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# The Church Guardian

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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## SING, SING FOR CHRISTMAS!

CAROL BY GEO. B. NEVIN, EASTON, PA.

Sing, sing, for Christmas!  
Welcome, happy day!  
For Christ is born our Saviour,  
To take our sins away.  
Sing, sing a joyful song,  
Loud and clear to-day;  
To praise our Lord and Saviour,  
Who in a manger lay.

CHORUS. Sing, sing for Christmas!  
Welcome happy day!  
For Christ is born our Saviour  
To take our sins away.

Tell, tell the story  
Of the wondrous night,  
When shepherds who were watching  
Their flock till morning light,  
Saw an angel host from heaven,  
Heard the angel voice,  
And so were told the tidings  
Which makes the world rejoice.

CHORUS.

Soft, softly shining,  
Stars were in the sky,  
And silver fell the moonlight  
On hill and mountain high,  
When suddenly the night  
Outshone the bright mid-day,  
With angel hosts who herald  
The reign of peace for aye.

CHORUS,

Hark! hear them singing,  
Singing in the sky,  
Be worship, honor, glory,  
And praise to God on high!  
Peace, peace, good will to men!  
Born the Child from heaven!  
The Christ, the Lord, the Saviour,  
The Son to you is given.

CHORUS.

Sing, sing for Christmas!  
Echo, Earth, the cry  
Of worship, honor, glory,  
And praise to God on high!  
Sing, sing the joyful song,  
Let it never cease,  
Of glory in the highest,  
On earth good-will and peace.

CHORUS.

Sing, sing for Christmas,  
Welcome, happy day!  
For Christ is born our Saviour,  
To take our sins away.

"Behold I bring the good tidings of great joy."

Christians awake, salute the happy morn.  
Whereon the Saviour of the world was born;  
Rise to adore the mystery of love,  
Which hosts of Angels chanted from above;  
With them the joyful tidings first begun  
Of God Incarnate and the Virgin's Son.

## ECCLESIASTICAL NOTES.

TRINITY, N. Y.—A few weeks ago Dr. Dix completed his twenty-fifth year as rector of Trinity Church. Of the clergy then in the parish—Drs. Higbee, Haight, Hobart, Weston, Vinton, Ogilby, and Young—only one survives, Dr. Hobart, the son of New York's great Bishop; of the then vestry all are dead. Three new churches have been built, two new school buildings have been added, and the new office building at the rear of St. Paul's Chapel. The clergy, nine in 1862, are now eighteen. The baptisms, then 371, are this year 1,158; the confirmations, 206 against 464; the communicants, 1,227 against 5,535; the school children, 2,770 against 7,071, and the contributions of the parish were \$22,000 against \$91,000. The contributions of Trinity Church alone were in 1862, \$2,189 and in 1887, \$46,000. These figures tell their own story of the work done in this venerable parish, and the manner in which the stewardship of that great trust is administered.

THE "Old Episcopal Chapel" in West-street, St. Martin's-lane, London, England, owing to the death of the Incumbent, is to be sold next month at the Auction Mart. For many years it was the head-quarters of Methodism in the West end, and John and Charles Wesley, Whitefield, Fletcher of Madeley, and other prominent Methodists frequently preached there.

THE past year has witnessed no diminution in the number of conversions to the Church from the ministry of the denominations, says the *Living Church*. Since last Advent there have been 27, divided as follows: Methodist, 8; Congregational, 5; Baptist, 4; Reformed Episcopal, 2; Roman Catholic, 4; Universalist, 1; not specified, 3. Of these, three came home after wandering.

THE Bishop of Minnesota, the Rt. Rev. Dr. Whipple, has been invited by the vice-chancellor of the University of Cambridge, England, to preach the sermon before the University in June next.

THE Rev. Dr. Alberigh-Mackay, Senior British Chaplain, Paris, has come to America for the purpose of interesting Churchmen in the important work of Pere Hyacinthe. Dr. Alberigh-Mackay has had many years' experience in the movement inaugurated by the latter. He comes to this country with the full sanction of the English and American Bishops who have been connected with efforts to sustain the Old Catholic reform in France.

A series of special services are being held in the crypt of St. Paul's Cathedral on Monday evenings for the members of the London Diocesan Association, followed by addresses in the Chapter House on some department of Church work. The members are invited by groups of rural deaneries.

THURSDAY, 24th Nov., was the 88th anniversary of the birth of Bishop Philpott, of Worcester, and there were great rejoicings at Hartlebury Castle. In the afternoon the Bishop planted an oak-tree near the celebrated Mitre Oak, and

Mrs. Philpott, planted a yew-tree in the church-yard.

UNIVERSAL regret will be felt at the announcement that Canon Lockock has resigned the Principalship of Ely Theological College, which he has held since it was established in 1876 by the late Bishop Woodford. Canon Lockock was said to be in the running for the Lady Margaret Professorship, but no one seems to have suggested him for the Hulsean. Undoubtedly he is one of the first theological scholars of the day.

THE judgment of the Court of Queen's Bench, whereby Mr. Bell-Cox was set at liberty, has been reversed by the Court of Appeal. It now appears that Mr. Bell-Cox ought still to have been languishing in Walton Gaol. Mr. Hakes having thus vindicated the law—which is, of course, the public duty of every good citizen—let us hope, says the *Family Churchman* that he will rest upon his laurels.

ONLY some six years ago the Church of England Homes for Waifs and Stays were founded, the leading spirit being Mr. E. de M. Rudolf, who began modestly as well as with energy. Two or three hundred pounds constituted the income for the first year, subscribed mainly by Mr. Rudolf's friends. Last year the society had an income of five or six thousand pounds, and deserved it tenfold. The Dowager Lady Lampson, has just given a donation of £2,000 to the society, £1,200 of which will be devoted to extinguishing the mortgage on the society's home at Dulwich.

TRURO Cathedral must now be added to the list of two or three in which the Holy Communion is celebrated every day.

THE Earl of Meath presided at the anniversary meeting of the Church Army on Thursday, and Dr. Edghill at the convention in the evening, when an amusing incident took place. While the Chaplain General of Her Majesty's Forces was on the platform, one of a party of "roughs" was seen cooking herrings at the stove at the back of the large Mission Hall. The Church Army was evidently reaching many of the so called "unemployed."

WE are reminded, says the *Family Churchman*, a propos of the visit of an Armenian Bishop to an English Church in Bombay, that Bishop Heber, the author of "In Greenland's icy mountains," when in India, once received the Jacobite Metran Athanasius to communion, and placed him in his own episcopal chair.

DURHAM.—A series of interesting meetings have been held by Mr. W. G. Wardman, in Durham, for the purpose of opposing the Bill which seeks to legalise marriage with a sister-in-law. One of the meetings was in character a debate, which seventy of the undergraduates attended, and which showed the bent of feeling in the University of Durham to be almost unanimously against the Bill.

On the first and second Sundays in Advent, sermons were to be preached in one hundred

and forty-three churches in the Archdeaconry of Manchester, on behalf of the Society for the Propagation of the Gospel.

Mr. Augustine Wolfe, the diocesan lay missionary, has concluded an eight days' mission at St. Philip's, Hulme, under the guidance of Canon Birley. Workingmen were addressed at their places of business, and processions went through the streets notwithstanding the inclement weather.

**ROBERT HALL ON THE BOOK OF COMMON PRAYER.**—A correspondent of the *Family Churchman* writes to it that, having recently purchased an old copy of "Wheatly on the Book of Common Prayer" (folio 1720), which I happened to see exposed in the window of a bookshop, I was agreeably surprised to find the following interesting observation clearly written on the fly-leaf.—

"Though a Protestant Dissenter, I am by no means insensible to the merits of the Liturgy. I believe that the Evangelical purity of its sentiment, the chastened fervour of its devotion, and the majestic simplicity of its language, have combined to place it in the very first rank of uninspired compositions."

The above testimony to the value of the Liturgy of the Church of England, coming as it does from so distinguished a Nonconformist, who has been characterized as "one of the most celebrated writers and preachers England has produced."

Haydn was once asked how it was that his Church music was always so cheerful. The great composer made this reply:—"I cannot make it otherwise. I write according to the thoughts I feel. When I think upon God, my heart is so full of joy that the notes dance and leap, as it were, from my pen; and since God has given me a cheerful heart, it will be pardoned me if I serve Him with a cheerful spirit."

The Bishop of Lichfield, the Bishop of Salisbury, and the Archbishop of Dublin, met the committee of the Anglo-Continental Society at 19 Delahay Street, Westminster, lately, and gave them an account of the Old Catholic and reforming movements in Germany, Switzerland, and Australia. A resolution was passed on the motion of General Lowry, regarding afresh the Committee's hearty sympathy with the Old Catholic cause in those countries, and their hope that some substantial help may be given to it by the Church of England.

Dean Vaughan remarked very truly at Cardiff last week that "the real pinch of the Church" at present was the fact that the duties of a clergyman had grown a thousand fold since he was a boy. The real puzzle is to know where they begin; we all know they have no end.

A CLERGYMAN in Ontario says, "The paper, the CHURCH GUARDIAN, continues to grow in favour and is very attractive and interesting."

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## NEWS FROM THE HOME FIELD.

### DIOCESE OF NOVA SCOTIA.

**HALIFAX.**—Rev. Richard John Uniacke, D.D., rector of Sydney, died in this city yesterday morning. He retired in his usual health on Thursday evening; but woke up about 9 o'clock yesterday morning, asked Mrs. Uniacke the time and shortly afterwards peacefully passed away. Dr. Uniacke was a native of Halifax, was educated at St. Alban's, Oxford, and was ordained priest in 1836 by the then Bishop of Nova Scotia. He was appointed to the charge of Aylesford, then for some times was curate at St. Andrew's, N.B.; then rector of St. James Church, Newport; and then was appointed rector of Sydney, which position is now vacant by his death. The Rev. gentleman married a daughter of the late Archdeacon Willis, who survives him; and leaves two sons and a daughter, the latter Mrs. Cadz, a widow. Mr. Uniacke was one of the few remaining clergymen whose salary is paid by the Society for the Propagation of the Gospel, and which assistance now ceases. He was very modest and retiring in disposition; a clergyman of the old school. His death will be regretted by a large circle of friends and acquaintances. Rev. David Smith, Rural Dean, who for a long time has performed the duties of the parish, will doubtless succeed in the rectorship of Sydney.

**St. Luke's.**—A meeting of the vestry of St. Luke's Church was held on Thursday evening. A letter was read from Rev. F. R. Murray, resigning his position as rector. The Rev. gentleman gave the reasons for so doing, which have already appeared in the *GUARDIAN*. A suggestion was made that instead of resigning he spend the winter months in the Bermudas, but Mr. Murray did not favor the idea. The resignation was finally accepted with regret. A meeting of the parishioners is called for Tuesday next in St. Luke's hall, to consider the matter. Mr. Murray has received an offer from a town of 20,000 inhabitants in San Bernardino county, California, which it is said he has accepted and will leave about the first of March for the new field, which has no church or school and only 40 communicants.

**LOCKEFORT.**—The Rev. S. Gibbons has returned to his work, which during his absence was carried on by the Rev. C. Easton. In preaching at Holy Cross Church on Sunday morning, he spoke of the warnings of the drawing near of the Advent,—mentioning amongst other things that—in the Church in England—the great progress of spiritual mindedness—the marvellous life in the Church—being 'awake' all over—the great and successful efforts made by her to reach the masses in the large cities and manufacturing centres—the facing on the part of the Church's leaders, the great social questions of the hour, as manifested by Mr. Champion, a Socialist leader being invited to speak at the late Church Congress,—the faithful setting forth of the whole Gospel of Jesus Christ—were signs that 'Thy kingdom come' was becoming gradually realized.

**PICTOU.**—For the past nine years, Rev. Mr. Edgcombe has been rector of St. James Church, Pictou, and now his ministry in connection with that Church has ceased. When he came among his people, worship was held in a small edifice a few yards from the present magnificent Church, and it was mainly through his indefatigable efforts that the structure which they now worship in was erected. Mr. Edgcombe is a man of scholarly attainments, respected and esteemed by all classes and creeds, and it will be no easy matter to fill his place. He will be greatly missed in Pictou, not alone among his own people, but by members of other denominations as well. The Masons, too, will miss him; he was their chaplain for a number of years. On Friday evening last, an emergent meeting

of the lodge was called, and Mr. Edgcombe was presented with a very handsomely engraved address,—expressive of the esteem in which he was held by them, sorry that they were about to lose his valuable services, and wishing him unbounded success, etc., in his new sphere of labor—accompanied with a good sum of money. Since then he was waited upon by a deputation from Logan's Tannery, and received a similar token of esteem. Mr. Edgcombe leaves in a day or two for his new charge, Joliette, in the Diocese of Montreal; and we are certain he will be followed by the best wishes of all. His wife and family accompany him. On Sunday evening, 11th inst., Mr. Edgcombe preached his farewell sermon, and notwithstanding the inclemency of the weather, the Church was crowded.—*Col Standard, Pictou.*

### PRINCE EDWARD ISLAND.

**SUMMERSIDE.**—The Clerical Association of P. E. I. met in St. Mary's Church, Summerside, on Tuesday, Dec. 12th. The services of the day began with Choral Matins, and Holy Eucharist at 10-30 a.m. Prayers were read by Rev. Mr. Sampson, and the lessons by Rev. H. Harper. There was a good congregation present, who listened with rapt attention to the sermon delivered by Rev. W. Jones, of St. Paul's, Charlottetown. He chose two texts, Col. iv. 13, and Eph. vi. 19, and spoke eloquently and earnestly upon the duty of prayer. In conclusion he warned his hearers against modern Judaism and Agnosticism, which, he said the Church had to fight against.

The Rev. T. B. Reagh celebrated, assisted by Rev. C. F. Lowe, rector of the parish. The altar was properly vested for the Advent season in violet, while on the re-table stood a charming collection of ferns and geraniums. The baptismal font was also decorated.

The clergy dined together at the Clifton House, after which the business session was held. There were present Revs. Messrs. W. Jones, J. Simpson, T. B. Reagh, C. E. MacKenzie, T. W. Johnstone, H. Harper, Sampson and C. F. Lowe.

A paper was read by Mr. Johnstone on "The relation of P. E. I. to the Diocese of Nova Scotia." His remarks caused a very animated discussion lasting three hours. Notice of various motions were also given for the next meeting. The advisability of having a Bishop for P. E. I. to take in some parts of Nova Scotia, New Brunswick and the Magdalen Islands was strongly discussed.

At 7 p.m., a large congregation assembled in St. Mary's to listen to various addresses by the visiting clergy. The brethren, clad in cassock, surplice and stole, walked in procession from the vestry, singing the hymn "From Greenland's icy mountains." A full choir was present, the singing excellent and the responses hearty. Evensong was said by Rev. C. E. MacKenzie, and the lessons read by Revs. W. Jones, and J. Simpson. The first address was delivered by Rev. W. Jones on "A missionary spirit the life of the Church." The Rev. T. B. Reagh then spoke on "The danger of neglecting and blessedness of receiving the Holy Communion." Rev. J. Simpson followed with "Some details of Missionary work in the North West." Rev. T. W. Johnstone then spoke on "The necessity of supporting the D. C. S. and the best means of doing so." Rev. W. H. Simpson then spoke on "Personal Holiness, its cause and effects." Then followed an address on "The influence of the Christian upon the world around him," by Rev. H. Harper. The last speaker was Rev. C. E. MacKenzie, whose subject was "Marks which have always characterized the true Church."

The hymn "All people that on earth do dwell" was heartily sung, and the benediction pronounced by Mr. Mackenzie.

Great enthusiasm was aroused, and the collections for S. P. G. amounted to \$12.60.

The visiting clergy were hospitably entertained as follows:

Rev. W. Jones and T. B. Reagh by Mrs. W. Pope; Rev. H. Harper by H. Green Esq.; Rev. W. H. Sampson by the Misses Mawley, at the "Clifton House"; Rev. T. W. Johnstone by D. Rogers, Esq.; Rev. C. E. MacKenzie by H. Mills, Esq.; Rev. J. Simpson by R. Hunt, Esq.,—to all of whom the best thanks of the brethren are tendered.

The next meeting will be held in Alberton the first week in January, 1888.

Thanksgiving services were held in St. John's Church, St. Eleanor's, and St. Mary's, Summerside. The offertory for Rev. A. Osborne, Gravenhurst, Ont., amounted to \$20.26

#### CAPE BRETON.

**Cow Bay.**—A very interesting Service was held in the parish Church on Tuesday evening, the 6th inst. Shortened evensong was said by the Rector, Rev. W. I. Lockyer, and the lessons were read by Rev. T. Fraser-Draper, after which the Memorial bell presented to the Church by the Belloni family, of New York, in memory of their brother, the late Aug. Belloni, was blessed by the Rev. the Rural Dean, and a very able and appropriate sermon was preached by Rev. R. D. Bambrick, from the text, "What shall we have."

The Church was literally packed, many having to go away, not being able to gain admission. The service taken from the Priest's Prayer Book—had been printed, and as every person was supplied with a copy, it was devoutly and heartily rendered; and the fitness of such a service was admitted not only by Church people, but also by members of other religious bodies, which, for reasons of their own, are not in favour of such a service.

The sermon will not be forgotten for many a day; the two motives as exemplified in the lives of Christians, viz: Selfishness, or what shall we *have*; and the honour and glory of God, or what shall we *give*; being clearly and forcibly shown by the preacher, and profitably understood by the congregation. The Bell weighs 81 lbs., with the inscription "To the glory of God, and in loving memory of Aug. Belloni, May 18th, 1887," and is another specimen of the beautiful workmanship of Meneely & Co., New York.

Up to the time of the receipt of this valuable present, the Church had no tower, but since then within the last month, a well proportioned and very graceful Tower and Spire have been built by the numerous friends of our late Churchwarden, Mr. Belloni, to be known as the "Belloni" Memorial Tower. Such actions on the part of those friends are indeed commendable, and exhibit that more Christian like manner of memorializing departed friends, than as shewn by so many in costly marble, and by emblems as heathenish in teaching as they are useless to the departed.

Messrs. Voight Bros, of North Sydney, in behalf of themselves and other friends, have asked permission to place a window in the Church in loving memory of Mr. Belloni, who was to them a very dear friend. By the death of Mr. Belloni the Church in this Parish has sustained its greatest loss for many years. This, however, we are happy to say has been our only loss during the past year. Other things have occurred which have been regarded by some as a loss to us, but the contrary is nearer the truth, the real loss having been sustained by those parties themselves, and not by the Church.

Mixed marriages—false ideas of the Church and the high standard of morality and religion as insisted upon by the Church, always have their effect in this parish, in estranging some from the Church; but whilst we deeply regret this, and pray for a better state of things, we are much encouraged by the obvious deepening of spiritual life as evinced by those who, loving the Church, ever endeavour to profit by her

definite teaching, which is clearly, lovingly and fearlessly enunciated by the Rector.

We take this opportunity to extend our thanks to those friends who have been so kind to us during the past year in assisting us to beautify God's house, and to pay off our Rectory debt.

#### DIOCESE OF FREDERICTON.

**HAMPTON.**—The new Church at Hampton was opened for worship on Dec. 12, when there was a large congregation present, notwithstanding the stormy weather. Rev. Canon De Veber, rector of St. Paul's, and Rev. O. S. Newnham, rector of Hampton, conducted the services. Holy communion was celebrated at 8 o'clock. At 11 o'clock full service was held, and an excellent sermon was preached by Rev. Canon De Veber. In the afternoon there was a children's service at which Canon De Veber again officiated, and in the evening a third service at which the Rev. Mr. Newnham preached. The new Church is beautifully located and is a very handsome building.

**FREDERICTON.**—The last meeting of the Church of England Temperance Society at the church hall here was a great success: the audience being as large as could be comfortably seated in the hall, and the programme was a good one. A choir composed of University students furnished the music. The meeting opened with the hymn "Nearer My God to Thee," after which followed prayer by the president. Dr. Bailey, of the University, then read an intensely interesting paper on "Weeds," Dr. Bailey, while stating that he did not feel himself fitted to make a temperance speech, and that his paper bore only indirectly upon the subject, yet made a sound and practical appeal in favor of temperance. He compared various plant weeds to human weeds, and pointed out, that, as the careful farmer often suffers from the neglect of his culpable neighbor, so communities are in danger from the human weeds of other communities. If we hope to be successful in keeping down weeds of whatever kind, we must first attain an accurate knowledge. He was glad that the young were being instructed in the effects on their own organization of the use of alcohol. He closed by recommending to his hearers the virtue of watchfulness. Miss Alice Harrison next sang a solo, "One day nearer home," with chorus by the choir, which was heartily encored. Sir Leonard Tilley, in delivering the speech of the evening, said that while he had had the pleasure since his return to Fredericton of attending many meetings of the society, he was more pleased to night than ever before because of the presence of so many young men. The presence of a number of the students and three of the professors of the University at this meeting would benefit their Alma Mater. He was encouraged not only because the intelligence of the young people was being reached by the temperance movement, but because the Church was taking hold of the question. He referred to the act of the Ontario Legislature prescribing the use in the schools of that province of books treating of the nature of the effects of alcohol on the human system, and the probability of the adoption of a like course in this province. His Honor's remarks, which covered half an hour in delivery, and which held the closest attention of his hearers throughout, were brought to a close with a strong appeal to the young people present to become members of the society. Sir Leonard's speech was followed by the hymn "What a Friend we have in Jesus," with cornet accompaniment by Mr. H. Tilley, after the singing of which ten new members, two of whom were ladies, were added to the total abstinence branch of the society—the choir singing "Rescue the Perishing." The hymn "Pull for the Shore" was then sung, Messrs. Hannington, Rankine and Brown respectively taking the three verses and the choir

the chorus. This was succeeded by a solo "Lead Kindly Light" by Prof. Stockley. Next came a reading from Miss Tibbitts, "There's a place beyond," and in response to an encore the audience were favored with "It is nothing to me," both pieces being read very well. While the collection was being taken up the choir sang "Jingle Bells," which was greeted with a storm of applause. The encore was "Climbing, Climbing, Climbing," after which the meeting was brought to a close with the benediction.

#### DIOCESE OF MONTREAL.

**MONTREAL.**—*St. Thomas.*—One of a series of concerts and entertainments under the auspices of the St. Thomas' Church Association, in aid of the Repair Fund, was given in the lecture room last week, to a large and appreciative audience. The Rev. R. Lindsay occupied the chair. The managing committee deserves credit for the fine programme prepared, consisting of tableaux, music, songs, readings, recitations and dialogues, which was carried out in a pleasing manner by those taking part therein; amongst whom were Misses T. Emo, Wilkinson; and Messrs. Spicer, Burnside, Molson and Heath. Next month there will be another entertainment for the same object.

*St. George's.*—The first meeting of the St. George's Temperance Association, being a revival of the old society, which was the first Church Temperance Association in the city, was held last Friday evening in the St. George's school-room, there being a fair attendance. The Bishop presided, and Rev. Canon Ellegood opened with prayer and after addresses by His Lordship, and the Rev. G. O. Troop. Dean Carmichael explained his reasons for desiring to revive the old society, and took occasion to condemn in strong terms the present municipal license laws, and urged the members of his congregation and the people of the city to join in an effort to have the law reformed and made more stringent. The law as to granting licenses as it stood, was a grave injustice. If a saloon-keeper wished to establish his saloon beside a Church or a ladies school, all he had to do was to get twenty-five signatures to his paper, and then those who opposed this license had to tramp around from house to house in the polling district to obtain the majority of the voters to oppose the license. The saloon-keeper could repeat his application and give them the same trouble month after month. Such a law should be wiped off the statute book in the best interests of the community, and he trusted the City Council and the Legislature would soon take steps to alter it.

At the close of the meeting nearly all present, including the Bishop, signed or renewed the pledge.

*St. James.*—The entertainment given by the Choir Boys Glee Club in connection with the Church of St. James the Apostle last Tuesday evening, was in every way a success, and the receipts towards their fife and drum band now forming must have been expressly gratifying. Not an item on the programme was missed, and all was done well, and the boys are to be congratulated upon their first attempt.

*The Cathedral.*—The Rev. J. G. Norton, Rector of Montreal, formerly Bishop Lightfoot's secretary, of the White Cross Army, has returned to the city, having delivered White Cross addresses, and conducted a successful eight days mission at Shawville, Que.

The University of Trinity College, Dublin, has conferred the degree of Doctor in Divinity upon the Rev. J. G. Norton, Rector of Montreal, and author of several theological works. Dr. Norton made his mark as a brilliant scholar in Dublin University, having obtained first of the first class in mathematical honors and a mathematical scholarship, as well as first honors in Logics, moderatorship in Experimental and Natural Science, and Downe's written essay and

extempore speaking prizes in divinity and other divinity prizes. Of Dr. Norton's last theological work, "Worship in Heaven and on Earth," the London, (Eng.), *Literary Churchman*, a high authority, says: "It professedly covers a space of inquiry more extensive than any work we know of since the late Archdeacon Freeman's 'Principles of Divine Services;' and in the main it occupies this ably and well. Mr. Norton has investigated the subject of worship with unusual industry and learning, and with a remarkable originality of mind."

We extend our hearty congratulations to Dr. Norton, and we are sure that many will learn with pleasure of the deserved honor.

It is said that the Rev. Canon Norman, D.C.L., Assistant-rector of the Cathedral has been elected Rector of the Cathedral at Quebec. No better choice could have been made; but it will be a misfortune for the city and Diocese of Montreal should Dr. Norman decide to accept the election.

**MOUNT ROYAL CEMETARY.**—The following are the representatives of the Church of England on the Board of Trustees:—Messrs. George Macrae, Richard White, F. Wolferstan Thomas, John Ogilvy, R. W. Shepherd, J. P. Cleghorn, G. F. C. Smith, and Henry Bulmer. It is to be hoped that these gentlemen may act together in endeavouring to secure the better management of the Cemetery. The situation is all that could be desired, but the most is not made of it.

**MISSION COMMITTEE.**—A special meeting of the Mission Committee was held in the Synod Hall on Monday evening, the Lord Bishop presiding. There was a large attendance of Laity, but of the Clergy only the Rev. Rural Dean Lindsay; Tucker, of St. George's; and Evans, City Missionary, were present. The Rev. Mr. Evans gave an outline of his work as City Missionary, and Mr. Young reported as to the opening presented for extending the work of the Church in Mount Royal Vale, and the means taken to meet the want. Mr. McCartney explained the position of affairs at Sault-aux-Rcollet, where there is a Union Church, the use of which the Presbyterians desire for the afternoon of each Sunday morning. It was decided that every assistance possible towards supplying service on the Sunday mornings should be given. The need of Mission services at St. Henri was also discussed and urged upon the attention of the Committee; and a deputation was named to wait on the Rector of the Parish, the Rev. Mr. Dixon, in reference to supplying the need. The necessity of some such organization as that known in the States as the St. Andrew's Brotherhood, and which should include all Churchmen of the various city churches who were willing to do Mission work under the direction of the Bishop, and who should form an ever ready corps for all good works of the Church in the city and neighborhood was presented by Dr. Davidson, Q.C., and the suggestion met with the approval of those present; a motion by Mr. Marling endorsing the suggestion being carried (*mem con.*) Rev. Mr. Acton gave an account of the immigration work of the past year, from which it appears that some 2,000 of the emigrants arriving here were members of the Church. Most of these had remained in the Diocese of Montreal. The Church and her ministers must be on the alert if these are to be retained.

**COTE ST. PAUL.**—A Glee Club in connection with the Mission of the Church of the Redeemer here has been formed under the direction of Dr. Davidson, Q.C., and weekly practices are being held, the attendance being large.

The Ladies of the Mission intend holding their annual sale on the evening of the 22nd of Dec., and the children of the Bee-Hive are also preparing for the same event. A large assortment of useful and pretty things will be for

sale. A number of new families, chiefly English, have come into the village; and in consequence the attendance at the services on Sundays has increased; the congregation frequently numbering 70 in the morning. Morning and evening services are being held almost continuously by the Lay Reader in charge, (Dr. Davidson), and all is activity and life. It is expected that a Confirmation class will shortly be commenced.

#### DIOCESE OF ONTARIO.

**OSGOODE AND RUSSELL.**—The Advent services in this Mission have been well attended. The Incumbent has been giving sermons on the teaching for the day; and in addition, instructions on Sin; Repentance; the Christian life. The latter were a special feature, and were duly appreciated; the teaching was definite. Despite unfavourable weather, large crowds flooded to the Church.

**OTTAWA.**—At a general Ordination held in Christ Church, Ottawa, on Dec. 11 (3rd Sunday in Advent), the following candidates for Priest's and Deacon's Orders, were ordained by the Lord Bishop of Ontario:—

**Priests**—Walter Henry Stiles, St. Aug., Cant.; John Peter Smitheman, St. Aug., Cant.; Robert Atkinson, St. Aug. Cant.; George Spooner Anderson, Trin. Col., Toronto; James Robinson, St. Aug., Cant.; David Jenkins, Gloucester Theol. College.

**Deacons**—Thomas Austin Smith, St. Aug. Cant.; Charles Palmerson Anderson, Literate; Arthur Shaw, M.A., Lennoxville; Richard Coleman, St. Aug., Canterbury.

Mr. Stiles has been appointed Missionary priest in South March; Mr. Smitheman in Stafford; Mr. Atkinson in Marysburg, Prince Edward Co.; Mr. G. S. Anderson, curate of Rev. R. Lewis Rural Dean, Maitland; Mr. Robinson, Missionary priest in Combermere; and Mr. Jenkins, Newington; Mr. Austin Smith, Missionary deacon at Madoc; Mr. C. P. Anderson at Beachburg; Mr. Arthur Shaw at South Mountain; and Mr. Coleman at Balderston's and Lanark.

The examination of the candidates, with the exception of M. Coleman, who had passed the Cambridge Preliminary Theological, and arrived just in time for the ordination, was conducted during the previous week by Ven. T. Bedford Jones and Rev. E. P. Crawford, M.A., Examining Chaplains. The sermon was preached by the Rev. Wm. Lewin, Rector of Prescott, and Mr. Austin Smith read the Gospel. The sermon was of an unusually impressive character; the music excellent and befitting the occasion. It may be mentioned that the examination began with a solemn celebration of the Holy Communion on Sunday morning, at which a short and most appropriate address was delivered by the Archdeacon of Ottawa, and closed with a two hours "Instruction," given by the Archdeacon of Kingston on Saturday afternoon before the final Evensong. At the Ordination the Bishop wore his mitre and his scarlet robes, while the clergy without exception had white stoles.

#### DIOCESE OF TORONTO.

**ST. MATTHIAS.**—At a recent Vestry Meeting it was decided, on the ground of the sufficiency of Mission Church Building Fund for all purposes, to authorize the erection of the first instalment of the proposed Church on Manning Avenue North. In order to do this it is necessary to borrow about \$3,000 or \$4,000.

The pressing need of a large permanent Parish Church on Bellswood Avenue, alongside of the School Chapel which has done such good service as a temporary Church, has made it expedient that the proceedings should take the above shape at once in the case of the Mission Church, so as to leave the way clear for the

weighty and difficult task of raising a sufficiently large Fund for the Parish Church. The Committee on Subscriptions has commenced work already, and the first state of the work of collecting is being vigorously pushed, namely, the thorough canvas of the streets of the Parish by the authorized District Visitors. After this has been done, appeal will be made to others than members of the congregation and others.

**Confirmation Classes**—Arrangements are being made for Confirmation Classes to commence soon after Christmas: on Sunday and Monday evenings, Friday and Saturday afternoons.

**Sunday School Items**—The Annual Meeting of teachers was held in the School room, Thursday evening, November 20, Rev. R. Harrison in the chair when there was a large number of teachers in attendance.

The Treasurer's statement showed receipts including last year's balance of \$359.28; expenditures of \$262.62, of which \$35.76 was a contribution to the Mission of Mattawa.

**C. E. W. Association**—Our own Branch of the Church of England Workingmen's Association has become one of the most important societies in the Parish.

It now consists of some sixty members. When it commenced work last year it started with only eleven members.

It has done good work in the way of visiting this summer. Upwards of one hundred persons having been specially visited by the members; and the result has been that many persons have joined the Association, and the congregation through this instrumentality.

They have just taken in hand a most excellent work in the way of club rooms, having rented rooms at 33 Manning Ave., which are opened every night from eight to ten. They are intended for the use of others, as well as for members—upon the payment of a small fee per month.

#### DIOCESE OF HURON.

**WARDSVILLE.**—Bishop Baldwin visited the Wardsville parish on Sunday. The day was an exceedingly unpropitious one, the rain till past noon coming down in torrents. The Bishop preached at 11 a.m. in St. John's Church, Glencoe, where there was a good congregation. The sermon was remarkable for its beauty of diction, its simplicity, its fervor, and its deep spirituality. It made a marked impression upon the congregation. At three o'clock the Bishop preached in Christ Church, Newbury. The building was filled with a congregation among whom there were several persons from other religious bodies. The sermon was an earnest and searching one, and was listened to with undivided attention. The Church here is a very picturesque one, as it has been recently restored. The bricks have been painted a deep red, marked out with white; a new roof has been put upon the building; the windows have been remodelled, and the interior repaired. The congregation, which has suffered very much of late years from removals, has, despite this fact, been steadily building up, and deserves the greatest credit for its work. In the evening the Bishop preached in the handsome Church at Wardsville. Here, too, there was a large congregation. The sermon was a skilful and practical exposition of prophecy, relating to the Second Advent of Christ, and the attention of every one present was riveted as the preacher unfolded the story. Bishop Baldwin's visit will not soon be forgotten. This whole parish is one of the most united and flourishing in the Diocese, the Rector, Rev. W. T. Taylor, and his family, laboring for the welfare of those both inside and outside the Church.

#### DIOCESE OF NEW WESTMINSTER.

**NEW WESTMINSTER.**—On the Festival of St. Andrews, Apostle and Martyr, an interesting ceremony took place in the Church of the

Holy Trinity, New Westminster, in the presence of the congregation, which had assembled to witness and take part in it. After reading the Litany, the Rector proceeded to the vestry, and returned along with the Rev. Chas. Croucher, the Bishop's Chaplain, the latter bearing a pastoral staff, a description of which occurred in an English newspaper as follows:—

A pastoral staff for the Bishop of New Westminster, British Columbia, has been executed by Messrs. Cox Sons, Buckley & Co. It consists of a gilt metal crook, surmounting an ebony rod, which is divided into three portions by metal rings, and terminated by a metal tip or point. The length of the staff is about six feet. The crook is richly foliated with the leaves and berries of the "Fruitful vine," being similar in treatment to the antique staff of St. Servan's, which is still preserved at Maestricht in Holland. There is a richly chased knob under the "volute," which is set with "bossed" amethysts. This beautiful work is enclosed in a polished oak case, lined with rich violet velvet.

Proceeding to the Altar rails, His Lordship being seated in the Sacrament, the Archdeacon of the Diocese read the following address:—

To the Rt. Rev. Acton W., Lord Bishop of New Westminster;

In the name of the Clergy and Communicants of this Diocese, we beg to present this Pastoral Staff for the use of the Bishop of New Westminster.

From the personal love and esteem in which we hold your Lordship, we are pleased that this symbol of the Episcopal Office should be first entrusted to your care; and we sincerely hope that many years may elapse before it passes to the hands of your successor.

The Bishop accepted the staff, and having laid it upon the Altar, dedicated it to the service of God, by a short Office of Benediction. He then, holding the staff by his left hand, gave a short address in reply. He stated that from at least the 4th century, the pastoral staff had been by all branches of the Church, accepted as the symbol of episcopal rule. A rule not autocratic, and so commonly described as wielded by a rod of iron, but as defined by the proper meaning of the word *re jula*, a straight edge, from which our word 'rule' is derived. A pastoral staff consisted of three portions, the central being the rod, signifying the Bishop's rule over the flock committed to his charge by the Chief Shepherd, by drawing the straight lines of the Church's faith once delivered to the Saints, so that his charge might stay in the "old paths and walk therein." Another portion, the crook, typified the duty of the Bishop to seek the lost ones, wandering from the fold, and with love and sympathizing tenderness draw them once more into the Church; and also to guide those who otherwise might stray away into the world without. The third portion, the point, symbolized the most painful portion of the episcopal duty, the exercise of Church discipline. Times would occur, when those lagging in the spiritual path, and careless and neglectful of their religious profession, needed goading into renewed activity. This more than all needed to be used in the love of God, and with sympathy between the Bishop and the flock of his fold. As the clergy and laity had of their own accord presented him with this staff after eight years of episcopal rule, he judged that it was a sign that his rule had been commendable to them.

The Bishop gave the Benediction, and having handed the staff to his chaplain, the clergy left the chancel, and the proceeding terminated.

KOOTENAY.—It may be of interest to some of our readers to know that this part of the diocese of New Westminster has been visited for the first time by a Church of England

clergyman. Reports reached Donald about the end of October, that mountain fever was raging amongst the Northwest Mounted Police, who are camped below Wild Horse Creek near the Tobacco Plains. This, together with the fact that there are a number of men at work on the preparations which are being made for cutting a canal to drain the Kootenay river into the Columbia lakes, made a trip through this district absolutely necessary.

The usual mode of travelling into this country is to take one of the river steamers from Golden City up to the new wagon road which now connects Kootenay with the Columbia Lake Country. This is said to be one of the loveliest trips in British Columbia; I can quite believe in its loveliness in summer, and when it is viewed from the deck of a comfortable river boat; but when you have to work your passage along the most atrocious of Indian trails, you begin to think that you have at last found out the origin of the hurricane deck of a cayuse. As to enjoying the scenery, you can't. I defy anyone to have any other sense alive, but the sense of danger, as one's horse breaks away the side of the 2 foot trail, or goes scrambling over rocks and boulders, proving the theory that some mountain goat had been the first to tread this trail. For some sixty miles you wend your weary way along this trail. The first house you find is a log cabin, by the side of the trail, about twelve miles from Golden, where travellers can always be sure of a hearty welcome and kind hospitality. But I need not trouble you with details, sufficient to say that I made a start from Golden on Thursday morning through about 3 inches of snow and many more degrees of frost. As I had some medicine for the sick in camp I was making all haste; so when my horse cast a shoe the first day, and went dead lame some 18 miles from Golden and 6 from the nearest ranches, and had to be hauled in and then dragged home, return trip taking me two days, one's state of mind is more easily imagined than described, especially as shoe nails were scarce, and a pair of red stockings (bran new ones at that) and a mocassin were hardly enough to protect the tender hoof though quite enough to give amusement to all who met me leading such an asthetically attired animal along the trail.

With a *nil desperandum* I made a fresh start on Friday, and managed to make the first 100 miles in about two days. A fresh horse brought me into camp safely on the fourth day from Golden. The distance is said to be 175 miles, but it seems more like 200; a mile in this part of the country includes "the bit." On the way a courier from the camp brought the sad news of another death, which made me hurry on. But when I arrived there I found the fever had abated—all were doing well. It was a sharp attack while it lasted and was pronounced typhoid fever. There were only 3 deaths in camp, a fact which speaks for itself of the attention and care which the patients received. It was quite like civilization to hear the bugle calls and see the fine barracks which have been built on the bench that overlooks the valley, the Kootenay River stretching away to the Tobacco Plains, South, and commanding the entrance to the Moyais Pass through the Selkirks. No better position could have been chosen; it is just the key to the whole district, being just at the intersecting point of all the trails. The bog barracks have been built by the police themselves, and would do credit to the most skilful carpenter. There is a fine square that admits of the whole force being deployed there. On one side, opposite the officers quarters, are the stables, capable of holding some 60 or 70 horses; and two capacious barrack rooms and the hospital, with the store and other buildings opposite, from the other sides of the square. There is no lack of lumber in this country; in fact the first thing that one notices through the Kootenay valley, is

the good quality of the lumber, larch or tamarac growing to a great size, and just at this season lighting up the darkness of the pine foliage with their golden sheen.

Service was held in one of the barrack rooms on Thursday; I was glad to have such a hearty one, and to find that out of the 60 men, more than half were members of the Church. I felt it well worth the ride to have been able to have been in camp, even if it was after the fever had abated; as he felt that the presence of a clergyman there is not out of place at any time.

But it was not only in camp that one found a warm welcome, all along the trail and round the Kootenay country, the same welcome was given to the first clergyman of the Church who had come into the district. This is explained by the fact that there are in round numbers some fifty people, besides the 60 police, to be found in the 200 odd miles between Golden City and the Tobacco Plains, and most of these are Church members. They are anxious to have some regular services, and the kind support which took the form of subscription in the N. W. M. P. camp "for the support of Church of England missions in Kootenay district," proved that this desire is more than a nominal one, by giving \$43 towards our mission. Having held services for some of the settlers on Friday, I was able to have a celebration on Sunday morning 4 miles from camp, and after Matins pushed on another 30 miles for Evensong at Windermere.

My return trip was also made in 4 days, but it meant riding early and late, and that in the fall is not pleasant, especially through an almost unknown country. Luckily, however, my horse knew the country well, and brought me home safely each evening, along trails that I could never have found; only now and then when he thought he had gone far enough he would take me through the darkness, rocks and trees, to some old camping ground of his, and then came to a stop in a good bunch grass patch for me to dismount and camp. This I refused to do, and then the puzzle to me is how the horse ever found the trail again, but he did.

There is certainly a cry for help from this district, and it is trying to know that only occasional services can be given at present, as our work seems now more than we can do, and is increasing every day. We do what little we can, and pray that the Lord of the harvest will send forth more labourers in to His harvest.

#### CONTEMPORARY CHURCH OPINION.

The *North East*, of Maine, gives this practical advice. It says:

The work of the Church in most of our parishes is now being vigorously pushed forward. The winter is in many ways in this country the harvest time of the Church. Then all the activities of the parish are called into exercise, and all its working organizations do their best. There is some times a danger from a too great multiplication of societies and meetings and classes, for then the demand upon the time and zeal of the workers is too great and the result is not satisfactory. It is well not to undertake more than can be done thoroughly. We have heard of cases where people have rushed into so many kinds of work during the winter months that their strength has been exhausted before very much was accomplished, and they have been discouraged by apparent failure, when the real fault has been that creditable one, perhaps, of striving to do too much. It is right to make Church work a matter of conscience, and therefore not to make secular engagements which will necessarily interfere with its proper performance. If, therefore, any society or meeting for mere pleasure or intellectual profit should be found to interfere with the Church's calls, there should be no doubt on the part of any ear-

est churchman or churchwoman which of the two should be given up.

The *Churchman*, N. Y., says:

A large number of laymen of the Church in this city have associated themselves under the name of the "Church Club." Their organization has now been so far perfected as to excite a lively hope that it is to be an instrument of much good. A general association of laymen must be a most valuable assistant to the Bishop of a diocese. It does not override parochial responsibility or parochial privileges, but it binds parishes together, taking from each a number of men, young and old, who are especially fitted for pushing on Church work. We can readily understand that the building of the new cathedral will be greatly promoted by such an organization; that the eleemosynary work of the Church can be systematized and enlarged by them; and further, that the Church's doctrinal position can be more widely explained by them. The Church Club may be, in fact, the Bishop's army, and discipline and courage and patience, we trust, will be its characteristic.

#### TACTUAL SUCCESSION.

It is popularly supposed that Episcopalians alone maintain an exclusive position with reference to orders. But this is not true. The Presbyterians and Lutherans, for instance, are also committed to the theory of exclusive orders. Ordination by proper authorities is necessary to a valid ministry among them as among ourselves. According to Scripture and to Church history as well as according to our formularies, this authority is to be found in the apostolate succeeded by the presbyterate. But the fountain head is regarded by both as to be found alone in the original mission; therefore, in Christ Himself. Both regard that ministry alone as valid which has descended from this fountain-head. Both necessitate tactual succession. Whether it be apostolic or presbyterial succession is a matter which history has decided in favor of the former. So far, however, as it is a theory concerning the authority of orders, it does not matter which is established.

In either case the succession necessarily excludes all so called ministries not thus descended. It is a theory founded upon the necessity of valid succession. It is well that this point should be distinctly understood.

Any theory of orders is exclusive which concedes authority to "minister," only to such as have been ordained by the laying on of the hands of those who in turn have been thus ordained. By that theory the "minister" is not merely a specialized layman. He has authority not derived from the body of the laity but transmitted (whether he holds it is through the episcopate or the presbyterate) from the original mission of Christ. This, after all, is the great question of the day as regards the ministry. It is an excellent feature of the question that several great historic denominations are thus already committed to a theory of the "divine right" of orders transmitted alone by tactual succession.—*The Churchman*.

#### READ; MARK; LEARN.

The following formed the concluding portion of a sermon preached lately in a Country Church from the words "I speak concerning Christ and His Church." We think that if like faithful preaching were more general, and the clergy would unhesitatingly urge the need and duty of becoming more thoroughly acquainted with the Church's History and Work, and of circulating information regarding such matters, the Church would make more rapid and real progress. The Preacher said:

What I think I may say as an application of this matter of interest in the Church to our-

selves is this, that while there is a strong attachment to the Church in this particular congregation and a certain "standing up" for one's Church, greater interest in its History, its character—its present work, and state, a little more of the Denominational spirit would do us no harm. What interest is shown, while something to be thankful for, is it not rather local in its features; what interest is taken in its progress elsewhere? How many are there who ever care to read over the columns of a Church newspaper? How many there are who vote such reading as "Dry," forgetting that, from its very nature, reading concerning the Church or its work must be different from other "readings." But to those who realize that the Church is the Body of Christ, that it should be characterized by unity and life, that it must have contentions "for the faith once delivered to the saints"; that it is the "Witness and keeper of the Truth," so it must, through the press as in the pulpit, treat of the "mysteries" of the Kingdom and the deep things of God; again unlike papers of other bodies, whose readers accept the creed of the Body they speak for, or represent, (nearly unanimously as a Romanist flock accepts the *dixit* of their priest); the Church Paper is addressed to a class of readers with whom the Church of England leaves a large margin for differences of opinion and therefore for variance, (yet variance with charity), and under such circumstances such a paper must fill its columns with teachings concerning some doctrines or ceremonies open to debate. Then again our papers confine themselves strictly, as a rule, to retelling what is *Church News* strictly speaking. Politics, social questions, except where they come into touch with or cross the religious life, are left to other papers. Even teachings concerning, let us say, "Personal Religion" do not legitimately come within the province of a Church paper. Such teaching, an editor of a Church paper understands, belongs of right to the Pastors of the flock, and moreover such teaching can be had more effectually in other ways also.

I am not here speaking in the interest of any one Church paper, I assure you. But I speak from this experience of my own, as well as others, that in the Parish where a Church paper is taken there one will find greater life, larger contributions, heartier services, more liberal and spontaneous support of the clergyman and a greater and clearer understanding of what is being performed in the services and preached from the pulpit.

It has been said by some one in the U. S. who knows whereof he speaks "that less is known, e. g. of Church History than ever. Other people know about their bodies, how many they number—what they are doing; but the Churchman, reads little and knows less comparatively than others, of his own. But aside from this point concerning Church Literature—let me ask—what interest is shown in Christ's Body—the Church—by prayer and work? God knows how many pray and how they pray? But where there is much prayer there will be proportionate work without a doubt.

Christian friends, there are attached members of the Church here, those that are attached, not from worldly or social interest, but from attachment of the spirit. Let the prayers of such be more persevering, more earnest. Pray for enlargement of your circle.

But I exhort others to unite in prayer—*definite systematic*, "stated prayer; Definite—for Church's enlargement in spiritual life—in numbers; for Pastor's welfare, temporal and spiritual; for the youth of the Church; for the Sunday school, and as intimated as you pray, you will do something; and all the while, never forgetting that you are not asked or urged to work for a denominational—but for a Sacramental Host. To you the Church is to be Christ's own divine organization in which you are to get your spiritual nurture and by which, or through which, He is "reconciling the world unto Himself." And all the while too, exercis-

ing Christian charity towards others—"speaking the truth in love,"—but not compromising with principle. The Samaritan showed his charity, for he did good to his enemy the Jew; but he remained a Samaritan still, and the Jew remained a Jew still—not that it follows, by any means, that both were right—for that could not be—but showing that one might be charitable and do good to others without compromising his principles or hiding his faith. The great difference, unfortunately between the Jews and the Samaritans of that day on the one hand, and a large body of nominal Christians of today, on the other, is that in our day many of them have no principles whatever—to them one religion is as good as another, and none as good as any.

#### LETTERS FROM CALIFORNIA.

No. 2.

December 1st, 1887.

Sunday morning in Salt Lake City! it seems more like a dream than reality that we are in the land of the Mormons or Latter Day Saints as they like to be called. The day is brilliant as usual and a stroll through the streets before the time of morning service is delightful. The city lies in a fine valley, a grand contrast to the desolate regions we have passed through to reach it. Bounded on the East by the Wasatch range, one of the most striking in the whole Rocky Mountain chain, and in the West partly by the Oquirrh range which terminates on the North by fringing the Lake, and runs but a short distance South, it lies almost on the base of the Wasatch range or rather on a gentle slope from it and the grand forms of the Mountains, form a beautiful background to the view of the City, and also protect it from the North and East winds. On the Western side of the city is the Jordan River, a stream that gives health and beauty to a large portion of the valley, as from it flows irregular channels in all directions; it flows into the great lake. The city is fed with water by many Mountain streams, and nothing can exceed the clearness and purity of the water. These streams are subdivided many times, running in every direction in small water-ways through the sides of all the streets, some coursing along clear wooden troughs and others like woodside brooks. This gives a peculiar charm to the streets and is also most useful for irrigation through the long days of Summer and Fall giving life to the many fine trees which abound in every street. Irrigation in the city is also aided by a canal of twenty-one miles which taps Utah lake a fresh water reservoir in a valley to the South, and brings a large body of water to the city at a time when it is much needed. The vast accumulation of snow in the Mountains lies through the winter till it is dissolved by the summer sun and in numerous streams pour down into the valleys, and led by small arteries artificially dug gladden the whole land; thus the desert is made to blossom as the rose, and as one looks towards the sublime height of the Mountains lifting their heads into the far azure and then notes the fertility and beauty of this lovely valley set like a gem at the edge of the Great Desert, it seems wonderful how the pioneers of this city in 1847, after crossing the trackless waste of land, set up their tents in what was then a wilderness, for the opinion of the trappers and mountaineers who had visited the region was that it was unfit for cultivation; but the very day ground was irrigated by damming up one of the creeks, a trench being dug from it to the land desired to be watered, in one night the whole tract desired to be cultivated was watered. Then began the system of irrigation to which the fertility and beauty of Utah is due to-day, and thus Salt Lake City, the half-way house to California, was founded. The city

lies along the slope about three miles East, and two North and South; the South and West divisions are laid out in streets 130 feet wide running at right angles; in other parts of the city the streets are 80 feet in width. This generous plan gives long avenues of poplar, locust, catalpa, and other trees, traversed by streams of water and lined with cottages and residences, every one of which has its front garden, in fact it is a city of detached houses as, except in the business portion, I did not see such a thing as a row of houses anywhere. Morning service at St. Paul's, a handsome little edifice of brown stone set in the midst of pleasant grounds at the corner of one of the wide streets, back to lunch at the Metropolitan at one, and at two o'clock the great event of the day in Mormondom, the Temple service; there is no service in the morning. The city is divided into thirty or more districts each one of which has its Sunday-school service at 7 o'clock, and there is no other till 2 p. m. It is a very unusual circumstance to see so many people going to Church on a Sunday afternoon from a hotel; more than thirty started from ours, and as we go up Temple street groups are wending their way to the Mormon shrines from every direction. The Temple is a huge building, familiar no doubt in illustration to many of your readers; in shape like a huge mushroom, it is said to accommodate 10,000 people, but "it does not look it." As we arrive the main floor is filling up, but the galleries which accommodate several thousand, remain empty; there are probably when service begins 4,000 people present, and one might count among them 500 Gentiles. On raised red-covered seats above the main hall, are the deacons and elders numbering about 100; behind them the choir—a large one—with the great organ, an immense instrument and well handled by a skilful player; a hymn is sung, a prayer made, more hymns; and here we notice no chapter or Scripture is read. In about half an hour the communion is celebrated, a long table had been set in front of the audience on which are many silver baskets and goblets with ice pitchers. The baskets contain slices of bread, and the pitchers are filled with the crystal water of the pure Mountain streams. After the last hymn, four elders standing in front of the table begin to break the bread in small pieces, until the baskets are filled; they are then passed up and down the aisles. This takes a long time, and meanwhile, one of the Saints begin to preach; after the bread is distributed, he stops. Then the water is carried round, and he begins again keeping it up in all a full hour. Here it may be stated that water is always used instead of wine, but what is their authority for this we could not find out. Immediately in front of the audience, on either side of the alley leading to the elders seats were two lions "Couchant"; these had the most grotesque expression it is possible to conceive; they had every appearance of laughing at the people while higher up were other lions with quite sober visage; this is another mystery we are unable to explain. After communion was over, another hymn sung and the benediction, the service closed and the throng dispersed through many doors along the sides of the building, walking along the alleys between the open seats instead of going down the aisles; by this means the building was emptied in five minutes or less.

This building though called the Temple, and the service the Temple service is in reality the Tabernacle, the Temple proper not yet being finished; the latter is on the same block as the former and is the most prominent building in the city. It is over 180 feet long, has the appearance of a castle at a distance with heavy towers; there will be three towers at each end of the building, the centre one rising 200 feet, and its total cost when completed (it is supposed in five years) will be \$10,000,000; it is

built of granite and at present but three of the towers are up. There is also the Assembly Hall of gothic design, accommodating 3,000 people; these are all in the same grounds and surrounded by a high wooden fence, through which entrance is obtained by enormous gates. There are other places of interest to be seen such as Liberty Park of 120 acres, the *Desert News* office and titheing stores; in the latter are received and paid out the tithes and donations of the Mormons; the Zion and Beehive houses, also Gardo House, where the President of the Church resides. All the leading denominations are well represented in this city of 35,000 inhabitants. We have two churches, St. Paul's and St. Marks; both built of stone and with handsome rectories adjoining; St. Mark's school was established in 1867; it has eleven grades with twelve teachers. The usual English branches are taught with mathematics, Latin and Greek, natural history and science, with English literature in the High school department. Rowland Hall, a boarding school for girls was opened in 1881, and is very successful. On Monday a. m., we took a last look at the pleasant streets and towering mountains leaving by the early trains for Sacramento, a ride of nearly eight hundred miles, the greater part of it until we reach the Sierra Nevada mountains being through long reaches of sand, sage brush, &c., with occasionally a fertile oasis until we reach the foot hills of the range, where powerful engines are put on to draw us on the up-grades.

(To be continued.)

### NEW BOOKS.

**THE BOW IN THE CLOUD**; or Words of Comfort, for those in sickness, sorrow, and the varied afflictions of life. By 200 best authors—Prose and Poetry. Edited by Rev. J. Sanderson, D. D., editor of the *Pulpit Treasury*, &c.

*Contents*—Consolation from the Bible. "Thou art with the Lord"; Consolation for Parents Bereft of Children; Solace for other Bereaved ones; Encouragement for those in varied afflictions. "Earth has no sorrow that heaven cannot heal"; Cheer for the Aged and Infirm. "There is a balm for every wound."

These messages come from those who know by experience the preciousness of the truths by which they would console others.

Nearly 500 pages, square, 12mo, with frontispiece and presentation page from special designs, \$1.75—E. B. Treat, Publisher, 771 Broadway, New York.

**NOTES FOR MEDITATION ON THE COLLECTS**, by Rev. A. C. A. Hall, M. A., Mission Priest of the Society of St. John the Evangelist. The *Young Churchman Co.*, Milwaukee; cloth 60 cents net.

The author states that these notes were written out week by week during the present year primarily for the use of two Religious Communities. They have been found helpful for individual use, and has a grand work for class instruction. The present volume covers the ground from Advent to Trinity Sunday, and the points suggested for consideration are invariably drawn from the Collects themselves. These "Notes" are admirably adopted to excite holy thoughts, and draw out the full meaning of the Collects, and yet are not so full as to prevent the individual mental action of the reader. They suggest lines of thought and themes for meditation leaving the reader to fill in and finish.

**SORROWING NOT WITHOUT HOPE** for those Sleeping in Jesus—is the title of a little work published by the well known New York house of Thos. Whittaker; cloth 75c.

It will be gladly welcomed by many a burdened and sorrowing heart. The words of comfort it contains are presented under the follow-

ing heads: 1. Sorrow not without hope; 2. The word of Divine consolation; 3. The Rest of God's people; 4. Jesus the Resurrection and the Life; 6. The Blessedness of those who die in the Lord; 7. The Divine training and Discipline.

### MAGAZINES.

*The Cosmopolitan* (Schlecht, Field & Co., N. Y., \$2.00 per an., 20c. each)—The rumoured visit of the ruler of Persia to Europe, makes the beautifully illustrated article on "The Shah and His Court," by Wolf von Schierbrand, with which the December number opens very timely. Miller's article on "Mr. Crowley, the Chimpanzee," illustrated by J. Carter Beard, the well-known animal artist, is a charming study of a creature in the Central Park Zoological Museum that attracts more attention than any other New Yorker. "From Forest to Floor," is the title of a profusely illustrated article by J. Macdonald Oxley, giving a graphic, interesting and valuable account of lumbering and the lumber interest in Canada. The remaining contents of equal merit, make up an extra good number for the holiday season.

*The Pansy*—(D. Lothrop & Co., Boston, \$1 per an., 15c. each)—We have frequently referred in terms of approval to this favorite magazine for the young; and the December number just to hand fully sustains our recommendation. It is full of Christmas reading, and that too, good and religious in tone throughout. This is the prayer which *Pansy*, (Mrs. G. R. Alden) gives her readers for use at this season, "Lord Jesus, I give myself anew to Thee in return for Thy great Christmas gift to me, I give Thee my time, my strength and my will; I ask Thee to direct me all day and every day in the way in which thou wouldst have me go, and I promise to use my tongue to speak for Thee, my hands to work for Thee, and my feet to do errands for Thee, and my heart to love Thee."

*The Living Church Annual and Clergy List Quarterly*, containing Almanac and Calendar for 1888, and published by The Young Churchman Co. Milwaukee, is to hand. It contains besides the usual contents an epitome of American Church Law; a *Literary Review of the Year 1887*; an article "Of certain Catholic Practices"; and Biographical Sketches of the present Bishops of the American Church—arranged in order of succession. The subscription price is only 25c. per annum; a marvelously low rate considering that the List is published on the 1st of December, March, June and September, and contains so much.

*The Protestant Episcopal Almanac and Parochial List for 1888*, issued by Thos. Whittaker, N. Y., at 25c., and now in its 34th year is also to hand. It is too well known to require extended notice or recommendation. Originally a small pamphlet, it has grown into a *book*, and its pages increase in number yearly, evidencing the rapid advance of the Church.

*Papers on Prohibition*—by Rev. Geo. J. Low, Almonte, Ont., is the title of a pamphlet containing fifteen articles, which appeared in Brockville, Ont., *Times*, and which have been republished by the United States Brewers Association. The writer strongly opposes *prohibition* and denounces it as anti-constitutional, anti-scriptural, anti-Christian.

*The Spirit of Missions*—issued by the Board of Missions of the P. E. Church in the United States; \$1 per annum—closes its 52nd volume with this December number. Besides the usual information touching Missionary work in the U. S. and abroad, it contains the Advent and Epiphany Appeals.

**RECEIVED**:—*The Calendar of Trinity College School, Port Hope, for 1887-8*; "What Shall We Do," a tract containing seven sermons on Religious training and education, delivered at Bridgetown, Barbadoes, by Rev. F. Skinner.

# The Church Guardian

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## CALENDAR FOR DECEMBER.

- Dec. 4th—2nd Sunday in Advent.  
 “ 11th—3rd Sunday in Advent.—[*Notice of Ember Days*].  
 “ 14th—  
 “ 16th— } EMBER DAYS.  
 “ 17th— }  
 “ 18th—4th Sunday in Advent.—[*Notice of St. Thomas*].  
 “ 21st—St. Thomas,..... A. & M.  
 “ 25th—CHRISTMAS DAY.—[Pr. Pss. M. 19, 45, 85; L. 89, 110, 112. Athan. Cr. Pr. Pref. in Com. Service till Jan. 1st, included.—*Notice of St. Stephen. St. John and Innocents' Days*].  
 “ 26th—St. Stephen—First Martyr.  
 “ 27th—St. John—Apostle.  
 “ 28th—Innocents' Day.

## CHRISTMAS.

We hail the Christmas season, for it helps to bring brightness into our religion—to make it more real, more attractive—and it helps to make the world brighter and better. Some object to the gaieties and festivities attending the season, and think them inconsistent with the event we celebrate, and the religion Jesus came to establish. We do not think so. Some may misuse the occasion; but the spirit which prevails at Christmas time is essentially a good spirit, and does good.

We must not forget that the Gospel of Jesus has its earthly, as well as its heavenly side. It is full of promise for the life that now is—in this world—as well as for the life hereafter. Some Christians are in danger of making too little of the life that now is. They think if they secure the life that is to come, they have done nearly all. Not so. God gives us our present life. We are to improve it, to use it, to enjoy it. We are to do all we can to bring heaven into this life, and make it a foretaste of what is to be hereafter. This will make our religion attractive rather than repulsive. Children are sometimes afraid of religion, because they see nothing but gloom thrown around it. This is a great wrong to them, for it creates a feeling of prejudice which they are long years in overcoming.

Yet, at the same time, there is great danger lest we who are Christians engage in our merry-making and festivities as the world does—in total disregard of the presence of Him in whose honor we celebrate the day. Surely to the Christian “Christ should be the end, and Christ be the beginning” of everything, from first to last, that is done in connection with the Christmas rejoicings. It behooves each one of us who bear this high and holy name, to take to heart the solemn lessons of the Advent season, and settle, each for himself, as in the presence of God, questions such as these: How may I—not in appearance, merely, but in reality—do honor to my Lord and King? Is there anything in the preparations I am now making, or in the enjoyments to which I am looking forward, on which I cannot ask His blessing, or

at which I cannot expect His presence? Is His pleasure in any degree my thought in my preparations, or simply the natural gratification I take in the pleasure of others?

The questions may seem too close, too searching; but God does require the supreme homage and regard of His people in *everything* is evident from His own Word. We give one instance. In the seventh chapter of Zechariah it is written, Then came the Word of the Lord of Hosts unto me, saying, Speak unto all the people of the land, saying, When ye fasted in the fifth and seventh month, did ye at all fast unto Me, even to Me? And when ye did eat, and when ye did drink, did ye not eat for yourselves, and drink for yourselves?

Could the Lord describe more plainly the whole-hearted service we must give in order to satisfy Him? That we give Him less than He requires is the secret of our own unrest and dissatisfaction. May He keep us, as this season or any other, from offering Him the mockery of a divided heart!—*Parish Visitor, N. Y.*

## CONCERNING WEEK-DAY SERVICES.

### *In Country Parishes and Missions.*

The maintenance of frequent hours of public prayer through the week, but the attendance of the few souls that may be drawn to them is to be determined upon on narrow grounds of wordly economy or policy, of mere personal benefit or interest, but upon the larger and more generous ground of the Church's Catholicity. Now some of our dissenting neighbours charge us with being “just like the Catholics.” We ought to be, and I would to God that we were; but there are not many of us, I fear, that can “plead guilty to the soft impeachment.” All are not Israel that are of Israel. But that we may become more generally in practice what we are in name, Catholics, is the object of these lines. And now what do we mean by the Church's Catholicity, in this connection? We mean that the liturgy of the Church, in all its offices, whether celebrated on a Sunday or week day, whether on her great festivals, in glorious temples, and amid the circumstance of great congregations, or at some quiet evensong, in a small country church, where two or three only are gathered together, is by no means a mere office of private devotion, and cannot possibly be measured, in its uses or blessings, by the question how much good it may do me, or simply those who are present. The Church's worship, though uttered by a single voice, comprehends the whole body of believers, and intercedes for all classes of men, whether in the parish, in the diocese, or in the wide world. Her songs and prayers ascend in behalf not only of such as in any particular place are offering them, but of all men whatsoever who may be the proper subjects of them. Two persons, then, may take part in a service, and hundreds, or, for aught we know, hundreds of thousands, may be benefited by it. Thus the Church's worship is Catholic, because, while her congregations may be never so small, her prayers embrace the spiritual interests of the whole world. No part of the Prayer Book more forcibly illustrates this than the Lord's Prayer itself, which finds a place in every office of worship, both public and private. If you examine it thoughtfully, you will observe that every petition is so worded that even the soul that prays in secret must go out of himself and beyond his own wants, and must include and pray for all who are, with him, spiritual children of God. It is pre-eminently a Catholic prayer.

In like manner we may regard the entire offices of Morning and Evening Prayer, for all days alike, as embracing the whole spiritual membership of Christ's kingdom. As this fact

lends great dignity and value to every occasion of divine service; it ought to sustain and animate every lonely worshiper who lifts an almost solitary voice in a well-nigh empty house of prayer, which, yet, is not empty, since the Lord's minister and the Lord Himself are there; and that is better than crowded pews. Such reflections, surely, ought to shame and silence the thoughtless and unworthy expressions we hear in many parishes in disparagement of week-day services to which “nobody goes.”

But, on the other hand, true though it be that numbers are not of essential moment, yet it is well for the members of the flock to consider what wide reaching blessings the Church's worship involves, and what they themselves lose in the way of daily spiritual help by neglecting week-day prayers. If they had real faith, and were as earnest about religion as they are about other matters, would not some find opportunity to attend more constantly than they do, and would not others attend who now are never present? It is well worth while to stop sometimes and look squarely at ourselves. We get into the habit, first, of making excuses to ourselves for non-attendance, and then of accepting those excuses as real and valid. But a little honest scrutiny might reduce them all to ashes.

One of the commonest pleas for this neglect is the pressure of business or of household duties. More than one priest has been reminded that “if a man does not provide for his own household, he is worse than an infidel.” But this Scripture does not mean that a man is to provide for his own household with such exclusive wordly devotion as to become a practical infidel. A part of that provision consists in training them by his own influence and example to go to church regularly, to worship God faithfully, and to maintain consistently the services and activities of the parish. But, it is said, the services on week-days are appointed at hours when it is impossible to get away from one's secular engagements. The man cannot leave his shop, and the woman cannot leave her house; and so life goes on from year to year, telling the same tale of spiritual loss, bearing the same doubtful and unsatisfying fruit.

Let us, now, ask ourselves whether, if we were rightly disposed, if we really wanted to avail ourselves of the Church's helps, we could not, in some way, through the ingenuity of a right loving heart, *make* it convenient to attend the appointed services of the week a great deal oftener than we do, and thus countenance and encourage the rector, help to make the services more edifying, and reap manifold blessings to ourselves. It is really a grave question, and worthy of serious and searching application to many communicants in every parish, whether, if they wanted to do so, they could not easily arrange their affairs so as to provide for certain hours of attendance on the Church's worship two or three times a week, and do it without inconvenience or harm to any earthly interests. Have you ever tried to do this? If not, is it not worth your while, as a layman, upon whose character and conduct depends much of the Church's prosperity, to make the trial with the same admirable wisdom that you would throw into any venture of great financial or social concern to you?

A single practical suggestion may be added as a help to the solution of these questions. It is hardly to be expected that any great number of people should be present at week-day services. Neither would we imply that the same persons should be at all of them. But among all the families in a parish, of which some members are communicants and nearly all are baptized, cannot some household order be established so that one person from each family shall attend service and represent the home circle in God's house? This would materially increase our week-day attendance, would greatly strengthen the heart of many

a patient rector, would reflect dignity and honor upon the Church in the eyes of an on-looking world, and would quicken the life and efficiency of the parish more than all the tricks of speech or sensational charms that both preacher and parishioners could possibly insert.—*R. N. P. in North-East.*

**SOME OF THE DIFFICULTIES OF UNBELIEF.**

'The favourable position for an Infidel is that of an objector. When he is forced to recognize the necessity of having something positive on his own side, he finds his own difficulties greater than those over which he has been exulting in the case of his antagonist.'

BISHOP FITZGERALD in *Aids to Faith*.

Christian Apologists have generally confined themselves to answering the objections of unbelievers. It may be well, however, to require unbelievers to answer the objections to their own scheme. We must carry the war, in fact, into the enemy's country. Our Lord, we find, though perfectly prepared to give an answer, often thought good thus to turn the table on his adversaries. 'I also will ask you a question,' we hear Him say. To the teachable, to those who simply ask for information, to the really honest inquirer and seeker after truth, we cannot be too considerate; but to those who, in the spirit of the Scribes and Pharisees, of the Sadducees and Herodians of old, try to entangle us in our talk, or seek to justify their own unbelief, we may well point out the weak places in their own armour, which they imagine so impregnable. It may, at all events, serve to show that they are not so secure in their position as they fancied, and that there is more to be said on the other side than they supposed. With this view, we have here brought together some of the things which the unbeliever must be required to explain before we can be expected to abandon what, at least, seems to us more probable and reasonable than the system he offers to substitute for it:

I. We may ask him, for instance, to explain the present condition of the Jews, so exactly answering to the predictions of their own Prophets; fulfilling prophecies proved to have been uttered centuries before the event; prophecies which were guarded, as they still are, by the Jews themselves with jealous care; as that they should be dispersed among all the nations, that they should become a proverb and a byword, that Jerusalem should be overthrown, and the rest.\*

II. We may ask him to explain how the Jewish Sabbath, the Passover, Circumcision, and other religious rites, still observed by the nation of the Jews, in whatever lands they may be dispersed, and observed long before the coming of Christ, as we know from other testimonies than the Bible, came to be observed on any other grounds than those recorded in the Bible.

III. We may ask him to explain how the writers of the Gospels, known to have been published shortly after the events they narrate (they are quoted in the two Apologies for the Christians addressed by Justin Martyr in the earlier part of the second century to the Senate and people of Rome, and to the Emperor Antoninus Pius) how these writers could state that certain things notoriously happened, and make mention of the names of certain well-known persons, as Annas and Caiaphas, the chief of the priests among the Jews at a certain

date, or Pontius Pilate, the Roman Procurator, in connection with those events, without being at once confuted, as, if these things had been all a fiction, they must needs have been. The statements were made at the time; they were not confuted (as they could not have been confuted) at the time. The inference is that they took place as related.

IV. We may ask him to explain how St. Paul could have written several published letters full, according to the unbeliever, of falsehoods, without having been at the time convicted of the falsehoods; how he could have appealed to those to whom he wrote with reference to certain events which took place in their presence, if those events had not taken place. The inference must be that what he said was true. He need not be a knave, he would have been a fool, to challenge thus his own easy confutation.

V. We may ask him to explain how those who emphatically taught men to speak the truth, who chose to die (and many of whom did actually die) rather than be guilty of falsehood, could unite to palm off upon the world the most elaborate system of falsehood (which if it is not truth it must be) that was ever invented: how, in a word, good men could all agree to do so bad a thing. *Bad men could not invent the Gospel, and good men would not.* The inference can only be that it is no invention, but a true narrative.

VI. We may call upon him to explain how Jewish *Publicani* and fishermen, with such very different models before them of what was then most esteemed among them, could have sketched the marvellous portrait and personality presented in the Gospels if they had not had among them the living Original.\*

VII. We may call upon him to explain, on any other hypothesis than that of a Divine inspiration, the difference between the Gospels and all contemporary Jewish and apocryphal Christian literature.

VIII. We may ask him to explain how it comes to pass that the two Sacraments of Baptism and the Supper of the Lord have been celebrated in various parts of the world for upwards of eighteen hundred years, from the time, that is, when Jesus Christ, even according to the independent statements of contemporary heathen writers, was on earth,—celebrated as we know they have been from the statements of other than Christian writers,—if the account of their origin as contained in the Gospels be not the true one.

IX. We may ask him to explain how the Lord's day, commonly called Sunday, has been universally observed in the Catholic Church as a weekly memorial of the Resurrection of Christ; and how other days, such as Christmas, Good Friday, Ascension Day, have been likewise observed in memory of certain events from the earliest times of Christianity, if the events of which they are memorial never took place.

X. We may ask him to account for the existence of a distinct body of clergy from the time of the Apostles to the present day.

XI. We may ask him to explain, for example, the letter of Pliny to Trajan, † a letter from a heathen philosopher to a heathen Emperor, testifying to the customs and character of Christians in those early days, on any other than the Christian hypothesis.

XII. We may ask him to explain how Christianity, unaided as Mohometanism was by the

\* It is such that no human being could have invented; it must have been copied from an actual original. No one can invent after this fashion. And least of all could Jews have done so, for this was not by any means the ideal of their minds. How comes it that men, not even learned, contrived to represent a character every way departing from their national type?—LUTHARDT, *Fundamental Truths of Christianity*, lect. x.

† That the mind of sinful beings should conceive even the general notion of such a man would be a miracle; while that such a notion should be carried out with such vividness by authors who were, at all events, originally uneducated, and at first independent of each other, would have been, unless the Man had really lived, and had been seen by them, not merely a miracle, but an impossibility.—WATTS, cited in Luthardt.

‡ The 97th Epistle of the 16th Book. A translation will be found in most histories of the Church.

sword, and forbidding, as Mohometanism did not, all sensual gratifications,\* should have spread in the way it has among all the most intelligent races of the earth, without supernatural aid.†

XIII. We may ask him to point out what other cause but Christianity put an end to gladiatorial combats;‡ mitigated the barbarism of war, raised the condition of woman, prevented polygamy, proclaimed the sanctity of marriage, abolished slavery, and finally, established on a true basis the rights of man.‡

XIV. We may ask him to show how it is more unreasonable to believe that God existed from all eternity than to believe that the world so exists; if there is, in fact, anything more unreasonable in believing in a First cause than in a first man, or even in a protoplasm.

XV. We may ask him to show how it is more unreasonable to believe that a world full of design had a designer, than that a watch or a steam-engine had an intelligent maker.\*\*

XVI. We may ask him to prove how, though the watch or steam-engine must have had a maker, the maker of it himself never had one.

XVII. We may ask him, finally, to explain how it is, if it be not divine, that 'the Christian doctrine,' to use the admission of one of its bitterest assailants, †† 'has a power of cultivating and developing saintliness which has had no equal in any other creed or philosophy.'

G. J. COWLEY-BROWN,  
*Incumbent of St. John's, Edinburgh.*

\* See Luthardt, *Fundamental Truths*, lect. ix.  
† They that had overcome the world could not strange Christianity; . . . and Christianity without violence or armies . . . did insensibly turn the world into a Christian, and persecution into victory.—JER. TAYLOR, ser. ix, on *The Faith and Patience of the Saints*.  
‡ The first Christian Emperor may claim the honour of the first edict which condemned the art and amusement of shedding human blood, &c.—GIBBON, c. xxx.  
§ Out of no philosophy under the sun has the idea of the "rights of man" issued. For any force they [the words of ancient philosophers] had, the world might have gone on in its old way till now. Even the sanguinary sport of the gladiatorial shows was not interrupted by them, and it was of a heathen philosopher, but a Christian devotee, who leapt into the circus, and by the protest of his death stopped that one triumph and exaltation of Satan.—MOZLEY, lect. x.  
\*\* Heb. iii.  
†† *Lemonde m'embarasse, et je ne peut songer, Que cette horloge existe, et n'a pas d'horloger.* VOLTAIRE.

†† Mr. Colter Morrison, quoted in the *Quarterly Review*, July, 1887.

**ST. STEPHEN.**

The fact that to St. Stephen was accorded the honor of being the first martyr, has tended to withdraw the eyes of the Church from another singular honor granted him, that of being the sole eye-witness of the ascended Christ—Christ at the right hand of God. The Martyr of the Ascension he might properly be called. To him was reserved the honor of witnessing to the fulfilment of the words of Christ, "Hereafter shall the Son of Man sit on the right hand of the power of God," before the very council which had condemned Him for uttering them. Standing in the presence of that same council, "he being full of the Holy Ghost, looked up steadfastly into Heaven and saw the glory of God, and Jesus standing on the right hand of God; and said, Behold, I see Heaven opened, and the Son of Man standing on the right hand of God. And all that were in the council looking steadfastly upon him, saw his face as it had been the face of an angel." Beholding the glory of God, he had been changed into the same image, God Himself thus setting His seal upon His servant, in manifest token of the truth of His servant's words.

The Church has no more beautiful type of the heavenly minded Christian than St. Stephen. Surrounded as he was on all sides by enemies who "gnashed upon him with their teeth"—fitting symbol of the foes and temptations which beset the child of God in all ages—he firmly and deliberately "shut his eyes from seeing evil," and "looked up steadfastly into Heaven." The result was that the promise to those who thus shut their eyes from seeing evil, was fulfilled to him: he "saw the King in His beauty, and beheld the land that was very far off."

\* Mozley, in his *Ruling Ideas in Early Ages*, Lect. i., refers thus to the promise made to Abraham: "There is the prophecy before us, supported by the whole history and tradition of a nation. Nor could it be otherwise than gratuitous for even a sceptic, however he may object the inspiration, to deny that this prophecy existed, that it was of the nature here described, and that it dates from this primitive era. Abraham in that early dawn of history, with polytheism and idolatry all around him, saw his own creed triumphant in the world; he predicted his triumph, and the prediction has, as a matter of fact, come true. It is triumphant. The Creed of Abraham has become the creed of the civilized world."

## FAMILY DEPARTMENT.

## CHRISTMAS GIFTS.

"Thou hast with thoughtfulness prepared  
The gifts for friend and kin;  
Yea, thou has hoped, by deeds of love,  
Thine enemy to win.

"For Me alone, of all thy friends,  
No ready gift I see,  
On this My Birthday, has thou nought,  
Child of My love, for Me?

"My board is spread with dainty dish,  
My friends will welcome be;  
But hast thou kept among them all  
A place—a seat—for Me?

"Bright gifts and offerings gleam upon  
The taper-lighted tree;  
But what hast thou upon it hung  
For simple love of Me?

"What hast thou done to glorify  
The God of earth and Heaven?  
What 'peace, good will to men' hast thou  
By word or token given?

"What broken spirit hast thou healed?  
What tear or sorrow dried?  
What stranger heart has thou rejoiced?  
What need hast thou supplied?"

\* \* \* \* \*

O blessed Christ-Child, on this day,  
First be our gifts to Thee;  
And second in our hearts and thoughts  
Let friends and kindred be.

On every tree, weighed down with gifts,  
That tenderest memories wake,  
Oh, may the choicest and the best  
Be hung for Thy dear sake!

And be Thou at each festive board  
Most honored guest to-day;  
And by each happy hearth-stone may  
Thy sacred Presence stay?

—F. H. Marr in Parish Visiter, N. Y.

A Christmas re

BY PAULINE.—Continued.

At the school room door he encountered his brother looking for him, and asking why he had not been at dinner.

"I have a letter from home; wait for me here when you are dismissed," Ernest whispered and Murray nodded as he went to take his seat among the boys of his own class.

All the afternoon Ernest kept making blunders in a way which astonished every one, for he was a studious boy, well advanced for his age and a favorite with all the masters.

Much as he tried he could not fix his attention on his tasks. In spite of his decision the temptation came to him again and again, to give Murray his choice about staying, and each time he resolutely put away the idea, for he knew his little brother was very generous hearted and all his pleasure of going home would be destroyed if he suspected the true state of affairs. Ernest was detained after hours to rewrite an exercise full of mistakes, and when he returned to the school room he found it deserted, all the boys having gone out for their usual recreation. He sat down at his desk, feeling vexed at the thought of his imperfect recitations, and the rebukes they had called forth, which to him was something unusual. He would much rather have gone to his room, but it was contrary to the rules for the boys to be upstairs at this hour.

In a few minutes the door flew open and Murray Kingdon came in.

"Hello! there you are at last! I've been in three times to look for you," he cried, aiming the rubber ball he was tossing about in his hand at his brother's head.

"You'd better look out Murray, if you get caught in here with that you'll lose it." Ernest said without moving.

"All right, but what makes you so late, mon frere? I declare you look as if you had been kept in!"

"Well, I have," Ernest growled, more to put off the other subject than anything else.

"Ernest Kingdon! are you speaking the truth. Can these ears have heard aright?" Murray was unfeignedly astonished. If it had been he, no one would have wondered—but Ernest!

"Master Kingdon, I sorrow much for you. Why take you not pattern by your good brother?"

Murray had mounted the platform and stood addressing his brother with such an exact imitation of his French master in speech and gesture, that Ernest could not help laughing.

"You ought to be ashamed Murray, to have that said to you so often that you are able to deliver it yourself." Ernest saw fit to administer a reproof, but in his heart he was very proud of his brother. He felt as if a sudden flash of sunshine had come into the dingy room as he watched the bright little figure haranguing him from the platform. Not that he was so much younger than Ernest, but he was small for his age, and had a fair delicate face, which made him look childish, and had gained for him many a girl nickname from his schoolfellows, to his great disgust. He had merry blue eyes and light hair which would persist in forming itself into curls whenever it got the chance. Of this Murray was intensely ashamed: could he have had his own way he would have had it cut every two or three weeks. "Looks as if I put it in pairs," he said scornfully when his mother had put a limit on his visits to the barber. Now, as he stood there, flushed with exercise, he looked very handsome, and Ernest thought, "No wonder Mamma wants to see him!"

All of a sudden Murray recollected his business and came down from his elevation.

"But the letter Ernest," he asked. "You said you had one. Why did you not give it to me before? Did the money come? Is it all settled when we are to go? What a jolly time we will have! How many more days? Let me see I have lost count lately. Mamma will be glad to see us—but, I say old fellow, you don't look very much overjoyed over it—Is anything wrong?"

"If you could hold your tongue, Murray, long enough to let me speak, I might get a chance to explain."

"Go ahead then: Where's the letter?"

Ernest flushed a little as he felt first in one pocket and then another, well knowing it was not there.

"Never mind," he said, "I can tell you. The money did come, but only enough for you."

"Only enough for me?" Murray echoed. "Does Mamma think you have enough of your own? You know we haven't Ernie; both put together."

"It's not that Murray," with an impatient gesture. "Mamma has not the money to send. She says she cannot possibly spare it. I will have to stay here during the holidays," he added quickly to get the worst over.

"Stay here! You don't mean at Longly's?" Ernest nodded.

"But Ernie, you never can; just fancy not to go home! Why there won't be a soul stay here. It will be dreadful."

"Nonsense." It was about all Ernest was able to say. Murray was not making it any easier for him, he thought, but he was on his guard lest he should betray how he longed to go.

"But surely mamma did not mean you were to stay here! Couldn't we raise the money somehow? Let's sell something! There's my little watch uncle Bob gave me."

"Do not think of such a thing Murray. Do

you hear me? You are not to do it. It would be very wrong. We have no right to part with our things. Ernest spoke sharply, but he was more touched than he cared to own, for Murray's watch was his great treasure.

"If it is to save expense why are we not both able to stay?"

"There are the trunks to bring back. Some one must look after them. Do you think you can manage them?"

"Of course I can, but half the fun will be spoiled if you are not home for Christmas." It's so long since we were there too."

There was silence for a moment. They were both thinking that their father would be missing too. At length Murray said slowly. "Why don't you go and leave me here?"

"Ernest could almost have laughed, had he been in better spirits himself, at the troubled expression on Murray's unusually sunny face.

"You must do as you are told, Murray, and not make so many objections."

"Don't you care to go, Ernie?" Murray asked dropping into a seat near his brother, and speaking in a winning, affectionate way, peculiar to himself, which made him a favorite with so many.

"I'd like to go, of course, but you must think I'm a great baby if I cannot stay without making a fuss."

Ernest spoke with apparent indifference, nevertheless he found it convenient to raise the lid of his desk and arrange some papers under the shelter of it.

"Well," Murray said with a sigh of immense relief, "I'm glad you don't mind. Now if it had been my fate to stay, I never should have lived through it, I know, and it's almost as bad to have you here."

"It's all right. You know I'll have a famous chance to study up when I'm all alone here."

Murray, knowing his brother's habits, actually thought, in his innocence, that Ernest was pleased to have the opportunity of being by himself.

"Now," Ernest said, "let's get out of doors, or it will be too late soon. It's getting dark already."

"Will you come for a walk; there's lots of time."

"If you like, but I thought you were playing ball."

"So I was, but that can go now, I don't care to play now," Murray said as he followed his brother from the room.

A week later, when Ernest Kingdon returned from the station and found himself alone in the deserted rooms, after seeing Murray and a number of other boys off, he thought it was more than he could bear.

He tried to cheer himself up by going for a long ramble, exploring places where he had never been before, and came back somewhat brighter, but later in the evening the old feeling of loneliness came back. He was wandering up and down one of the corridors, thinking he would have to get his books for company, when suddenly one of the doors near him opened and a young man came out. It was Mr. Randall, one of the masters, and he seemed surprised to see Ernest.

"Why, is it you Kingdon? I thought all the boys had gone home."

"So they have sir, but I have to stay here."

Perhaps Ernest's voice was not quite steady, for when Mr. Randall answered he spoke very gently.

"I have to stay here too, my boy, so if we are the only ones we must keep each other company. But I thought I saw you go with your brother to the station."

Ernest explained that he only went to see the others off.

"Well, we must keep up our spirits though it is rather dull here. Will you come to my rooms and spend the evening with me?" Ernest flushed with pleasure as he accepted the invitation, for Mr. Randall was a great favorite

with all the boys, and he felt it to be no small honor. He was very kind and Ernest soon felt quite at home with him, and before he was aware of it, he found himself relating all his troubles to him. Mr. Randal offered to help him with his studies, and asked him to bring his books every evening to his rooms. After that they grew to be great friends, and many a walk and talk they had together during the vacation. On Christmas day, Ernest went to Church with Mr. Randal, and though he longed for the home circle, still he felt happy in having done his duty. In the evening there came a long letter from his mother in which she said: "I gather from what Murray tells me that he is ignorant of the sacrifice you have made for him, but, my dear boy, I cannot fail to understand and appreciate it, and though I miss you sorely, I feel proud of the way my oldest son has acted. Could you see how Murray is enjoying himself I am sure you would feel repaid for it." After that Ernest was satisfied; and at the end of the next term, when he went home with the honors of the school, he felt he had had his reward.

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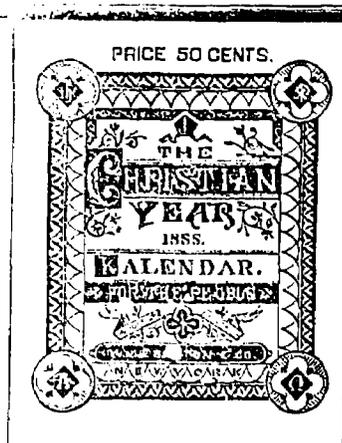
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## MISSION FIELD.

## CHRISTIANITY IN JAPAN.

Continued.

## THE BUDDHISTS OF TO-DAY

are far beneath the Shintoists in point of intellectual ability. It is essentially a happy-go-lucky secular religion, attractive ceremonial, with fat well fed priests and nothing in it to make a powerful appeal to the conscience. Even in temple grounds hang huge votive lanterns bearing the name of some famous dancing or singing girl—a mere bid for popularity. Fencing-bouts, broad farces, and wrestling matches are given within the precincts of the temples and by authority of the priests. The worshipper approaches the porch strikes one of the great bells or gongs that hang in front of the high altar and throws his contributions into the iron clasped coffer at one side. The offerings are often, indeed as a rule, of the smallest value; one-half of a cent is above the average donation, and yet at a recent festival of one of the most famous shrines in Tokio the total contributions amounted to more than \$13,000. Altogether nearly a million people are supposed to have found their way thither. It is an easy way to get to Nirvana of Nirvana means heaven.

Christianity has to deal in Japan with three native religions,—Buddhism, Shintoism, Confucianism,—two of which are rapidly dying out. A few years ago the government formally severed all official connection between Shintoism and the state. Annual appropriations are still made for the preservation of the most famous Shinto shrines, as they contain the tombs of many of the former rulers of the land. But the state is without a religion, and it remains to be seen whether Protestantism or Roman Catholicism is to carry the day. One way or the other the government is sure to take.

## LOOSE MORALS OF THE NOBILITY.

The great laxity of the marriage laws is another obstacle in the path of Christian propagandism. To this day the mikado has twelve "wives" besides the legitimate empress, and the heir apparent, little Prince Haru ("Spring") is the son of one of these concubines. This is, perhaps the strongest evidence of the semi-civilization to be found in Japan. The children of concubines are legitimate and it very often happens that the mistress of the household urges her husband to take one or more "assistant wives." But the position of wives in Japan is a puzzling subject, and one which cannot be intelligibly explained within the limits of a letter. For while concubinage is still customary, a movement in the opposite direction is very pronounced. The girls normal schools, and other high educational establishments in Japan are admirably conducted and ladies now begin to go into society in the company of their husbands, an unheard of proceeding ten years ago. New marriage laws have been drafted and are to be put in force

Some time next year, and the better educated classes especially those who come in frequent contact with foreigners, are outspoken against concubinage. There is nothing in any of the religions of Japan to discountenance this custom. The only hope is in Christianity. These things will soon be over and gone, and then Japan will have removed a dark blot from her escutcheon. But the reform must commence where the evil is most deeply rooted—with the nobility, who loose morals are even now a standing reproach to the nation.

## THE OUTLOOK.

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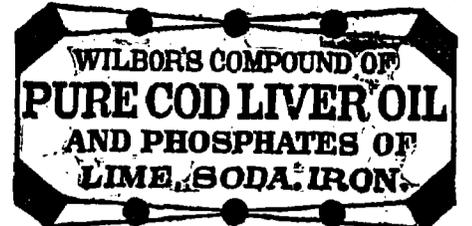
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