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The Church Guardian

OF MONTREAL.

1 Apr 92
and Qu. bit
ice 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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ECCLIASTICAL NOTES.

It is proposed to revive the Irish Church Society, and establish a branch in every diocese in Ireland.

THE Bishop of Liverpool (Dr. Ryle) objects to and forbids laymen preaching, or even reading prayers in the churches of her diocese.

AN anonymous donor has given the sum of £5,000 to the special fund which the National Society is raising for the assistance of poor and necessitous Church schools.

THE 125th anniversary of the organization of the parishes of Christ church, Poughkeepsie, and Trinity church, Fishkill, was celebrated in Christ church, on St. Thomas' Day.

FOR ALL.—At Trinity church, Pittsburg, Pennsylvania, on the first Sunday in Advent, Bishop Whitehead, administered confirmation to six deafmutes, presented by Rev. A. W. Mann.

THE Merchant Taylors' Company have given a donation of five hundred guineas, payable in five annual instalments, to the Bishop of London's Fund.

BISHOP Whipple, of Minnesota, was so frail in health that he has been forced to cancel a number of appointments. He left for Florida on the 16th of November, and will remain there until about the middle of April.

UNSATISFACTORY.—A perusal of the Huron Synod Journal for the year 1891 reveals the deplorable fact that in only four out of the 246 churches of the diocese is there a weekly Eucharist, that is to say, that in less than two per cent. of the churches in that diocese is the Lord's service on the Lord's Day celebrated.—*Living Church.*

ANOTHER BISHOP GONE.—On Wednesday, December 2nd, Rt. Rev. Bishop Perry died in England, at the advanced age of eighty-four. He was consecrated in 1847, Bishop of Melbourne, Victoria, New South Wales, but had been living in England for many years. He found Victoria a pastoral colony with only three clergymen. In 1876 he left the church in his diocese well developed and with no fewer than 90 clergy. He retired in 1878 and devoted the remainder of his life to talking as active apart as his age wants allow in Church work at home; being constant in attendance at the committee meetings of the S.P.G. etc., in S. & S.P.C.K. His funeral service was full choral.

THE *London Diocesan Magazine* announces that a legacy of £10,000, free of duty, has been bequeathed to the Bishop of London's Fund under the will of the late Rev. John Buck, formerly rector of St. George-the-Martyr, Holborn. It is not, however, as yet ascertained whether the legacy will yield the full amount stated.

TOO MUCH CONCERN.—Christmas, telling how Christ was born of humble parents, and in a stable, of whose birth the great men of the earth knew nothing, may show us, as Maurice said, "that the concern about our reputation is the great hindrance to usefulness; that if we desire to be useful we must struggle against it night and day."

THE PERSON.—"No such word as Christianity is found in the New Testament. For what a vague phrase it is! How continually it stands for a hundred different meanings, or does duty for a meaning that is absent altogether. It is not Christianity of which the beloved Apostle and all the Apostles speak to us; it is Christ. It is not a collection of notions, habits, practices; it is a PERSON."—*Maurice.*

BISHOP OF WINCHESTER DEAD.—The death is announced of the Rt. Rev. Edward Harold Browne, late Bishop of Winchester, at the age of eighty. He was consecrated Bishop of Ely in 1864. At the death of Dr. Wilberforce in 1873, he was translated to Winchester and held that see until last year, when he resigned. He was a voluminous writer, his chief work being an Exposition of the Thirty-nine Articles.

THE *Church Times* says that the Rev. Father Benson, who has spent the past year visiting the mission stations in India, left Bombay for Colombo on November 19th. He is expected to spend a fortnight in Ceylon and then to proceed to Yokohama, probably spending New Year's Day with Bishop Bickersteth. After a fortnight's stay with the Corean Mission, he will go to Vancouver, thence to Manitoba, and finally expects to reach Boston for Septuagesima, where he will take up the work of Father Hall now in England.

THE *New York Independent* remarks:
"In an interesting article a few weeks ago President Robinson spoke of the large number of clergymen of other denominations who go into the Episcopal Church. Last Sunday three such were ordained as deacons or priests in this city, of whom two have been well-known men; Dr. Bridgman, of this city, who thought the Baptist body too narrow for him, and ex-President H. O. Ladd, whose connection with the defunct Congregational College in Santa Fe may be remembered. They are both men of ability."

A CLERGYMAN and one of his elderly parishioners were walking home from church one frosty day, when the old gentleman slipped and fell on his back. The minister looking at him for a moment, and being assured that he was not much hurt, said to him—"Friend, sinners stand on slippery places." The old gentleman looked up, as if to assure himself of the fact, and said—"I see they do—but I can't."

HOPES FULFILLED.—The Advent mission at Calgary church, New York, has more than fulfilled the hopes of its projectors. The services—and there were many of them every day—were well attended and devoutly followed. The evening services were especially successful. The Rev. George H. Bottome, of Grace church, read the service every evening and Bishop Dudley preached. His discourses were models of hortatory preaching, concise, pointed, eloquent. He spoke without notes. It is estimated that over 5,000 persons attended the evening services alone.

THE Roman Catholics throughout the State are devoting all their energies towards capturing the secular schools, with a view to bringing them under the control of their appointed teachers. In order to disarm opposition, they are willing to remove all pictures, statues, and emblems of Romanism from the walls of school houses, and the distinctive dress of the teachers, if insisted upon, their school books to be subject to the approval of the State Board of Education; and they agree not to teach their religion, except before or after school hours. Protestants are excited over this solution of the school question and are denouncing it vigorously from their pulpits.—*Living Church Cor.*

REV. DR. E. EDWARD BEARDSLEY, for forty-three years rector of St. Thomas' Church, New Haven, Conn., died Tuesday morning, December 22nd, 1891, from bronchial pneumonia. Besides the cares of his parish, Dr. Beardsley had given much time to historical studies relating to the Episcopal Church and a number of valuable historical works written by him besides sermons and addresses have been published. In the councils of the Church Dr. Beardsley had long been prominent and influential. Since 1869 he had been a deputy to the General Convention from Connecticut. He was the president of the House of Clerical and Lay Deputies in the conventions of 1880 and 1883 in New York and Philadelphia. In his own Diocese of Connecticut he had been for many years the most influential presbyter. From 1850 he had been a member of the Standing Committee, and for many years the president. At the time of his death he was the senior presbyter of the Diocese in term of service, from 1835.

The Rev. Cyril Ausgar Wilberforce Robins, curate of Lydd, and son of the rector of Holy Trinity, Windsor, has received the congratulations of the Prince of Wales for an act of conspicuous bravery during a recent gale off Dungeness.

A BEAUTIFUL specimen of a churchyard cross has lately been erected to the memory of the late vicar of Upton Bishop, Ross, Prebendary Havergal, D.D., a brother of the well-known writer, Miss Frances Ridley Havergal, the memorial being given by his widow and five children.

IN THE parish books at Prestwich, date 1736, the following entry occurs: "It is ordered that 13s. a year, and a new coat every other year, be given to George Grimshaw for his trouble and pains in waking sleepers in church, whipping out dogs, keeping children quiet and orderly, and keeping ye pulpit and church walls clean."

A MEMORIAL cross to the late Dr. Mackenzie, Bishop of Zululand, has been placed in St. Peter's Church, Raunds, Northamptonshire, by Mrs. Mackenzie. The cross is of brass, and bears the inscription, "In memory of Douglas Mackenzie, Bishop of Zululand." The deceased Bishop formerly resided at Raunds.

THE Dean of Worcester (Dr. Forrest) preached his last sermon at St. Jude's, South Kensington, as Vicar, on the Second Sunday in Advent, but he will be responsible for the duties until the end of the year. The actual value of the testimonial which was presented to the Dean on Wednesday evening was £2,300.

THE growth of the Church in the Diocese of California during the past ten years gives us great cause for thankfulness. A search of records shows that from 1881 to 1891 the communicants have increased 159 per cent.; this is most gratifying; and when we consider that the influx of immigration has been in a majority foreign and not over Christian, it must be said that the Diocese of California has done well.

An eminent Methodist divine, who had come back from a tour of observation of religious work in the far West, (U.S.) being asked his opinion of the methods of work, remarked that the Episcopalians possessed an advantage over every one else in that they send chosen men as Bishops, who go to stay and grow up with the country. While other ministers are here to day and away to-morrow, the Bishops of the Episcopal Church identify themselves with the life of the people, and their interests, and in this element of permanence there is a great power, while the character of the picked men who represent the Episcopal Church insures to them large influence.

A FAREWELL service was held in the second week in December, in the chapel of the Society for the Propagation of the Gospel, Delahay Street, Westminster. Five graduates of Trinity College, Dublin (who are going to form a community mission at Hazaribagh in the society's mission of Chota Nagpur, Bengal), another graduate of the same university, who is going to Bombay, and a son of the Bishop of Chota Nagpur, the Rev. S. H. Whitley, of Queen's College, Cambridge, who is about to join his father, took leave of the society. The Holy Communion was celebrated and an address given by the Dean of Worcester.

THE NATIVITY.

"GLAD TIDINGS OF GREAT JOY."

Oh! glorious sight the Eastern sky adorning,
Oh! wondrous song, which woke that Christmas morning,
From countless angel voices, to the God who lay
A helpless infant, on a humble bed of hay.
The watching shepherds gazed with rapture at the sight
Of lovely beings thronging, in robe of dazzling white.
Soft shadowing wings unfolding to clear the morning air,
Never did human creatures behold a sight so fair.
"Glad tidings to the earth," the heavenly singers tell,
"The Saviour, Christ, is born this day, with men to dwell,
"The Lord, the Only Son of God, has come to earth from heaven,
"To live for men, to die for men, that all may be forgiven,
"That, reconciled through Him, they may God's children be for ever,
"Nor aught in Heaven or earth have power them all from His love to sever.
"In lowly stable dwelling the Virgin you will find,
"The Babe all meanly wrapped, though He is Lord of mankind."
Swiftly then sped the shepherds this wondrous sight to see,
And, in the Babe, they worship their God, on bended knee,
The Virgin Mary hushed her Babe, yet knew Him as her Lord,
For her pure, faithful heart believed God's holy angel's word,
And, pondering on this marvelous thing, she laid her Babe to rest
His hallowed head soft pillowed upon his Mother's breast.

DOROTHY FORSTER.

THE TRUE IDEAL OF THE CHURCH SUNDAY-SCHOOL: WHAT IS IT?

[A Paper read at the quarterly meeting of the Dunedin Church of England Sunday-School Union, in St. Matthew's schoolroom, Dunedin, New Zealand, by the Rev. E. T. Howell, M.A., Incumbent of St. Matthew's.]

All thoughtful members of our Church recognise the fact that, whatever may be the condition of the Church at any given time, such as the present, its strength or weakness twenty years after will depend entirely on the way in which, at the given time, the children of churchmen are being trained. Twenty years hence the life and vigour of the Church will be found not in ourselves, but in those whom we are teaching now. Ours may be still a guiding and even a controlling power, but the motive power, the influential energy, will be ours no longer. It becomes us, then, surely, to consider carefully and earnestly how we can so do our work in teaching the young, that they in their turn may be a power for good in the Church, and train others in like manner to be faithful in their generation.

Ours, then, is a great work, and we must try to do it well, because I am sure of two things: (1.) That unity, which is strength, unity without absolute uniformity, is the life of the Church itself, the very object for which Our Lord founded it, the supreme work of the Holy Spirit in our hearts; (2.) That, taking Sunday-schools as a whole, in town and country, there is no institution in the world in which there is such a waste of power and waste of precious opportunity.

Leaving these to another occasion, or to some abler person than myself, I will address myself now to the point I wish to speak of in this paper,—What is the true ideal of the Sunday-school?

If one might judge from casual inspection of average Sunday-schools, especially when the clergyman has not himself introduced and carefully supervised a regular scheme of teaching, the answer to this question might fairly be stated as follows:—The Sunday-school is the place to which many parents send their children instead of taking them to church—indeed, often instead

going to church themselves—as a method of observing the commandment to keep the Sabbath day holy. Others who do attend church, send their children to Sunday-school, leaving the whole further responsibility as to learning lessons, taking books with them, &c. to the teachers. A few take an active interest in their children's spiritual training. Such is the idea of the Sunday-school in the mind of parents. The teachers' idea, on the other hand, is that their scholars must learn the Catechism if possible, but, at all events, must say a verse of a hymn and read a chapter in the Bible and be told how that chapter teaches them what is right or wrong in a Christian. I am not, of course, speaking of the best Sunday-schools here, but of the average; and I say that in most that I have visited, the children learn next to nothing, unless they be specially well disposed and anxious to learn. And even then, they are only taught such a vague and indefinite Christianity as will be indeed a help to themselves, but will never make them intelligent and useful working members of their Church.

And that is in my humble opinion precisely what we ought to aim at in all our education of the young: to make them intelligent and useful working members of our Church. For, as churchmen and churchwomen, we lead a two-fold life—a life hidden and secret between ourselves and God, and a life of fellowship or communion with our brothers and sisters in Christ. And I make bold to say that the mere spiritual life can never be vigorous and healthy, unless it be fed by sympathetic common action with our fellow-members in the Church. The outer life of the Church must be sound if the inner is to be sustained, and the unity of the Church must be precious in our eyes, if the spirit of our Lord and Master is to dwell in us with power. One Lord, one Faith, one Baptism, one Spirit, and one Body; one Church visible, as well as one Spirit invisible: these and nothing less are our inheritance from Apostolic times. To make our children know the exalted privileges they possess as covenant members of the One Holy Catholic and Apostolic Church, and the solemn duties involved in such possession, ought to be the conscious aim of all Sunday-school training. How this can be attempted I would desire briefly to indicate.

(1.) The very little ones can learn nothing of the Church except in the simplest form. They must be taught, the moment they can speak distinctly, to say the Lord's Prayer, and from it to understand that they and all the little children about them in school were made God's children in baptism, and that they all are in God's sight brothers and sisters, and must be kind one to another. The simple story of Jesus' birth and childhood, and little hymns suited to their understanding will suffice for a year or two; after which

(2.) They can learn the Creed, which should be explained to them by means of simple stories from the History of the Creation and Fall, and the whole life of our Lord, including His death and resurrection. They will now be able

(3.) To learn the Commandments, and may be taught the nature of a Church by learning how God called out Abraham to live a separate life, and to be the father of a separate family, with a special and separate blessing; and how in the time of Moses God established, at the giving of the Ten Commandments, His first great Church, from which ours sprung. With this they should be taught the simple history of the foundation of the Church of Christ on the Day of Pentecost.

(4.) We will now suppose the child old enough to understand the Catechism with explanations. He may therefore learn it carefully, word for word, until he can say it through without a mistake, and answer simple questions on it. Meanwhile he will be taken through such a course of scripture study, from Old and New Testaments, as will fill in the outline sketched above of the nature and history of the Church of Moses and the Church of Christ; and, as he

advances to the highest class, will be taught carefully from the Acts of the Apostles what the constitution and work of his own Church is; and from the services of the Prayer-book itself, how the divine ordinances received from Apostolic times are there preserved for us. To illustrate this in detail would cause me to trespass on your patience too long. But I would say that no child should ever pass from one of our Sunday-schools into the confirmation class, which ought to be always the next step above the highest class in the school, without at least a clear knowledge of the sacred nature of the divine constitution of the Church, and of the marks which distinguish the Church from any religious organization of man's devising.

Every lad and girl trained by us should know that where there is no Bishop there is no Church; that none can administer the sacraments except he be lawfully ordained by the laying on of the Bishop's hands; that there are three orders of the ministry—bishops, priests, and deacons; what are the special functions of each; how the sacraments are necessary for all men in the Church for salvation; how confirmation is the necessary step before admission to the great sacrament of Holy Communion, because it is the ordination of the laity to their priesthood; and all these things should be associated with a careful study of the fact that it has been the will of Almighty God from the earliest ages, from and perhaps even before, Abraham's day to call into covenant with Himself certain of His children among men, to lay down special conditions which they must observe and to give them special blessings above all mankind if they observed them. Those conditions were in a measure outward as well as spiritual; and outward obedience as well as, and indeed as a consequence of, inward devotion of heart and mind, was the means of obtaining the fulness of His blessing.

I have now indicated, my friends and fellow-workers in the sacred office of feeding the lambs of Christ, what I believe to be the true aim of Sunday-school education. I have only indicated not fully developed, my ideas on the subject. If you think that I have sketched out more than can ever be accomplished in any ordinary school, I will only say that, provided the line of instruction be followed, I would leave it to each parish priest and his superintendent to apply the principle I contend for in his own way. Only let us try to nurture up in this diocese a body of earnest workers for the Church, a body which will realise the awful importance of their mission in the world, namely, not only to hold fast the one faith of the Church themselves, but gently, and by holy influences, to lead back into the bosom of the one family those who are now separated from us though working for the same Master; who, in endeavouring to remedy evils or correct errors in the life or teaching of their brethren, have sacrificed unity to uniformity, and in striving to draw near to their Lord have lost touch of the children of His covenant.

THE BROTHERHOOD OF ST. ANDREW IN CANADA.

Second annual convention will be held in Toronto on Friday, Saturday, and Sunday, the 12th, 13th and 14th of February, 1892.

The following circular has been issued by the Council:—
Members of the Brotherhood in Canada and fellow-churchmen generally:

The Council again brings before your notice the Annual Convention of the Brotherhood in Canada. The growth of the Brotherhood since our last convention justifies us, we think, in devoting three full days to the Convention. No little time and trouble has been spent in preparing a programme which will, we feel sure, prove not only interesting but of the utmost assistance to all those who are able to be present and through them also to the whole Brotherhood and the Church at large.

The names of the speakers who have already accepted are such as to ensure the different subjects being handled in a masterly manner, but the success of the Convention will depend even more largely upon the number of delegates who are actually able to be present. Nothing impressed those who were fortunate enough to be at the St. Louis Convention more forcibly than the feeling that that large body of men had traveled in the majority of instances from 300 to 400 miles to take part in it. We expect and want a large attendance, and earnestly hope that every chapter in Canada will be represented, both by official delegates and by as many other members as can possibly attend. Not only will all members of the Brotherhood be welcome, but all other authenticated visitors representing any parish or Church organization are earnestly invited to attend and take part in the discussions.

Hospitality will be afforded to all. In order to assist the Hospitality Committee in their labours it is particularly requested that the names of all delegates and visitors should be in the hands of the Chairman of this Committee, Mr. L. H. Baldwin, Manning Arcade, Toronto, by the 1st of February if possible. If hospitality is not required this should be expressly stated. Railroad rates one and one third fare.

Make your arrangements to be present at the whole of the sessions, from the opening service to the farewell meeting. Do not be deterred by the expense, for in most cases the greater the trouble and expense the greater the benefit received. Do not hesitate to appeal to loyal church members for financial assistance in sending delegates to the Convention.

Study the programme and be prepared to take an intelligent part in the discussions. Short, crisp speeches, dealing with experience or suggestion, will be welcomed on every point.

The following is the programme, so far as it has been possible to complete it. Where the names of the speakers are blank they will be filled up with the strongest men obtainable. Changes may be necessary and special conferences can be arranged if desired.

Friday morning, February 12th, 10.30 a.m.—Celebration of the Holy Communion, with charge to the Brotherhood, at St. James' Cathedral, King Street East. (It is earnestly requested that all Brotherhood men should be present at this service.)

12 a.m.—Organization meeting in St. James' Cathedral School-house, corner of Church and Adelaide Streets. Report of Council-Election of Committees—General Business.

1 to 2.15 p.m.—Lunch.
2.15 to 3.—The Bible Class as a feature of Brotherhood Work, led by Mr. James Houghteling of Chicago, President of the Brotherhood in U.S.A.

3 to 3.45.—General business.
3.45 to 5.45.—CONFERENCE.—Chairman, Rev. J. C. Davidson, M.A., Rector of Peterborough—Subject, "What practical work the Brotherhood can accomplish," in (A) "City," Mr. W. G. Mather, and Vice President of the Brotherhood in U.S.A., (B) "Town," Mr. T. W. Saunders of Guelph, (C) "Country," followed by a general discussion in three-minutes speeches.

8 p.m.—Public service in St. James' Cathedral, preacher the Right Rev. Bishop Leonard of Ohio.

Saturday, 7 a.m.—Celebration of the Holy Communion in churches to be arranged.

9.30 to 10.45.—Business.
10.45 to 11.45.—Chapter meeting by Chapter number 6, St. Johns, Peterboro' with general discussion upon Chapter meetings.

11.45 to 1.—Question box opened with discussion upon Brotherhood matters in general.

1 to 2.15.—Lunch.

2.15 to 4.15.—CONFERENCE, Chairman the Right Rev. the Bishop of Niagara. Subject, "Christian Manhood," in (A) "Home," (B) "State," Mr. Wm. Aikman, Jr., of Detroit, (C) "Church," Mr. Chas. Jenkins of Petrolia, representing the Huron Lay Workers Association.

4.15 to 5.30.—Business.

8 p.m.—Mass Meeting in Association Hall, Yonge Street, (corner of McGill). Subject, "The Everlasting Fatherhood of God—the Universal Brotherhood of Man," Chairman. Addresses by the Rev. Canon Du Moulin, Mr. James L. Houghteling, and Mr. G. Harry Davis, Attorney-at-Law of Philadelphia.

Sunday, 8 a.m.—Celebration of the Holy Communion in churches to be arranged.

11 a.m.—Special service and Anniversary Sermon by the Right Reverend the Lord Bishop of Algoma.

3.30 p.m.—Special services, with addresses by prominent visiting laymen and clergymen in churches to be arranged.

7 p.m.—Special service in St. James' Cathedral, preacher the Right Rev. Bishop Leonard.

Farewell meeting in St. James' School-house.

The collections will be applied towards the expenses of the Convention.

In the words of the invitation to the American Convention:—"If you are strong come and help your weaker Brothers with words of counsel and cheer; if you are weak come and get help; if you are luke-warm come and be aroused; come in order that the Brotherhood Idea may be a glorious reality to every Brother, and that all may be stirred, to live as Sons of One Father, Citizens of one Kingdom—Brothers one of another."

CONTEMPORARY CHURCH OPINION.

STANDARD OF THE CROSS AND THE CHURCH (Pitts.)

Is the Christian world making progress in the knowledge of Christ from year to year? Is there any new conception of His Person established that will remain? Men of the devotest mind, as well as the most skeptical, are studying as never before, let us say, such doctrines as this of the Incarnation; how God the Son became of no reputation; how He at all surrendered His infinity of knowledge, power and glory. The conception is indeed more various than ever before, and there seems some profitable truth under each variation. More minds are brought near, perhaps all are brought nearer, in the contemplation, to the very Person of Christ Himself. His Divinity remains strong enough, in the lowest conception, to draw men up to God; and His humanity is real enough, in the highest conception, to show that God has condescended to man's estate. We crave settled statements of doctrine; but better than forms of teaching that may be marked correct, and put away upon the shelf, are debates and questions that draw us to the feet of the living Christ, and to teachers whose doctrine is fresh with the glow of recent and constant participation in His life.

THE IOWA CHURCHMAN.

Circumstances brought to our notice from time to time reveal an astounding ignorance of Church law and an indifference to Church principles on the part of Churchmen and Church officers that admit of no excuse. The days are past in Iowa when a "lay pope," or half-a-dozen "lay popes" combined, are to "run" a parish or congregation simply as they please. The day has, we believe, forever gone in Iowa when the purse shall control the priest, and when a knot of rich men shall succeed in "freezing out" a faithful clergyman. It may require some sharp struggles yet, but the time is not far distant when the laws of the Church, wholly unpersonal because made and determined years if not centuries ago, shall be respected and observed rather than the whims of some rich or influential warden or vestryman. The study of some one of the many popular treatises on the law of the Church as the same is affirmed by the civil tribunals would be wholesome reading in a number of our parishes. The rules which apply in the religious bodies around us do not hold good in our Church controversies. We have a law, clearly defined, and by that law priest and people must be governed.

News from the Home-Field.

Diocese of Nova Scotia.

HANTSPORT.

ST. ANDREWS.—The weather on Xmas Day being very stormy the attendance at St. Andrews was not large. The few that met together found it no doubt a blessed privilege. The Rev. F. W. Vroom, B.D., Professor of Divinity at Kings College, kindly came to Hantsport and took the services for that day. Morning prayer was said and the Holy Communion administered to a few communicants. A sermon appropriate for the day was preached by the learned Professor, while the choir rendered the musical part of the service in praiseworthy manner.

The church was on this Xmas very neatly decorated. The pulpit, and reading desk were trimmed with evergreen, with panels in white.

Within the chancel suitable texts on a white ground with a light trimming of evergreen were placed on each side of the wall. On one side "Glory to the new-born King," on the other "Hark the herald angels sing." The altar was not passed by. Over it was placed that very suggestive word "Emmanuel" while the table had vases filled with cut flowers.

Decorations in the nave consisted of a festooning of evergreen on its sides, with this text over the east window:

"Unto us a child is born: unto us a son is given."

And here it may also be well for the writer to refer to an event very pleasant to the Sunday School children. Xmas eve the children assembled and were given booklets and candies by their teachers. All went home much pleased that they had been so kindly remembered at this festive season by those interested in their spiritual welfare.

The rector has lately received a very liberal donation from Miss Bessie Brown of Halifax. This generous church lady painted a China teaset and devoted the proceeds of the sale towards paying the debt that remains on St. Andrew's church. The Rector hopes that others may follow her example and aid a struggling congregation.

Church School for Girls.

The Michaelmas term of this institution closed on the 20th ult. Its progress has been continuous and very satisfactory. It began its existence on the 8th January of the present year with 45 pupils, it closes the first year of its claim to support with 81 names on the register. Of these 61 are boarders, 17 day scholars and 3 young ladies taking special subjects, such as drawing and painting.

It is understood that at a recent meeting of the trustees and directors, the lady principal reported that the condition of the school was encouragingly successful, and the progress of some of the pupils has been excellent. Four additions have been made to the teaching staff since June, and further additions will be made at the beginning of the Lent term.

The new building is in readiness for occupation. Those who have not seen this imposing structure may gather an idea of its capacity and fitness from photographs. Two of these, showing different views, are before us, and they

show that the architect, Mr. Dumaresq, well understands the attractions of a striking exterior and suitable surroundings. The building with its beautiful grounds is a credit to the province. All the rooms, halls and corridors are heated with hot water according to the plans and specifications of Mr. Dow. The furnishing of this large and handsome building is now in progress and when completed it will probably supply some novelties in school arrangements which will be a surprise to many.

Eighty-four boarders, ten teachers and ten domestics are to be accommodated under one roof. Each pupil boarder will have her own bed, bureau, waterstand and wardrobe. The dining room can seat comfortably 120 persons. It is really a beautiful room, well lighted, lofty and with a handsome panelled ceiling and a pitch pine floor. All the floors throughout the building are double; and deadened with asphalt. The whole building is lighted by electricity, an ample supply of cut offs being provided where the wire enter the building. Hot and cold water baths are provided on each flat. The corridors are about 90 feet long and 9 feet broad, there being an open fire-place in each for ventilation and comfort. Nothing that the forethought of an accomplished and experience architect can divine has been omitted to secure the health and comfort of the inmates. Rumor has it that the finances of the church school are in a very favorable condition, and if nothing happens out of the usual course of things, it is to be taken for granted that with continued prudence and watchfulness this young claimant for public patronage among our growing educational institutions will pursue its career of usefulness and become a credit to the country in which it has already found such warm-hearted support.

Diocese of Quebec.

BISHOP'S COLLEGE, LENNOXVILLE.

A special meeting of the Corporation has been called for the 14th Jan. at 10.30 a. m., by instruction of the President, the Lord Bishop of Quebec.

Amongst other business to be submitted is the report of the Chapel re-building Committee. (2) The report of the School Building Committee, and to take such action thereon as may be required for the completion of the work and providing the necessary outlay therefor.

Diocese of Montreal.

Montreal.

ST. MARTIN'S.—Once in every year the Rector of St. Martin's issues a booklet containing a brief account of the work done by the various charitable organizations connected with the parish. If it were not for this fact, a large proportion of the male members of the congregation would have very little idea of the amount of Christian labor performed by the societies known as the "Ladies' Aid," "St. Monica's Guild" and "The Ministering Children's League," so quietly and unostentatiously do these bands of workers carry out their benevolent plans. The little members of the last mentioned society are not induced to painstaking effort by the hope of any reward other than that promised all those who "bear one another's burdens." When, therefore, on Monday afternoon they found themselves the recipient of a Christmas tree decorated on the orthodox German fashion, the gift of Mr. Zoerflichter of 253 Bleury

street, their surprise was as genuine as their pleasure. The bright faces of the children conveyed to Mr. Zoerflichter, who has not for long been a resident of Montreal and whose generosity was therefore the better appreciated, their thanks and good wishes.

ST. MARGARET'S HOME.—The Lord Bishop of Montreal visited the St. Margarets home 104 St. Alexander street, on Wednesday, Jany. 6th, the festival of the Ehiphany, and administered the rite of Confirmation to three of the inmates.

ST. JOHN THE EVANGELIST.—A most enjoyable entertainment was given in the school room attached to this church last Thursday night, for the benefit of the church choir fund. It consisted of a series of *tableaux vivants*, very nicely arranged by Messrs. Harrington and Harry Spence. There was a large and appreciative audience.

ARCHDEACONRY OF BEDFORD.

The 2nd Annual Convention of the Sunday School Institute is to be held in Waterloo, P. Q., on Thursday, the 14th January inst. The proceedings commence with administration of Holy Communion in St. Luke's Church at 9.30 a. m. At the morning service a Paper on Catechetical Instruction by Rev. W. C. Bernard, M. A., will be read, and discussion thereon follow. At the afternoon session the Rev. W. B. Loughurst, Rural Dean, will read a paper on "Bible Teaching in the Sunday Schools" and the Rev. E. Bushell, M. A., one on "Order in the Sunday School" At the evening session, in the Town Hall, addresses will be delivered by Rev. Canon Mills, His Honour Judge Lynch and R. H. Buchanan, Esq.

BOLTON MISSION.

The joyous season of Xmas has again come and gone finding us all one year older, and we hope one degree better than it found us last year.

St. Patrick's Sunday school held its annual Xmas tree on Xmas eve, in the town hall; considering the wet weather there was a very fair attendance of children and parents. There was a short programme consisting of carols by the children and a solo; by our friend Mr. Hall, who sang "The Star of Bethlehem" in a most feeling manner. Santa Claus then made his appearance and distributed the presents to the children in a most amusing manner, keeping the audience in continued roars of laughter. This part of the programme being over—Mr. Hall, the father of the church, here stepped forward, and on the behalf of the congregation presented Mr. Rollit—presently in charge of the Mission,—with a purse containing \$34.00, for which Mr. Rollit expressed his thanks in appropriate terms, remarking that he had begun to realize that such kind actions were characteristic of the Bolton people and not occasions of surprise to him any longer. After this the children adjourned to the supper room and thence to their respected homes, we trust well pleased with the evening they had spent and fully conscious of the glad event they were celebrating.

Too much cannot be said in praise of the way in which Miss Hall superintends the Sunday school at the Centre, and of the kind and efficient services of the Misses Blaisdell, Bice and Phelps as teachers. Owing to the irregular arrangement of the services during the winter months it is impossible for the person in charge to have much to do with this Sunday School, but the children do not suffer on that account as the above mentioned young ladies are untiring in their efforts on their behalf and consequently merit the unfeigned thanks of the parents and all for their self-denying efforts in promoting so important a branch of the Master's work.

A union Xmas tree was held at Dillonton, ("The Mines") on the evening of the 29th, the first that has ever been held in that neighbor-

hood. This is a small settlement on the outskirts of the Mission—in fact, partly in the Mission of South Stukely.

During the past summer Mr. Rollit started services in the school house and shortly afterwards the Methodists took up the alternate Sunday—so that up to date there is service in the school house almost every Sunday—well attended and well appreciated apparently, for both Mr. Staffort, of the Methodist church and Mr. Rollit, of the church of England were well remembered on the Xmas tree, each receiving a purse of \$18.00 with the kind wishes of the people. The entertainment at this tree was excellent, in fact, it is said that it was the best of seven that have been held during the season in connection with the church of England and the Methodist church, in Bolton. The services at this station are exceedingly bright and hearty, although we have had to get along so far without either organ or pulpit. Both of these requisites, however, have been provided for the next Sunday that our service is held there. The services in this Mission on Xmas day were two in number, both fairly well attended, considering the weather and the state of the roads. The total Xmas offerings were a little over \$71.00.

CHAMBLY,

The Christmas service at St. Stephen's was a very bright and cheerful one in spite of the dull and unseasonable weather, which prevailed outside. A very pretty anthem, by Simper, and the Xmas hymns and chants were well and effectively rendered by the choir, and our little church looked very pretty in its simple, but tasteful decoration, which consisted of evergreen wreathing on the pillars, gallery, pulpit, etc., and some texts of red letters on a ground of white, bordered with the evergreen, the one on the wall at the back of the sanctuary being: "The word was made Flesh," and that across the bottom of nave windows "Unto us a child is born, unto us a Son is given," while the font, done with sprays of ivy, red berries and cotton wool, and surmounted by a plant, bearing a profusion of red berries, is perhaps the prettiest part, unless we except a beautiful calla lily and a white primula in full bloom, which were placed one on each side of the retable. The number of communicants was twenty-five, and the amount of the offertory, which was presented to the Rector was \$23.25, which may well be considered a handsome sum for our small congregation.

On Wednesday evening the 30th the children of our Sunday school and their friends had a very happy time at the barracks, perhaps better known now as the Fresh Air Home, two rooms of which, with all the furniture, &c., that we needed, were kindly loaned for the occasion. The festival began with tea for the children about 5.30 p. m., after which the tables were quickly moved into the smaller room, and the fun began in round games of various descriptions, which were kept up with spirit till about 8, when after some carol singing, the large Xmas tree in the far corner of the room, at which the little ones had all along been casting many wistful looks was lighted up, and very beautiful it looked. When the candles began to burn down we sang the children's Xmas hymn "Once in Royal David's City," and then distributed the gifts. Each of the 48 scholars of the school received a present together with an orange and a bag of candy, while to the Rector's surprise, on one of the lower branches was found a gift for him, from the teachers and scholars of the school, a handsome sett for his desk, in brass, comprising inkstand, pen tray, paper-knife and a pair of candlesticks, fitted into a nice case. By this time the younger children were growing tired and after cake and apples had been passed round among them many left for home, while those who cared to do so, stayed for a little more fun, and when the party finally broke up, about 10.30, all seemed agreed in pronouncing it the pleasantest evening they had spent for a long time.

COWANSVILLE.

The interior of Trinity church has been very much improved in appearance by the taking away of the old vestry, etc., raising the chancel, re-seating the choir, erecting a rood screen, re-tinting, etc. It is said that still other improvements are to be made.

FRELIGHSBURG.

Circumcision day was duly observed at the Stewart Memorial church here, and the Holy Communion administered. The Rev. N. P. Yates, assisted by the Rev. Canon Davidson, preached. Canon Davidson has just celebrated the thirtieth anniversary of his ministry in the parish of St. Armand East.

DUNHAM.

The new chapel at Meig's Corner was opened on the 30th ult. There were present the Rev. Canon Davidson, M. A., Rector of St. Armand East, Rev. R. D. Mills, M. A., Rector of Cowansville, and the Rev. Mr. Johnson, Rector of the parish. Mr. Mills being the preacher.

The choir of the parish church with Miss L. Baker as organist rendered the musical part of the service very effectively. The building is a neat structure, costing with furnishings about \$1,000, and accomodating 100 persons. The costs has been met, except some \$36, by the families in the neighborhood. On Sunday afternoon the 3rd Jany. inst., service was held in the chapel at which the Rev. Canon Davidson delivered an able sermon upon worship.

On New Year's eve the teachers and children of All Saints had their annual Christmas Entertainment in the lecture room. There was a large gathering and much enjoyment.

KNOWLTON.

The Christmas tree celebration of St. Paul's S. school took place on New Year's eve. Prizes and presents were distributed to the scholars.

RIVER DESERT.

In this remote mission on the Gatineau Circumcision Day was duly observed by a celebration of Holy Communion in our tiny chapel at 7.30 o'clock a. m. Whilst there were only a half dozen present, (a large number compared to those attending in much more favored localities) a gratifying feature was this, that two of them were Indian women who had walked a distance of 7 or 8 miles carrying their lantern in hand in order to commence the New Year by attending Holy Communion. We fancy that their faithfulness would be a rebuke to many "whites" living nearer to the church and probably then comfortably asleep in their beds.

Diocese of Ontario.

KITLEY MISSION.

ST. ANNE'S CHURCH, Easton's Corners, of which Rev. I. J. Stiles is Priest in charge, was reopened on Xmas Day having been closed during the season of Advent for the purpose of restoration. The work was entrusted to the firm of Spence Bros., Montreal, with the result that the interior of this little church now presents an appearance not frequently met with in country places. The whole of the Church—chancel and nave received three coats of paint preparatory to the decorations. The tint of the nave is yellowish green with stencilled border above the wainscoting and at rise of ceiling.

Around the windows is worked a very pretty design and the chancel arch bears the text "Worship the Lord in the beauty of Holiness" with a decorative cross at the apex.

The chancel, of course, received the greatest

attention, the colours being rich and perfect in harmony; the panels on either side of the Altar being particularly attractive. The ceilings are pale blue.

The openings of the pulpit have been filled with artistic designs. The seats have been re-grained and varnished. It is hoped at a future date to fill the windows with stained glass. The congregation cheerfully assisted in the in the work—not one member of it refusing to help beautify the House of God. The effect of such restoration is not lost upon a congregation: it tends to reverence; and any thing that will do that, with so many irreverent influences from outside to distract, is to be hailed and used to the glory of God.

The contracts for a new church for the congregation in the Redau—another section of this mission—are just being given, and it is hoped that building will be commenced in the spring. \$1,000 has been collected towards it, the site has been given, and the stone quarried by the men of the congregation—few in number—but with stout hearts. Revd. A. Jarvis of Napanee, has supplied a plan which has been accepted, and if carried out will provide a Church worthy of its use and name. Two most beautiful altar Frontals (red and white) have been given for this Church by the Kilburn Sisters.

During the past four years the church property in this Mission has been increased in value to the extent of \$2,000.

The offertories on Christmas Day were the largest presented in 27 years.

The Annual New Year's Entertainment was a great success. The proceeds amounted to \$51.25.

NEW BOYNE AND LOMBARDY.—Christmastide is always a busy season. In this Mission the great Festival of the Incarnation was duly remembered by an early celebration of Holy Communion at Trinity Church, Lombardy, at 8 a. m. There were 21 communicants. At 11 a. m., Matins were said at St. Peter's, New Boyne, followed by a mid-day celebration at which 63 communicated. After the Offertory was presented Mr. Edmund Willis, of Burgess, on behalf of St. Peter's congregation presented the Incumbent, the Rev. C. A. French, with an address and a purse containing \$55.75 for the purchasing of a fur coat, the selection being left with the clergyman. During the afternoon a return was made to Lombardy when Evensong was said and a sermon preached to a large congregation. On Wednesday evening, 30th Dec., a most enjoyable entertainment was given in the Town Hall, Lombardy, for the purpose of raising funds for a Sunday school Library. Under the direction of Mrs. French twenty-five children took part, during the evening and at the close of the programme, three trees beautifully illuminated, and laden with divers presents, were displayed to view by the setting aside of a second curtain on the stage. Just as the Incumbent finished making a presentation, on behalf of Trinity congregation, of a beautifully bound volume of Poems, by Miss Frances Ridley Havergal, also one of Milton's beautifully bound, together with a silver napkin-ring (and bouquet-holder), and individual salt-cellar and a paper-knife to our esteemed organist, Miss Panny Klyne, Dr. R. J. Gardiner stepped forward and on behalf of Trinity congregation presented Mrs. French with an address and a full set of handsome furs in token of appreciation for her many efforts on behalf of the Sunday School. Have we not all much to be thankful for? Many hearts have been happy this glorious season. Well may we rejoice at the name of Jesus. We would gladly acknowledge donations to-

towards the Christmas trees from the following:—
Dr. Preston, M. P. P., Newboro, Messrs. Gilroy & Co., Mr. Johnstone, Druggist, and Mr. Steacy, Jeweller, Smith's Falls; "A. Friend," Brockville, Chas. F. Smith, Esq., Barrister, Kingston, John Williams, Esq., Barrister, Belleville; A. J. Sinclair, Esq., Barrister, Toronto; and Mrs. Baker, Port Hope.

Diocese of Toronto.

TORONTO.

CHURCH OF ST. LUKE.—The annual Sunday School festival was held on the Feast of the Epiphany and was very enjoyed by the children and their parents. The programme consisted of a Christmas play in one act, entitled "The Year's Chronicle," presentation of prizes and distribution of refreshments. The special prize presented to the scholar obtaining the greatest number of marks during the year, was awarded to Miss Wittia Gray a junior scholar.

ST. PAUL'S.—The North End Club is a worthy institution for the social and moral benefit of the young men. It is situated in the Red Lion block in Yonge-street, north of Bloor. On Wednesday evening, 6th January, the special attraction was a phonograph concert.

CHURCH OF THE ASCENSION.—Rev. R. A. Bilkey, assistant-minister of the Church of the Ascension, preached his farewell sermon to the congregation, on Sunday, 3rd January.

GENERAL.—Rev. Dr. Mockridge of Holy Trinity, delivered the address at the free breakfast in Richmond Hall, on Sunday morning at 9.30, and the Rev. C. C. Owen of St. Peter's at the children's tea at the same place at 5.15.

Diocese of Niagara.

GUELPH.

ST. GEORGES.—A Confirmation will be held in St. George's Church on Sunday evening, the 17th January.

The service on the eve of "The Circumcision," or New Year's eve, was very well attended, though the night was stormy. Part of the service for that day was used in the celebration of the Holy Communion, which took place between 12 and 1 a. m., 48 communicants being present.

The infant class had a great time Thursday afternoon the 29th ult., in St. George's School Room. Including the infants, and the older scholars and their parents and other visitors there were about 500 in the spacious room. In the centre was a beautiful Christmas tree, loaded with dolls and all sorts of things dear to boys as well as girls. Proceedings commenced with a carol, sung very sweetly by some 12 or 14 little dots, about 5 or 6 years of age. The Archdeacon then spoke of the wonderful tree that produced such abundant fruit when all other trees were dead and leafless. Then Santa Claus entered with a jingle of bells, and the tree was soon stripped, amid peals of joyous hilarity. It was a very pleasing scene.

Before Mr. George Elliott left Guelph, he and Mrs. Elliott presented the Archdeacon and Mrs. Dixon with an exceedingly beautiful and large marble clock richly ornamented, and just imported from London, England, as "a testimonial of affection and regard." It was accompanied by a note as highly appreciated by the recipients as the costly present. There was also in addition another useful gift to Mrs. Dixon.

On Christmas Eve the members of the Bible Association presented Rev. P. Seaborn with a handsome book case as a token of their appreciation of his services as lecturer to this important organization.

On the morning of the 31st Dec. Miss Elliott (sister of George Elliott, Esq.) entered into the rest of Paradise. Miss Elliott will be greatly missed, for, though she lived in quiet privacy, she never failed in a hearty response to all charitable appeals upon her sympathy and assistance. She was a devoted member of St. George's church, to the erection of which she contributed largely, as also to the Rectory and the Episcopal fund, and in all the requirements of the parish she could ever be relied upon for sympathy and support. She was also a liberal supporter of the General Hospital. The funeral took place from St. George's on Saturday, the 2nd January, at 3 p. m.

The annual Christmas entertainment was held on Wednesday night, 30th ult., and was most successful in every respect. The large school room was crowded so that not a vacant seat was to be seen. The Archdeacon took the chair at 7.30, and spoke of the excellent position the school occupied. Seventeen of the teachers had passed creditably the Sunday School Institute searching examinations, and eleven of these were now teaching in the school. To Mr. J. Davidson, the excellent superintendent, and his associate, Mr. S. J. Taylor, the flourishing position of the school was to be ascribed, supported, as they were, by a band of teachers second to none in any church he was acquainted with. Mrs. Taylor, assisted by Miss Chisholm, had also devoted themselves enthusiastically to the infants' class, and to them may be attributed its great efficiency and success. Several beautiful carols were sung by the children, and Mrs. Wilcocks gave a song, very touching and appropriate, while the Misses Haugh gave a duet on violin and piano, and Miss Hallett and Miss Taylor a brilliant piano duet. Master Galbraith, a very small boy, gave a recitation which excited loud applause, as did also a dialogue on city and country between 4 young ladies, Misses Lily Nelles, L. Tamblin, J. Parker and M. Reynolds. There was also a magic lantern display. The Archdeacon, assisted by Mr. Seaborn, then distributed the prizes, consisting of handsome books, to the 27 classes, followed by bags of candies to all the children present. So ended a very happy festival.

HAMILTON.

On the last morning in December an ordination service was held at Christ Church Cathedral by Bishop Hamilton, assisted by Rev. E. P. Crawford, Rev. E. N. Bland, Canon Reid (Grimsby) and Venerable Archdeacon Dixon (Guelph). Rev. Maurice W. Britton was ordained as a priest and Mr. Aborn as a deacon. The sermon was preached by Rev. E. P. Crawford, Rector of the Church of the Ascension.

Diocese of Huron.

London.

All Saints' Chapel, Hamilton Road, was filled to the full extent of its seating and standing capacity on Tuesday evening, on the occasion of its Sunday School Christmas treat. After opening exercises, in which Revs. Canon Richardson and Wm. Shortt took part, a very creditable programme prepared under the direction of Mr. W. M. Anderson, superintendent, was given by a large number of young folks, who played their parts to the satisfaction of all present. Towards the close a magnificently decorated Christmas tree was illuminated, and a present, accompanied with a bag of good things, was handed from it to each child of the school. Addresses full of encouragement followed from Alderman F. J. Fitzgerald, Messrs. W. Wright, J. Yorick, of Stratford, and Anderson. The singing of the doxology and the pronouncing of the benediction by the pastor brought the proceedings to a successful issue.

Mrs. Frederick Rowland, who has for a number of years been so well known to many citizens and in whom the members of the Memorial Church will be deprived of an earnest and cheerful worker, with the closing days of the old year. Long nursing, followed by a severe attack of grippe, proved more than she could rally against. Mr. Rowland's bereavement is the more painful as he is now in a very weak condition.

The annual Christmas festival and entertainment of St. George's Church Sunday school was held Tuesday night. Tea was served from half-past five until seven to the little folks, after which a cantata entitled "Nothing to Nobody," was successfully rendered by the scholars, the various choruses being well executed, showing careful training on the part of the instructors, Mrs. Milligan and Miss Newman.

A pleasant event occurred in London West Tuesday night week, when a number of the friends of St. George's Church visited the home of Miss Gibson and presented her with five beautifully-bound volumes. A suitable address was read by the Rev. Mr. Sage, and Miss Gower made the presentation. Miss Gibson was completely overcome by emotion, but made a neat reply, thanking them for their kindness. Miss Gibson, who will be much missed by the various societies of the church, left for her new home in New York yesterday.

The special services in connection with the Week of Prayer commenced in the Memorial Church school room Monday evening. There was a good attendance, and the exercises were bright and hearty. The subject of the evening was "Humiliation, Confession and Praise." The Bishop of Huron gave an address of great power and earnestness, describing the nature and the office of prayer. The meetings will be continued throughout the week, with addresses from clergymen and others. Rev. G. B. Sage has been invited to speak this evening. The subject will be the "Church of Christ." In several city churches similar services will be held during the week.

Mr. Edwin Lee, of Huron College, having been compelled to resign his class of senior boys in St. Paul Sunday school, the class met at the residence of W. Trafford, Maple street, to spend

an evening with him and to present him with a complimentary address, accompanied by a handsome gold watch guard and locket. Mr. Lee id reply, thanked the boys for their gift and kind expressions, and asked them to be as loyal to his successor, Mr. Dealey, as they had been to him. The party separated after singing the parting hymn. "God be with you till we meet again."

The annual reports of the Woman's Auxiliary Missionary Association of St. James' Church, South London, and its two junior Branches, have just been published. From these reports it is evident that a good work has been done during the year and a deep interest taken in the cause of missions. The total amount in money and goods is \$549.68 and a small fund in hand.

On Sunday, Dec. 27th, the quarterly open Sunday School (St. James Church) was held, and the Rev. G. B. Sage gave an address on "The Beautiful Gate." There was a large attendance. A collection in aid of the education of our Indian Boy at Mr. Wilson's Home, St. Marie, which the school has undertaken, was taken up.

NEW ZEALAND CHURCH NOTES.

We find in the December number of our exchange, *The New Zealand Church News*, reports of the meetings of the Synods of the various dioceses in that Province. In several of them the question of Education occupied an important and leading position, the object being to introduce some definite religious teaching into the secular schools. In the Diocese of Auckland the Synod, affirmed unanimously that it is desirable that provision be made by the Legislature for the daily recital of the Lord's Prayer by the children in the public schools, and (2) also for the reading of short scripture passages of the Bible. Our contemporary, speaking of the first head says:—

"We are far from thinking that nothing would be gained if Parliament were to grant this request. The scholars would be taught to regard themselves as the children of a Christian people, to acknowledge the spiritual Presence of a Supreme Being, their dependence upon a Heavenly Father, the duty of obedience to His will, their sinfulness, the expectation of a coming kingdom of majesty and glory. Of these truths at least some might gain a glimmering by the constant repetition of this divine prayer; and who can tell how great a blessing the remembrance of it might prove to many in a thousand conceivable circumstances of their after-lives?"

The *Church News* also states that the Diocesan Synod of Auckland refused by an almost unanimous vote to approve of limited time engagements in the case of incumbents of parishes. The question arose out of an engagement made by the parish of St. Sepulchre's with its Incumbent for a limited number of years without direct authorization, however, of the Bishop. The question came up in Synod with the result above named. On this the *News* says, (referring to the Canon of the diocese, which allows of dissolution of the pastoral tie for special causes.)

But that is something very different from the novel arrangement attempted by the church officers of St. Mary's, Parnell, by which a clergyman and a parish would enter into a partnership terminable, after the expiration of a fixed period, by notice on either side. Such a plan would be open to all the objections, without any of the compensating advantages, of the Wesleyan method of itinerancy, with which that body appears now not to be entirely satisfied.

AUCKLAND.

On the opening day of the Synod the Ven. Archdeacon Dudley presented to the Bishop of the Diocese a handsome Crozier for the use of the Bishop and his successor, subscribed for by the members of Synod.

The crozier or pastoral staff is of chaste and elegant design. The two lower portions of the shaft are of white manuka; the upper portion is of sandal-wood, from Norfolk Island, symbolizing the connection of Melanesia with the Auckland diocese; and the head, which is in the form of a shepherd's crook, rising out of a handsome corona, and containing the figure of an *Agnus dei*, is of wrought copper, richly ornamented, and overlaid with gold. The joints, as well as the ferule, are of bronze, heavily gilt. Below the corona is a scroll inscription.

WELLINGTON.

In this diocese the question of the admission of women to vote at Church meetings was brought up in Synod and received some support from both Clergy and Laity but was lost upon being put to vote. The Bishop on putting the question to the Synod said:—

"Such a proposal is based upon a misconception of the position and function of woman in the economy of the world. The Scriptures expressly assert that the man is the head; at the same time they expressly assert that in her own sphere the woman is supreme. In the domestic affairs she is to be despotic. It is by preserving to her the power and influence which belong to her, and for which she has been so admirably adapted by God, rather than by taking her out of her own sphere into another for which she is not constituted by nature, that men will most honour women and ensure to them their true influence, both in the Church and in the world."

DUNEDIN.

At the meeting of Synod in this diocese an attempt was made to gain some recognition for Mr. Booth, of the Salvation Army, who appears to have been in the diocese at the time. A motion to welcome him failed of adoption and the result of the debate was, says the *News*:—

"To make it clear that the Synod only approved of Booth's "philanthropic efforts," and not of his religious teaching or the *irreverent* ways of his sect. It is difficult to believe that any sane man supposes that Booth's great scheme for turning the scum of London into useful, honest labourers, by establishing special colonies of them in various places, can prove anything but a dead failure. If he could show a thousand people in England rescued from evil ways, and working together honestly for a few years, he might be trusted to make larger attempts of the same nature; but there is no proof that he has ever done anything of the kind. There is no doubt that his followers have *tried* to rescue the fallen: that their method has been *permanently effectual* has never been shown. As to their religious teaching, we know that it is unwholesome, and that the foundation on which they build is unsound. In this department, then, the good they do is quite uncertain, the harm perfectly evident."

NELSON.

The Ven. Archdeacon Mules, M.A., has been elected Bishop of Nelson in the place of Dr. Suter, who recently resigned. The Bishop elect was educated at Trinity College, Cambridge, and was one of the four Clergy who accompanied Bishop Suter from England in 1867. He has held a good place in the esteem of all who knew him, though he has lived a somewhat retired life owing to poor health.

CHRISTCHURCH.

At the meeting of the Clergy of the Archdeaconry of Rangiora it was unanimously resolved:—

"That the representatives of this diocese be asked to keep in mind the resolution of the Synod re amendment of the Education Act, so as to allow of religious instruction being given, and that they be urged to do all in their power to influence the General Synod to take some practical steps in the matter."

THE CONSOLATION.

There is a time coming—how soon, who can tell:—when those that are asleep in Him, and those who are alive, will enter into the fulness of joy. The harvest of that which was sown in baptism is now reaped. By our continued prayers and intercessions, we can do much to hasten that day of rejoicing when there shall no more be any division, no more any death or dissolution; but the joy will be one joy; even as we are parts of one body, and as the prayers of the Church are presented to God as one prayer, so the joy will be one united, unmixed joy, for we shall see his His face. Oh, the joy to see Him reigning! May the time be hastened when He shall come again, and raise us and the faithful departed to the place which He has gone to prepare. "One the gladness of rejoicing on the resurrection shore." May even now all who mourn be comforted by the thought that the departed in the Lord are blessed for evermore—that the Lord is only trying the patience of His saints, only proving the faith of His people by taking away their earthly treasures, giving in return treasure in heaven; and here He gives the bread which endureth for ever, for the shattered hopes He quickens in us the blessed hope of seeing Him as He is perfect in beauty. Forgetting everything behind, let us reach forward unto the things which are being prepared. He who has begun the good work in us will not rest until His purpose is accomplished.

Blessed are they who endure to the end; for them the crown of righteousness will be a glorious reality. Let us, that we may endure, keep drawing ever nearer to Him at His altar, where He feeds with His grace hidden under the veil of earthly things. By and by, to the faithful shall be given of the hidden manna, and the new wine of the Kingdom—now, at His altar; by-and-by in His Kingdom. Now are the days of mourning; by-and-by (on the first day of the new week, the eighth day of rejoicing) they that dwell under the shadow shall return; they shall revive as the corn and grow as the wine. Thus shall the perfect work of the Lord be revealed in and to us. Thus shall the regeneration of the body of Christ be accomplished, when by His spirit He shall quicken in us the seeds of the resurrection, and seat us with Himself in heavenly places to the glory of the Father. Lord Jesus, come quickly, and take us to Thyself.

J. K.

It is a sad commentary on a Christian community, which takes that distinctive title from a religion whose founder is called the Consoler, because his word plucks the sting from death, that it surrounds death with every circumstance of woe and gloom. The distinctive ministry of the faith seems to fail at the very point to which it is especially addressed. The natural Christian tone at the burial of the dead would seem to be the cheer that springs from the thought, of immortality—a sublime hope, a tender resignation. The Christian thought in that hour should instinctively dwell upon the soul, not upon the body, and the simplest and most unostentatious rite of burial would seem to be the most truly Christian. But the ostentation of Christian funerals has become so great that burial reform associations are formed, both in this country and in England, to relieve the poor of the painful and needless cost which, from mistaken respect for the dead, they will not spare so long as ostentation is the custom.—[G. W. Curtis in Harper.

THE CHURCH GUARDIAN,

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SEE PAGE 14.

DECISIONS REGARDING NEWSPAPERS.

1. Any person who takes a paper regularly from 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 he 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'y. 1st—The Circumcision of Our Lord.
 " 3rd—2nd Sunday after Christmas.—Notice of Epiphany.
 " 6th—The Epiphany of Our Lord.—Athanasian Creed
 " 10th—1st Sunday after Epiphany.
 " 17th—2nd do do do
 " 24th—3rd do do do Notice of the Conversion of St. Paul.
 " 25th—Conversion of St. Paul.
 " 31st—4th Sunday after the Epiphany.—Notice of the Purification.

JANUARY FESTIVALS.

Three principal feasts occur in this month. The first is that of the Circumcision, in which our Lord for our sake was obedient to that law which was to be, not indeed set aside, but fulfilled to the last jot by His precious death and sacrifice. By this rite He was formally admitted into the communion of the Jewish Church as are our own little ones by the sacrament of baptism. And as this admission took place when the child was eight days old, so the Church properly places its commemoration eight days after the Feast of the Nativity.

In the Feast of Epiphany, or Twelfth day, as it is sometimes called, we celebrate that manifestation of Christ to the Gentiles, which is related in the second chapter of St. Matthew's Gospel. A number of traditions have been built on this event, as that the three illustrious visitors who came to seek the King of the Jews were three kings, that one of the three was a negro, etc. All these stories, it is almost needless to say, are utterly without foundation and only tend to obscure the beautiful simplicity of the Gospel story. It is from such human additions to the

Word of God that all corruptions of Christianity have grown up. The wise men were, no doubt, astronomers from Chaldea where that science was cultivated from the earliest times. The stars in that country shine with wonderful clearness and brilliancy, insomuch that Venus casts a shadow like a little moon. These wise students, used as they were to observe the stars, and familiar with every aspect of the heavens, were the first to observe the wonderful new star. Following its guidance they came to Jerusalem, naturally expecting to find the new monarch in the capital city of His dominion. What a surprise it must have been to them to discover the babe, not in the great city, but in the poor little town of Bethlehem; not in a stately palace and with throngs of attendants, but in the humblest dwelling, cared for only by His young mother.

Yet the faith of the wise men seems not to have been shaken for a moment. The star which they had seen at home in their own country "went before them till it came and stood over the place where the young child was." That was enough for them. "They rejoiced with exceeding great joy," and having paid their homage to the child they presented their gifts, gold and frankincense and myrrh—gifts which were no doubt exceedingly welcome to the parents in their poverty, and which helped to pay the expenses of the sojourn in Egypt. Such is the simple story of the Epiphany, the manifestation of Christ to the Gentiles, which was begun at this time, and which our Lord left as a legacy to His Church at His ascension when He bade His disciples go and teach all nations. Had the Church only been true to that trust, how different might have been the world at this time!

But we cannot get rid of our responsibility in this matter by laying the blame on the shoulders of "the Church." The Church is made up of single members, and on each member rests a portion of the weight of this charge. The command comes to us as much as to the faithful eleven, "Go ye!" What are we doing to fulfil it? There is not one of us who cannot do something towards that end. If we have but a cent to bestow, we can give that cent. If we have not even a cent, we can give our prayers, and can by our words and example influence some one else. We cannot, like the wise men, bring gold and sweet spices. Let us then, on this great festival, lay at our Lord's feet the offering of a firm and consecrated resolve to do all in our power to publish to all nations that Gospel which alone makes our own lives worth living. If we cannot go forth preaching and writing like St. Paul, whose festival also occurs in this month, we can like him ask, "Lord, what wilt Thou have me to do?"—*The Parish Visitor, N.Y.*

INSTITUTIONAL CHRISTIANITY UNASSAILABLE.

From Bishop Littlejohn's Charge for 1891.

It is certainly of moment that, while not leaving undefended the points assailed in these times, we rally, as teachers of God's truth and expounders of its evidence, around the one luminous and commanding point that has not been and cannot be assailed except as the forlorn hope of an already defeated adversary. This point, need I say, is at hand in the sacramental,

institutional side of Christianity, and in a sense that it is not on the dogmatic or ethical side or in its sacred writings. Whatever else in Christianity may be explained away or settled or confused or forgotten, here is an aspect of it which cannot be so treated. Here is evidence of what God has said and done for the salvation of man clear and positive in its historic, concrete visibility, inexhaustible and unimpeachable in its living and continuous power. Here are voices from out of the sunrise of the Catholic faith and the Catholic Church that fall upon our ears in tones of imperative command. No one who means to accept and obey any requirements of the Christian religion can defy or ignore what these voices tell him. There is the great commission to go forth and disciple all nations with the sacramental act of Baptism inseparably bound up with it. There is the command of perpetual obligation wedged into our Lord's words of Eucharistic institution: Do this in remembrance of Me." There is the sacramental rite of Laying on of Hands, with the promised gifts of the Holy Ghost, bearing upon it the visible sign and superscription of the first Apostles, when fresh from the presence of their Lord, and going forth to do whatsoever things He had commanded them. There is the fact from the start of the continuous Priesthood in the Church charged with the stewardship of the Word and Sacraments, sent forth of Christ into the world, even as Himself was sent forth of the Father. Whatever the inward meaning and force of these things they are outward and tangible facts visibly at work among men and grafted on the concrete side of their every day spiritual life. As such they cannot be gainsaid or ignored any more than other facts in the moral order of the world can be. Here, then, in our task of Christian training, we have the firmest grip on the primal foundations of the faith and life of the Church, the firmest grip on history, the firmest grip on that least disputed testimony among men—the testimony of the outward and sensible man to outward and sensible facts; and yet testimony which, so far from standing alone, is divinely joined by a vital and almost organic connection with the testimony of the inward and spiritual man to another set of facts which are none other than the truth as God gave it and the gifts of the Holy Spirit which make that truth alive in the soul.

Finally, let it be understood that what has been said on this subject is not the outcome of theological speculation or of any private interpretation of the attributes and functions of Christianity. If there be an assignable rationale or philosophy of these views, it is that of the Incarnation itself which was the outwardly signified, visibly attested presence among men of the eternal Godhead. God became man that He might deal with man in his twofold nature of body and spirit, of sense and reason—the one binding him to this world and the other to the world unseen. So likewise, as the ordered sequel to the Incarnation, Christianity entered on its task not only as a force or a life, but as a *kingdom visibly constituted*—as an inward power working through external sacramental rites and positive institutions of whose purposes and methods there never could be any reasonable doubt. And further, if this be true, what has been said can be materialistic limitation of the spiritual essence of

our religion, but is rather the delimitation of essence by following more closely the inherent law of its own manifestation as the power of God unto salvation to every soul that believeth. The more we look to the central, all dominant verity of the Incarnation for the law which is to govern us in our dealing with man as composed of body and spirit, in our elaboration and use of schemes of instruction and training for the young, in our general conceptions of Christianity, and in our choice of the lines of evidence which shall most cogently sustain, in these strangely unsettled times, its claims to a Divine origin, the more likely will we be able to do surely and safely the tasks we have undertaken as the ordained servants and representatives of Him who is head over all things to His Church. Let us then, one and all, endeavour by God's grace to feel more and more in the great work of Christian nurture the almost audible throbbings of the supernatural mysteries of redemption in the outward things of God's appointment—in the very sacraments and institutions which Christ established to certify His healing presence. Let us build up the regenerated life about us by the means and in the ways that He intended, not fearing to make the most we can, as of all other parts of His plan, so especially, in view of the negations and confusions of these days and of the over-wrought, spurious spiritualism around us, of the one Baptism for the remission of sins, of the Laying on of Hands, of the Holy Eucharist and of the sacred Ministry in its threefold Order and its threefold functions. If we do this it is certain that what we build will not rest on individual experiences and emotions, or on any man's private judgment of his soul's needs, or on any man's private interpretation of God's acts in our behalf sacramentally expressed and certified; here are His promises and our vows wrought up into everlasting covenants, signed by His hand and sealed with the atoning blood of His only Son—here are truths and powers and gifts that have their unfailing source in the Incarnation, and from it are derived upon the Church as the perpetuated body of Christ and upon its individual members through the operation of the Holy Ghost. If what we build do rest upon these objective realities, then our belief and the life growing out of it will be exempt, as much as anything can be in this shifting, vanishing world, from the alternate heat and chill, weakness and vacillation of a purely subjective hold on that eternal life which is and ever must be the gift of God through Jesus Christ.

OUR CALLING, OR WORK IN LIFE.

It is a kind providence which for the most part hides our future from us. We often hear people say, if they could only look into the future and see what turn things would take they would know exactly what to do. This sounds very plausible, and not a few are taken by the idea and adopt it. As they cannot see what their future is to be, they dismiss much thought about it and do nothing. Do such persons really think they are wiser than the Creator? That they know better than He does what will be for our highest good? The future is hid from our eyes. But that future is sure to come, and come to us; and if we did but know it, its condition and character will be shaped very much

by ourselves. If we begin early to do honestly and faithfully the work which comes to us day by day, and improve our time and opportunities as well, we need not borrow much trouble about our future. We shall soon see that we are in the process of just the kind of education which will fit us for the work which comes up to our hand. We would say therefore to one and all spend not so much time in speculating as to what your calling or work shall be hereafter, but do now, with might and main, what your hands find to do, and do it so well that there will be no lack of demand for your services, and your calling will take care of itself. Bear in mind that anything the Lord calls us to do, no matter when or where, must be right, and respectable, and honorable. There is a great deal of sinful pride even among Christians on this subject. They want their children to have high places in the world. They do not object so very much to religion and the Church, only let them have good places. A mother of old was willing her two sons, James and John, should be the disciples of Christ, but she wanted they should have places of honor, one on His right hand, the other on His left. She little knew what she was asking. They both became great and widely known. Each obtained a crown, but the crown of martyrdom. Let us rather live day by day in the spirit of the Lord's Prayer, doing our duty humbly and faithfully, and our calling and life's great work will be made plain to us. When that work is finished here we shall go to a higher service above.—*The Parish Visitor, N. Y.*

MARRIAGE.

As with the State, so with the Family, the possibility of its existence depends upon preparedness on the part of all to submit to a Will higher than the will of self; and where there is a recognition of pre-ordained rule, as in the very existence of the State and the family, there must be some provision for the embodiment and execution of rule. There is always risk that the appointed ruler may be tyrannical wherever there is any rule, and the tyrannical ruler is a far worse sinner against the sacredness of obedience and authority than any other rebel, because he brings obedience and reverence for authority into discredit, and puts the best subjects at a disadvantage as compared with the worst.

The Church provides to her utmost against a tyrannical use by the husband of the wife's promise of obedience by requiring the ring on her finger, "With my body I thee worship." In the face of this it is impossible to contend that the Church pre-supposes any unworthy idea of superiority on the man's part. The man no more than the woman is to undertake marriage except with one whom he is prepared thus to honour highly. The ideal marriage, the ideal home, is one in which the husband can worship the wife and the wife can be subject to the husband and to the Lord Jesus Christ at the same time. 'Ye husbands,' says St. Peter, 'in like manner dwell with your wives according to knowledge, giving honour unto the woman as unto the weaker vessel, as being heirs together (joint-heirs) of the grace of life; to the end that your prayers be not hindered.'

The compendium of all prayers, as the beginning of all prayers, is in the words, 'Our Father, hallowed be Thy Name.' That is the most fundamental of all human aspirations, alike for the individual, man or woman, and for the family, and for the community. And, in the light of the man's wedding words, the prayer, 'Father, hal-

lowed be Thy Name,' conveys the same aspiration for the mother's name. What a prayer for purity the words are, from the earliest moment when their prospective as well as present bearing can be comprehended.

When we think thus of Holy Matrimony, as so much more than the civil authorities can enforce, we cannot but feel that there is something very insufficient to the satisfaction of highest human aspirations in the mere Registrar-office form of marriage. Of course, that form of marriage is perfectly legal, and as indissoluble as marriage by the Church. But surely it is not all that our human, national, Christian aspirations demand that the act of marriage should be. It seems therefore, very sad when two persons, really marrying with high purpose, are contented to do without the full marriage office of the Church as before God and their fellow-members of Christ. And Church-folk should be at some pains to master the reasons for, and to remove all obstacles to, Church celebration of marriage.

Surely those who believe that there is such a thing as God's Blessing and Grace, which can be sought for and received in anything, should seek for that Blessing and Grace in an act of such profound import and far-reaching consequence as the act of marriage. We must be receptive in our state of mind and heart if we would have the blessing and grace which are to be had in hours when indifference must be loss, and aspiration cannot but be fruitful. A sorrowful scepticism as to the existence of a spiritual kingdom, in which we live and move and have our being, can alone justify the severance of Matrimony from the adoring recognition of a Power above either and both of those who desire to live the life of oneness, a Power who is Love Supreme, Abundant, Unfailing, Ever-renewing. The truly human conditions for marriage are, as we have seen, that each should recognise in the other something above himself and herself; something—nay, some one—to be worshipped and to be obeyed. How different this from a mere legal contract between two self-assertive individuals. Surely the only sufficiency for these things is in the humble, reverent, seeking, receptive, adoring yielding of the two selves, to be fused by the mystic power of God in man. Surely, unless their conscience forbid, a man and a woman have no right, just in order to save themselves a little mental exertion, to venture to do without those unseen gracious majestic influences which each needs in order to be what each may be to the other, what both may be, and are bound to seek to be, towards the community upon which their union will exercise untold influence for good or bad.

And in proportion as we in our Church-life think thus seriously and reverently of Holy Matrimony we ought to do our utmost that its celebration may have befitting dignity and honour. When we assist at the marriage of our friends—we ought to feel that we are at Divine Service (a Service, remember, which, according to the rubric of the Church, should have the Holy Communion embodied in it). We should seek to behave, not as sightseers, but as fellow-worshippers and interceders at Holy Communion, trying to surround every marriage with every little token of our belief in the sacred mystic character, feeling that the more we can do this the more we shall educate our Church, and neighborhood, and human life in lofty conceptions of the sacredness of humanity and the power of mutual reverence.

* * * * *
It would in many cases be most profitable if rural dean chapters and conferences would discuss the local customs, and charges, and prejudices which are in any way obstacles to the maintenance and fulfilment of the instinctive idea that marriage should be celebrated at the spot, and amid the surroundings, which testify supremely to the sacredness of human birth and life, and to the fact that these are not merely our own individualistic possessions, but are bought with a price by Christ for our neighborhood, and fatherland in God.—*G. S. in Church Bells.*

Family Department.

AN EPIPHANY SUMMONS.

BY THE REV. EDMUND LEAF.

"Day unto day uttereth speech."

O, all ye sons of God,
Behold the land ye tread,
Whither God's hand and roil,
Your soul-tryed fathers led.

Wide spreads it forth to view,
With all good gifts supplied,
Gifts from the heavens that fall
And in the earth abide.

Behold ye sons of God,
If sons of God ye are,
Go ye, and through the land
The love of God declare.

The people come from far,
Toilers with us to be,
To live and labor 'neath
The banner of the free.

Go ye and gladly tell,
O'er hill and level plain,
The blessed One hath come
In every heart to reign.

Forth from the eastern wave,
E'en to the westward sea,
Of God's own love proclaim
The message full and free.

From North to South upbuild
The Altars of the Lord,
Till all the people know
The tidings of His Word.

The teeming throngs await—
Of white and black and red—
The day when all shall be
Into one kingdom led.

Then O ye sons of God,
Tell forth Messiah's birth
Until His light completes
The circuit of the earth.

—St. Michael's Rectory, Birdsboro, Pa.

Little Trouble-the-House.

BY L. T. MEADE.

CHAPTER I.—DON'T BLAME HIM, NURSE.

(Continued.)

At these words the little children ceased sobbing, and regarded Miles with faces of the most absorbed interest.

One hand was on the mantelpiece, and with the other he had just secured the coveted box, when there came an interruption. The door was unlocked, and Miss Cecil, the governess, came in. It was the hour when Lucy and Hugh always repeated their evening prayer at their mother's knee; and the four children all thought, with an angry feeling swelling their little hearts, that Miss Cecil had come to take their mother's place; but she had no such intention.

She was a cold looking, stately person, and she moved gravely across the room without addressing the children. She would have gone away after fetching what she wanted, without speaking one word, had not her attention been attracted by the sight of the match box in Miles' hand.

"Put that box down, Miles," she said; "you know you are on no account to touch the matches." She went over herself, and removing the box from his grasp, placed it far out of his reach.

As she left the room, a little blaze of light leaped up in the grate, and fell on the boy's face; it was flushed and impatient.

"There, now," he said; "I'll have to mount on a chair to reach 'em. How tiresome of Miss Cecil!"

"But, Miles," said Polly, "you won't ever light the gas up now?"

"Why not?" asked Miles.

"Miss Cecil said 'No.'"

"Polly," said Miles, "once for all I will say that I won't be forced to obey Miss Cecil. I'm a big boy, now, and I'll soon be having a tutor, and have nothing more to say to nurse or our governess. Of course I've always got to obey father and mother—I know that quite well—but Miss Cecil, why she's just a tiresome old woman."

This last was said in a tone of great contempt.

Polly, looking puzzled but not convinced, resumed her seat on the hearth-rug, and Miles turned to Hugh.

"Shall I make a big blaze?" he said to the child.

"Yes, yes; I'd like it, Miles," exclaimed the little fellow, clapping his hands.

"Very well, you shall hold the match for me, while Polly keeps Lucy quiet; you won't be afraid?"

"No," said the little boy in a tone of delight.

"Then, here goes!" said Miles! and with a great flush of triumph and determination on his face, he jumped on a chair again, and securing the match box, drew a match therefrom, and prepared to strike.—As he did so he was assailed by a memory. Words his mother said to him some months before returned to his mind. These were the words:—"It is God's will that you should obey those who have authority over you."

After she said the words, she explained them, and in her explanation she showed him very clearly, that for the present, as long as he was under her care, Miss Cecil was one of those people whom he had to obey; and what was more, whenever he disobeyed Miss Cecil, he disobeyed his father and mother, who had placed her over him; and when he disobeyed his father and mother, he disobeyed God, and thus committed a great sin.

Miles did not like this memory; he did not wish to consider his present act as sin; he would rather have tried to persuade himself that what he was about to do was quite right and proper; but this his conscience would not allow, and it gave him now one or two very sharp pricks, and said to him as plainly as possible:

"What you are going to do is wrong. You will be sorry for this by and by," but instead of listening to, and being guided by his conscience, he endeavored to silence it by at once doing what it told him not.

With all his might he struck the match against the side of the box, and when it blazed up he gave it to Hugh to hold for him, then jumping on another chair under the gas jet, he drew it down as he had often watched nurse do, and turned on the gas in quite a clever way.

But here a difficulty presented itself to Miles. Hugh had found the match burning down very low, and in a fright had thrown it from him, and it now lay on the hearth-rug, burning a little hole into it.

"How troublesome of you, Hugh!" said Miles in a voice half impatient, half angry, and then he jumped in a hurry off his chair, and seizing another match, he struck it, and applied it to the gas, which, turned full on, flared up with a noise that really frightened Miles.

"There! I have done it! Hurrah!" he cried, springing to the ground,—"but I rather wish it would not quite roar so much."

Just then the door was opened, and the children's father and nurse came in.

Miles had again mounted a chair, and was trying to lower the flaring gas, and little Hugh stood underneath, gazing at him, and holding the smouldering end of the last used match close to his linen pinafore.

Nurse had her handkerchief pressed to her eyes, but at this scene she flung it from her, and rushing forward, took the match away from Hugh, and lifted Miles off his chair.

"Mr. Miles, how very, very wicked! You might have set your little brother on fire!"

"Don't blame him now, nurse," said Miles' father, coming forward and taking his hand.

CHAPTER II.—BE GOOD, MILES.

The moment Miles heard his father's voice he felt that something was very wrong indeed, and instantly, with that knowledge came the strongest desire he had ever experienced in his young heart—he wished he could undo the work of the last few moments; he saw very clearly that in disobeying Miss Cecil he had also disobeyed his mother and his God.

This was his first thought, but when from hearing his father's voice he came to glance at his father's face, all other recollections were swallowed up in a quick and sudden fear.

In the entire of his short life Miles had never seen his father look as he did now. He was not crying, but his eyes had an expression in them which no tears could relieve.

When Miles went up to him, which he did at once, he put his arms around him, and pressed his face down for half an instant on his curly head.

"I want you, Miles," he said then; "you are to come with me."

And taking the boy's hand, he led him from the room.

As they walked down the hall together, Miles heard the nurse sobbing in a very free and unrestrained manner, but seeing that his father shed no tears, he was determined to push back his own.

All the same he was terribly frightened.

Where were they going?

Oh!—with a sigh of relief—to mother's room.

The instant he found himself in this corridor, with the oriel window at the end, his fears fled away; he looked with pleasure at the flower-stand, and the door with the white handle—he recollected how proud he had been when first he learned to turn the handle of that door.

What a delightful, delicious room there was within! There never were any ornaments like the ornaments on mother's dressing table, no pictures like the pictures on her walls, no view like that from her windows—and, above all, no face like the face that, morning after morning, as long as he could remember anything, had smiled on him, the lips that had kissed him, the heart that had loved him.

Oh yes! he need not feel frightened; things were all right, as he was going there.

His mother had sent for him to him her good night kiss.....to tell him to come to her as usual in the morning. He was sorry he had disobeyed her about the gas.....well, he would tell her of it, and she would forgive him, his mother always forgave him at once when he asked her; his beating heart grew tranquil again, and when his father turned the handle of the door, he looked up at him, and said with a smile—

"I'm so glad mother is better.....I never can sleep quite sound when she has those headaches."

His father stared at him blankly, tried to speak, but finding no words, shut himself and Miles into the room.

"I cannot break it to him," he said in a hoarse whisper to a gentleman with white hair, who was standing by the bedside.

Miles heard the whisper, gave an eager glance round the room, and immediately his nameless fears returned, stronger than before.

What was it his father could not tell him? What ailed his mother's pleasant, happy room?

There was plenty of light—a fire was burning, and yet a strange look of confusion pervaded everything.

Miles glanced hastily around, then going up to the bed, he pushed aside the curtains to search for his mother.

Doubtless she would explain away this strange scene, tell him what it all meant, and set his beating heart at rest.

Yes, she was there, smiling too as only she knew how, and stretching out her feeble hand, she laid it on the little fellow's head.

Miles gave one long intense look into her face, and then—suddenly, quietly too, and almost without pain at first—the knowledge no one could explain to him—his mother had sent for him to say good bye. That long illness of nearly a fortnight, during which he never could make out what ailed her, his nurse's tears that night, his father's face, above all, the expression in the eyes now gazing at him, the feel of the hand that now rested on his head, all told him the truth, he knew why the familiar, happy room seemed so unlike itself—his mother was going away, his mother was dying.

The knowledge brought with it absolute surprise and bewilderment, but little pain at first. Miles knew something of death, though he had never seen any one die. He knew what his mother could tell to so young a child on this subject. He knew that he had a soul within him, and that some day his soul must leave his body and go away. His body would be put in the ground—God wished it to be put there, and he himself would take care of it, and on no account allow it to be lost; and his soul, if he loved God, would go at once to a beautiful place, with golden streets, where the children played together, and where children, and grown people, and all, were happy.

This was his idea of death; and he knew that the graves he saw in the village church-yard were the homes where God kept very safely the bodies of those whom he loved. Miles knew also that some day God would come and fetch these, and raise them up again, all perfect and beautiful. His mother had herself given these happy ideas of death, and she was not now at all afraid of saying what she had to say to him.

Still keeping her hand on his head, she spoke—

"Miles," she said, "I am going away from you..... I have sent for you to tell you so..... I am going to die, my darling. God will put my body into its home in the church yard, and take good care of it there..... and my soul he will carry up to heaven. You know about heaven, Miles, for I have told you of it. Always now think of mother up in heaven.....wearing a white dress.....and singing to a harp.....and being close to God, and feeling.....oh! so very, very happy!"

"You will be lonely, my darling," she continued after a pause, "very lonely, and sad at first, but you will be brave about it, Miles. I want

you to promise me something..... something..... before..... I go..... from you."

"Yes, mother," answered Miles, coming close to her.

"If you promise me, you will keep it, my boy. I look to you to keep it; it is this—be good, Miles..... grow up good, try for it with all your little strength, and God will help you with all his great strength..... promise me, my son."

For an instant, but no longer, the child was silent, then he said very solemnly and emphatically—

"I promise"
"Kiss me," said the mother. They kissed each other.

TO BE CONTINUED.

Mrs. Alice Freeman Palmer, of Wellesley College, has this to say regarding a subject of absorbing interest to ladies, viz: "How to be beautiful."

I am sorry for the girls and women who have no great and absorbing interest outside of themselves. In studying faces at a social gathering one can hardly fail to be impressed with the different expressions upon the countenances of those accustomed to assemble purely for pleasure and those whose lives are dominated by any noble purpose. Girls naturally desire to be beautiful. But if the beauty is to be lasting, if at forty and sixty they wish to have that certain something in their personal presence which makes women of that age so attractive, they must live outside of themselves. Self-culture, sought for its own sake, will never make a girl winsome. Her graces, her accomplishments, her talents of every sort, must subserve some higher good to be really valuable possessions. This is why an outside interest has such an ennobling effect upon a young lady's character. It carries thought and affection to the farthest limit. Therefore, girls with all your gettings, pet an enthusiasm for Christian work.

A UNIQUE MAGAZINE.

A unique experiment will be tried in the February issue of *The Ladies' Home Journal*. The entire number has been contributed in prose, fiction and verse by the daughters of famous parentage, as a proof that genius is often hereditary. The work of thirty of these "daughters" will be represented. These will comprise the daughters of Thackeray, Hawthorne, Dickens, James Fenimore Cooper, Horace Greeley, Mr. Gladstone, President Harrison, William Dean Howells, Senator Ingalls, Dean Bradley of Westminster, Julia Ward Howe, General Sherman, Jefferson Davis and nearly a score of others. Each article, poem or story printed in this number has been especially written for it, and the whole promises to be a successful result of an idea never before attempted in a magazine.

The Greatest Need of College Girls is the subject of an important article to appear in the Atlantic Monthly for January. It is by Annie Payson Call, author of the excellent little book "Power through Repose."

LITERARY NOTE.

Thomas Whittaker's English immediately "A Cyclopaedia of Nature Teaching" with an introduction by Hugh MacMillan I.L.D.

DEATH.

TWINING.—Entered into rest, at Halifax, N.S., on 19th Dec. last, aged 46 years, Ellen Haunette, third daughter of the late Charles Twining, Esq., Q.C. of Halifax, N.S.

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CHURCH OF ENGLAND TEACHING.

By the Very Rev. Jas. Carmichael, D. C. L., Dean of Montreal. Paper 16c. Drysdale & Co., Montreal.

The Tract was written to meet the need of the many persons drifting into the Church from other Christian bodies, without a clear realization of the great landmarks of Her distinctive teaching. It condenses into a small and readable space what every one professing to belong to the Church of England should naturally realize and understand.

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Mission Field.

A Suggestion for Consideration.

The *Standard of the Cross and the Church* suggests that, inasmuch as the whole Church elects the Missionary Bishops, and is responsible for their maintenance, the diocese might well be assessed for their support, as they are assessed for General Convention expenses. It adds: "For the rest of the appropriations [for General Missions] also, it might be easier to bring home to the dioceses a sense of their mutual responsibility if a system corresponding to that of the subdivision of a diocese into convocations or archdeacons were adopted by the whole Church. Let the Missionary Council consider the suggestion. Suppose that the Board of Managers appropriate \$500,000 for next year; a schedule could be recommended by the Council in October, showing, together with the expenditure intended in each diocese and missionary jurisdiction, the proportionate amount which experience and fairness would warrant the Council to ask from each of the sixty or seventy dioceses and jurisdictions. Much could be said in support of this suggestion. At present it may suffice to leave it to reflection. Is not this in the line of the purpose for which the Missionary Council was created?"

The Rational of the Church's Existence.

It goes without saying that missionary work, properly so called, in the outfield of non-Christianity is the plain duty of the Church of Christ. It is the very *rationale* of her existence, according to the original law given to Abram, the father of all them that believe, when he himself was called out and separated from the world to become a centre of blessing to that world. "I will bless thee and thou shalt be a blessing, and in thee and in thy seed shall all the families of the earth"—or, as St. Paul has it, "all nations"—"be blessed." In the present century, well designated "the century of missions," the cause has been abundantly vindicated at home, and proven to be a success abroad, on the testimony literally of "all sorts and conditions of men." We have learnt the fact of the complete adaptability of the Gospel of the grace of God to all racial and religious varieties of man. A vast accumulation of evidence of the power of the Gospel to every soul that believeth has been collected from every part of the globe. The Church's responsibility for the evangelization of the world has been increasingly brought to light, and to a considerable extent practically acknowledged; and the day is past when the old gibes at missions and missionaries are endured, at any rate among thoughtful and intelligent people.—*Church Missionary Intelligencer.*

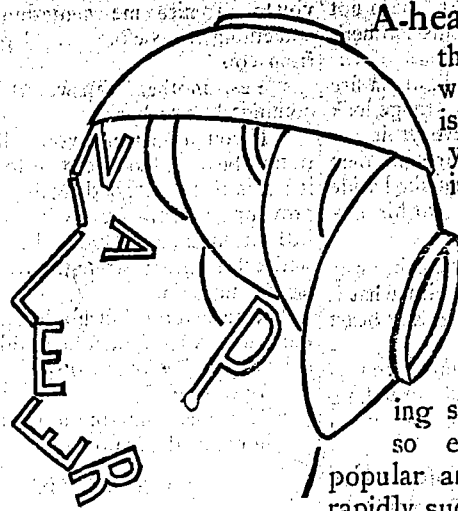
Remarkable Success at Oyamada, Japan.

At the close of the year 1887, the villagers of Oyamada, in the island of Kiu-shiu, Japan, sent an appeal, through a delegate appointed for the purpose, to the Rev. A. B. Hutchinson, of the Church Missionary Society's Mission at Nagasaki, to come and teach them "the good doctrine of the perfect, holy, flawless Lord." The people of this very beautiful village, where thousands of excursionists go yearly, had learned of the Saviour of mankind from two Japanese who had heard Mr. Hutchinson preach at Nagasaki, and being wearied with their idol worship, and pretty well convinced of its uselessness, they resolved to be instructed in Christianity.

Mr. Hutchinson responded at once to the appeal, and he and one or two native assistants have labored at Oyamada as well as at Nagasaki and Fukuoka. No less than 160 persons have received baptism at Oyamada, and there are now about 100 communicants. These native Christians have built a church costing \$1,300, of which \$900 was provided by themselves.

A Grand Revolution.

A very significant legal decision has been rendered in India. A minor was baptized by the Rev. Henry Forman. Afterward the boy returned to his relatives, and was so outrageously treated that he abandoned his home and friends. A brother put in a claim for guardianship, the father being incapacitated, and demanded that the boy should be remanded to him. This brought the matter up in the court, and was finally appealed to the supreme court of India. The decision was reached by the full bench, one of whom was Justice Mahamud. His decision was based upon the intelligence of the boy. The decision was that in all cases where there was an intelligent acceptance of the truth, his baptism would be recognized by law. This is a revolution, and the missionaries are rejoicing. For this they have been praying for years, as they were always in danger of being charged with kidnapping when they baptized a native child.—*Herald and Presbyterian.*



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designed to aid those having charge of furnishing churches, chancels and altars, and of the robes and vestments; with nine illustrations of vessels and vestments.

The Clergy List is enriched with the statement of the sources of all doctors degrees, with a tabulated summary of the number conferred by each college, thus: Dix, Morgan, D.D. [Col.], D.C.L. [Un. So.] 27 W. 25th St.; Office, 7 Church St., New York.

DOANE WM. CROSWELL, D.D. [Col. Tr., Oxon.], L.L.D. [Un. So. Camb.] Bishop of Albany; 20 Elk St., Albany, N. Y. By referring to the alphabetical index, it will be observed in the former case that the degrees were received from Columbia [Col.] College and the University of the South [Un. So.]. In the latter case from Columbia [Col.], Trinity [Tr.], Oxford, [Oxon.], University of the South [Un. So.], and Cambridge University [Camb.].

The editor has been compiling this list for more than six months, and the actual expenditure in time and money in order to make it complete, has been very great. He believes it will be appreciated by the public.

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Temperance Column.

Some Conclusions of Canon West as to the C. E. T. S.

(1) The Temperance cause, as carried on by the C.E.T.S., either at headquarters, or by the diocesan or parochial branches, must be carried on under a full sense of responsibility to the whole Church.

(2) The basis of the Society's action must be as broad as, and no broader than, the Word of the Church's Head gives us warrant for making it.

(3) As Temperance is but one part of the Church's care, it must not be permitted to absorb an undue share of the Church's interest.

(4) The method of procedure, as to which we have no written instructions, is a matter for consideration, under prayer for guidance by the Holy Spirit of God.

(5) To give the sanction of the Church's name to any mere party is improper as well as unwise.

(6) To hesitate to express approval of any political measure calculated to attain the objects the C.E.T.S. is aiming at, by methods of which the C.E.T.S. approves, is alike cowardly and an abnegation of duty.

(7) As the Church itself is outside of, and above, party, so should its Temperance work be preserved from the arena of party contention.

(8) To snatch a victory for Temperance by alliance with party, is to show more faith in political action, than in the truth of the principles the C.E.T.S. is engaged in promoting.

(9) To purchase apparent immediate success, by the surrender of a higher and holier interest, is to throw into disorder the proportions of truth, and to disturb the relations of one part of truth with another.

(10) When charged with being unfaithful to the Temperance cause, because we do not either sink our Churchmanship, or adopt popular cries, which cannot be loyally adopted by branches of the C.E.T.S., we should not be afraid to avow that the C.E.T.S.'s objects and methods are, in our judgment, sufficient, under God's blessing, to secure the Temperance reformation we seek.

(11) We should be Churchmen first; mere Temperance men second. The Church is God's family in process of salvation. There can be Temperance without Christ the Saviour.

(12) Remember always, this sin of intemperance, like all other sins, can be conquered only by the Spirit and power of God.

(13) Living, loving, labouring in this Divinely-given power, we shall not only bring deliverance to many souls, and honour unto God, into Whose glorious liberty these emancipated sons are brought, but it shall be made ever clear that

None are for a party,
But all for the State.

(14) Thus shall be obtained that for which we pray—"A Temperance reformation in our beloved land." Amen.

TEMPERANCE TOPIOS.

The study of statistics is said to rouse the Chancellor of the Exchequer to enthusiasm, and dull figures properly introduced to one another have told stirring tales. Mr. Charles Booth's figures about the poverty of St. George's-in-the-East and the figures lately published by the rector in his annual report about the public-houses in his parish ought to be brought side by side. The inhabitants of St. George's East are among the poorest in London. Indeed, Mr. Charles Booth reckons St. George's to be the poorest district in East London, containing 48.8 per cent. of what he calls "the poor," compared with 39.2 per cent. in Whitechapel and 44.7 per cent. in Bethnal Green. There are, nevertheless, 81 public-houses to supply with drink the 11,000 people who occupy the rector's district—one house, that is, for about every 135 persons. On Friday evening, October 30, last year, many of the public-houses were visited, and, taking the average, 45 persons were found in each house. On Sunday, November 7, 71 adults were counted entering one door of a public-house. On one evening, in the short space of thirty-five minutes, 67 children were counted entering drink shops with cans, jugs, or bottles. From such figures it would seem a moderate computation that £200 a year must be annually paid in over the counter to keep up each of the 81 houses; £16,200 is thus spent every year by 11,000 of the poorest people in London. A strike against the publicans might thus add more to wages than even was gained by the dockers in their great strike.

Mrs. Buss, wife of the vicar of Shoreditch, writes that the patience of that quarter of East London is well-nigh exhausted by the tyranny of the drink traffic.

The Mayor of Crewe, addressing a conference, mentioned that the London and North-Western Railway Company owned a third of the area of that town, and would not permit a single public-house on their property.

As a result of the Local Option Bill in Ballarat, no fewer than forty drinking saloons have been closed.

The English signatures to the Women's World's Temperance petition numbered 176,000.

The Bishop of Durham has taken charge of the petition from the Sunday closing meeting recently held in Hartlepool, and has promised to present it to the House of Lords on the first opportunity.

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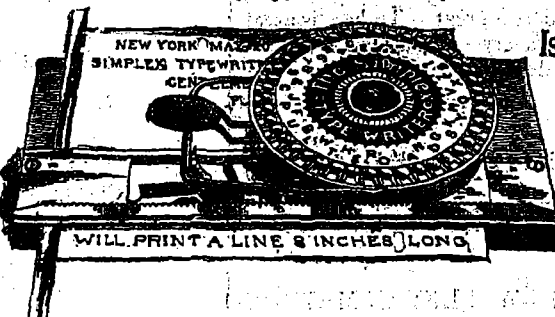
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