Society, and are quite distinct from those discharged by the Editorial Secretary, the Rev. Edmund McClure, M.A., T.C.D., who was formerly curate of St. George's, Belfast. Mr. Grove will succeed the Rev. Prebendary Stanley Leathes in the vicarage of Cliff Ho.

GLoucester AND BRISTOL.—It is announced that a considerable alteration will be made in the morning service at Gloucester Cathedral, which it is thought at present is too long. "The service will consist of Morning Prayer, litany, and sermon; and, after the singing of a hymn, during which the offertory will be collected, there will be a pause to allow those who may so wish to retire. Immediately upon this the Communion service will be commenced, and on the first Sunday in the month and on Saints' days this service will be full choral."

A LAWSUIT is spoken of as likely to be tried in London ere long, in which the plaintiff is a nephew of the late Pope, and the defendant is no less a personage than Leo XIII, or, to speak by the card, the Curia. Pius, it appears, had accumulated savings to the sum of several millions of lire, which, shortly before his demise, were deposited in an English bank, where they still remain. The nephew now claims them as private property, but the Curia says the money belongs to them, and hence the suit. Perhaps the most curious feature of the case is that the nephew has waited twelve years before preferring his claim.

In the last public utterances of the late Bishop of Durham there occurred another passage which will be much noted now that he has passed away. It refers to the Fourth Gospel, to which, as is well known, his scholarly arguments referred in the discussion on "Supernatural Religion." He said: "I believe from my heart that the truth which this Gospel (St. John) more especially enshrines—the truth that Jesus Christ is the very Word incarnate, the manifestation of the Father to mankind—is the one lesson which, duly apprehended, will do more than all our feeble efforts to purify and elevate human life here by imparting to it hope and light and strength, the one study

which alone can fitly prepare us for a joyful immortality hereafter."

BISHOP LEONARD has issued an excellent and dignified form of license for lay readers. Upon it appear the Bishop's signature and seal, with these words above: "In the Name of the Father, and of the Son, and of the Holy Ghost, Amen. — is hereby authorised to exercise the office of Lay Reader in — parish, — diocese of Ohio, and may his service be acceptable before God and the people, through the efficient workings of the Holy Ghost. Amen." It is understood that Bishop Leonard expects substantial assistance from his lectors, in supplying services for unoccupied fields and in inaugurating new work throughout the diocese.

DR. LIGHTFOOT, says the *Daily Telegraph*, the late Bishop of Durham, died from overwork. In his address to the Diocesan Conference on October 17, there occurred a touching passage, which is now worth quoting, showing how the learned Prelate anticipated but did not deplore the result: "While I was suffering from overwork, and before I understood the true nature of my complaint, it was the strain, both in London and at home, in connection with this Pan-Anglican gathering which broke me down hopelessly. I did not regret it then, and I do not regret it now. I should not have wished to recall the past, even if my illness had been fatal. For what, after all, is the individual life in the history of the Church? Men may come and men may go—individual lives float down like straws on the surface of the waters till they are lost in the ocean of eternity; but the broad, mighty, rolling stream of the Church itself—the cleansing, purifying, fertilizing tide of the river of God—flows on for ever and ever!"

ROMAN CATHOLIC INTOLERANCE.—The following letter from the pen of a well-known Dublin layman appeared in the daily papers of that place, a short time ago:—SIR,—Your readers will, doubtless, not be surprised to learn that since the issue of Archbishop Walsh's Christmas Pastoral, the Protestant clergy of this city have been subjected to marked contumely and insult from the Dublin rabble whilst engaged in the duties of their sacred profession. Two clergymen of my acquaintance were recently assaulted with a shower of missiles and assailed with the foulest abuse whilst passing through the public streets. I may add that neither my clerical friends nor myself have any connection with the Irish Church Missions or any similar organization, and consequently are perfectly unprejudiced with regard to Archbishop Walsh's denunciation of proselytising. I think, however, Doctor Walsh even will be forced to admit that during the commemoration of the birth of the Prince of Peace a Christian Bishop would be better occupied in teaching his flock the elementary principles of the Christian religion—"Peace and good will toward men"—than, however unwittingly, to inflame their worst passions against their fellow countrymen, and thus to kindle the flames of a religious war in our midst. We Protestants may well ask, if such exhibitions of religious intolerance are possible under the rule of the Imperial Parlia-

ment, what might we expect from the tender mercies of a Parnellite Parliament, dominated by a bigoted and intolerant priesthood? I enclose my card, and beg to remain yours faithfully, A PROTESTANT LAYMAN, Dublin, December 28th, 1889.

THE number of Roman Catholics in the United States and in the British Colonies has grown from 190 000 in 1786, to 9 930 000 in 1886. But the 2 700 000 Protestants have multiplied to 47 000 000. There are 1 353 514 Roman Catholics in England, with 2,252 priests, and 1,252 churches. That is to say, the Roman Catholics are far less numerous than the Salvation Army, which has sprung into existence during the last twenty years. In 1786 there were in Europe 37 000 000 Protestants, 40 000 000 of the Greek Church, and 80 000 000 Roman Catholics. In 1886 there were 85 000 000 Protestants, 83 000 000 of the Greek Church, and 154 000 000 Roman Catholics. So that while the Catholics increased by less than twice their former number, and the Greeks a little more than twice, the Protestants increased nearly two and a half times.—*Living Church.*

ORDINATIONS were held on St. Thomas' Day, the fourth Sunday in Advent, by two Archbishops and twenty-seven Bishops of Eng., when there were a large number ordained, 266 being admitted to the diaconate and 319 deacons advanced to the priesthood. Of these 433 were graduates, Oxford men numbering 194, Cambridge 148, Durham 34, Dublin 30, Lampeter 21, London 14, Glasgow 2, and Madras University singularly contributing 1. Of the remainder 35 were educated at the London College of Divinity, 14 at the School of Cancellari at Lincoln, 13 at King's College, London; 11 at St. Bees, 10 at Chichester, 6 at Aidan's, Birkenhead; 5 at Lichfield, 4 at Gloucester, 2 each at Salisbury, Truro, Queen's, Buckingham, Cuddesdon, and Dorchester, and 1 at St. Augustine's, Canterbury, the C.M.S. College at Islington, Southwark, and Bishop's College, Lennoxville, Can. The remainder were literates.

THE AUTHORITY OF HOLY SCRIPTURE.

By THE RIGHT REV. THE LORD BISHOP OF GLOUCESTER AND BRISTOL.

(Being an Extract from his Lordship's recent Charge.)

In entering upon the anxious and difficult subject of the authority of Holy Scripture, and of what it is now our duty to teach and to preach thereon, it would seem to be the best and simplest course to ascertain, in the first place, as far as we are able to do so, what the general teaching of the Church of England is in regard to Holy Scripture and its authority in matters of faith and practice.

Shall we be wrong in saying that the substance of the teaching of our mother Church is distinctly as follows:—First, that the canonical books of the Old and New Testament constitute and are God's Holy Word. Secondly, that by the term "canonical books" we are to understand those books of which the authority was never doubted, or perhaps, to speak more exactly, was not ultimately doubted in the Church. Thirdly, that by the term "the Word of God" we are to understand this most certain and most blessed truth, that God was pleased to cause these Scriptures to be written; and so that He used mortal men for His instruments, teaching them by His Holy Spirit, and, especially in the holy Apostles, guiding them into all truth. Fourthly, that Holy Scripture authenticates the three Creeds. Fifthly, that the Holy Scrip-

tures contain exclusively and inclusively all doctrine required of necessity for eternal salvation through faith in Jesus Christ; and, lastly, that the Scriptures are to be guided and framed. The relation between the Old Testament and the New Testament—now a subject of interesting importance—is only defined negatively—viz., that the Old Testament is not contrary to the New.

There is obviously much that is left untouched and undefined. Nothing is said, except in the most incidental manner, as to the authorship of the different books, nothing as to the nature and extent of inspiration. We cannot, however, correctly infer from this that these questions were consciously, still less designedly, left open. For, in the first place, hardly any of the now current questions of authorship had then been raised; and, in the next place, the question of inspiration would have been regarded as included in the oft-repeated term "God's Word," or in the fuller forms "God's holy Word," "God's most holy Word," which we meet with from time to time in the reverent utterances of our Prayer Book. Further, no Church which uses in her most solemn service the Nicene Creed, or, in the same service, describes the Commandments as the direct utterance of Almighty God, can be supposed for one moment to have had any other conviction or belief than this, that the men by whom God caused His Word to be written, spoke and wrote, being moved by the Holy Ghost. We must then be cautious in admitting the popular and current statement that the Church has left open the subject of inspiration, or is indifferent to the subject of the ascription of the books of Holy Scripture to the authors whose names have been associated with them from the first.

Let us, however, at the very outset guard ourselves against the assumption that there now exists any collection of well-established results of modern criticism which it becomes our duty to incorporate with the principles and teaching of the Church as already enumerated. As I felt it my duty distinctly to say last year in my address to our diocesan conference, there are really no such well-established results. All we can say is, that there are sober views and reverently expressed persuasions as to the relations between the different parts of God's holy Word, and that these certainly tend to bring out the *Polymeros* and *Polutropos* which an inspired writer distinctly specifies as the characteristic of the communications vouchsafed by Almighty God to the prophecy and holy men of old.

REVELATION PROGRESSIVE

Careful meditation on this principle of the Divine communications to the human recipients certainly predisposes us to the belief that God communicated to His chosen servants in each age exactly the measure of light and Divine truth that the age could realize and assimilate, the light growing brighter, and the truth more vivid and manifest, as the long centuries passed onward toward the blessed epoch when light and truth were vouchsafed in all their fulness to the children of men.

This we may safely and profitably teach and preach—nay, more, not only may we preach it, but we ought to preach it. The Bible has been confessedly far too much regarded as a single document, every part of which was to be regarded as of equal spiritual and moral validity. But if our Church be right, and the *vera causa* of the Holy Scripture having been written was that man might learn what God alone could teach, then the assumption that revelation was progressive, and that to each age no more was imparted than the age could fully make its own, seems so consonant with the very order and successive contents of the holy writings that the assumption may be rightly regarded as really a legitimate expansion of the specified principle—that Scripture was written for our learning.

What light this expansion bears with it when we pause to consider the nature of the different portions of Holy Scripture and the sequence in which they have come down to us! How the very order in which the Holy Scriptures are presented to us enhances the conviction that we have here no merely surviving remains of the literature of an ancient nation, but progressive revelation and spiritual continuity, all preparing us for what the soul feels *must be* the issue and development. How as we turn from Scripture to Scripture, the primal promise seems to grow brighter and clearer until, as we part with the last prophet, those simple but most blessed words, "The book of the generation of Jesus Christ, the Son of David, the Son of Abraham," seem to be the natural and historic sequence of all that has preceded, and in them the Old Testament and the New Testament to be united and one.

Let us further notice that this expansion of the teaching of our Church on the nature and authority of Holy Scripture is not only thus helpful in enabling us thus, as it were, experimentally to realize the interdependence of all the parts, but casts side lights on the nature of the prevailing influence, and on the confessedly profound and difficult subject of inspiration. Modern thought claims to have solved the difficulty by the broad statement that the writers were inspired, but not the books. But can we accept this as the ultimate explanation, when each book of Holy Writ, as we take it into our hands and reverently study it, seems to force upon us the conviction that in it there is *something*—a breath, a spirit, an influence—that makes us feel that the book does verily contain more than its mere form expresses? Take, if you will, the earliest passages of Genesis; yes, but there is more in them than early history, according to the generally received meaning of the words; there is a tone, a suggestiveness, a latent purpose—an element that, define it or try to define it as we will, no truly sensitive spirit can fail to receive. What is it? Be it poetry, be it prophetic utterance, the same remarkable good. Let all disclosures of the supernatural, all relation of the miraculous, be ruled out, and there will still be found in what remains just that ultimate tone of transcendence, that higher flight of quickening thought, that no other poetry or exalted outpouring of the inner life has ever communicated to the reader. What can be done? What but the *Divine gift*, just in the proportion that it was given to the author, permeating the written words, and living in the transmitted record? All the difficult conceptions of *degrees of inspiration* may thus practically be set aside, and yet *certain truth*, that each Scripture is Divinely inspired, be consistently maintained. Let it only be admitted that each writer, whether he who drew those wonderful outlines of cosmic history with which revelation opens, or he who beheld the exalting visions with which revelation closes—let it only be admitted that each one was spiritually equipped to bear his part in the progressive work, and the conception will not be difficult that the equipment has left its traces on the record, and that we must faithfully adhere to the old principle that not only to the writer, but to the writings must the term "inspiration" be applied.

We have seen that on two subjects at least—the authorship of the books of Holy Scripture, and the nature of the contents of the books—no definite statement has been made. All that we have before us is the general and regulative statement, that the term "Holy Scripture" implies the canonical books of the Old and New Testament, and the indisputable inference deducible from numberless passages in the Prayer Book, that the term is distinctly synonymous with the expression "God's Holy Word." Subject, then, to the broad principle that what we are dealing with is God's Holy Word, and that it was caused to be written (whoever they were that wrote it) by God Himself, we are not

debarred from considering questions relating to the contents and authorship of the books. But here especial caution is imperatively required. Questions of genuineness nearly always will be found to involve questions of authenticity; and, conversely, questions relating to the authenticity of a record will always materially affect the question of authorship, unless the authorship can otherwise be shown to be a matter of historic certainty.

DEMANDS OF MODERN CRITICISM.

Beaving this well in mind, let us now ask, What are the demands made upon our belief by modern criticism, especially with reference to the Old Testament? Well, first, that the Mosaic authorship of the Pentateuch must, nearly unreservedly, be given up. On what does the demand mainly rest? To a certain extent, on the fact that there appear to be fragments of ancient documents which, it is boldly asserted, are legendary and unhistorical, and which, it is further asserted, could only have appeared in the process of the editing and re-editing which it is assumed that these books silently underwent in later periods of national history. Next, that the precise ceremonial ordinances all belong to the epoch of an established ritual, and could not have appeared at the time at which they are alleged to have been promulgated; and, thirdly, that contradictions and incompatibilities—so it is alleged—are to be traced in all parts of the writings which we are now considering. This is one of the demands made by modern criticism in reference to authorship. Another is, that, with one doubtful exception, not one of the Psalms that have been, or what has been hitherto deemed to be satisfactory evidence, ascribed to David can be ascribed any longer. With the further demands, that there are at least two Isaiahs, and that the Book of Daniel was never written by Daniel, we are all fully familiar.

We are not, however, probably all fully familiar with the further developments which, starting from these and many other highly precarious premises as to authorship, are now pressed upon our acceptance by modern criticism, in reference not only to authorship, but to the general construction of the Old Testament. It is always well to see whither we are ultimately to be led. It is salutary, and it may be monitory, fairly to face what our teaching and preaching is to be—at any rate with regard to the old covenant—if we surrender ourselves to the precipitancy of what are called

"ESTABLISHED RESULTS."

Well, then, what are these results? Briefly as follows:—In the first place, the Old Testament does not consist of an orderly series of historical documents revealing and designed to reveal the knowledge of Almighty God, and of His dealings with mankind, but that it is an amalgamation of various materials, pre-existing and contemporary, traditional and historical, which did not finally assume the form in which now we have them till about 200 years before the birth of Christ. In the second place, that this amalgamation has three principal constituents roughly corresponding to some extent with the three codes of laws—viz., the short code in Exodus, the fuller and expanded code in Deuteronomy, and the ceremonial code of Leviticus and Numbers.

Of these literary constituents, the first, we are told, was completed probably in the early days of the monarchy, under the direction of the prophetic school which was at that time the main depository of the learning and literary ability of the nation. This primary document, the work of many hands, is supposed to have commenced with the origin of the human race as related in the second chapter of Genesis, and to have included the early history of antediluvian and patriarchal times, and the succeeding periods of the history of the nation; the whole having been compiled from very varied mater-

ials, floating traditions, fragmentary records and contemporaneous annals.

The second constituent, commonly assigned to the age of Manasseh and Josiah, is supposed to have been based on the foregoing primary record, but to have included the discourses of Deuteronomy and portions of the Book of Joshua the laws in Deuteronomy being for the most part old, but the rhetorical form in which they are set forth due entirely to the modern editor.

The third constituent, we are told, comprised the ritual and ceremonial code of the Books of Leviticus and Numbers, with some historical portions of the Pentateuch and of the Book of Joshua. On the date of this third document our modern critics do not appear to be fully agreed; some portions of this ceremonial code being, it is said, clearly of earlier date than the code of Deuteronomy, but other portions belonging to a period subsequent to the exile, the whole thus being the ritual accumulations of many successive generations. Out of these three constituents, or portions of them, we are told that the Pentateuch and the Book of Joshua were constructed, the first chapter of Genesis, it is said, being prefixed as a suitable preface. To the same sources we are to ascribe the principal historical books, and if we append to the whole of the two Books of the Chronicles, the Books of Job and Proverbs, a slowly accumulated Temple hymn-book, the utterances of the prophets so far they had been preserved, and, lastly the Sapiential books, we have the Old Testament of modern criticism as it finally appeared in the second century before the birth of the Saviour of the world.

Now, without taking any extreme attitudes, without denying that there may be some threads of truth in this tissue of speculation and assumption, we may still seriously ask ourselves whether such a heterogeneous compilation as here has been presented to us can possibly be spoken of as—to use the language of our Prayer Book—the most Holy Word of God? Can a literary conglomerate, in which it is distinctly maintained that "the more spiritual or moral conceptions of later times are mixed up with some of the earlier narratives, and that whole codes of teaching have been bodily transferred to anterior epochs, to which they do not historically belong"—can such a medley be regarded as writing for our learning, and as designed by Almighty God to reveal that progressive teaching of Himself and His moral government of the world which we are now recognizing with increasing clearness in the Scriptures of the Old Testament? What are we to say? Can it be other than this? That to teach and to preach such views is, to say the very least, utterly irreconcilable with the whole tenor of the teaching of the Prayer Book, and that to attempt it would be to imperil the salvation of thousands of souls. The very advocates of this so-called higher criticism seem to feel the jeopardy of such a course, and themselves advocate reserve until these results have become absorbed in the general estimate of the nature of revelation.

Our duty then is plain. We must neither teach such things nor preach such things. Those of us who are qualified to do so may take knowledge of these results, only that we may the more clearly realize the silent modifications and changes which these theories will as certainly undergo as that these words are now being spoken. There are some of us old enough to remember the imaginary primitive documents out of which the Gospels were said to have been constructed, and the somewhat pitiful ingenuity with which each of the first three evangelists was duly credited with his precise amount of appropriation from hypothetical records and documents that never existed. They did their fractional good in making us study more exactly the structure and characteristics of the Holy Gospels. They quickened observations, and helped to call out healthful and reverent criticism. But they are now dis-

sipated and forgotten. And as it was with them, so, to a large extent, will it be with the hypotheses and imaginary recensions which modern criticism has dignified with the provisional title of "established results." Established they are not, and never will be. They are just the exaggerated deductions and overdrawn conclusions into which earnest inquirers are constantly led when entering into a new domain of critical investigation. When more matured and reverent thought exercises its just supremacy they will speedily, as in the case of the imaginary constructions of the New Testament, be reduced to their proper dimensions. Meanwhile they will not be without some measure of usefulness. They will stimulate us more carefully to study these ancient and inspired records. They will awaken a fresh interest in the structure and interdependence of the Scriptures of the Old Testament. They will necessitate the acquisition of a competent knowledge of the language in which they are written; for without it the question of the probable date of the component parts of the Old Testament can never adequately be discussed. —The Church Worker.

CODEX "B."

The famous library in the Vatican, dates from the fifteenth century, and from the Pontificate of Nicholas V. Unlike his immediate predecessors, this pope was a munificent patron of literature, and for his virtues, no less than on account of his learning, merits the praises and thanks of succeeding generations. Gibbon a fair witness here, remarks of him, "the influence of the Holy See pervaded Christendom, and he exerted that influence in the search, not of benefices but of books. From the ruins of the Byzantine libraries, from the darkest monasteries of Germany and Britain, he collected the dusty manuscripts of the writers of antiquity; and whenever the original could not be removed, a faithful copy was transcribed and transmitted for his use." That Nicholas should have exerted himself so successfully as to store upon his shelves over five thousand volumes before his short tenure of the See came to an end has always been subject for congratulation among scholars. For in the storm of reform, which was even then gathering head, to break in unreasoning iconoclastic rage against the whole monastic system, there was danger of the permanent loss of the treasures upon the shelves of many a monastery library. It was perhaps a collaborator of this Pope who secured we know not how or precisely when, the gem of the whole collection, the priceless number 1209, known as Codex B; or Vaticanus. This is not the oldest or most perfect of the codices, for while the majority of those qualified to judge, ascribe it to the last half of the fourth century, some respectable critics believe it to be the work of the fifth. Tischendorf's claim for the first half of the fourth century, for the Codex Sinaiticus is not now seriously contraverted. But the Vatican manuscript easily takes second place as an authority, for the original text of the New Testament. It contains the Septuagint review of the Old Testament, but has lost the first forty-seven chapters of Genesis, and does not contain some of the Psalms. In the New Testament it lacks from Hebrews ix, 14 to the end of book—the four pastoral epistles and Revelations. Many of these defects some later hand has attempted to supply.

It would be interesting at least, to narrate here the stories of some of the pilgrimages made to Rome by New Testament students, and of their unsuccessful endeavours to thoroughly examine this manuscript. As Mr. Scrivener says, (Introd. &c.) "Tischendorf says truly enough that something like a history

might be written of the futile attempts to collate Codex B." Erasmus managed to obtain a few extracts from it in 1521 through the courtesy of Paul Bombrosius the Prefect of the library. A bald and imperfect collation was made by Bartolucci in 1669. Bentley had a collation made by an Italian Monk in 1720, and our great and lamented Bishop Lightfoot attempted to verify this collation. Trezelles endeavoured to load his memory with portions of the text in 1845. Burgon and Alford tried to do the same, but the necessity of working freely without the restrictions the rule of the Vatican imposed was painfully realized by all interested, and who is not?—in the condition of the sacred text. In 1839 Cardinal Mai projected a republication of the Codex, but his splendid promise was never fulfilled. The edition he presented in 1849, was refused by a well informed German publisher, on good enough grounds as was seen when in 1858, some years after the Cardinal's death, it was issued in Rome. Full of inaccuracies and additions, punctuations, breathings, into subscripts and accents, all appearing "as if the venerable document were written yesterday," it was far from being a satisfactory piece of workmanship. The Vatican authorities have relaxed their rules since then. In 1864, Hansell gave a fair revision of the N. T. text with a full exhibit of the readings of B, and the work of the several amanuenses, and in 1868, and in 1881, attempts were, not altogether vainly, made to give the *ipsissima verba* of the manuscript.

But a crowning and altogether successful effort has now been put forth under the supervision of the Abate Cozza-Lucci, Vice Prefect of the Vatican library, whereby "*non artificia hominum sed ab ipso solari lumine*," as the modest preface puts it, a facsimile edition of the N. T. part of Codex B, has been produced by photography. It is a wonderfully exact reproduction, the photographer's part being admirably done. Every little blemish of the parchment, every stroke of the copyist's stylus, the several copyists, several idiosyncrasies, are readily distinguished. The original consists of 146 leaves of thin vellum, probably made from the skins of young antelopes, and is written in three columns, $7\frac{1}{2}$ inches wide, by $2\frac{1}{2}$ inches broad. It will be remembered that Sinaiticus is written in four columns of the same width to a page. The resemblance to the original is still further increased by striking off the impressions on double sheets, and then simply doubling the leaves in sets of five, as was done with the skins by the copyist in the fourth or fifth century.

The value of this reproduction to critical students is very great. The editions of 1868 and '81 were faithful, but exactly how faithful and valuable we are only now qualified to judge. And it is an augury of the downfall of that rigid conservatism, which has been such an obstacle in the way of scholarly appreciation of the treasures of the splendid Vatican library. Pope Leo XIII. has done well in following the lead of the authorities of the British Museum, who issued a photographic reproduction of their great manuscript Codex Alexandrinus some years ago. The last Emperor of all the Russians had a magnificent edition of the Codex Sinaiticus printed in 1862 as nearly as possible to true facsimile by using special type. But scholars will hardly rest satisfied now until the present Czar has fallen into line, and given us a photographic copy of his Codex. And no better plan of insurance against loss by fire or otherwise could possibly be desired. (Ex.)

THE BALTIMORE ROMAN CATHOLIC CONGRESS.

FROM THE CHURCH HOLISTIC.

[Continued].

Waive that vital point, and another confronts

us. According to the Apostolic Canon (1) and the Apostolic Constitutions (viii. 4 27) two or three Bishops at the least must be the ordainers, and, in case of a Bishop being ordained by only one Bishop (of course, without necessity) the latter deposed both ordainer and ordained. The ordination would, of course, be valid, but so irregular as to deprive the ordained person of exercising his faculties, the principle underlying the same being that, though one Bishop could so ordain, yet it was desirable that others should co-operate in and testify to the act of ordination, and likewise supply whatever latent defects might exist in the principal ordainer. In the case of Bishop Carroll even the necessity did not exist. If the mission and jurisdiction of the Anglican hierarchy were denied by Rome—supposing she had the right to deny them, there were still other Vicars Apostolic in Great Britain who could have been present to co-operate in the ordination. But they were not; wherefore, according to all Catholic usage and the Canons of the Church, both Bishop Carroll, the ordained, and Bishop Walmsley, the ordainer, were deposed *ipso facto*. But a deposed Bishop, by the very fact of his deposition, is incapable of exercising his Episcopal functions, so that whatever orders he confers are irregular; and while his acts subject himself to further censures (if that be possible), and involve those whom he ordains in a similar plight. Wherefore, the line of succession in the Tridentine Church as constituted in this country, derived, as it is, from a deposed Bishop, is at least irregular and doubly schismatical, seeing that it was introduced into a country which already possessed a living Church with a valid Apostolic Succession, by a man who, as a deposed Bishop, had no right to perform any Episcopal acts. It follows, therefore, that every confirmation, every absolution, every unction, every marriage, every consecration at Mass, in fine, every Episcopal, priestly, or diaconal act performed in the United States by any Romish ecclesiastic is at the present time irregular, and, in the case of penitents, every absolution, except in *articulo mortis*, is *ipso facto* invalid, the absolver having no jurisdiction and no mission; the unfortunate penitents "are yet in their sins."

And it is the centennial of all this irregularity that the Baltimoreans rejoice over!

Dr. Carroll, at the time of his ordination to the Episcopate, found 40,000 only of his coreligionists in the country, with but thirty priests to minister to them. There was but one Romish College, that of Georgetown, and not one single hospital or asylum. During his twenty five years tenure of office, he could only strive to consolidate and organize the work, and had it not been for the subsequent additions to the United States of several Roman Catholic communities, such as California, New Mexico, and Texas, to say nothing of the vast Irish immigration, the Roman Communion would have remained much the same, as to numbers, to the present day;—if, indeed, it had not decreased. The atmosphere of the American climate is not favorable to its restrictive and repressive methods; and though the Church of Rome does boast of possessing—on paper—9,000,000 subjects, 7,000,000 would probably be nearer the mark, with 13 archbishops and 17 bishops, and a vast army of priests, monks, friars, nuns, sisters and brothers of every sort and degree, yet these very ecclesiastics admit that they cannot hold their own for the leakages that are constantly taking place.

The occasion of the Baltimore gathering is nominally the celebration of the Centennial of the establishment of the Roman hierarchy in this country. It is in reality something more. It is intended, as we may gather from the pastoral letter of Cardinal Gibbons, not only as a demonstration in force, but also as a counter-

poise to the recent Giordani Bruno demonstration in Rome. It is, in other words, a huge congress of the Roman Catholics in the United States, and indirectly of the Romanists of the Continent of North America, in as much as, in addition to the presence of over seventy titular Archbishops and Bishops, Canada and Mexico have not been left unrepresented.

The call for the Congress was issued from Chicago in July last by representative laymen of that city, and of the cities of Cincinnati, St. Louis, and New York, including Charles T. Bonaparte; the ecclesiastical wire pullers skillfully hiding their hands. They invited all Roman Catholic laymen to meet at Baltimore, while the centennial was in progress, to hold a congress at which should be formulated a broad platform that should embrace all nationalities, in the hope, it may well be supposed, of striving to reconcile the irreconcilable Germans and Irish, who will not worship together, and the mutinous Huns and Poles, who wish to run their church in opposition to the Irish Bishops. The ostensible object is to demonstrate the outward unity, at all events, of the Roman Communion in this country and the harmony existing among the different Bishops, and priests, religious orders and laity,—notwithstanding the various little quarrels of which we read every day, and the appeals to Rome of priest against bishop, whose monotony finds relief in such little episodes as those of Dr. McGlynn, Dr. Burtzell and the like, with occasional backings down on the part of the Pope, as in the sundry and divergent infallible decrees on the subject of the Knights of Labor and the George theory of taxation.

It is insisted that it will be essentially a laymen's congress, and that no clerical intervention will be permitted. It is also claimed that neither archbishop nor priest knows anything of the questions that are to be proposed. *Credat Judæus!* In that case, would the Pope have sent a delegate to represent him at both Centennial and Congress; and is it likely he would so act, if he did not know for certain just what line would be taken, what topics would be discussed, and under what and whose direction? If he did not, then it is for the first time in the history of the Papal See that such liberty has been accorded. The Ethiopian does not change his skin nor the leopard his spots so easily or so quickly as all that. Yet these would more readily do so, than would Rome allow one iota of her self-assumed rights to be waived, when such topics as education, charities, missions, and the regulation of the affairs of Roman Catholic societies were up for discussion. A big show of liberty of speech looks well. But when we know that not a single tongue was except under directions from the tools of the Vatican, and not a single resolution at such an assembly—at any, in fact, could be carried except such as approved themselves to Cardinal Gibbons, we understand exactly what such spurious liberality amounts to.—Ed. Ransford.

NEWS FROM THE HOME FIELD.

DIOCESE OF FREDERICTON.

LOWER JEMSEG.—Churchwork seems to be progressing favorably in this parish. The three churches within its limits were neatly decorated for Christmas, and good congregations attended; the Christmas message of "Peace and good will" finding an echo in all quarters. The Rev. Mr. Hatheway, incumbent, received tangible proof of this from the members of the Parish Church; but owing to the bad state of the roads many of those in other parts of the parish were prevented attending at the "Donation Party." At least two more churches are needed; one at the Narrows, Cambridge; and one at Coal Creek, Chipman,—may ways and means soon be provided. Who will help?

DIOCESE OF QUEBEC.

RICHMOND.—A conference, presided over by the Archbishop of Quebec, was held in the Sunday schoolroom of St. Anne's Church on the 14th inst. The limits included the Missions of Acton, Windsor, Kingsley and Danville, with the Rectories of Durham, Drummondville and Richmond. The clergy, eight in number, were all present and took part. There was also a fair attendance of Lay officers of the Church, though some were kept at home by the prevailing influenza. Mr. Marling, Secretary of the Lay Association, Montreal, gave a very interesting account of their work in that city, and Mr. Walkinson, of Lennoxville, read a paper on making our young men devoted Christians. The other subjects treated were the financial system, Church extension, &c. The charge of the Venerable Dr. Roe was very instructive.

A vote of thanks was heartily tendered to the distinguished laymen from abroad, and a general acknowledgment of the kind hospitality of the people of Richmond and Melbourne, who with their genial Rector always make such meetings pleasant reunions.

DIOCESE OF MONTREAL.

GIRL'S FRIENDLY SOCIETY.—*Montreal Diocesan Branch*—The Annual service of the Girl's Friendly Society was held on Sunday, Jan. 12, in St. George's Church, by the kind permission of the Dean. The service commenced at 4:15 p.m., and was attended by between fifty and sixty of the members. The Prayers were read by the Rev. L. N. Tucker, and the Lesson by the Dean, from the 31st chap. of Prov., beginning at the 10th verse, "Who can find a virtuous woman for her price is far above rubies?" The sermon was preached by the Bishop from the text, "Be ye holy in all manner of conversation." The sermon, which was a very practical one, enforced the necessity of holiness if we wished for true happiness. The Bishop spoke of the need of purity and holiness in our daily life, in our thoughts, words and deeds, so that our intercourse one with another, should be such that we should not feel afraid to think that our Lord was listening to us, and that we should shun everything that would lead us away from Him.

The annual Festival was held in St. George's Schoolhouse on Tuesday evening, the 14th, at 8 o'clock. There was a large attendance of the members, between seventy and eighty, and many were prevented being present by the prevailing epidemic. There were also present, the Bishop, the Dean, Rev. R. Lindsay, R.D., Rev. G. A. Smith, Rev. L. N. Tucker and a number of ladies interested in the work of the Society. Coffee and cake had been kindly provided by the President Mrs. Leslie Skelton, and after some time spent in social intercourse the Bishop took the chair and made a short speech to the girls, urging on them the duty of faithfully fulfilling every duty and neglecting no opportunity of doing good, even remembering that "to him that knoweth to do good and doeth it not, to him it is sin." Some Christmas carols were then sung, after which there was a distribution of prizes for the best specimens of needlework. Prizes were taken by members of the Cathedral, St. Thomas and St. George's Branches, and the specimen of work sent in for competition, reflected great credit on the workers. The prizes were presented to the successful competitors by Mrs. Henshaw, Hon. President G.F.S. The evening's entertainment closed with the exhibition by the Rev. L. N. Tucker of his beautiful views of London and Paris, which gave great pleasure to all present, and there were many girls there from the old country, to whom the views of London brought back the memories of their old homes. In looking round the room one could not help being struck with the various nationalities represented on this occasion; girls from England, Scotland, Ireland, Wales, the States, New

foundland and Canada, and they could feel that evening that although many of them were in a new and strange country, there were friends to welcome them, and who would seek to be a help to them in their future life, and true friends to them in any time of trouble or difficulty.

The proceedings were closed with the Benediction pronounced by the Bishop.

DIOCESE OF ALGOMA.

NEPESON.—Kindly allow me space once more to thank our many friends who have so generously responded to the Bishop's appeal for help when our Mission House, with almost all that it contained, was consumed in October last, and to acknowledge the following contributions:—

Mrs. Boomer's List.—Mrs. M., R. Browne, C. Greene, Newman, Buller, Graydon and Colonel Smith \$1 each; Mrs. Rowland, Rev. J. Edmonds and J. H. Jewell \$2 each; Mrs. J. Labatt \$3; Mrs. Labatt, senr., V. Cronyn, A. friend, Mrs. English, Anonymous (St. Thomas), and J. B. Smallman \$5 each; Havergal Miss. Band \$15; Mrs. Warner and Mrs. Thorpe 50c each; Mrs. Richards 25c; Wilmot Branch W.A.M.A. \$5; Mrs. Ling, freight, 75c; Mrs. M. A. Baldwin, Mrs. Waddell, Mr. E. Haller, J. K. Wilson and 'Fide Examori,' Fredericton, \$10 each; Chas. Smith \$1; Revs. Messrs. Naylor and Chowno \$2 each; Mrs. Oats \$2; Mrs. Hutchinson, Eng., \$48; Rev. Mr. Osler \$15; Mrs. Forest \$40; Rev. Mr. Greene \$35; Mr. Kinton \$6; Rev. C. Kirby, Fort William, \$18

DIOCESE OF SASKATCHEWAN AND CALGARY.

We have received the following with request to publish, which we are glad to do:—

Saskatchewan: about 200,000 square miles. Clergy at present 14, increase this year if arrangements are carried out 3.

Calgary: 100, 292 square miles. Clergy at present 11, increase this year if arrangements are carried out 3.

Self supporting parishes—1

I desire to express my gratitude to those kind friends in England and Eastern Canada, who have in any way aided the work carried on in my two Dioceses, in the past: and to point out some objects well worthy of sympathy and support during this year, which must suffer unless the aid I ask for is received.

1 DIOCESE OF SASKATCHEWAN.

(a) Emmanuel College, Prince Albert, was founded by the late Bishop, and a number of the clergy and several of our native catechists and teachers received their training there. It is conducted on the lines originally drawn by Bishop McLean. It could not exist if the Warden and the Assistant Professor of Divinity were not also Missionaries of C. M. S., and S. P. G., respectively; and if several of the students were not supported by these Societies. There are now 16 pupils, two of whom are Divinity Students expecting ordination next spring, and 6 are taking the course for native teachers and catechists. We need about \$150 per quarter for salaries not at present provided for, and a certain sum for keeping up the three buildings constituting the College, on which there is no debt, and for insurance—altogether about \$1,000 per annum.

(b) The Nepowewin Mission at Fort a la Corne which includes two small bands of Christian Indians members of our Church, a number from other Missions who have given up treaty and are settlers in the vicinity, and one or two English settlements, and (c) Thunder-child's and Moosomin's Reserves near Battleford are Missions, the Synod of the Diocese of Saskatchewan has, by resolution, specially commended to the sympathy of our brethren in Eastern Canada. The sum required for both Missions, irrespective of the C. and C. C. S., grant of £50 per annum, for the Missionary

under (b), and the salary the Missionary under (c) receives, as teacher of a school conducted under the supervision of the Indian Department, is at least \$900 per annum.

(d) The opening of a new Mission with headquarters at Saskatoon the town on the south branch of the Saskatchewan, which the Regina and Long Lake Railway has just reached, is urgently called for. £100 may I think be counted on from S. P. G. for this year toward the Clergyman stipend, and from what I know of our people there, I am sure they will do what they can; but with a church to build, not to speak of a Parsonage, this sum is altogether inadequate. We need at least \$240 to supplement the grant from S. P. G.

2 DIOCESE OF CALGARY.

(a) The C. and C. C. S. has just given its single grant of £75 per annum, to this Diocese together with £25 unexpended in 1889, to a new Mission to be opened at High River—35 miles south of this town. The Mission will include the settlements on Sheep, Mosquito and Tongue Creeks. I am looking out for an active man whom I can nominate to the Society for this important work, and what I have said under (d) applies equally to this case. We ought to have at least \$240, in addition to the Society's grant.

(b) There are a number of small settlements in the neighborhood of Calgary for which I am at present unable to do anything. During the past year several of them were served by Rev. H. B. Collier. A short time ago a request came from the Red Deer and Blind Man Settlements—100 miles north of Calgary—where there has never been a resident Clergyman, for his appointment there. This has accordingly been done; but the grant of \$480 per annum he received for the former work, he takes with him. An exceptionally good man is required for the work about Calgary for whose support \$720 at least is needed.

(c) The Missionary to the Piegans has hitherto received \$800 per annum:—half of it from St. James' Cathedral, Toronto, and half from the Board of Missions of the Province of Canada—The total sum received for all my work from the treasurer of the Board of Missions, was for, 1889, \$314.26, and 1888, \$579.98.

3 MISCELLANEOUS.

(a) In 1887 I became responsible for the education of the eldest son of the late Bishop, who is now an undergraduate in Medicine of the University of Manitoba, in his second year. The amount required per annum is at least \$225.

(b) Grants towards the building, (in addition to grants from S.P.C.K.) or enlargement or removal of churches; special grants for other buildings; the expense of visits to districts where there is no resident Clergyman; part of the Bishop's travelling, and other incidental expenses, have been met hitherto by the donations and subscriptions of friends, chiefly in England who will it is hoped continue their kind help.

In putting this appeal before those who may be supposed to feel some interest in it, may I ask for its prayerful consideration? Even for the sheep that are without a Shepherd, the blessed Saviour died. One soul on our prairies, or by the lonely mountain side is as dear to Him as one in village or town. Part of my duty is "to be merciful for Christ's sake to poor needy people, and to all strangers destitute of help." Will you help me in my duty? The time for opportunities of self-sacrifice, as well as for the salvation of souls is short. "The night cometh when no man can work."

Donations or subscriptions for any or all of these objects should be sent me by whom they will be gratefully acknowledged.

CYPRIAN SASKATCHEWAN AND CALGARY.

Bishop's House, Calgary, January, 6th, 1890.

DIOCESE OF TORONTO.

PETERBORO.—On Sunday, January 12th, 1890, St. John's Church witnessed, says the *Peterboro Examiner*, a most interesting ceremony—the induction of a new Rector, Rev. J. Cheyne Davidson, M. A., who has been in charge of the parish during the past thirteen months. It is over thirty years since a similar ceremony took place. There was present a very large congregation. The induction took place under very auspicious circumstances to the new Rector. He was surrounded by a large congregation, the presence of very many being due to the energy and earnestness of his past ministrations. The beautiful church itself still retained the neat decorations of the Christmas tide; his father, the Rev. Canon Davidson, incumbent of Colborne, was present to assist in the ceremony and his Bishop was present to conduct it.

The Clergy entered the church in procession, the hymn 352, "As my Father sent Me, even so I send you," being sung.

The usual form of Induction was used, followed by Morning Service and Holy Communion. The Bishop preached from the text, Acts, chap. xiii, v. 2: "As they ministered to the Lord, and fasted, the Holy Ghost said, separate me Barnabas and Saul for the work whereunto I have called them." In the course of his sermon the Bishop made reference to the good work already done by the new Rector, as well in Peterboro as elsewhere, saying that, though young in years their pastor was no novice in ministerial work. He had the advantage of two years training and experience in an English parish, under a parish priest of great ability and administrative power, where he had practical opportunities of studying the best systems of parochial organization. His work and worth had been tested in a provincial parish, where a flourishing condition had been wrought from spiritual destitution. The Bishop also referred in terms of praise to the Rev. C. B. Kenrick, the assistant minister.

The Rev. Canon Davidson preached an able sermon at Evening service; after which the Bishop expressed his satisfaction with the music, and complimented the choir on the singing at both services.

TORONTO RURAL DEANERY.—The following Missionary meetings, for 1890, have been arranged, with the deputations, viz:—

January 20th, St. Philip: Rev. W. H. A. French, Sir Daniel Wilson, and Mr. R. Birmingham.

January 21st, Grace Church: Rev. S. Jones, and Rev. W. H. A. French.

January 22nd, St. Alban's: Rev. Canon DuMoulin, and Rev. W. H. A. French.

January 23rd, St. Olava, Windermere: Rev. W. H. A. French, and Rev. R. J. Moore.

January 24th, St. John West Toronto: Rev. W. H. A. French, and Mr. G. B. Kirkpatrick.

January 27th, St. Mark: Rev. A. W. Spragge, Mr. James Scott, and Rev. W. H. Clarke.

Jan. 27th, St. Mary Magdalene: Rev. George Webb, and Mr. A. M. Dymond.

January 27th, St. Luke: Rev. George Forrest, and Rev. A. Osborne.

January 27th, St. John, Norway: Rev. E. W. Sibbald.

January 28th, St. Bartholomew: Rev. George Webb, and Rev. A. Osborne.

January 28th, St. Mary, Dovercourt: Rev. E. W. Sibbald.

January 28th, St. Stephen, Rev. A. W. Spragge, and Rev. George Furneret.

January 29th, St. Matthias: Rev. Geo. Webb, and Mr. Parmelee.

January 29th, St. Augustine: Rev. A. W. Spragge, and Rev. W. H. Clarke.

January 29th, Ascension: Rev. George Furneret, and Rev. E. W. Sibbald.

January 29th, St. Thomas: Rev. A. Osborne, and Mr. A. M. Dymond.

January 29th, Trinity, East: Rev. T. C.

DesBarres, Rev. F. H. Du Vernet, and Mr. N. W. Hoyles.

Collections in aid of Diocesan Mission Fund.

TORONTO.—The following Circular has been sent to the Ladies' Aid Societies of the principal Churches of all the Christian denominations in Toronto. It speaks for itself:—

To the President of the Ladies' Aid Society,

DEAR MADAM:—During a recent visit to Toronto, Mrs. Travers Lewis (Miss Leigh, whose great work in Paris among the English, American and Canadian young women who go there as governesses, shop girls and in various other capacities, we are all familiar), appointed me her Secretary, and requested me to make the work and its needs known as widely as possible in Toronto.

In pursuance of her request I venture to send your Society a few papers relating to the work, and quote a paragraph from a recent letter of her's to me.

"What we most want is help for our Orphanage—being £1 200 on the wrong side of our exchequer. One of our London directors has written me since my return from Toronto, asking me if I will undertake to collect £1 000 God, who has never failed us yet, will, I am sure, raise up friends to help this much-needed work among our own country-people in a foreign land."

During the seventeen years this work has been in operation more than 6 000 girls have been helped in various ways. Most of them homeless and friendless, strangers in a strange land, we can hardly estimate the boon that such a home would be to them.

Any subscriptions, either for the papers, or of money to carry on the noble work I will gladly receive and forward to Mrs. Lewis.

Believe me, yours sincerely,

HELEN F. HODGINS, *Secretary*
92 Pembroke St., Toronto.

DIOCESE OF MONTREAL.

LACOLLE.—*St. Saviour's.*—On Epiphany Sunday, Mr. Dennis preached from Matt, xi, 2, v. He described the Magi following the Star of the East to the lowly place of the Lord's birth. He gave a short historical view of the Magi; he told of their perseverance in overcoming many difficulties on their way through the desert, and the courage and patience which only their faith in the Star, and God's promise could give them, and of the precious gifts they brought the Messiah, and of what they were the symbol. Then he spoke of the many in need of our best offerings; he quoted a few facts of the number in need: and of the good in many ways the Missionaries are doing, and that we should follow the example of the Magi in not being daunted by difficulties on life's rough road; he urged us to remember and help others that have not the blessing of the Gospel as we have.

He also preached an eloquent sermon in the evening from Mark xvi, 15.

The offertory was for Missions and amounted to \$8.36.

DIOCESE OF NEW WESTMINSTER, B.C.

NEW WESTMINSTER.—It is reported that the Bishop of the Diocese has been far from well and unable to take his share of the duty in Holy Trinity parish, consequent on Mr. Irwin's absence.

Holy Trinity.—The new choir stalls were placed in this church during the first week in December, and have given universal satisfaction. The designs were supplied by the Bishop, and the most of them has been defrayed by a donation of an old and liberal supporter of the Diocese in Scotland. They are entirely of cedar wood finished with hard oil.

The Bishop held a Confirmation on Dec. 20th in Holy Trinity after Evensong, at 7 p.m., when twelve candidates were presented.

The services on Christmas Day were well attended and were as bright as they always are. At 8 a.m. there were thirty-two communicants, and at the full Choral celebration at ten o'clock there were also thirty. A large congregation assembled at 11 to Matins, and there were 28 communicants at the late celebration, making a total of ninety.

SAPPERTON.—*St. Mary's.*—The total destruction by fire of the new and private residence of the Venerable Archdeacon of Columbia, in this parish, on the 2nd of Jan. is reported. Archdeacon Woods and family have only occupied this residence some five months and the pecuniary loss of some \$2 500 must be added to the discomforts that must be felt by the family thus deprived of their comfortable home.

All the furniture on the first flat was saved, but nothing from the upper story was taken from the house, it being extremely hazardous owing to the flames and dense smoke to venture upstairs. The house burned to the ground, leaving only the chimneys standing.

Mrs. Woods, whose delicate state of health has not permitted her to be moved from her room for months, was hastily wrapped up in warm clothing and taken to St. Mary's Mount. The Misses Woods also found refuge under the same hospitable roof. We are glad to learn that none of the ladies suffered from exposure.

The Misses Woods lost all their clothing, jewelry, presents and those numerous little valuables that go to make a lady's bonnet complete. Mr. E. M. N. Woods lost clothing, &c., to the value of \$300.

The house was insured for \$2 000, about half its value, and the furniture for \$1 000. The Archdeacon's personal loss is over \$1,200.

The fire originated through a lintel which had been built into the chimney above the drawing room fire place.

VANCOUVER.—On Christmas Day, the Holy Eucharist was celebrated at 7, 8 and 11 o'clock, the last service being rendered chorally. At the 11 o'clock service there was a large congregation, and the service was one which made us thank God and take courage. The offertories amounted to over \$50.

On New Year's Eve a supper was provided, by the kindness of many friends for the choir and Sunday School teachers of St. James' Church.

YALE AND HOPE.—The annual Christmas party in connection with All Hallows School was held on New Year's Eve, and included besides the Sisters and their pupils, the Rev. Mr. Small, the Sunday School children with their parents, and other church people in Yale, and the Bishop and Mrs. Sillitoe, who were able to attend on their way home from Kamloops.

CONTEMPORARY CHURCH OPINION.

The Family Churchman, London says:

Three separate judgments, equally lucid and convincing, in the Court of Appeal have not satisfied the Church Association that the Episcopal veto is a potent preventive of vexatious ecclesiastical prosecutions. It is almost folly to look upon these judgments as settling the legality of the reredos, as many of our secular contemporaries have done; but it is equally absurd on the part of the Church Association to suppose that by attacking the Episcopal veto they are protesting against an idolatrous architectural innovation. The Dean and Chapter are no longer parties to the suit. It is an appeal by the promoters against the Bishop of London, who has assumed responsibility for the reredos. The Master of the Rolls has held that, if the Bishop takes "all the circumstances of the case" into consideration, and states his reasons, he may exercise or not without question the vote which is placed in his hands. In this case the Bishop's discretion is challenged;

and it will be a further challenge of that discretion which must be taken, if it be taken, to the House of Lords. We are not particularly fond of the Episcopal veto, but this may be said in its favor; it has never been employed unwisely by any Bishop on the bench; while its wise use is an efficient practical safeguard against the annoyances to which the clergy may be exposed by a handful of ignorant fanatics.

Church Bells, Eng., says in regard to Sunday Schools:

It is almost impossible to exaggerate the importance of Sunday schools. 'The children of a parish,' it has been well said, 'are its sacred possession;' and it is the duty of those in authority to see that these children be 'virtuously brought up to lead a godly and Christian life,' and in numberless instances the Sunday schools are the sole medium of such training and instruction, for in many of our elementary schools, and their number is greatly increasing, nothing worthy of the name of Christian teaching is allowed. The Bible is permitted to be read, and that is all. More and more there becomes the need of Sunday schools, for an education which ignores the religious instinct is at the best but a one-sided education. 'Culture,' said Baron Bunsen, 'without religious consciousness is nothing but civilized barbarity and disguised animalism.' No one will accuse Prof. Huxley of clericalism, and yet with reference to education he deliberately says, 'I do not see how the religious feeling, which is the essential basis of conduct, is to be kept up without the use of the Bible. The Pagan moralists lack life and color, and even the noble stoic, Marcus Aurelius, is too high and refined for an ordinary child. By the study of what other book,' he adds, 'could children be so much humanised and made to feel that each figure in the vast historical procession fills, like themselves, but a momentary space in the interval between two eternities and gains the blessings or the curses of all time, according to its efforts to do good and hate evil? What more convincing testimony to the value of the Bible as a means of moral education would it be possible to find? And yet the use of that very book for all practical purposes is becoming rarer and rarer in our elementary schools. Hence the enormous and ever increasing importance of Sunday schools.

Add their importance being once allowed, the immense debt of gratitude which the Church owes to the teachers becomes apparent. With many of them, with the great majority of them, Sunday is their only day of liberty, and they willingly give up this their sole day of rest for the by no means easy, and not always pleasant task of teaching; it is work, too, in a humble and often unnoticed sphere, which meets with but little recognition from the world, except it be to laugh at it and to sneer at it. Well, such sneers are very cheap. They are no evidence of unusual cleverness or of unusual originality, indeed, it is mostly so to be noticed that those who sneer at Sunday schools, and make light jokes about the duties of teaching, are persons whose brains are about as large as a rabbit's, and who, for all the good they do, might just as well have never been born.

WHATSOEVER may be the thought of its consistency with the general position, and other claims and pronouncements of the Roman Church, the following extract from a sermon by the Roman Archbishop Ireland, of St. Paul, Minnesota, which we find in the *Alta* has the right sound:

The Church of America, must be, of course, as Catholic as even in Jerusalem or Rome, but so far as her garments assume color from the local atmosphere she must be American. Let no one dare paint her brow with foreign tint or pin to her mantle foreign linings. There is danger in receiving large accessions of Catholics from foreign countries. God wit-

nesses it they are welcome. I will not intrude on their personal affections and tastes, but these, if foreign, they shall not intrude upon the Church. Americans have no longing for a church with a foreign aspect. It would wield no influence over them. In no manner could it prosper. Exotics have never but sickly forms.

It is time to bring back the primitive gospel spirit; to go out into the highways and byways; to preach on housetops and in market-places. Erect stately churches if you will. If all are not there press the absentees to hear you beneath humble roofs. If some remain yet outside, speak to them in the streets or the public road. The time has come for "salvation armies" to penetrate the wildest thickest thicket of thorns and briars and bring God's word to the ear of the most vile, the most ignorant and the most godless. Saving those who insist on being saved, as we are satisfied in doing, is not the mission of the Church. This is not the religion we need to day, to sing lovely anthems in cathedral stalls, to wear capes of brodered gold, while no multitude throng nave or aisle, and the world outside is dying of spiritual and moral starvation.

Seek out men; speak to them, not in stilted phrase or seventeenth century sermon style, but in burning words that go to their hearts as well as their minds. Popularize religion so far as principles permit. Into the arena, priests and laymen; seek out social grievances, lead in movements to heal them. Peep mercifully into factories; breathe fresh air into the crowded tenement quarters of the poor; follow on the streets the crowds of vagrant children; lessen, on railways and in public service, Sunday work, which renders for practices of religion impossible; cry out against the fearful evil of intemperance, which is damning hourly the bodies and souls of countless victims.—*Pacific Churchman*.

NEW BOOKS.

MISS RUBY'S NOVEL: BY Mrs. S. I. J. Sbereschewky; Thomas Whitaker, N.Y.; 50c

This is a most realistic picture of what may be done in large centres by one devoted, Christ-like woman, in the way of comforting and helping the burdened and toiling ones; and in bringing light and joy into homes oftentimes dark and glowing through want and misery. The story is told in a simple and extremely touching manner, and has embedded in it useful hints as to woman's work. We can recommend this book without any hesitation.

A JUBILEE SOUVENIR 1838-88—is the title of an extremely well got up book which appears on our table and which contains a review of the first half century's history of St. Luke's Church, Portland, N.B., of which the Rev. L. G. Stevens, B.D., is the present Rector, having been elected to that office on the 23rd August, 1878. The work appears to contain a very complete record of this important parish, and of the different vicissitudes through which it has passed. It is embellished by photos of the several Rectors of the parish, and of some of the chief men connected with it; and also has views of the church externally and internally; which prove it to be one of the finest and most beautiful in the Dominion. Many too will be glad to find here a photo of Bishop Inglis; and also one of the venerable and beloved Metropolitan, Dr. Medley. The record is one which ought to exert a "quickeningsalutory influence upon our present and future Church character and life," and should inspire to still nobler efforts in behalf of Christ and His church. The book may be had of Messrs. J. & A. Macmillan, St. John, N.B.

INTERLINEAR GREEK—English Gospel of Luke: Sunday School Lessons for 1890. Paper, 25c.; cloth, 50 cents. Albert & Scott, Chicago.

This book supplies a Greek text, the Greek order of words in English, and an emphatic translation different from any now published. Mailed on receipt of price by publishers.

THE PAPAL SUPREMACY AND THE PROVINCIAL SYSTEM—by Rev. W. D. Wilson, D.D., LL.D., Dean of St. Andrew's, Syracuse; James Pott & Co., N.Y.; paper, pp. 196.

MANY of our readers have doubtless perused with much pleasure and profit "The Church Identified," by the same author, and will need no recommendation of this further product of his pen and thought. In this little work he treats the question of the Papal Supremacy purely as a matter of fact and of history, distinct from and unembarrassed by association with questions of doctrine and of ritual. He examines and refutes the claim of the Roman Church by reference to the Apostolic Fathers, and Canons of the Primitive Church which he claims instead of recognizing one Supreme Head (as the Pope) divided the Catholic Church, or recognized its division into Provinces in accordance with the political division of the State. He closes with a chapter containing a *Plea for Unity* on the basis of (1) a total rejection of the Papal Supremacy, and (2) the acceptance of the Historic Episcopate by all the Protestant bodies around us. The book is one which should be widely read: and which ought to find a place in the libraries of our Theological Colleges. We hope to give extracts from it hereafter as opportunity offers.

MAGAZINES AND PAMPHLETS.

Trophimus is the title of a little pamphlet by Wm. Gibson, exposing the so called 'Faith Cure' theory, and demonstrating its false and dangerous teaching; paper 5c; 1263 Lexington avenue, N.Y.

An *Outline Harmony* of the Four Gospels, with brief notes by Rev. Geo. C. Foley Rector of Trinity Church, Williamsport, Pa., is a very concise and handy explanation of this difficult subject, intended for S. S. Teachers and Bible students; T. Whitaker, N.Y.; paper 10c.

Sketch of the Old Parish Burying Ground, Windsor, N.S., by Henry Youle Wood, M.A., is the title of a pamphlet of 99 pages, full of interesting information and particulars as to one of the oldest rural places of public interment in the Dominion, sheltering the remains of many intimately connected with early conflicts in Acadia. Proceeds of sale go towards the Restoration Fund.

The *Lothrop Co. Magazines* for the little ones, 'Our Little Men and Women,' 'Babyland,' 'The Pansy,' (\$1 per annum each), appear to be more attractive than ever. They are too well known to need recommendation: and once in the house they gain all hearts. Boston, Mass.

Our Little Ones and The Nursery; Russell Publishing Co., Boston, for January, is a real holiday number indeed; and though Christmas is past will be none the less welcome to those for whom it is intended. It is always good.

The Kindergarten—Alice B. Stocham & Co., 161 LaSalle st., Chicago; \$2 per annum. Every number contains typical lessons and stories adapted to home and school. Kindergarten methods for primary teachers, and also nursery occupations are important features of each number.

Our Dumb Animals for January is specially arranged for teachers in public schools. It is published by The Massachusetts Society for the Prevention of Cruelty to Animals; monthly, 50c per an; special club rates.

The Church Guardian

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DECISIONS REGARDING NEWSPAPERS.

1. Any person who takes a paper regularly rem the Post office, whether directed to his own name or another's, or whether he has subscribed or not, is responsible for payment.

2. If a person orders his paper discontinued must pay all arrears, or the publisher may continue to send it until payment is made, and then collect the whole amount, whether the paper is taken from the office or not.

3. In suits for subscriptions, the suit may be instituted in the place where the paper is published although the subscriber may reside hundreds of miles away.

4. The courts have decided that refusing to take newspapers or periodicals from the Post office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

CALENDAR FOR JANUARY.

JAN. 1st—Circumcision of our Lord. Proper Coll. Ep. and Gospel to serve till Epiphany.

“ 5th—2nd Sunday after Christmas.

“ 6th—EPIPHANY of our Lord.

“ 12th—1st Sunday after the Epiphany.

“ 19th—2nd Sunday after the Epiphany.

(Notice of the Conversion of St. Paul.)

“ 25th—Conversion of St. Paul.

“ 26th—3rd Sunday after the Epiphany.

(Notice of the Purification)

INDIVIDUALISM AND ROMANISM.

From the Address by Bishop Seymour to the 12th Annual Synod of the Diocese of Springfield.

The signs of the times are ominous of evil for those who are not anchored by The Church to the eternal truth. While it is absolutely certain that there is no place of rest for mind or soul outside of The Church of God, that elsewhere everything is in a transition, of ebb and flow, of movement and change, this is pre-eminently the case in these days. The law of individualism, which must be fundamental in all systems which are not subject to the polity of Christ as revealed in the New Testament and explained and confirmed by antiquity and universal consent, is manifesting itself in quarters which have hitherto held it in check. The most orthodox and conservative of these religious bodies are yielding to the pressure of what is called progress, and are forced to submit not simply the accidents, but the essentials, of their systems to revision. They are compelled to put their charter of principles, the platform to which they retreated when they went out from the Church to cover and justify their position, they are compelled to put even this into the crucible of discussion and criticism, and subject themselves to the humiliation of confessing by their action that from the outset until now they and their fathers have taught for truth what was not truth. Why should not this be the case? All these Communions, in so far as they have distinct principles which char-

acterize them and constitute the ground on which they justify their separation and independent position, rest upon the basis of individualism. It is what Luther, what Calvin, what Wesley believed and taught. We are not saying that their beliefs and teachings were erroneous. We are simply alleging that the foundation on which these rest goes no deeper than their individual authority, and reaches no further than the statement, this is what Luther and Calvin and Wesley concluded was God's word. When the present revision is completed, and an adjustment is made to harmonize the Catechism and the Confession with the best thought, as it is called, of the age, and general satisfaction prevails, what security is there that the coming age will not produce better thought, and the Catechism and Confession will go again into the crucible, to be again adjusted, and so the process will go on until all positive truth as been evaporated under the fire of reason and logic, and culture? Individualism is the generic law of these systems, and consequently it must ultimately assert itself even in those which are the most steady and conservative; and if it be so with them, what must it be with all beside them, with is called liberal Christianity, with what is outside of Christianity? All is change—everything is in a state of flux. The trend of religion, so far as there is any, of politics, of society, is in the direction of disintegration. The only fixed facts which remain to challenge the attention of the great multitude, are birth and death, and the necessary functions of life. These are all within the realm of nature, and beyond they know of nothing which abides without change.

This is a melancholy picture, but we cannot shut our eyes and say it is not so. Events crowd upon us which startle us with their suddenness, and fill us with apprehension for the future. Governments are changing under revolution; life, in its social and individual conditions, seems like a dissolving view; confessions of faith and catechisms are crumbling beneath the advance of the religious enlightenment of the age.

Naturally the question leaps to the lips, for it fills the heart: Is there nothing which remains fixed and stable amid this universal confusion of change? Is there nothing which will lay a check upon the madness of the people, and keep them from making shipwreck of the treasures of the past? In the good providence of God,

THE CHURCH

is designed to discharge this office to mankind. The creed of Christendom embodies the truth to-day as from the beginning. It changes not, and can never change. It presents Christ incarnate as the subject matter of man's belief, and the related truths of the Father and the Holy Spirit, and the Church which is the body of Christ, and the blessings which Christ bestows through the instrumentality of His Church in the forgiveness of sins, the resurrection of the dead, and the life everlasting. The truth, so simple, so brief, so comprehensive of all that man needs to know and believe, the Church holds up and keeps alive for the healing of the nations by daily proclamation by thousands of lips throughout the world—this truth, as it is in Jesus, the Church protects by her divinely constituted polity, since her succession of Bishops, by a threefold strand, carries on the creed in its integrity from age to age, as each must swear to hold it and preserve it as he receives it when he is invested with his office.

And finally this truth the Church applies as she baptizes and instructs and blesses and feeds her children with the Bread of Life.

We are now holding this sacred trust for ourselves and others, and in view of the tendency of the times, the temper of the age, the break-up of old institutions and systems, and the portents which threaten more violent changes and convulsions in the near future, ought we

not to urge and entreat the laity, our laity, to work with us, under God, with all their might to help us to plant and build up and extend the Church, "the pillar and ground of the truth," not only that we may save their souls, but also steady our people, and throw over them the salutary restraint of a conservative influence, and so subserve the perpetuity of our national life and institutions?

On the other hand there is a danger, which is for the most part latent, but it is grown, and has grown within a hundred years with a rapidity which is calculated to surprise and alarm. This danger lies concealed or obscured in a

FOREIGN COMMUNION,

which represents the Patriarch of Rome, and claims to be the Catholic Church, having exclusive and sole jurisdiction over the whole earth. The alleged prerogatives of its head, the Bishop of Rome, are at once a violation of the fundamental principle of the government of His Church, as Christ organized it and fixed its character forever in the constitution which he formulated for it, and which the Holy Spirit has placed on record for the instruction of the ages; and they are also a standing menace to the liberty which belongs to the individual, the rights which appertain to the citizen, and the

SOVEREIGNTY

which is necessary to the independence of the State. The polity of the Church of Rome, as now developed and fixed by irreversible decree, is an absolute monarchy, in theory more absolute and comprehensive than the world has ever known or seen. The Cæsar in heathen Rome was not the peer of the Pope in Christian Rome. His utmost stretch of power went but a little way on the lines of papal claims. His flatterers paid him divine honors, it is true, but his rank was among the inferior deities, and he never affected to share the dominion and the glory of the supreme Jupiter. Of the Pope it is asserted that he is in the place of Christ, and is the voice of the Church. The heathen emperor sought to conquer and make the earth his own; the Christian Patriarch claims the earth as his by indefeasible right. The former was satisfied with political rule; the latter bases his demand for the temporal sword on the ground that the spiritual has been put into his hand, and so he rules all mankind and in all spheres of life, in the realm of the individual conscience, in the home, in the school and university, in the spheres of politics and morals, and in the Word and Sacraments, and the relations of the soul to God. Of course in practice this theory has never been realized, but from time to time, as occasion supplied the opportunity, the attempt has been made, with more or less success, to assert these prerogatives, and constantly behind this great Communion, wherever it exists and works on the face of the earth, there is concealed the iron hand of a

SOVEREIGN,

which is ready to grasp and hold whatever comes within its reach. This concentration of power in one person give unity of purpose and harmony of plan to the entire system, and secures a perfection of organization which is unparalleled in human experience. Added to this, the priesthood is, by canonical requirement, separated from domestic life and welded into a solidarity, with no individual interests to subserve beyond the rewards which await them, if they walk worthy of the vocation wherewith they are called. They thus become a standing army pledged to devotion to their superior, with less to interfere with their fidelity to duty than can often be the experience of an ordinary soldier. Over all this magnificent organization, reaching down from the Pope to the humblest lay brother or sister, there falls the net of firm and vigorous discipline, which chastises offences, redresses wrongs, exacts obedience, and maintains order.

In excess of the ordinary priest and layman, Rome possesses her religious orders of men and women organized for work and prayer. Her schools, her hospitals, her shelters for all forms of destitution and misery, are thus equipped with followers of the Lord, who serve Him, in caring for His little ones, His sick, and poor, and halt, and lame, and blind.

MODERN ROME DANGEROUS.

In presenting this sketch of the system of modern Rome, it is not our purpose to complain that she is doing what she does in the way of imposing her dominion upon the necks of our people. Our object is simply to expose the subtlety of the danger to which they are subjected, by pointing out that, back of this splendid organization, this well-arranged discipline, this apparent unity and harmony, this army of good works, there lurks the fatal error of disloyalty to Christ, and the perversion of His will, as expressed in His charter of ecclesiastical government, committing the trust to His Disciples as a body corporate, and not to one. This disloyalty, involving as it does, crucial disobedience and fundamental interference with the Divine Master's command, poisons the entire system, and renders it dangerous alike to SOCIETY and to the CHURCH of God. Christ's charter provided for centralization of power up to a certain point, and there he placed the limit. He entrusted the government of His Church to the custody of a corporation, and thus he limited the exercise of power by the mutual restraint which the members of the body must necessarily impose upon each other.

Rome, in the course of the ages, has removed the limit to centralization which our Blessed Lord imposed, and has developed centralization to its extremest point, when she lifted her Pope above all as the one supreme Pontiff, ruling all, and ruled by none, and infallible in the sphere of faith and morals. Here is centralization in its perfection, pure and simple. It is more than the absolutism of ancient Rome or modern Russia, since these rest upon man's power alone, and what the resources of the creature can cause it to become. The absolutism of the Papacy is based, as it is alleged, upon the will and authority of God, and is sustained and made operative by the omnipotence of the Creator. The infallibility which is claimed for the ruler who is invested with this universal and unlimited dominion, might have been a security to mankind against its abuse, were it not that history, as recording the experience of the past, proves the utter worthlessness of the pledge. Tested by whatever measure one may please to apply—private life, public reputation, capacity for administration, beneficence of rule, fidelity to principle, loyalty to truth, purity of intention, freedom from error in the sphere of faith and morals—the list of Popes exhibits a black catalogue of delinquents under even the most indulgent scrutiny. It may be safely asserted that at intervals and for long periods of time, the so called chair of St. Peter has rivalled, in the degradation of its occupants, every secular throne of Europe. As regards the last resource of the self-asserted infallibility of the Pope, the domain of faith and morals, it would seem that God has overruled to slay Goliath with his own sword. Allowing that the Bishop of Rome is secured against falling into error by the power of the Holy Ghost only when he is deciding and speaking officially in reference to questions of faith and morals, and that elsewhere and always, with this exception, he is, as ordinary good men, subject to infirmity and liable to go astray—granting all this, yet in what remains he has dethroned himself, and brought upon his own head the punishment due to the impiety of taking to himself exclusively what Christ bade him share with others; he has, acting thus in disobedience and presumption alone added to the Faith once delivered to the saints, within our own day, the erroneous dogmas of the immaculate conception of the Blessed Virgin Mary and his

own infallibility. This is the sequel so far—not yet, in all probability the end—of errors which the Western Patriarch, separating himself from his brethren and lifting his head above them, in violation of Christ's will and expressed and recorded command, has incorporated into his creed, the creed of Pius IV. and the creed of Pius IX, not the creed of Christendom, but the creed of the Holy Roman Church. This is individualism in its severest form—the individualism of centralization and of absolutism.—*The Living Church*.

BISHOP LIGHTFOOT.

IN MEMORIAM.

On Saturday afternoon, Dec., 21st, 1889, the Right Rev. Joseph Barber Lightfoot, D.D., D.C.L., LL.D., Bishop of Durham, breathed his last at the Imperial Hotel, Bournemouth. Words cannot express the full sense of the loss which the Church of England has sustained in his demise. He was only in his sixty-second year, an age when bishops, as a rule, may look forward almost to twenty years' further work.

A few words will suffice to give, in brief outline, the main facts of Bishop Lightfoot's striking career. He was a younger son of the late Mr. John Jackson Lightfoot, accountant, of Liverpool, where he was born April 13, 1828. "On his mother's side Dr. Lightfoot claimed kinship with Wordsworth's immortalised Pastor in 'The Excursion'—the wonderful Walker of Seathwaite. The prelate's maternal uncle, Joseph Vincent Barber, an artist of much repute in Birmingham, married Ann Easter Walker, only daughter of Zaccheus Walker, the eldest son of 'the Wonderful.' His earliest education was received under Dr. Iliffe at the school connected with the Royal Institution in Liverpool. His mother and his other Birmingham relatives thought he would do much better if sent to the famous grammar-school of that town, than under the high mastership of Manchester's first Diocesan, Dr. J. Prince Lee. Here Lightfoot formed one of a trio of remarkable boys—'three boys,' it is said, 'Prince Lee loved more than any one else in the world, and in whom he took every human interest in pushing forward'—the other two being the present Archbishop of Canterbury (Dr. Benson) and Dr. Brooke Foss Westcott." In 1854 he was ordained by his old Birmingham master, Bishop Prince Lee, at St. John's Church, Heaton Mersey.

From Birmingham he passed to Trinity College, Cambridge, and obtained the highest honours in his degree. He was Senior Classic and Senior Chancellor's Medallist in 1851, and was also a Wrangler or a First Classman in mathematics. His subsequent life was for many years mainly devoted to the University, to which he was intensely attached. He became Fellow of Trinity in 1852, and subsequently Tutor. In 1861 he became Hulsean Professor of Divinity, and in 1875 Margaret Professor. He combined with these University offices, indeed, various other important duties. He became chaplain to the late Prince Consort in 1861, chaplain to the Queen in 1862, and Deputy Clerk of the Closet in 1875, and examining chaplain to Dr. Tait, both as Bishop of London and Archbishop of Canterbury, from 1862-79. In 1871 he was appointed Canon-Residentiary at St. Paul's Cathedral. His name will always be cherished in that Cathedral as one of its great ornaments. His influence there was of the utmost value, as he brought the gifts of his unsurpassed learning to the work of the practical instruction of a great London audience.

Dr. Lightfoot never married. He was wedded to his studies, to his duties whatever they might be, and to the Church, which he regarded in very deed as a spiritual mother to her

children. In 1879 he accepted, not without reluctance, the Bishopric of Durham, on the recommendation of Lord Beaconsfield, who, it was very well known, had correctly interpreted Her Majesty's own wishes upon the subject. For ten years Dr. Lightfoot added to his ordinary studies—for these he never abandoned—the trials of a prelate burdened by one of the most difficult and cumbersome sees in the Church.

'For ten years,' says the *Daily News*, "he administered a large and populous diocese with such perfect tact and fairness, with such singleness of purpose and elevation of mind, that it would be difficult to say whether he was more beloved by Churchmen or more respected by Nonconformists. He was, when what he thought necessity required, an unsparing controversialist, and in his detailed criticism of 'Supernatural Religion' he may be thought to have made too much of those errors in detail which, as Horace says, are due either to individual carelessness or to the innate incaution of mankind. But his vehemence sprang from no personal acrimony—a sentiment of which, indeed, he was wholly incapable."

A Birmingham paper says:—"The late Bishop and Dr. Benson lived in the same neighborhood, and used to walk together to school. Each would wait for the other at a point where their roads met, and the presence or absence of a stone in a hole in the wall indicated to each on arrival whether he was the first on the scene, or whether his companion had gone on without him. Lightfoot was at this time a quiet and reserved boy, to whom, however, the most extraordinary feats of mental gymnastics were mere child's play. 'How is Joe getting on with his German?' a school-fellow of Lightfoot asked one of his sisters. 'Oh, he's done German; he's doing Anglo-Saxon now.'"

The same journal in an editorial note says:—"By the death of Dr. Lightfoot the Episcopal Bench loses one of its greatest ornaments. His charm as a preacher was great; his diocese, vast even after the see of Newcastle had been carved from it, showed everywhere evidences of his protecting care; whilst his services to textual criticism have made his name familiar to scholars both at home and abroad. After his consecration in Westminster Abbey, Bishop Fraser and Dean Stanley had a conversation about the new occupant of the see of Durham. 'We were both agreed,' wrote Bishop Fraser, 'that in all the high elements of the Christian character a better Bishop could not have been chosen.'"

"He died on St. Thomas's Day," says the *Church Review*, "and to-day (Friday), the Feast of St. John the Evangelist, he is to be buried in the chapel of Auckland Castle, where Bishop Cosin lies. St. Outhbert is said to have died with a copy of St. John's Gospel on his breast, and it is singularly appropriate that the great prelate, who has so ably vindicated the authenticity of that Gospel, should be laid to rest amidst the mourning, not only of his diocese, but of Christendom, on the festival of the Apostle of Love. The Bishop, who was a pupil, with the present Primate, of Dr. Prince Lee, at Queen's College, Birmingham, and carried off some of the greatest prizes at Cambridge, has demonstrated, as did Christopher Wordsworth, that it is possible for a great scholar to be likewise a successful administrator. Like Cudworth, More, Whichcote, and other Cambridge worthies in the seventeenth century, Bishop Lightfoot's idea was, as when he showed how geology and astronomy were becoming the allies of religion, to bring out the essential unity of truth; and the commingling of exegetical, historical, and philosophical thought, was shown by him to be compatible with the most perfect orthodoxy."

The funeral of the late Bishop took place at Durham on Friday, 27th ult. The body was conveyed from Bournemouth on the previous day, and deposited in the Cathedral Sanctuary. Fri-

day was observed as a day of general mourning in the city. Nearly all the clergy of the diocese attended the funeral, or the services, of which there were two—one at the Cathedral and the other at Bishop Auckland. Both the Archbishops took part; and there were also present the Bishops of Ripon, Carlisle, Newcastle, and Bishop Sandford; the Lord Lieutenant and all the principal laymen of the city and diocese. It was a grand and solemn function. Never, perhaps, since the burial of Archbishop Tait has there been a more impressive scene.

One who was present writes to us:—"The Cathedral was crowded, the arrangements remarkably good. There were between 350 and 400 robed clergy, a great number of choristers, the Archbishop of Canterbury, Bishops of Carlisle, Newcastle, Richmond, Bishop Sandford, Canon Westcott, Archdeacons Long and Watkins, &c., &c. The Bishop's chaplain carried his pastoral staff before the coffin, which was borne or guarded by twelve young clergymen; the students and graduates of Durham, in their hoods; the leading laity of the County Palatine; Lord Londonderry, Lord Boyne, Sir. H. Have lock Allan, Sir Jos. Pease, &c., &c. The service was read by the Dean, whose voice was quite audible throughout the Church. The anthem was, "O, Death, where is thy sting!" and the Bishop's favorite hymn. No sermon or address was given. As the long procession came down the nave, the "Dead March" pealed solemnly through the vast building. After this the funeral went to Bishop Auckland by road. The shops were closed, the flag flew half-mast high from the Castle, and the bells of the minster rang a funeral peal. Similar marks of respect were shown at the various towns in the diocese. At Darlington the flags on the churches and the Corporation Hall were at half-mast, the bells rung a funeral peal, and the shops were closed."—*The Family Churchman.*

FAMILY DEPARTMENT.

GODS GIFTS.

God put a little seed into my hand,
And bade me plant it in the fertile land.
He sent His sun and rain and dew;
It lifted up its head and grew.
See that proud pine tree tall and stately stand!

He laid a little shell upon my palm,
It whispered of deep ocean's boundless calm.
Yet crimson hue of sunset skies
My tiny sea-shell richly dyes;
Deep singeth unto deep eternal psalm.

God gave to me a little song one night,
It turned the weary darkness into light.
My restless spirit heard His voice,
How could I, hearing, but rejoice!
And Faith grew strong, at rest upon His might.

Within my bosom He hath placed a gem
More marvelous than any diadem.
How shall I guard my jewel rare
From powers of darkness in the air?
'Tis safe, if it but touch His garments' hem.

God giveth gifts to me and thee each day,
He lavisheth His riches on our way;
And asketh only in return
These wayward hearts. O may they burn
Within us while we hear what He shall say!
N. T. C.

So much that's beautiful and bright,
Rare truths to which it was a stranger,
The world has learned since Bethlehem's light
Shone o'er the infant Jesus' manger.
That Christmas tale in which appears

The child God and the mother human,
Has left for eighteen hundred years
A lustre on the name of woman.

Let all the enlightened hosts of earth
Our debt of gratitude be voicing;
And let the time of Jesus' birth
Remain a day of great rejoicing.

—*Ella Wheeler in Pacific Churchman.*

A MISERABLE CHRISTMAS AND A HAPPY NEW YEAR.

If you had asked any of the poor people of Ilverton who was the prettiest and best girl in the town, they would, one and all, have answered promptly, "Dr. Layard's daughter." There was scarcely a poor man or woman who did not know the way to Dr. Layard's surgery; where he gave advice gratis to all who could not really afford to pay for it. And there was scarcely one who did not know the look of Dr. Layard's bright, comfortable, old-fashioned kitchen, and the pleasant tender smile on Kate Layard's face, as she listened pityingly to their sad stories, and sent them away home with happier hearts and lighter spirits.

If it had not been for her poor people, as she called them, Kate Layard's life would have been utterly dull and idle. She had no household duties to see after; her aunt, who had taken the management of all such matters whilst she was still a little girl, would not brook any interference with her rule; and preferred to have Kate attending in the drawing-room, idly busy over fancy work, or practising music to which no one listened, and painting water color sketches at which no one looked. There were three boys younger than herself, but they were all away, either at school or college; and the long days passed by listlessly, for want of something to do that was really worth the doing. But for father's poor patients, and he had a good many of them, she would have felt her life to be quite lost.

It was on a dull, dark day, near the end of November, with a thick yellow fog pressing close against the windows, which prevented her from going out, that she felt particularly desolate and weary. Aunt Brooks was busy about the house, making arrangements for a thorough cleaning down before Christmas; but she steadily refused Kate's offers of help. Secretly Aunt Brooks was fearful of Dr. Layard finding out that Kate would make quite as good a housekeeper as herself; and she shrank from the idea of going into some little lonely house of her own, where she would have no more than one little maid to order about, and no scope at all for her own powers. She did not think of Kate having no scope for hers. If she had, it is quite possible that she would have laid down her command, and heroically withdrawn to leave Kate her proper post.

"I wish something would happen to me!" sighed Kate, on that dull November morning. At the very moment the servant brought in a letter, just delivered by the postman.—Kate was not quite sure of the hand-writing; not quite sure. But all at once a vision of her father's surgery flashed across her mind, with a frank, noble, pleasant looking young man in father's place, giving advice and prescription, and good tempered, cheery words to her poor people. It was Philip Carey, her father's assistant, who had left them some months ago. It seemed to Kate that she had never been dull while he was there. Yes! the letter was from Philip Carey; it bore his name. A bright color flushed up in Kate's face. If there had been any one in the room, she would have carried it away to read it in solitude, although she did not yet know a single word in it. But she was quite alone, and no one could see the color in her cheeks, or the ready tears that sprang into her eyes, and made the lines look dim.

"I used to fancy sometimes," said Philip Carey, "that I might win your love; but I never dared to be sure of it. I was too poor then, and my future was too uncertain, for me to say how dearly I loved you. But now I am appointed the assistant physician at Lentford Hospital; I think your father would be satisfied with my prospects. If there is any hope

for me, if you can trust your whole happiness to me, write but the one word 'Come,' and I will come over immediately after my official appointment on the 30th, and speak to Dr. Layard. If you do not, I shall understand your silence."

Kate sat, with the letter crushed between her hands, gazing blissfully into the fire. All the world was changed, quite suddenly. The day was no longer dull and dreary. It seemed almost too good to be true. Philip Carey was the very man to be a physician in the Lentford Hospital; he was so gentle and considerate with the poor, and so skilful as well. She recollected how all the poor people had bewailed and mourned after him when he went away; and what a pang it had often been to her, a pang yet a pleasure, to hear his name so often on their lips! Oh, how good she must be to make herself good enough for him! She must be the best doctor's wife in all Lentford.

With very unsteady fingers she wrote the word 'Come' as Philip had suggested; and then it occurred to her that she might catch the morning post, and he would receive her answer before night. She directed the envelope in haste, and ran out herself with it across the square; dropping it into the box with her own hands, and looking after it, as one does sometimes when the letter is a very important one.

Kate kept her precious secret to herself. Aunt Brooks was in rather a testy temper, and it was not easy to begin such a confidential disclosure to her. Dr. Layard was out all day, and only came in late at night, worn out and exhausted. Kate rather rejoiced in the secret being a secret.—Everybody would know quite soon enough; for the letter had reached her on the 28th, and Philip was sure to come over on the 30th, for Lentford was only ten miles away, and he could ride to Ilverton as soon as his official appointment was confirmed.

Yet it seemed a long time before the 30th came. Towards the close of the day Kate grew more agitated in her secret gladness. Philip might come in at any hour; he knew they dined at six, and Kate was fully prepared to see him arrive then. But he did not appear; and the dinner passed very nearly in silence, for Kate was unable to talk, and Dr. Layard was tired with his day's work.

"Do you know, Kate," he said suddenly, "young Carey is appointed assistant physician at Lentford Hospital? It's a splendid opening for so young a man. But he's a fine fellow, is Carey; I shall be more than content if one of my boys turns out like him. Ah, Katie, Katie, you should have set your cap on him when he was here; you'll never have such a chance again!"

The color mounted to her forehead, and a smile played about her lips, ready to break into a happy laugh. If Philip would but come in now!

"Don't put such notions into Kate's head," said Aunt Brooks, precisely; "no well behaved young lady would think of setting her cap at an one."

It was a restless evening for Kate. One hour after another passed by, and still he did not come. She went to the window, and opened it impatiently. She began to wonder if he meant to come in by the last train, and stop all night. But what would Aunt Brooks say? And what a strange hour it would be to begin to talk to her father about such a subject! She fancied it would take a very long time to introduce it, and afterwards to discuss it. But at half past eleven Kate was compelled to give up expecting him, and go to bed, when the fever of her new happiness having calmed a little, she slept profoundly, and dreamed of no trouble.

But again, there followed a morning and evening of expectation, dogged hour after hour by a strengthening disappointment. Kate sat moping over the fire, as Aunt Brooks said, trying to find reasons for Philip's absence and

silence. The crumpled letter had been carefully smoothed out again, and she read it till she knew every word by heart. But the pride and gladness died as her heart grew sick with the sickness of hope deferred. The brief sunshine at last faded quite out of her life, and left her in deeper darkness than before. She waited and trusted till she could wait and trust no longer; and then she gave herself up to the full sense of her bitter mortification and sorrow.

There was no one to notice the change except her father, who was too busy to bestow more than a passing thought or two on her melancholy face and fading color. Her happiness, like Jonah's gourd, had sprung up in a night and perished in a night; and like him she was ready to exclaim, "It is better for me to die than to live."

Christmas was near at hand before Kate recovered at all from her overwhelming sense of wretchedness and mortification. She was a pitiful and tender-hearted girl, fond of giving pleasure to others; and she began to feel as if it were necessary for her own relief to make this miserable Christmas a time of pleasure and festivity to some of her poor neighbors. If she could not see happiness with her own eyes, she would like to look at it through other people's. It was impossible to remove the heaviness of her heart, but she might try to lighten others. So one evening, when she and her father was alone together, she approached the subject cautiously.

"Father," she said, "I want to make somebody in the world happier."

Her voice was unconsciously very sorrowful. The burden that was oppressing her had made her feel that other people had heavy burdens to bear. She was learning that, in order to bear her own well, it was necessary to share that of another. Dr. Layard was distressed by the mournfulness of his daughter's tone.

"Make somebody happier!" he repeated. "Well, it is easy enough to do that."

"How?" asked Kate.

"Help them," answered Dr. Layard; "a little help is worth a deal of pity. Helping people is a good step towards making them and yourself happy."

"That is what I want to do," said Kate eagerly. "I want you to manage so that I can have some of your poor patients to tea here, in the large kitchen, on Christmas day; it would make them a little bit happier, I think. I don't know that it would do much good, but they would enjoy it, wouldn't they father?"

"It would do them good, Kate," said Dr. Layard; "making people happy sometimes goes before making them good. In the hospital at times we make our patients as happy as they can be before the sharp operation; sometimes the sharp operation comes first. We'll try the merry Christmas for them this year, and then you must do what you can for them afterwards."

Aunt Brooks somewhat unexpectedly gave a very gracious assent to Dr. Layard's proposal, on condition that Kate took all the trouble of preparing for her guests, and entertaining them when they came. It made her busy enough for two or three days, and she tried to throw all her sad heart into it.

"Kate," said Dr. Layard, on Christmas Eve, "we have forgotten one of our old favorites, who has not been here for months. You recollect old Mrs. Duffy, who used to go about with a basket of bobbins and tapes? Of all my poor patients, she ought to be present at your soiree."

Dr. Layard persisted in calling the intended tea party Kate's soiree, and had taken an unusual interest in it. She was feeling more sorrowful than ever this Christmas Eve, when everybody seemed so absurdly gay. She was wearing her dowdies dress; and she found it difficult to get up a smile when her father spoke of the soiree. How different it would have been if Philip Carey had been true to her!

"Can I find Mrs. Duffy this evening?" she asked, willing to escape from her sad thoughts for a little time.

"Easily," said Dr. Layard; "she lives in Wright's Court, out of New street, the last house but two on your left hand, I think. Anybody would tell you where it is. If you are frightened, take Bob with you."

It was a dark night when Kate started out, without Bob, for she was not frightened; she was too miserable to be frightened. The passing relief she had felt in making her arrangements for her Christmas tea party was spent, and the universal merriment only served to deepen her own loneliness and disappointment. The streets were full and noisy, but not disorderly. The church bells were ringing in anticipation of the coming day, and a general holiday tone was diffused through the crowd though business was going on briskly.—Groups of little children were gathering round the brilliant shop windows, choosing impossible Christmas presents for themselves and each other from the magnificent display within, and laughing with pathetic mirth at their own daring dreams. Kate caught herself wondering if she should ever laugh at her own vanished dream.

Wright's Court was not a good specimen of street architecture and paving. The houses were as low as they could be to boast of two stories, and the pavement was eccentric, making it necessary to take each step with great caution. An open gutter ran down the middle, and through the passage which formed the entrance; a passage four feet wide and twenty feet long, dimly lighted by one lamp in the street, which shone behind Kate as she walked up it, and threw her shadow bewilderingly before her. The court itself had no light but that which came through the uncurtained windows of the dwellings on each side, through which she

caught glimpses of startling phases of English life, before she reached Mrs. Duffy's door, where she stood a minute or two in the dark, looking through the small panes of the casement close beside it.

(To be continued.)

"The wrath of God" is a phrase that frequently occurs in the Bible, and, as there used, is far from being a meaningless phrase. What it represents is his pure and absolute disapproval of moral evil, and his purpose of punishment in the absence of repentance and faith in Christ, God Himself has a moral nature, and is a holy being, and is necessarily opposed to sin. Those who think otherwise of Him have false views of the great Jehovah.

MARRIED.

RISH-CUNNINGHAM.—At Bayfield, in the Parish Church, by Rev. O. T. Boston, Frederick Rish, to Mary Cunningham, of Bayfield.

MCDONALD WALTER.—At River Forest, N.S., on January 1st, by the Rev. V. E. Harris, Vicar of Amherst, Archibald J. McDonald to Mary S. Walter, daughter of Gourey Walter, Esq.

DIED.

RENDALL.—At Afion, on the 5th inst., Joseph Rendall, after a long illness, entered into rest.

CAREY.—On Dec 4th, Ruth E. Carey, for 90 years a faithful communicant of the Church at Albion Mines, N.S., aged 90, (as is believed)

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MISSION FIELD.

WIDENING HORIZONS.

(From the S.P.G. Mission Field for December, 1889).

[CONTINUED.]

Nor is this all. Methods of colonisation are now rapidly changing, and lands are peopled at a rate that was as impossible as it would have been conceivable some years ago.

The North Borneo Company, which has secured a large territory in that island which has been one of the Society's holds for more than forty years has gladly given its cooperation, and has liberally assisted the Rev. W. H. Elton, whom the Society has sent to Sandakan, the capital.

Our readers have for some months been following the steps of the Bishop of Bloemfontein in the journal of his adventurous travels, of which the last instalment appears in our present number. The whole of the country through which he passed was sparsely populated; some of it may almost be called a desert. According to all the precedents of the past it would have been long, very long, before even our national spirit of enterprise had colonised those regions, and we may say without boasting that colonisation is an art in which the Englishman excels beyond all comparison. But as has been said methods are changing. It is not now the poor who can no longer bear the pressure of life at home who seek in new countries the home-lands and the independence denied to them at home. It is capital, in volume unlimited and directed by wealthy and shrewd companies or syndicates at home, which now seizes on enormous countries, and throws across the area a network of railway, canals, telegraphs, and 'floats' other ventures for the opening of coal fields for the working of gold mines, and generally for developing all the latent capacities of the country.

Lured lately on the return of the Bishop of Bloemfontein to his home there was a stir in the South African Church, which in its poverty saw the duty of extending her frontiers at least up to the Zambesi, the northern limit of the Bishop's journey. Ways and means make the Church's action slow. Capital has no such difficulty. Every loan that is 'floated' is subscribed many times over, and money has to be rejected because it is offered in volume greater than can be employed. Speculation is active and eager; risk of loss is incurred, and gladly; and so within the last few weeks a gigantic company has been founded under royal charter, which will at first occupy a region one third greater than Germany, which is to be known as British Zambesi. In the words of the *Times* of October 22:

"The principal field of operations of the British South African Company, according to the charter, shall be the region of South Africa lying immediately to the north of British Bechuanaland, and to the north and west of the South African Republic, the Transvaal, and to the west of the Portuguese dominions. No

western limit, it is seen, is stated; that was perhaps unnecessary, as of course it is settled that the 20th degree of east longitude marks off the widest German claims. Ample room is thus left to the company for the expansion of its territory, and the charter expressly stipulates that it is at perfect liberty to do so by every legitimate means, east west and north. The company is authorised to acquire whatever other concessions it can including all or any rights, interests, authorities, and powers of any kind or nature whatever including powers necessary for the purpose of government and the preservation of public order in and for the protection of territories, lands, or property comprised or referred to in the concession and agreements made as aforesaid, or affecting other territories lands or property in Africa or the inhabitants thereof; In short the company is empowered to govern the territories embraced in its charter in the name and in behalf of the interests of the British Empire."

Thus in a few years this corporation, resembling as it does in some features the old East India Company, will have occupied the country up to the borders of the Congo and Lakes Tanganyika and Nyassa. The Lake Companies, which are at present colonising that country are ready to be absorbed into Zambesi, while on the north east the British Imperial East Africa Company is tending from the Victoria Nyassa in a south westerly direction, and will at no distant day meet the others. The influx of Englishmen and English capital into the two South African Republics will soon make those countries English in influence, language and sentiment, and there can be no reasonable doubt that England will have the dominating power over the whole of the continent. A skeleton map is given to enable our readers to verify our words.

We must here lay down our pen. But we doubt if any one will challenge the heading of this paper and deny that our horizons are widening wherever we look. To our readers we would say, lift up your eyes and see; lift up your hearts; lift up holy hands and pray that you and all your brethren in the fellowship of our Communion may have grace to rise up to the great opportunities which God puts in our way to try faith and test our love.

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