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# The Church Guardian

A. P. WILHELMSON  
20 St. George

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.

VOL. VI.  
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MONTREAL, WEDNESDAY, JANUARY 15, 1890.

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## ECCLESIASTICAL NOTES.

There are now 74 churches in Manchester and Salford, against 16 half a century ago.

BISHOP HOWE, of Central Pennsylvania, has assigned to the Assistant Bishop the active administration of the Diocese.

THE Old Catholic Bishop Reinkens has opened a "Hostel" for the benefit of the Old Catholic students of divinity in Bonn.

THE Rev. M. Hutchison, of Kirkmahoe, declared in Dumfries Presbytery that, while Presbyterianism theoretically was based very much on the laity, he honestly believed that the Church of England was making far more use of her laity than the Church of Scotland.

THE Society for the Propagation of the Gospel in Foreign Parts has received a donation of £9 000 in memory of the late Rev. John Turner, for some time a curate of the parish church of Whitby. The donation is made by the Rev. gentleman's mother in his memory and by his special desire.

HERE is a story which is knocking about London. The Bishop of Colchester went down to Halstead to hold a Confirmation. A certain public man had died, and the flag on the church tower was hoisted half mast. Two farmers met. Quoth the first, 'Muster Giles, what have they got the flag half mast high for?' 'Well, Muster Turmets, there's a Confirmation to-day, but the regular Bishop couldn't come, so they have got only the sufferin' Bishop, and they only runs the flag half up way for he.'

REV. EDW. HUSBAND, of St. Michael and All Angels, Folkestone, may perhaps claim to be the only vicar in England who plays his own church organ besides conducting the daily services. The organ is an instrument of four manuals, containing nearly 2 000 pipes, as well as two complete octaves of bells, with bass drum, kettledrum, &c., played by means of mechanical and electrical movements. The organ is beside the vicar's stall, and he has played 'Cathedral' service daily on it for about sixteen years. He has also given 234 recitals.

THE doctrinal declension of modern Methodism from the standard of the Wesleys is proved by the fact that in their new 'General Hymnary,' out of whose five hundred hymns there are only three on the Lord's Supper, and not one of them is included in the collection of one hundred and sixty-six 'Hymns on the Lord's Supper' by John and Charles Wesley, many of which express the fullest Catholic doctrine in the clearest fashion. That means that the modern Wesleyans have turned their backs on the Wesleys as much as they have done on the Church.—*Irish Ecclesiastical Gazette.*

THE almanacs—Potts' and Whittakers—are both out and very welcome; they give in compact form the statistics of the whole Church. All the items show an increase and a favorable outlook. There are Dioceses, 51; Bishops, 72; priests and deacons, 4,058; parishes and mis-

sions, 7,148; baptisms, 59,992; confirmations, 38,958; communicants, 484,059; Sunday-school scholars, 376,000; contributions, \$11,448,841.37. The differences in the statistical tables of the two almanacs are slight, and they show that they have been prepared with great care.—*Church Year.*

A UNITARIAN paper gives this advice about the internal arrangement of the church building: "The Holy Table should be placed against the wall of the chancel or apex of the church. It should be covered with a cloth as richly embroidered with suitable designs as possible. Behind the Table should be a reredos of carved stone or wood, or a piece of embroidery. Against this, in the midst of a narrow shelf; should stand a cross."

NEW YORK.—The city Missionary Society has, during the year, employed 17 missionaries, of whom 16 are in orders. Its ministry is chiefly engaged in work in the prisons and hospitals, and is one of the most efficient instruments for good in the city. It was said two chapels at Bellevue and Blackwell's Island, owe their existence to private munificence. They have added much to the efficiency of the Society. The receipts for the year were \$44,137. At the annual meeting addresses were made by Bishop Potter, Archdeacon Mackay-Smith, who, under the Bishop, has a general supervision of the missions, and Mr. Brookholst Morgan, whose labors are confined to the prisons; in the course of the year he has preached to 51,000 convicts.

A SOLEMN and impressive benediction service was held in St. Andrew's Church, Princess Anne, Easton, Pa., on the morning of the first Sunday in Advent, when a marble altar, erected "to the glory of God and in loving memory of Henry Champlin Lay, first Bishop of Easton," was opened and used for the first time. This altar is the gift of the several parish associations, in which are represented all the members of the congregation, aided by generous sums from outside friends among the clergy of New York and Philadelphia, contributed through the rector's wife. The altar is of Italian marble, relieved by pillars and keystones of dark blue stone.

THE close of the contest of the will of Mrs. Cornelia Stewart has provided for the endowment of the Cathedral at Garden City, and its schools. The Cathedral and St. Paul's school, with some lands are the equivalent to a gift of \$2,250,000. There has been an additional endowment of \$15,000 a year, and when it proved insufficient, Judge Hilton supplied the deficit of \$26,000. The *Brooklyn Eagle*, usually well informed, says St. Mary's school will be a monument to Mrs. Stewart. The endowment fund will be from \$750,000 to \$800,000, including the present endowment, and it should bring an income of at least \$40,000 annually. The diocese will thus receive from the Stewart estate \$3,000,000, and, as the Bishop foresaw, there will be occasion to rejoice and be glad.

A POINT in Ecclesiastical law which seems to have created some little doubt in legal minds,

has just arisen. The question is whether parish registers can become the property of private persons. The Vicar of a Welsh parish recently discovered that an old register of baptisms and burials in his parish was being offered for sale by a London bookseller, who, on being requested to return it, took his stand on his purchase of it in market overt. The register, it seems, was about fifty or sixty years ago produced as evidence in some court, and, instead of being returned to the parish chest, it disappeared, and at last found its way by purchase into the possession of its present holder. On Monday the Vicar's solicitor obtained a summons in a Metropolitan Police Court, returnable on January 8th, against the bookseller for unlawfully detaining the register. The result will be awaited with some curiosity. The Public Prosecutor has been asked by the magistrate to take up the case on public grounds.—*The Family Churchman.*

THE ARCHBISHOP OF DUBLIN on the Church of Ireland—Her responsibilities.—Let us bear in mind that we claim for our Church—not merely on any abstract principle of law, but on higher grounds than this—the right to call herself 'The Church of Ireland'; that both as regards her doctrine, and her historical Episcopal continuity, we recognise her as the representative and successor of the old Church established by St. Patrick in this land; that as a Church, free from external ecclesiastical control, having power to elect her own Bishops, to summon her own Synods, and to frame her own laws, she must be deemed a National Church in a sense to which the Church of 'Rome' (as the very title implies) cannot aspire; that as a Church which gives to all her members—being males of full age—a voice in the control of her affairs, and especially in the choice of those who are set over them in the Lord, she asserts her position as the Church, not of the rich or of the great, but of all, of every class—in other words, as the Church of the People. Let us, I say, make it thus clear to ourselves and to others that we are not the Church of the foreigners—a Saxon garrison placed here to hold the fort against Irish recusants—but that Irish ourselves to the heart's core, and loving Ireland beyond all other lands, we look forth on all our fellow-countrymen, of whatever class, or creed, or party; as brethren who are entitled to a place in our hearts, and for whose welfare, spiritual and temporal, we ought ever to pray and work. Let us, I say, realize thus the responsibility as well as the dignity of the position wherein God has placed us, and, abiding like men at our posts, let us boldly and trustfully await the issue. Who knows, amid such a possible upheaval of political, social, and religious traditions, whether many who have hitherto stood aloft may not ask in their perplexity and disquietude, "To whom, Lord, shall we go?"—and may then find themselves drawn by a resistless impulse to the old Church of their Motherland as the one centre where they can best still their restless questionings, satisfy their patriotic yearnings, and supply with spiritual food the cravings of their immortal souls? God grant, dear brethren, that should this enemy whom we fear—even the spirit of lawlessness and infidelity—come in

like a flood to overflow our native land, it may be reserved for our Church to raise such a banner against it!—*Charge, 1889.*

### SISTER DORA.

A statue stands in the town of Walsall, in the Black Country, "the first ever erected in England to a woman with the exception of Queen Anne and Queen Victoria."

A singular story lies behind this event. Walsall, a large manufacturing town was filled, twenty years ago, with a rough, drunken community of laboring people. The drainage and streets were in a deplorable condition, and every year small-pox and low fever raged unchecked.

In 1864 Dorothy Pattison, better known as "Sister Dora," went to Walsall during a fearful outbreak of small-pox, nursed the sick and dying, and even with her own hands laid out and buried the dead, when no man would dare to perform the last friendly office. So violent was the antipathy to the gray gown of the sister, that she was stoned and driven through the streets of Walsall with vile obscenity and abuse.

Once a stone thrown by a boy cut her in the forehead and felled her to the earth. She went on with her work quietly but with indomitable resolution, treating her rough enemies, when they became her patients, with infinite tenderness, mixed with a shrewd, joking humor, which caught their fancy. One of the very men who had stoned her was brought in, crushed almost beyond recognition in a coal-pit, for her to nurse. He became her most devoted friend.

Slowly she won over the multitude of ruffianly men and women. She became "Our Sister Dora" to the ignorant, faithful souls.

On one occasion, when the hospital was filled with cases of virulent small pox, she closed the doors to prevent the spread of infection, and with one man's help nursed, cooked, washed, and scrubbed for them all. One patient, when in the last agony, raised himself with a terrible effort, and cried out, "Kiss me once, sister, before I die!" which she did instantly.

When she fell a victim to her work at last, the people mourned for her as if each man had lost his nearest friend. One of the eighteen laboring men who carried her to the grave said:

"We want her out in marble, with her cap an' good and blessed face. It's not that we'll forget her; no danger o' that, but we want her to be there, so that when strangers come and see her standing up there, they'll say, 'Who's that?' An' we'll say, 'Who's that? That's our Sister Dora.'"

The statue referred to, and but recently erected, was built by countless small contributions from the poor, and stands in the very square where she was stoned, to show one triumph of pure womanly goodness in the world. *The Church Messenger.*

### CHORAL SERVICES.

(From *The Churchman N.Y.*)

Tempora mutantur.—Certainly as true in the Church as in art or social life. Outside the Church the change has been remarkable. The Scotch Covenanter dubbed an organ "the devil's kist of whistles"; and now no church of whatever name or kind would think of worshipping without an organ to accompany the singers. Quaker plainness marked the building, and the cross was a symbol abhorrent to minds afflicted with Romophobia. Now the most Protestant of Protestants must worship in a Gothic fane, with lofty cross-tipped tower, and the pulpit, on festive occasions, must put

on garments of beauty in the shape of floral decorations. And in the Church, how great the change! The vested choir is no longer a party badge, or a sign of latent popery, and with the vested male choir comes the desire for choral services.

Of course there is a great diversity in the character of what are called choral services, and a great deal of ignorance as to what a true choral service is. A great deal of prejudice exists against what is called singing the prayers, so that in some churches we have the incongruous combination of prayers read through half an octave of inflections, and *Amens* sung in harmony by the choir in a key as remote as possible from the prevailing tone of the reader's voice.

It will perhaps be instructive to our readers to notice some essential points in a correct choral service, and to show how the neglect of them, or the violation of certain important rules, has led to making the choral service, as often heard, unpopular.

First, as to the rationale of choral service.

Prayers and acts of praise are not addressed to the people, but to Almighty God; the people, uniting, either audibly or with the spirit and understanding. They must therefore be offered by the officiating minister in such wise that the people can hear and understand. The minister being, however, the mouth-piece of the people, it is obviously desirable that there should be as little as possible of his personality and peculiarities. If we are worshipping we don't want a man impressing us with the flexibility of his voice by inflections through five or six notes of the scale, or by excessive emphasis giving us his interpretation of the sacred words; or by a dramatic style of reading appear to be trying to impress the people with the great solemnity of the words he is uttering. It was said of a prominent clergyman that, in reading the Litany, when he came to the passage, "By Thine agony, etc.," he delivered it with such intense feeling and dramatic power that the sensitive people in the audience felt cold chills running down their backs; but this scarcely realizes the idea of Divine worship.

The monotone gets rid of individuality, and suppresses little peculiarities, and need not—as we shall show directly—be a whine, or monotonous or offensive to musical ears.

In the second place, if many speak together the same words, it is natural to fall into a common tone and common time. Set twenty children to saying the multiplication table together, audibly, and the strong voices quickly control the weak, and before the two columns is finished, you have a choral song in time and tune.

In male choirs, where no attempt is made to have a choral service, but where the choristers are encouraged to respond audibly, a strong voice in a low pitch quickly dominates the others, and you have the confession, Lord's prayer, etc., said in a monotone of such volume that the peculiarities of individual voices are lost sight of.

In the third place, if the building be large, the monotone alone is heard in spite of space and echoes, while much inflection causes the words to swallow one another up, so that at the end of the church there is a rumble of sound, but no articulate words. Preachers in very large churches soon learn by experience that they can be heard only by sustaining the tones, especially at the end of sentences, although at the sacrifice of impressive elocution.

Add to this the fact that where choral service is the rule you have hearty responses and a glowing service simply because many persons, who usually are deterred from responding, being timid people or troubled with a very natural *mauvaise honte*, are frightened at the sound of their own voices; but, falling into the prevailing tone in a choral service, they find their individuality is sunk in a wave of sound,

and they are encouraged to speak out lustily and with good courage.

Choral services for Sunday-school offices are becoming very general, because the clergy and superintendents find the children will sing responses when they will not read them, and that very respectable old lady, Mrs. Conservative, is not usually at the Sunday-school service to uplift her voice against these new-fangled notions. Now! Heaven save the mark; as old, certainly, as the Temple service.

Why should our people be deprived of a privilege which our children have, of making hearty responses without being conspicuous?

We grant, however, that the choral service is rendered in such a way as to excite violent opposition on the part of the average worshipper. Frequently the pitch is too high; not too high for an artistic choir to respond in, but too high for the people. G and A are quite beyond the average singers in the congregation. Frequently, in English parish churches, in an unaccompanied service, the minister and choir may be heard gradually slipping down in pitch, until the prayers which began in G actually end on D below. For ordinary services the prayers should never be said above F, and for the confession, Lord's prayer, etc., said by the minister and people, the pitch should be E flat or E. In the choral service printed in Tacker's Hymnal, C is given as the reciting note.

Then there are clergymen who intone the service with a most offensive twang—mostly nasal. But why should we condemn the choral service because it is frequently very badly done? We have, unfortunately, a great many bad readers in the Church. No wonder, when in so few of our seminaries elocution is taught scientifically. We do not condemn the prayers and lessons because they are so often badly read. Then, certainly, we should not condemn the choral service because it is frequently badly done. Then, again, it is so frequently rigidly monotoned that it becomes very wearisome. The prayers may be said in a monotone, with permissible inflections quite slight, and returning always to the note at the end, giving, thereby, the sense and expression most clearly; and with such distinct and sharp articulation that the most distant can hear and understand perfectly; and then the service becomes the devout expression of worship for clergy and people.

But, it will be said, this calls for good singers in the ranks of the clergy. Not necessarily. Here and there will be found men, like good Bishop De Lancey, who, when in college, was told by three different singing masters—first, that he had no ear; second, that he had no voice; and thirdly, that he had neither ear nor voice. Singing is as natural as speaking. Children are taught to speak. If they were as carefully and as assiduously taught to sing, they would, with few exceptions, sing. Let the vocal cords be hardened by development into maturity, and then, often, it is impossible to teach the grown man to sing. But the young student preparing for Holy Orders, can usually be taught to sing well enough to conduct a choral service agreeably and acceptably.

By all means let us have a singing master in every Theological school—a master who knows something about the human voice, who knows how to use his own, and to teach others to use theirs. To the use of the voice should be added instruction in the elements, at least, of Church music; so that the clergyman may know the difference between a trifling, secular, melody, set with frivolous harmonies, and served up with sacred words, which some ambitious organist, trying with callow wings to soar into the heights of the composer, is foisting upon him, and a true hymn tune.

From the *Monetary Times*:—

It was well said by Professor Goldwin Smith at the Anglican Jubilee luncheon, as we find him reported in the *Trinity University Review*, that: "Our public school system is a neces-

sity of democratic government, but something like the Church estebism is needed to teach people the lesson of doing their duty in the station to which it has pleased God to call them, as well as that of getting on in the world."

"THE LESSON OF THE LOOM."

A midnight reverie, vision or dream? which name can one give to the mental pictures which as a phantasmagoria come and go before the eyes of those who lie wakeful upon their beds, whilst others sleep, and who scarce can tell when they have passed at last from the border land of dreamy wakefulness into the veritable sleep land which they have in vain been so eagerly trying to reach? So restlessly tossed I, an anxious hearted Martha, burdened with many cares, tortured with many needless fears—needless just because my faith had failed me; and so overpowered with a sense of my own utter weakness of body and mind that instead of the upward look which would have brought me healing, my heavy eyes refused to gaze anywhere but earthwards, and so, instead of hope, I had despondency, and instead of faith and happy trust, gloom and despair; and there came to me what I will call my vision. The year was just dying out, and the sounds of the big church bells giving their glad welcome to the New Year on the Big World's threshold, mingled with the wind among the trees, and perhaps brought with them, those other sounds which so blended with those of my vision that they became as one. 'Clang! clang! jingle! jingle! ding! dong! What are they saying? Voices like a refrain seemed to sing, 'Come all ye faithful! Come! Watch! Work! Pray! and then in happy chorus followed:

"Every day is a fresh beginning,  
Every morn is the world made new;  
You, who are weary of sorrow and sinning  
Here is a beautiful hope for you;  
A hope for me and a hope for you.  
"All the past things are past and over,  
The tasks are done, and tears are shed;  
Yesterdays errors let yesterday cover.  
Yesterday's wounds which smarted and bled  
Are treated with the healing which night  
has shed.

\* \* \* \* \*

Listen my soul to the glad refrain,  
Take heart with the day and begin again."

were these comforting words the message of the joybells to me, or were they but the memory of Susan Coolidge's beautiful little poem, which had helped myself and others so often before? Helped us all to the blessed self-appropriation of those words, which have always healed so many broken but contrite hearts, "your sins and your iniquities will I remember no more."

Clang! clang! went the bells, and a murmur of voices, and what seemed like a whirring of machinery followed in their wake: my dream world was peopled for me, and I was amongst a throng of busy workers all eager to take up their allotted task, and to stand at their post at the binding of the Master. At least, all looked eager, but it was easy to pick out the loiterers from those others who either went readily to their work, or who sought to elude it altogether. "Listen! my people, and while ye look, learn once again the good old "Lesson of the Loom." Thus the Master spoke as for a space, upon our own especial section of that mighty Loom before us stood out in bold relief the fabric we had wrought. Above with Heaven's own beautiful light illuminated, appeared the pattern of what alas! it should have been but was not! but which we were again permitted to gaze upon that we "forgetting those things which are behind," might still "reach unto those things which are before," pressing towards the mark for the prize of the high calling of God, in Christ Jesus." And what of our work? So

botched, and tangled, so ill performed and unsymmetrical, so wholly unlike the Pattern set us when what seemed so short a while ago, another year of grace had been given us? The many colored threads had then been handed to us, each with its given task to do, no one thread to stand out apart or independent of another, but all to be so interwoven and comingled, so influencing and influenced that the dropping of one here and one there, and their consequent careless knotting up together as they fell beneath the loom, their weakening by over-tension, or the fading of their colors by uncleanly handling would involve the whole in a confusion so inextricable that no hand but that of the Master Himself could restore its beauty. And what had been the result? As we gazed, eyes were bedimmed with tears of bitter remorse, or of tender sorrow, of hopeful expectancy, or of hopeless despondency, whilst here and there was a face testifying to a dogged resistance to all bidding and an obstinate determination to work its own will regardless of consequences. Here would stand one stricken as it were with a wilful blindness one who would not look up, would not see the pattern and recognize how the very thread committed to him had lost its place continuously, and would have been dropped out of its place altogether but that by the law of the Master, whilst the shuttle flew, no thread could get beyond its reach, and so for good or for evil, must become a part of the whole. Some as heaven's own radiance fell upon both the pattern above and its poor base imitation below, showed them how their own thread had begun so well, keeping side by side and in sweetest harmony with those lesser ones committed to their guardianship and then, oh! Why had it been so? allured and tempted, weak and self-indulgent not only had their own bright hued thread become faded and frayed but those which should have been sustained and strengthened by it had fallen with it, a long way from, but thank God! not wholly out of reach of the Master Weaver's restoring hand. Some seemed to have done the Master's will so promptly, so unremittingly and so obediently that they had not only grown brighter in hue, and stronger in consistency as the fabric had neared its completion, but they had, by their constant looking up, so reflected the Pattern which they had striven to imitate, that such threads which had intermingled with theirs, partook of their loveliness and had gained courage and strength from their contact and example, and yet withal upon their faces shone no self-satisfied look, as those who "thanked God that they were not as other men are" but only the gladness of those servants who wait for their Lord and who know that all things, even apparent failures, must "work together for good to those who love Him." And, what of the tiny threads which everywhere appeared amongst the fibres of more endearing strength, interwoven for awhile and then snapped in twain by some rougher contact or by some jarring of the machinery and what too of those strong tested cords, bright as silver and burnished as gold which had endured to the end, and then, their task done on earth, had as it were, "fallen asleep" and their place "knew them no more?" Why though not with us, they were of us—needed for the higher section of the Master's Loom—those so frail and tiny upon earth tenderly guided upward to lead with them, hearts linked to theirs, by a love which can never die, and those "long-tested" strands of gold and silver, they had only gone upward too, still working for the Master whilst waiting for us whose tasks below are still to finish and who may be watching us, and who may be helping us (for who can limit the tender mercies of our God?) even though we know it not? But we do know that they have left us, by the memory of their beautiful lives, by their undying trust in the efficacy of the "Blood shed" for the remission of all sins and able to save to the uttermost" such an example of patient

endurance and untiring zeal that we can at the beginning of our New Year take heart of courage to begin our work anew and drinking from the Fountain at which they drank when weary and athirst, we may indeed, "forgetting those things which are behind, press forward towards the work of the prize of the high calling of God, in Christ Jesus."

\* \* \* \* \*

Was this a vision or just an old story retold? Nay rather is it not "the story without an end?" Is not the Loom, upon which Creation's Mighty Scheme is ever growing into its wider and wider proportions ever at work? Can one single thread, snarl or twist, snap or drop out altogether without the knowledge of the Master Weaver Himself? and if it will keep adrift from the shuttle, and will make choice of its own part of the fabric, how often it has been tenderly gathered back into its place, and never wholly given up unto its own devices, it will never know perhaps, until that Great Day when the Books will be opened and every man judged according to his deeds whether they be good or whether they be evil. And, so for a while let us ponder upon the simple but endless "Lesson of the Loom."  
H. A. B.  
London, Ont.

THE POWER OF EXAMPLE.

It can be safely asserted that the chief hindrance to any good work undertaken in a parish is the inertia of those who ought to be foremost in it. Aside from the direct benefit to individuals, how much better it would be for any parish if all of the members of it rightly used their personal influences.

Why is it that strangers rarely kneel in Church and so many are content to sit upright during prayer? It is because that they see those who are supposed to submit themselves to the rubrics and discipline of the Church, do the same thing?

Why is it that so many able bodied young people who are able to dance half the night, play tennis half of the day, stand at a desk or counter for hours, but seem too weak to stand up during the Te Deum and to take part in the praise of the Church? It may be that they think the Canticles are sung for their entertainment, but it is more likely because they see others whom they have been taught to respect do the same thing.

Why is it when a class is to be confirmed that their Rector prays over them, confers with them separately and collectively, and does everything in his power to set before them in its fulness the way of the Church—why is it that they come once perhaps to an early Communion, and then fall into the more lax custom of the parish? Doubtless, the fact that at that first Communion they see so few of their elders, makes them feel as if they were trying to be righteous overmuch, as if they are reproaching their parents or neighbors. It is easy to think, "O well, that is only the Rector's wish, but if it were very important, Mr. A. and Mrs. B. and Miss C. would all be there. If I can be as good as they I shall be satisfied," and so it happens that half of the clergyman's work is overthrown by the very ones who should be—perhaps wish to be—his best helpers.

These are not imaginary cases merely, nor the only ones that might be produced, but they serve to illustrate the stumbling block of bad example, and the importance to others of our acts.

In any given parish, when the majority of the communicants of the parish determine to live in strict and sincere accord with the teachings of the Church, the success of that parish, both temporal and spiritual, is assured. It will do the work God has given it to do.—The Tidings.

FACTS AND FIGURES.

By Rev. J. S. HARTZELL.

There are some facts which arrest one's attention and set one thinking. The growth of the Church (commonly called Protestant Episcopal, that is, the Church of England in America) is remarkable.

In the 'West End' of Boston forty years ago, there were two Congregational meeting houses and no Episcopal Church. Now there are three Episcopal Churches and no Congregational conventicle. In New York, according to the *New York Evening Post*, the increase of population in five years has been 15.38 per cent., the increase of church membership (all churches except the Episcopal) has been 3.12 per cent., while including the Episcopal it has been 13.03 per cent. But the increase of the Episcopal alone was 31.74 per cent.—double that of the population, and nearly treble that of all the denominations put together.

Note this difference of increase for the periods given:

NAME.	percentage.	
	From 1873 to 1882	From 1882 to 1887.
Episcopal .....	30.95 .....	34.74
Presbyterian (regular) .....	21.28 .....	8.20
" (all shades) .....		6.90
Baptist .....	13.15 .....	5.06
Methodist .....	11.72 .....	1.12
Reformed (in Amer.) .....	23.36 .....	6.40
Congregational .....	16.60 .....	decrease 5.78

Take another set of figures. The *Albany Evening Journal Almanac*, for 1888, p. 103, says: Among English speaking people in the world there are Episcopalians, *i. e.* Anglicans 21,450,000; Methodist (all kinds) 16,100,000; Roman Catholics 14,750,000; Presbyterians (all kinds) 10,700,000; Baptists (all kinds) 8,210,000; Congregational 5,650,000. Add to the first named the Greek and the Roman Catholic Churches (all nationalities), both of which are also Episcopalians—that is, they have genuine Bishops—and the number of Episcopalians in the world will be 300,000,000.

Take another view: During the year ending Advent 1888 Nov. 30th, the following conversions to the Church of ministers of the denominations were reported: Methodists 8; Baptist 5; Roman Catholic priests 4; Presbyterian 3; Congregational 2; German Reformed 1; Lutheran 1; Reformed Episcopal 1, and two whose denominations were not named.—Total 27.

For twelve years past the records show an annual average of thirty ministers of the denominations seeking Holy Orders in the Church.

Since 1876, thirty-two Methodist ministers applied to Bishop Perry, of Iowa, for admission to Orders. Among conversions this year may be mentioned; Baptists, Rev. Dr. Robert W. Pearson, of Arizona; Rev. E. P. Gould, many years Professor in the Newton Theological Institute; Rev. Mr. Shield, of Massachusetts; and Rev. Mr. Wylie; Presbyterian, Rev. O. F. Fitzsimmonds, of Georgia; Congregational, Rev. P. Allerton March, of Maine; German Reformed, Rev. Charles F. Sontag, of Washington, D. C. Four students of the Dutch Reformed Theological Seminary lately renounced that creed and came into the Church.

Some six years ago Rev. K. E. G. Oppen, of Wisconsin, with the Lutheran Orphan Home and the Lutheran constituency back of it, came into the Church.

Take a view from still another point. In the week after Easter (1889), Bishop Paret, of Maryland, in St. John's Church, Washington, D. C., confirmed [according to Apostolic example, Acts viii, 12-17; xiv. 21, 29; xv, 41; xix, 6; Heb. vi, 12] a class in which were nine colored candidates, and the sister-in-law of Postmaster General Wanamaker [Presbyterian] and daughter of the late Justice Matthews of the U. S. Supreme Court, the daughter of the

Secretary, J. G. Blaine [Presbyterian], and Justice Grey of the U. S. Supreme Court. Again in England a class confirmed by the Bishop of Llandaff, of twenty men, five had been Wesleyans [one a local preacher], two Baptists, two Independents, two Calvinistic Methodists; of 19 women, three boys and two girls had been Roman Catholics, two Wesleyans, one Methodist. Again at Ehrenfeld, in Cambria Co., Pa., the late Rev. A. P. Diller, who had lost his life in the Johnston flood, found three small Christian bodies struggling for success under three local preachers. He presented the Church to them in her historic and apostolic character, and the three bodies united in a Church Mission, and 23, including the three local preachers, were lately confirmed by Bishop Whitehead, of Pittsburg.

The question may be asked: Why is this drift of ministers and members of the denominations to the Church?

I. In doctrine, the Church 'holds fast the faith once delivered to the saints,' and does not follow the fancies and speculations of modern men and sects 'teaching for doctrine the commandments of men.' She 'holds fast the form of sound words' [the Creed] and is true to her Apostolic faith, character, foundation, and Order.

II. Another reason is her incomparable Book of Common Prayer, which is a protest against the bald system of the denominations, in which the minister is the worshipper, the congregation listeners. Being Common Prayer, it puts into the mouths of the people the devotional and spiritual treasures of the ages, giving to the people an equal share in the worship of God by its responsive character, in imitation of the worship of the ancient Church, and of the Jewish Church, and of the worship in Heaven [Isaiah vi, 3; Rev. iv. 8-11]. Of this Book of Common Prayer, Dr. Adam Clarke [Methodist commentator] says, 'It is, next to the Bible, the book of my understanding and my heart.' And John Wesley said, 'I believe there is no liturgy in the world which breathes more of a solid, Scriptural, rational purity than the Book of Common Prayer.'

III. The third reason may be found in the difference in the theory of worship. The denominations go to church to hear sermons and to be entertained thereby. The pulpit is the most prominent article of furniture, and the sermon the most important part of the service. Churchmen go to church to worship God, the sermon [if there be any] being a secondary feature; and if there be none, the service is complete in itself. Hence the various elements of worship in the Book of Common Prayer—Confession of Sins, Profession of Faith, Psalter, Scriptures, Chants, Hymns, Prayers, &c. This idea of worship is seen most prominently in the number of Communion. Christ did not institute Sunday Morning and Evening Service with long sermon. The only worship He instituted was the Supper of His Body and Blood, which, in ancient times, was the Church's daily [Acts ii, 46] and at farthest weekly [Acts xx, 7] worship. The Church has frequent Communion, because men need the ghostly strength of this spiritual nourishment; but the denominations, relying mainly on subjective religion and the sermon, do not worship God frequently in this primitive and Divinely appointed way.

IV. A fourth reason for this drift to the Church is the uncertainty of the denominational ministers [as expressed by themselves] that they are ministers; and the desire to have true Ordination and Divine Mission, and be found in a Church of historical continuity and Apostolic Succession. They come to realize that Luther, Calvin, Wesley, Menno, and other men, however good, could not found churches nor give a valid ordination or a Divine mission; that if they could, then any good man, or woman too, could found churches and ordain ministers. They realize that the true Church is a Divine institution, with a Divine Order and a

Divine Commission, and with one unchanging Faith; founded by Christ Himself as He alone could, 1800 years ago, and with which He promised to remain to the end of the world; of which the organizations called 'churches' founded in the last three centuries, all differing in faith and hostile to each other in fact, are no part.—*The Church Eclectic.*

PREPARATIONS FOR WORSHIP.

Nothing is more plainly proved by experience than the need of forethought and preparation to successful work. A man not only needs general preparation as to methods and ways, but his mind needs to be in sympathy with what he does. One cannot pass instantly from one frame of mind into another. He who never thinks of his friends, will not be apt to enjoy their companionship when he chances to meet them. He who never thinks of God, except at the hour set for communion with Him, will not surely receive much profit from that hour of communion itself. If a man's family worship be thought of only when the hour for it comes, it will be a very dull and irksome duty. So any religious duty will be formal and dry if it be not preceded by a religious frame.

This is notably true of the service of the Lord's Day. To a great many Christians Sunday is a heavy day. They try to spend it in Divine worship, but it is a task rather than a joy. It is a wearisome task, holding their minds in an unaccustomed frame. So it often happens that the day is gone before they come into a proper frame for worship.

The way of the Lord should be prepared in our hearts. If we would have the Lord come to us in our Sunday worship, we must think of Him in our week-day work. As it often is now, when Sunday comes, the gathered rubbish of a whole week must be cleared away. The way of the Lord is blocked up by the remembrance of the week's cares. A man brings his business right up to the borders of Sunday, and, of course, the day itself is full of it. Boxes and barrels, bales, dry goods, groceries and hardware, remain over in the mind from the week's work and worry.

Now, a man has no more right to take these things with him in his thoughts, than to leave his goods exposed for display and sale in his store. If it were not for disturbing others, he might just as well take his ledgers and invoices with him to church, and be making out his bills and checking off his goods while there, as to be doing these things in his thoughts all day. He might just as well wheel his boxes and bales right into the aisle, as to have them present to mental vision all the time. Jesus drove out the traders from the temple with a scourge of cords. But if he should come into our modern churches and drive out all who in their thoughts have brought money, and merchandise, and trade into the house of God, He would leave some very small congregations. If all the business that is planned in church were really transacted there, it would make that a busier place than ever the Jewish Temple was in the days of the Passover. If we would enjoy Sunday as a day of rest and communion with God, we must drive these money-changers of our thought out from the sacred temple of our hearts, and let those hearts be again the temple of the Holy Ghost. We must prepare for the day, not merely by laying aside our work, but by excluding it from our hearts, that God may come and dwell there.

Thus, in all things, we must prepare for God's work. We must lay our plans for it and shape our affairs for it. The Lord comes to reign, if He comes at all. We must so prepare the way that He can come and can reign. There must be forethought as well as good will; preparation as well as diligence. It is true the Lord sometimes comes suddenly to His temple. But when he thus comes, "Who shall

abide the day of His coming? For He shall be like a refiner's fire."—*Messenger*.

**NEWS FROM THE HOME FIELD.**

**DIOCESE OF NOVA SCOTIA.**

**EAST CHEZZETCOOK.**—Rev. Mr. Richey, of Porter's Lake, was the recipient of some nice things at Xmas, from his congregation at East Chezzetcook.

**DIOCESE OF ONTARIO.**

**WELLINGTON.**—The Rev. W. H. Smythe, the highly esteemed Incumbent of St. Andrew's Church, here, was given a sumptuous supper on Saturday evening last in the town hall, by his many parishioners and friends. Although the affair was quite impromptu, consequently not extensively circulated, a large number was present to do justice to the 'delightful spread' provided by the ladies. After supper a couple of hours were very pleasantly spent in conversation and speech making, all alluding to the approaching departure of our beloved rector. Mr. W. P. Niles then read an address expressing their heartfelt regrets that he (Mr. Smythe) had decided to sever his connection with this Church, over which he has so ably presided during the past three years. The substantial work which had been accomplished would be a lasting reminder of his stay among them. They hoped that he might speedily recover his former health, and that they might often have the pleasure of seeing him. The address was signed by S. P. Niles, Wm. Clinton, churchwardens; H. McCullough, Cornelius Clapp, D. Clinton, P. C. Vanborn and many others.

The Rev. Mr. Smythe made a suitable reply. Mr. Smythe on Christmas day was made the recipient of a liberal offering. He has removed to Kingston, to reside with his daughter, Mrs. G. E. Perley, to Wellington street, to which place all communications should be addressed.

**KINGSTON.**—*All Saints'.*—The Ven. Archdeacon Dayken, heretofore incumbent of Pembroke, has been appointed to this parish.

**DIOCESE OF NIAGARA.**

**MOUNT FOREST.**—Jan. 2nd, a Xmas tree was given the children of St. Paul's in the Town hall, Mount Forest. A splendid programme was got up by the children, under the guidance of Mr. Lewis and the teachers of the Sunday School.

The Superintendent and Teachers of the S. S. presented the Rector, the Rev. E. Radcliffe with a handsome and useful travelling case.

Another large concert is on the tapis at Farewell this week, which will close a busy fortnight. We can only pray that God's blessing may rest upon both clergy and laity in ever increasing and larger measure. *Laus Deo.*

**HAMILTON.**—On Christmas day a very beautiful gift was presented to Christ Church Cathedral, Hamilton, Ont., by a number of the congregation in the form of an Angel Lectern, a more exquisitely modelled angel we have seldom seen; the wings with natural plumage are handsomely chased and in keeping with the sweeping folds of the drapery. On the breast of the angel is an oxidized silver cross. The angel stands on a pedestal with three buttresses of twisted brass and finished with a conventional lily bud at the top. The base is supported by lion's claws.

The work was executed by the Gorham Mfg. Co., of N. Y., who have recently been making a good deal of fine work for our Canadian churches. To those of our readers who contemplate placing memorials or other gifts in any form of metal to our churches at Easter we cordially recommend the Gorham Mfg. Co., work.

**DIOCESE OF HURON.**

**LONDON.**—Rev. Prof. Clark delivered his promised lecture on "Water Babies" in Memorial Church School Room on Monday evening, Rev. Canon Richardson presiding. The lecturer stated that his subject was derived from the late Rev. Canon Kingsley's work, entitled "The Water Baby, a tale for the land baby," and that the author had written to him some time before his death stating that the lecture was a very faithful exposition of his story. Dr. Clark read copious extracts from Kingsley, and interpreted in three different parts his most original and instructive allegory. The hero was Tom, a chimney sweep, who, from being a dirty, uncared for lad, became purified and converted, and by the work of grace became a new creature and partaker of a glorious destiny. At the close of the lecture Mr. V. Cronyn moved, and Judge Elliott seconded, in most complimentary terms, a vote of thanks to the eloquent lecturer. The Chairman, in tendering the thanks of the meeting, expressed the hope that London might be favored with another visit from Prof. Clark at an early date. His sermons and lecture were greatly admired.

The postponed monthly meeting of the Women's Auxiliary Association was held at Bishopstowe, on 6th inst. The Bishop of Huron made a touching address to the members, taking as his keynote, the Epiphany season and its special lesson to us all. He laid much stress upon the marked growth of interest in missions, the increased desire to work the Master's will amongst the heathen who know Him not, and the general stir and activity in the ranks of those anxious to be up and doing at His bidding. The Bishop spoke of this "growing and mighty earnestness" as one of the blessed signs of the coming of our Lord, as a preparation for it, and therefore as one of our greatest encouragements to renewed effort. The more we could realize our share in the privileges of thus "preparing His way" the more entire would be our devotion and the more complete our self-abnegation. A very favorable report was given of the progress of the *Little Leaflet* Committee, only a few more branches having yet to be heard from in regard to it. An appeal was made to individual members present to become subscribers as a help to the *Infant Leaflet Messenger* in this first year of its existence. This appeal was cordially responded to and some twenty or thirty more copies ordered at once. It is greatly lamented that our Diocese could not have made a beginning in this work by issuing its own four columns with the New Year, not only for its own sake and the good example it would set to others, but also because if there should be utterances of thankfulness and rejoicing at what we, as an Auxiliary have been able by God's help and blessing to accomplish, the New Year is surely the most fitting time to publish abroad that, "Hitherto hath the Lord helped us," and by means of this monthly letter pass on from one Diocesan Branch to another the record of the help given us, in the past and of our bright hopes for our future. Where once the *Little Monthly Messenger* finds an entry, we venture to predict that it will have a hearty welcome too, and by God's help, prosper on its errand. To make it all that it is hoped it will be to its readers, depends upon the assistance given to its Diocesan Editors in the way of facts and contributions, by the several branches, all of whom will receive gladly and thankfully any suggestions as to its management and conduct. The Secretary in reply to a question as to whether she had laid before the branches the proposal which had previously met with such general acceptance "that they should elect a lady resident in London to represent them at the Diocesan Board," stated that she had not had many replies. This was much regretted as the time was too short before the coming board meeting to ensure the hoped for repre-

sentation. This silence on the part of the several branches must have been caused by their not realizing how valuable an agent in promoting a growing interest in their work, this representation would be, not only for themselves, but the general interests of the Auxiliary. The lady chosen must not be already a member of the Board, but she can be chosen from any members of parochial branches or from those ready to become such. This representative would be expected to be present at all the monthly meetings or to obtain notes of what may transpire at them, to advise her branch of any subject to be voted upon and be prepared to give expression. In addition to the gain this would be to the branch how much of interest would be this monthly letter from their chosen representative, giving them fresh food for thought, and new inspiration for work. Grateful letters were read from the various Missions which were indebted to the W.A.M.A. of Huron for bountiful supplies sent in the several bales and boxes, the contents of which were noted, and an interesting account of the Xmas gifts sent by the Flower Mission to the various homes and hospitals of the city was submitted by the Secretary.

**DRAYTON.**—The *Advocate* says:—All will regret to hear that the Rev. Mr. Seaborn, is severing his connection with the congregation here, to remove to Guelph. That clergyman has, during his stay in this village, endeared himself to all with whom he came in contact, whether members of his church or not. He has even proven himself liberal and affable and he leaves many warm friends in Drayton.

**LONDON SOUTH.**—The Rev. Canon Davis was presented with two very handsome drawing-room chairs at Xmas, by members of his congregation. St. James' Church is beautifully decorated for Xmas season.

His Lordship the Bishop of Huron preached in Christ Church on Sunday evening, January 5th, to a large congregation.

Rev. Professor Clark, of Toronto, preached in St. Paul's, Sunday morning, and the Memorial Church Sunday evening. His sermons were greatly admired by all who heard them. He is without doubt a pulpit orator.

**HYDE PARK.**—The anniversary services in connection with the Church of the Hosanna, Hyde Park, were held on Sunday the 5th inst. Notwithstanding the unpromising state of the weather and the roads, the congregation gave every reason for congratulation. The Bishop of the diocese was the preacher in the morning, and the Rev. Principal Fowell in the evening, both of whom were listened to with rapt attention throughout. Their discourses were practical and suited to the occasion.

On Monday evening followed the customary tea meeting got up in the usual creditable style by the ladies of the Church of England in this village, the chair being filled by the Rev. G. B. Sage, of London West. After a sumptuous repast, an excellent programme was proceeded with, the various performers being helped by an enthusiastic audience. Interesting and amusing addresses were delivered by the Rev. A. Henderson, Messrs. Boston, Warden of the County; T. F. Kingmill and D. McKenzie. The musical selections of Mr. and Miss Routledge, and the songs of Mrs. Dudley, were well received and heartily encored. Miss Bessie Gard, a pupil of Hellmuth Ladies' College, sang to the delight of all. A special feature of the evening's amusement were the recitations by Miss Allen, of London.

**KIAKTON.**—The Incumbent of this Mission has been delivering a series of Lectures in the three churches before large audiences. On Tuesday, 7th instant, the subject of lecture was "Nineveh and Palestine; or Modern Discoveries in Ancient Land"—showing the many strik-

ing corroborations of Old Testament history furnished by the Assyrian inscriptions, and also by the excavations made on the site of Ancient Jerusalem by the British Exploration Society.

#### DIOCESE OF MONTREAL.

**MONTREAL.**—*St. James the Apostle.*—The annual Sunday School Festival in connection with the Church of St. James the Apostle took place last Thursday evening in the Schoolroom. After singing Christmas carols the children did ample justice to the good things provided for them. The room was prettily decorated with evergreens and lanterns, and in the centre stood a brilliant tree laden with presents. After songs, recitations and piano solos by the children, the Rector, Rev. Canon Ellegood, was presented by the Sunday School with a handsome cherry reading stand, for which he thanked the school in a very happy speech.

**COTE ST PAUL.**—The Annual Festival and Christmas tree for the Sunday School of the Church of the Redeemer took place on the evening of the Epiphany, in the Parochial Hall. The Christmas tree presented a beautiful appearance and bore a number of gifts for the scholars and teachers. During the evening several Epiphany Hymns were nicely sung by the children. There were a number of the parents and friends of the scholars present, all of whom seemed to enjoy the evening's pleasures as much as the little folks themselves. The school roll contains forty-nine names, with an average attendance of about thirty.

**LAY HELPERS' ASSOCIATION.**—Principal Henderson has resumed his lectures on The Articles. They are given every Wednesday evening in the College.

The feeling in favor of some sort of an examination as preliminary to the exercise of a Lay Reader appears to be growing. Not only should there be a *real* examination, but also a *careful* preparation for it.

The Lay Helpers' Association might also take the initiative in the formation of a CHORUS GUILD for the city. It probably numbers amongst its members men from nearly every Church Choir in the city; and through these might influence others, and get together such a number of men and boys as would render the execution of a real Cathedral Service one of the events of the year. Such *Choir Guilds* have been found of the greatest service and benefit in other cities and it is time that one was formed in Montreal.

#### DIOCESE OF ALGOMA.

**THESSALON.**—The Sunday School in connection with the Church of the Redeemer, held their first Xmas tree, on Friday evening 3d inst., in the Forester's Hall, Thessalon, which was well filled with the parents and friends of the children.

The choir was taken by the Incumbent, the Rev. P. G. Robinson, who opened the proceedings by a neat speech.

The hall was suitably decorated for the occasion, and a tree on either side of the platform bore the many presents which were to be distributed to the pupils of the school, and members of the choir.

This Sunday School has only been organised about a year, and now has 25 scholars.

There is also a Bible class in connection with the school, for young men and women, which is ably taught by the Superintendent, Mrs. Robinson, who also acts as organist of the Church.

A very interesting programme was disposed of, consisting of speeches, vocal and instrumental music, reading &c., after which the presents were distributed.

The Church Wardens, on behalf of the choir,

presented Mrs. Robinson with a very handsome dress; Mrs. Robinson also received other presents from some of the pupils of the school.

The pleasant event was brought to a close by singing "God save the Queen."

The sum of \$15 was realised for the organ fund, an admission fee of 25c., having been charged to those not connected with the Sunday School.

Mrs. Robinson begs to acknowledge with thanks, the box which contained the numerous presents for the above named occasion, kindly sent by "The Children's Auxiliary" of the "Church of the Ascension," Hamilton, Ont.; and great praise is due the children of that Society, for the manner in which those presents were prepared; but if they could have seen the pleasure with which they were received by the lucky ones, their trouble would be amply rewarded.

The Incumbent of the Mission of Bruce Mines, Rev. P. G. Robinson, begs to acknowledge with hearty thanks, the following boxes of clothing &c., received from "The Woman's Auxiliary to Missions, of the Church of England in Canada," viz:—

Two boxes from Port Hope Branch; one box from Woodbridge Branch; one box from Central Rooms, Toronto; one box (baby's clothes) from St. Peter's Branch, Toronto, and last but not least, one box from St. John's P.Q., containing (ladies clothing &c., for distribution to the poor), some nice articles for the Incumbent and his family.

Nearly all the clothing &c., sent for the poor, has been distributed between the eight different stations under my charge, and gratefully received.

Many have been able thereby, to attend Sunday School and Church, who would otherwise have had to remain at home.

Considering that the "W.A." has only been organised about three years, I consider that they have done wonders. But this is not surprising, when the chief thing that prompts them to do this admirable work is "the love of Christ."

The Rev. Mr. Robinson also begs to acknowledge with many thanks, a saddle, the kind gift of Miss Ford.

#### PRINCE EDWARD ISLAND.

**ST. ELEANOR'S AND SUMMERSIDE.**—The 10th meeting of the Clerical Association of P. E. I. took place, at the invitation of the Rector, Rev. C. F. Lowe, in Summerside, on Tuesday, Dec. 17th.

The following clergy were present:—The Ven. Archdeacon S. Weston Jones, Revs. W. H. Sampson, president; T. B. Reagh, H. Harper, Jas. Forbes and the Rector.

The services of the day began with matins, sermon and Holy Communion in St. Mary's Church at 11 a.m. Morning prayers were read by Rev. T. B. Reagh, the lessons being read by Rev. H. Harper. Archdeacon Jones celebrated Holy Communion, and preached the sermon from St. Jude, verse 3, "I exhort you that ye should earnestly contend for the Faith which was once delivered unto the Saints," and dwelt eloquently upon the need of holding fast the Faith once for all delivered, as distinguished from mere human opinions of that Faith. There was a good congregation and many communicants.

At this service Rev. R. T. Dobie was formally re-instated as a clergyman of the Church, a paper having been read the previous Sunday at the 8 o'clock communion, by the Rector signed by Mr. Dobie regretting his secession to the S. Army, some three or four years ago. Mr. Dobie was now introduced by the Archdeacon, received by the clergy with shaking of hands, and afterwards conducted into the Sanctuary by the Rector.

After dinner at the excellent Clifton House, the business session was held, and an animated

discussion followed, on matters of vital interest to the Church in P. E. I.

At 4 p.m. the Archdeacon held his visitation of St. Mary's Church, where he met the wardens and vestry-men of this end of the parish. The church fabric, altar-plate, linen, service-books, financial accounts, were all examined and minutely enquired into and found to be in a satisfactory condition. A report was duly entered in the minute book of the vestry. Many helpful suggestions were given in the Archdeacon's charge, who won all hearts by his tact, his kindness and consideration.

After tea the clergy left the hotel in sleighs kindly provided by parishioners, and after a drive of three miles found themselves in St. John's Church, St. Eleanor's, where a bright and hearty service was held at 7 p.m. Rev. H. Harper conducted evensong, Rev. Jas. Forbes, of Alberton, reading the lessons. The singing, as most hearty, a large choir completely filling the fine commodious chancel finished last year. Addresses, interspersed with appropriate hymns then followed by the Archdeacon on "The duty of the people to their pastor"; by Rev. W. H. Sampson on "The duty of the Church to the Young"; and by Rev. R. T. Dobie on "Temperance." The last named expressed his joy and happiness at once more coming before them as a clergyman of the Church, having 'come back' to the good old Church of England.

At 9 p.m. the large congregation dispersed well-pleased and happy at what they had heard and seen. Mrs. W. T. Hunt kindly played at both services. Apologies were sent by other clergy of the Island unable, from various causes, to be present. Altogether a very pleasant and profitable day was spent by both clergy and people, the blessedness of which, we trust, will long continue with us.

Thursday before Christmas, a very happy time was spent by the scholars and parents of St. John's Church, St. Eleanor's. The occasion was the stripping of a Christmas tree, distribution of prizes, tea, and social enjoyment in the Rectory. The first prize fell to Horace Andrew, who received a beautifully bound copy of Smiles' *Self-Help*. The children sat down to the number of sixty, after which the tree was stripped, and gifts both beautiful and costly handed to each child by the Rector with a few appropriate words. The adults afterwards sat down to tea, after which a social time was spent, the Rectory, both upstairs and down, being one scene of merriment. At 10 p.m. all dispersed, having had what each and all declared to be a splendid time.

Other kind gifts were also given on Xmas Day, and it is a matter for sincere congratulation that never in the history of this parish, were pastor and people made thoroughly united than at present. As a natural consequence, the work and influence of our dear old Church is, if slowly, yet surely extending.

The day after Christmas the teachers and scholars of St. Mary's Sunday-school gave an entertainment to a large and select audience in the Market Hall, Summerside. St. Peter's, Boys' brass band kindly came down for the occasion, and played excellently before a Summerside audience for the first time. We had a treat in instrumental music not enjoyed by every one, even at the festive season of Xmas. Our very hearty thanks are due to all concerned for their kindness. "Talbeaux Vivants" were of course the great attraction, shown here for the first time. Special mention might be made of 'Bluebeard,' 'Fatima' and the 'Three Graces.' These last were perfect and elicited loud and prolonged applause.

A good sum was realised towards the proposed Parish Room, which will be begun (D. V.) this summer.

Our winter Bible classes are crowned, and much interest shown in the subjects chosen. We hope to make good use of our time during these winter months.

CONTEMPORARY CHURCH OPINION.

*Church Bells* says:—

Judgment was given on Tuesday [17th, Dec.] at the Law Courts by the Master of the Rolls and Lords Justices Lindley and Lopes in the St. Paul's Cathedral Reredos case, which came before the court in an appeal from the decision of the Court of Queen's Bench. The main question at issue, as will be remembered, was whether the figure representing the Virgin with the Child in her arms, which form a part of the reredos, were such as 'tended to encourage ideas and devotions of an unauthorized and superstitious kind.' The Bishop of London, to whom a representation was made, declined to encourage litigation on the matter, holding that peace within the Church was of greater importance than any alleged grievance as to the reredos. The Court of Queen's Bench, however, held that a mandamus should be issued to the Bishop to take action in the case, but the judgment of the superior court given on Tuesday, reverses this decision. The Master of the Rolls holds that 'the Bishop was justified in declining to allow a suit to proceed.' Peace will, we trust, now reign, and the threatened course of litigation come to an end. There is far too much now-a-days for the Church to do in the streets and lanes of the country to permit of her ministers voluntarily agreeing to spend any of their time within the walls of a court of law.

The *Pacific Churchman* says:

A quick, cheap way into the Holy Ministry is so often sought for. Sometimes the motives may be a good one. There are special cases where men should have the way into the ministry made easy for them. Now and then there is a man of mature age, skilled in a knowledge of human nature and the art of reaching and influencing men's minds and hearts, ripened through years of holy living, for whom a place is all ready for his ministry. Such a man could not possibly get through a classical and theological course, and would be little better for if he did. But just as he is, he is particularly fitted for a certain line of ministerial work, where there is a crying need of humble, faithful laborers. But such cases are rare. The general fact is there are needed in the ministry men who are well equipped for teaching—thoroughly instructed in the Word of God, and in all the learning—and the foolishness too—of the day. It is not enough that they be able to read the lessons and the prayers in church—or even to celebrate at the altar—though it should be seen to that they can do these parts decently and reverently—but as the *English Church Times* says lately: 'The broad fact is that the primary function—not only the one, but the chief and principal—of the Gospel Ministry is to teach. That is put by our Lord Himself in the very forefront of His mandate to the twelve Apostles'; 'Go ye and teach (by teaching make disciples of) all nations, baptizing, &c. St. Paul requires among the very first qualifications for the office of the ministry, aptness to teach. It is his own work as a teacher that St. Paul speaks of oftenest and with most stress when he refers to his ministering labors. 'Do the work of an evangelist,' he says to Timothy.

Too often has the Church been put to shame by displays of ignorance in the pulpit and in other places where opportunity is given to men to speak without knowledge. If a young man who happens to have a good voice and be a good reader and likes to 'effuse' is to be made a Deacon in order to use these gifts,—well enough; but for the sake of all that is merciful keep him at the lectern and prayer desk, don't let him get into the pulpit—or on to the floor of the Convention!

The *Evangelical Churchman*, Toronto, says: The platform of EQUAL RIGHTS is one upon

which all friends of freedom can unite. The one danger which threatens the association arises out of that political partizanship which has been so rife amongst us, and which is seeking to use this agitation for its own party and private ends. Out of such complicity the work must be kept at all hazards, if any good end is to be gained by it. What the Equal Rights Association must do, is first to permeate the country with the great principles it represents; secondly, to watch and expose the movements of the foes of liberty and all who would from motives of political expediency temporize with them; thirdly, to put an end to existing abuses and to unite all good citizens in the determination to uphold constitutional government and equal rights for all citizens whatever be their creed.

THE BALTIMORE ROMAN CATHOLIC CONGRESS.

FROM THE CHURCH COLLECTOR

In 1784 the Church in America saw her first Bishop ordained, in the person of Dr. Samuel Seabury, Bishop of Connecticut, who, not finding any Bishops of his own Communion to elevate him to the highest order in the Church, and having been canonically elected to the office by those in whose hands lay the power of election, and having moreover received the canonical assent of the spiritual head of the Anglican Church, of which the Church in America was the daughter, betook himself to the only prelates who, with the knowledge and consent of the Archbishop of Canterbury, the Metropolitan, and the Bishop of London, the diocesan, could raise him to the Episcopate, namely, the Bishops in Scotland. Having been duly ordained Bishop by them, he returned home, the first and only Catholic Bishop in or of America.

Five years afterwards, in 1789, the Episcopate being now increased by two members, Bishops White and Provoost, prelates of the direct Anglican line, with the delegated clergy and laity forming two houses, met in the first General Convention, and, as such, legislated for the Church Catholic, as established canonically in the United States.

But the Tridentine Church had likewise secured a footing in this country, and, as usual, had thrust itself into prominence as the only Catholic Church. It found a congenial home in Maryland, the creation of the Roman Catholic Lord Baltimore, and claimed a membership sufficient to demand the services of a Bishop. It had not thought of this before, and probably would not have thought of it then, had it not been for the ordination of the three Bishops already alluded to. Be that as it may, in 1789, after repeated applications to Rome, Pope Pius VI. acceded to the request of the thirty priests then composing the clerical staff of the Church of Rome in the United States of that period, and issued a bull erecting America into a separate province, cutting it off from the jurisdiction of the English vicars Apostolic, and naming Father John Carroll, a Jesuit, Bishop of Baltimore. His ordination to the Episcopate followed in 1790. It is the centennial of the establishment of this hierarchy that has lately been celebrated with such pomp at Baltimore, Md.

Father Carroll was, of course, of Irish extraction. He was, however, born in Upper Marlborough, Md., in 1735, and died in Baltimore, as its first titular Archbishop in the United States, in 1815. He received his education at the Jesuits' College of S. Omer, Liege, where he joined the Society of Jesus, and was ordained a priest. After the dissolution of the Order by an infallible bull of Pope Clement XIV., in 1762, he left the continent of Europe

and went to England, when Lord Stourton, one of the old Roman Catholic peers, appointed him his son's tutor, and sent the two to make an European tour. While with his pupil, he wrote for his use a "Concise history of England," according to Jesuit ideas. In 1773 he was appointed one of the theological professors at the Seminary in Bruges,—a position which he was compelled to give up on account of his political intriguing. He returned to England and filled the position of chaplain in the household of the Earl of Arundel, where he remained till the disputes between the American Colonies and the King of England broke out, on which he came over to this country and went to Maryland, his native State.

His talents for diplomacy being acknowledged, at the request of Congress, while hopes were still entertained of a possible reconciliation between the Mother Country and her children on this side of the Atlantic, he was sent to London, in 1774, in company with Dr. Benjamin Franklin, his cousin, Charles Carroll, of Carrollton, Md., and Hon. Samuel Chase, on a political mission to assist them "in such things as they shall consider useful." They reached Montreal via New York, the Hudson river, up which they sailed in a sloop, that voyage also occupying twenty-seven days, to Albany. The object of the expedition was evident, to enlist, in case the negotiations fell through, the services of the Roman Catholics of the Province of Quebec, then numbering 150,000 to 368 Protestants—against the British. The mission came to nought, and Father Carroll returned to Maryland with Dr. Franklin, thenceforward his life long friend, leaving their two fellow negotiators in Canada.

After America had become independent of England, the Roman clergy of Maryland and the other States petitioned Pius VI. to establish a hierarchy. Father Carroll was at that time the Papal Vicar General, and as archpriest had faculties for the administration of the Sacrament of Confirmation. Dr. Franklin, who was then in Paris, or more correctly at Passy, suggested the name of Father Carroll, as a fit person to act as Bishop. The suggestion was favorably received by the Pope, who nominated him to the office, and as the English Vicars Apostolic were supposed to have jurisdiction in America, Father Carroll went to England, and was ordained Bishop of Baltimore in the private Chapel of Lutworth Castle, the hereditary seat of the old Roman Catholic family of the Welds. To this ceremony attaches this peculiarity, that it was performed by one Bishop. Dr. Walmsley, himself no diocesan-Bishop, but the English Vicar Apostolic of the London district. He, Father Carroll, was not elected according to canonical usage; he was merely nominated by the Bishop of Rome, who had about as much right to act in the capacity of nominator, as the Queen of England has to nominate the President of the United States. The neighboring Bishops, those of the Anglican and the American Churches, were not consulted; even the priests and laity of the Roman Church of Maryland, so, joining them to have had any rights in the matter, had no voice in the election, nor did the Metropolitan of the Church of England or America ratify or confirm it personally or by deputy. The ordainer undoubtedly was a Bishop. But he was himself in schism; acting as the Bishop of an alien and intrusive communion, in a country where the Catholic Church was already established and was offering to its children all the privileges of that Church. The ordainer himself, having neither mission nor jurisdiction, according to the doctrine of his own communion, could confer neither, for the old axiom still holds good, "Nemo dat qui non habet."

[To be continued]

A precious thing is the more precious to us if it has been won by work or economy.—John Ruskin.



# The Church Guardian

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## CALENDAR FOR JANUARY.

- JAN. 1st—Circumcision of our Lord. Proper Coll. Ep. and Gospel to serve till Epiphany.
- " 5th—2nd Sunday after Christmas.
- " 6th—EPIPHANY of our Lord.
- " 12th—1st Sunday after the Epiphany.
- " 19th—2nd Sunday after the Epiphany.  
(Notice of the Conversion of St. Paul.)
- " 25th—Conversion of St. Paul.
- " 26th—3rd Sunday after the Epiphany.  
(Notice of the Purification)

## THE DISREGARDED CALL.

THE CAUSES THEREOF DISCUSSED—IN THREE PARTS.

BY REV. E. N. JOYNER.

[An essay (with letters from clergymen and laymen) prepared for the Convocation of Greenville, S. C., and read at its meeting, at Laurens, in August 1889. Printed by instruction of the Convocation.]

### PART FIRST.

"How can they hear without a preacher?" For it has pleased God, at the mouth of the authorized prophet, to proclaim His Son the Christ, the Saviour of men. "How can they preach except they be sent?" For "no man taketh this honor unto himself, but he that is called of God;" again, "they that preach the Gospel should live of the Gospel." Men are not going, men are not being sent according to the Church's need; and the question has been laid upon me to answer, why lack we candidates? why are so few of the holy brethren stirred up to offer themselves to proclaim the riches of Christ's grace and love?

I shall endeavor to speak with plainness, and also to have others speak with me.

However, in approaching this grave inquiry, ought we not to reaffirm to ourselves our Church's estimate of the sacred ministry, its origin and authority, in its mission and responsibility? For, if this paper, which you have instructed me to prepare, is to be of any service in helping to replenish that divine or-

der, which we are all greatly concerned to do, then I do not think that we can escape the duty of observing now, though it be a repetition oft-recurring; the source and power and purpose of this order

I prefer to guard myself at this point by saying, that the branch of the Holy Church, under whose commission I am speaking, in uttering the faith and doctrine for herself and her children, does not mean thereby to sweep other systems into outer darkness, if they bear upon them the marks of the Lord Jesus Christ. She is a keeper and a witness of the truth, and for that she is responsible to her beloved Lord and Master; but, like Him, she is in the world not to condemn the world, least of all is she among Christians to condemn them. For herself, and according to what she has received of the wisdom of past ages, under the light of the word of God, she has some definite and distinct teachings, by which she bears witness to the doctrine of Holy Orders. I will try to state them briefly here.

In the older Scriptures we read, and that by an emphatic declaration, that "Power belongeth unto God," (Psalm 62: 1). And again, in the latest book in the Bible; "Blessing, and glory, and wisdom, and honor, and power, and might, be unto God for ever and ever. Amen," (Rev. 7: 12.) This is brought near to us, and is embodied in what is asserted by "God manifest in the Flesh." "All Power is given unto Me, in heaven and in earth." (St. Matt. 28: 18).

So, not only of physical, but of moral and spiritual control, has God reserved to Himself the power.

As the least observant may see, in every revelation of His Will, God has planned and wrought to keep this power as near unto Himself as possible.

The institution of the ministry under Moses, considering some of the fatal rebukes of those who would diffuse this power, is a terrible confirmation of Jehovah's design.

When, again, He had matured the time for bringing all men into His saving covenant, God sent forth His Son, and to Him alone, as we have quoted from His own Words, delegated all power in the two great kingdoms of His Empire.

He was made, by an edict direct from the Throne, the Oracle of Authority in the Church. Before those who would yet exact the law and the prophets, in the sacred persons of Moses and Elijah, God clothed His Son with a visible and overwhelming token, saying "This is My beloved Son, in whom I am well pleased" i. e., in whom I choose to vest my authority; hear ye Him, The Oracle.

So acted Christ, consecrated a Priest forevermore. He carefully chose and trained the men through whom it was His purpose to impart this power. For He said: "As My Father hath sent Me, even so send I you. Go ye into all the world;" and, as long as the world shall stand, and have the need, shall My Word of Power be with you. "Ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me" etc., etc., (Acts 1: 8).

It is irreverent and unjust to suppose that these holy men were not most careful to guard and keep this awful power as near as they could to its DIVINE ORIGIN.

It is an historic falsehood to assert that ever, in any instance; they delegated it to congregations.

They chose, and bestowed it upon, trained and faithful men, themselves "able," qualified to teach others, also.

The history of the manner of bestowing and imparting this authority is thus far indisputable. So, according to divine will and legislation, it was to be dispensed. There was a pattern. God shewed it to Moses, during the forty days in the sacred mount, and admonished him to conform to it (Hebrews, 8: 5). A part of it was the constitution of the ministry, as the re-

sult shewed. Christ came and fulfilled Moses' order and the prophets, i. e., He was the Priest and the Preacher and the Seer. "He became Head over all things to the Church." He, too, being God, reiterated to the Apostles, during the forty days in which He instructed them, after His resurrection (Acts, 1: 3), the divine pattern, a part of which, as they shewed in their acts and epistles, was the constitution of the ministry. Of this order, says St. Paul, "we are laborers together with God" (1 Cor. 3: 9); and again, "We are ambassadors for Christ \* \* \* and implore you in Christ's stead" (11 Cor. 5: 20).

Do men stay away from this Holy Order not understanding, and so having no ambition to share in its lofty gifts; or, impressed with the awful cares thereof, do they shrink from assuming them? Possibly, some are drawn from uniting with, by the fault which lead Demas to forsake the Martyr Paul, "having loved this present world." "Only Luke is with me!" what pathos of daring loyalty!

Demas departed to Thessalonica, may be fulfilled his hearts' desire, becoming renowned in society and wealth. He is remembered, however, as a deserter only. As for Luke—

"For that 'Beloved Physician,' all praise, whose gospel shews The Healer of the Nations, the Sharer of our woes!"

Having briefly brought this record, in history and principle, to the Apostles, it is enough for me, as a Churchman, to remind you what every Deacon, Priest and Bishop must find staring him into his very soul, on the threshold of his holy career, viz:

"It is evident unto all men, diligently reading Holy Scripture and ancient authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church—Bishops, Priests and Deacons. Which offices were evermore had in such reverend estimation that no man might presume to execute any of them, except he were first called, tried, examined and known to have such qualities as are requisite for the same; and also by public prayer, with imposition of hands, were approved and admitted thereunto by lawful authority.

Undoubtedly, that gives us The Church's mind as to the historical value of an Apostolic ministry. She is seen to set upon it a supreme value for herself, else there is no meaning in words.

"Of what dignity, and of how great importance this office is" (Ordinal exhortation to Priests,) should appear from its divine origin, i. e.: "No man taketh this honor unto himself, but he that is called of God." "For even Christ glorified not Himself to be made an High Priest, but He that said unto Him, 'Thou art a Priest forever.'" (Hebrews v. 4, 5, 6).

The significance to us of which is, as contained in the Preface to the Ordinal: "Except he be called, tried, examined and admitted thereunto, according to the form hereafter following, or hath had Episcopal ordination."

But the dignity and honor and importance of the ministry is not, by any means, because of its derivation alone. It is handed down for a purpose, and one of our great needs is to remind ourselves of it constantly. Really, the motive of this sacred order is its *Mission*, and that is born out of the love of God for us, through His Son, Jesus Christ our Lord. What is that motive and mission? We again repair to the Ordinal, and now not to the Preface, but to the body of it, and we shall there see into how high a dignity, and to how weighty an office and charge, ye are called; that is to say, to be messengers, watchmen and stewards of the Lord; to teach and to premonish, to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved, through Christ, forever.

Ah, beloved brethren of the clergy, we great-

ly need to recur again and again to the fact that God's loving purpose in the ministry is the divine motive of its origin and authority—to save his children, through the grace of His crucified Son.

We are bounden, therefore, brethren of the clergy and of the laity, being all of God's royal priesthood, in approaching this serious discussion we are bound "to have printed in our remembrance how great a treasure is committed" to us all, in our spheres; you, lay brethren to replenish and support, and we, brethren of the clergy, to maintain and exercise in its full integrity, as concerning God, the Author, and mankind, the object, this holy office.

Now then, the incisive question confronts us. Why are there so few men offering themselves to serve in this sacred ministry?

The inquiry assumes the fact, and correctly so. Our beloved Bishop, whom we are thankful to have with us to-day, may indeed say to us out of an anxious heart, "The harvest truly is plenteous, but the laborers are few."

It has come to pass in this Diocese, for which I am speaking chiefly, that not which one or two congregations can maintain a pastor, but how many can one man attend to, and where is the man?

We are justly bewailing this falling off of candidates in this Diocese, but it is not common to us alone, whatever may be other difficulties peculiar to ourselves.

Our whole Church in this country is involved with us in this matter, so much so as to have led the learned and zealous Bishop of Long Island, Dr. Littlejohn, to solicit action at the last General Convention under these strong resolutions, viz:

"Whereas, the present supply of candidates for Holy Orders is entirely inadequate to the demands of the Church at this time; and whereas, recent statistics shew a steady and alarming decrease in this supply, notwithstanding the advancing number of communicants and parishes in the Church; therefore.

"Resolved, That it be referred to a special committee of three, to inquire into and report to this House the causes of this decline of a due supply of candidates for Holy Orders, and, so far as possible, to suggest a remedy." (Journal '86, pp. 19, 20.)

The author of the resolution, with the Bishops of Massachusetts and New York, were appointed; and it is interesting to look forward to their report.

From the records of this Diocese, and of the Church in this country, I have prepared a table, to show—first, the gradual decrease in the number of candidates, and second, the decreased proportion thereof to the communicants of the Church.

The facts will appear from these figures. I give here merely the ratio, triennially; it is needless to print the full table:

As by reports in Journals of General Convention in the Church at large in the U. S., there were, in 1868, 1 candidate for every 586 communicants; '71, 1 to 389; '74, 1 to 848; '77, 1 to 764; '80, 1 to 890; '83, 1 to 910; '86, 1 to 1,291; '89, 1 to

In our own Diocese the following is the ratio: '69, 1 to 446; '71 (imperfect report); '74, 1 to 794; '77, 1 to 1,010; '80, 1 to 1,137; '83, 1 to 1,019; '86, 1 to 1,344; '89, 1 to 1,666.

Here, then, are the figures and the fact—we have so few candidates for the sacred ministry.

It is a sad truth, which smites us sorely in the midst of inviting fields; nay, more, while we are surrounded by sheep of our own beloved fold uncared for; for all we know, wandering away and becoming lost.

Now, as we come to speak of the cause of this decrease in candidates for the ministry, cannot we imagine that this woeful condition adds fiery fervor to their approachful cry who are thus made to tarry from the glory they have won? For hear, them, as St. John saw and heard:

"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held; and they cried with a loud voice, saying, How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth? \* \*

\* And it was said unto them that they should rest yet for a little season, until their fellow-servants also and their brethren that should be killed as they were should be fulfilled." (Rev. vi., 9, 10, 11)

O men, throughout the Church, who run from this killing of the flesh in the service of our Lord's altar, do you know that you are prolonging the holy impatience of those who perished for a crown which you keep beyond their reach? And what of your crown, which, though its purchase martyr the world in you, shall have the jewels stars of immortal light! Shall some men take it—some man unborn to Christ in heathen Africa, or China, or Asia, or the yet unchristened isles of the sea?

For God's sake, young man, you who have the least glimpse of its glitter, let "no man take thy crown." (Rev. iii. 11.)—*Church Year.*

EPIPHANY.

Epiphany-tide is now upon us—a season bright with the truth of universal salvation. It is full of the strongest incentives to labor for the spread of Christ's Kingdom. The Lord Jesus is manifested to "the nations" as the Redeemer of them all. He comes to man and for man—universal humanity. His redemption is as broad as His creation. "Where sin abounded, grace did much more abound." And this because God becomes incarnate to redeem,—the Light which lighteth every man that cometh into the world. This is His Epiphany.

And therefore the Kingdom of His redemption, His Church, is a universal Church. Her commission is, "Go ye into the World, and preach the Gospel to every creature." Her mission is bounded by no limits of Parish or Diocese or State or country. The work she has to do is grand beyond measure. The Epiphany call to us, is to be up and doing. His example is before our eyes. His life work is begun, and we who are named with His name and signed with His sign, should diligently strive to follow Him.

Begin, then, with the work nearest at hand. Look at your own Parish obligations, and see if they are fulfilled; and if not, see to it that they are. Let this be the first work of the New Year with which God hath blessed you. Then scrutinize the Diocesan lists, the reports of the Diocesan Treasurer and of the Treas. for Dio. Missions and see how your parish stands there. And having seen, be not slow to act. Fulfill first your own obligations, and then "do thy diligence gladly," to help your Parish to fulfil hers. These things being done, *this duty performed*, cast your eyes abroad, and, as God hath prospered you, give, for sweet charity's sake, to spread the "glad tidings of great joy" to those who have it.

Thus will you "fulfill the mind of Christ" as manifested in His Epiphany.—*The Church News.*

CONFIRMATION BY THE ARCHBISHOP OF CANTERBURY.

The English correspondent of the *Church Year* gives the following interesting account of a Confirmation by His Grace:

Yesterday we had the pleasure of attending a Confirmation service, at which the Primate of all England, the Archbishop of Canterbury, was the officiating Bishop. It was held at a tiny little village church, and the eighteen girls and four boys who were the candidates presented were from the homes of the village

people. To these this man, who is the head of the Anglican Church everywhere, one may say,—as our own Church is the child of the Church of England—to these simple souls this great man spoke as though he had lived their lives, and was at one with them in all their thoughts, their aspirations, their own peculiar temptations and trials. He put himself in their place, and spoke to them in a way that could not fail to reach and touch them, and teach them too; for after dwelling on their own more narrow lives, he spoke of the lives that might seem to them enviable because of their greater ease and luxury. Of these he said all are laborers, only they who are living in affluence have been paid in advance, not relieved of their work. The ordinary laborer works for his wages before he is paid; the few who are entrusted with wealth and position are not excused from labor; they have their responsibilities and work appointed them, but they have received their wages in advance; and he painted in graphic words the need there was for all to do their duty in the place in which it has pleased God to place us.

It was wonderful to find a man, holding the position that Archbishop Benson does, and which of itself is a guarantee of his intellectual stature, able to re-oh down in the way he does to these simple folks. He is one of the hardest working and hardest worked men in the kingdom; all ecclesiastical difficulties being referred to him, over and above the onerous duties which his appointment necessarily entails upon him; so he speaks advisedly of those who are paid in advance, but whose labors are only increased by the earthly state and pomp of circumstance which they have achieved, or which has been thrust upon them.

A point in the ceremony of this Confirmation quite new to our American experience was that the Archbishop was seated in his chair at the entrance to the chancel, and each candidate in turn came and knelt before him for the laying on of hands. In one way it seemed rather a beautiful idea for each to come forward to seek the blessing, but, on the whole, the old familiar home pictures, where our own Bishop moved from one kneeling figure to another, ministering, as Christ did of old, seemed to our thought sweetest and best. If all Bishops were like Archbishop Benson, and all confirmations as simple and sweet as that of yesterday was, one might learn to think differently; for as he sat waiting for the candidates to present themselves, and afterwards, with his hands tenderly and reverently laid on their bent heads, his beautiful face wore an expression of such earnest and spiritual feeling one could not but feel that there was something not of earth in the rite as he ministered it, and it seemed fitting that these young things should come to him as to a father for the blessing he so lovingly held for them.

It was a most impressive service. All the candidates sat together, the girls wearing white caps or muslin veils, as is the custom still in England, a badge that distinguished them at once as the 'dear children' to whom the Archbishop addressed himself; and when he turned and asked all those who loved them, or were interested in them, eye and strangers too, to join him in silent prayer that these young girls might be given strength to walk aright in the way so beset by dangers of which we knew, but they in their youth and inexperience were still so unconscious of, the heart must have been cold indeed that did not send forth a petition straight to the throne of God that He would, in His love and mercy, defend these His children in the hour of temptation, strengthen them with His grace, and deliver them from all evil.

The minister of every parish shall often admonish the people that they defer not the baptism of their children longer than the first or second Sunday after their birth, or other Holy day falling between, unless upon a great and reasonable cause.—*Rubric in Prayer Book.*

## FAMILY DEPARTMENT.

## "NO ROOM."

"There was no room."—Luke ii. 7.

No room in yonder mansion  
So stately and so fair:  
Though other guests are welcome,  
No room for Jesus there!

So full of earthly treasures—  
Of jewels choice and rare,  
And yet no room for Jesus,  
The King of Glory, there?

Ofttimes He waits and lingers,  
Outside those portals fair,  
And though He seeks admittance  
Still finds no entrance there.

There are other homes less stately  
With room enough to spare;  
Yet none is found for Jesus,  
That Friend beyond compare.

And thus how oft are human hearts  
With pleasure filled, or care,  
That they, alas! for Jesus have,  
No time, no room to spare.

Oh! gracious, loving, heavenly Guest,  
Our hearts and homes prepare,  
That we may gladly welcome Thee,  
Our King, our Saviour there!

CONSTANCE BRADL.

## HUGH'S CROSS.

A TALE FOR THE FESTIVAL OF THE HOLY INNOCENTS.

[Continued.]

Very like the roll of distant thunder it was, when as the clock struck four, the doctor's voice sounded ominously through the lofty room.

"Boys," he said, "something has come to my knowledge to-day, which has pained me more than anything I have ever heard during the ten years I have been at Warrington. Boyish escapades, boyish follies, aye, I may almost say, boyish sins, have come under my notice, but never before have I had to accuse any of you; of theft. Seymour has been with me to-day, he tells me that his purse containing a ten pound note has been taken out of his box, and no trace of it can be found: the servants have all been questioned and their boxes searched, no trace of the money is to be found.

Seymour has known of his loss for more than a fortnight but has scrupled to tell me of it until he could no longer keep silence; for some debts in the village are pressing heavily upon him, and this money was sent to him by his father for the express purpose of paying them off. And now boys, I give you all one more chance; similar difficulties may have pressed upon some of you, you, like Seymour, may have disobeyed orders, and contracted debts in Warrington, I have given him his punishment; I mean to set on foot an enquiry this very day and find out who the other offenders are; but if there is one amongst you who has lacked moral courage to write home and ask for money to get himself out of a scrape, who was tempted by the sight of what he could not obtain, let him stand out and confess, boldly now before his God and before all of us, and I do not say that the sin, great as it is, may not be forgiven by me, and as God's priest I tell you that if it is repented of and atoned for, it will most surely be forgiven by Him who on the cross promised the dying thief that he should be with Him in Paradise."

A silence broken only by the quick almost suppressed breathing of fifty boys, a nameless fear on many a young face, followed the doc-

tor's words. He was a man well skilled in reading the workings of the human countenance, it seemed to each one of the boys as though those piercing, scrutinizing eyes were fixed upon himself, and they all stood it bravely—all save one, and that one sat on the junior form, his face livid, the perspiration standing out on his delicate brow, his slender frame quivering with some strange emotion,—and that one was Hugh Neville.

There was only one of the boys who noticed him, and who wondered at the cause of his apparent fear, one who knew that trouble and sorrow was in store for poor little Hugh, but who could not understand the reason of his agitation. That boy was Reginald Hollingworth.

The doctor's patience was exhausted, no word broke from that almost breathless throng. "Then, boys, there is but one alternative," and this time there was deep sorrow in the manly voice, "your boxes must be searched, give up your keys."

One by one they laid their keys on his desk, one by one they looked into his face as though they would ask him to believe that they were true and honest. But his eyes were fixed upon the opposite wall, he did not bestow a single glance on one of them.

"There will be no going into the playground this afternoon," he said, "the elder boys may go into their studies, the younger ones may keep in the schoolroom."

Half an hour later there was a timid tap at the door of Reginald Hollingworth's room, and Hugh's face ghastly in its whiteness appeared there. "Reginald" he said, "I want to speak to you."

"You've no business out of the school-room, sir; didn't you hear the doctor's orders?"

"Yes, but I couldn't rest until I had spoken to you. I don't want to get you into a scrape, I don't want to preach, Reginald, I only want you to go and confess to the doctor that you took the money, for I saw you go to Seymour's box and unlock it and take out his purse; I had been put into his room that night, because they thought Howes was sickening for scarlet fever, and we were all moved. I was the only one there when you came in. Oh Reginald, dear Reginald, do go to the doctor and tell him all."

"Hugh, I think you have lost your senses, or were dreaming and imagined you saw me, get away, sir, and don't bring any of your improbable stories to me; wait and see whether the real culprit may not be found out."

Reginald spoke somewhat more gently than was his wont, and Hugh bewildered and startled, went as he was 'old to the school-room. How long he sat there he never knew; he did no lesson, heard nothing that went on around him for a very long time.

At last there came a vague rumour that the thief was discovered.

Then, the elder boys began to troop in, and the doctor took his usual seat, with a sterner, more sorrowful expression on his face than any one ever remembered to have seen there. On the table before him lay Seymour's purse. He tried their patience to the utmost, he was silent for full five minutes, then it seemed as though his mournful glance rested on the junior form.

"Hugh Neville," he said, "stand forward, and tell me how this purse came into your box." No answer. "Speak, I command you, sir," thundered the voice which never spoke but to be obeyed."

There was no timidity in Hugh's glance now, no faltering in his speech as he said firmly, "I did not put it there, sir; I never saw the purse before but one day in Seymour's hand.

The words, the tone, and manner carried conviction within them, half the school, in their own minds, notwithstanding the strong circumstantial evidence against him, pronounced Hugh to be innocent. The other half, Holling-

worth's set, put the boy down as a sneak and a liar.

"I cannot enquire further into this now, boys; understaud you are all fully acquitted, all but Neville: go to your room," continued the doctor, addressing Hugh, "and don't come out of it again until I give you leave."

And the boy with flushed cheeks and sparkling eyes, so different to his usual demeanour, passed out from amongst that little world of school life, with the brand of disgrace upon him. He did not leave his room for many days, all that fearful excitement had been too much for him, and ere the next morning dawned, he was tossing about his bed in all the delirium of fever. Somehow the boys found out then that they had not been as kind as they might have been to the little fellow who was always so meek and gentle, so ready to oblige, so slow to wrath; and boylike they made up for it, and tried all they could to do him some service now. How much of their pocket money was spent in little delicacies which poor Hugh could not eat, how anxiously they asked at his door when he would be about again; even if he had stolen the money, how he had suffered for it already, poor little chap," they said, "and perhaps after all he was innocent."

Seymour sat by the little boy's bed-side whenever he could get a spare moment, and before the first week of his illness had passed, once more the senior boy stood in the doctor's study. "There has been some mistake made, S.r," he said, "little Neville is not the thief."

"Ha, I thought so," said the doctor, "who is it?" Then Seymour told now in the ravings of delirium, Hugh had let out his secret, and had accused Hollingworth of the crime; "he kept on talking of his cross, sir; I can't make out what he meant, anyhow, he's borne a heavy one, poor little fellow, for somehow I have an idea that he knew all along who the real culprit was."

Once more the boys were assembled in the school-room, once more the doctor stood amongst them, and at his side out of the ranks of boys dogged, sniled, heartily ashamed of himself, stands Reginald Hollingworth.

The truth has come out at last, it has been ascertained beyond the shadow of a doubt, that he changed the note in the village, and paid his own bills with the money; denial is of no use, so tardy confession has been wrung out of him, and as he stands there in his degradation and his shame, the boys cannot but pity him. He wishes them all good bye, for he is going away, and they shake hands with him, and mutter some hope of hearing that he is going on well, and then he passes from among them and goes up to the room where Hugh, looking miserably ill, but quite sensible, is lying.

He has been told all, his own exculpation and Reginald's disgrace, and even now he cannot be happy.

Reginald goes up to him and kneels by the side of his bed, "Hugh, can you ever forgive me?" is all he says, and then his tears flow fast. And Hugh puts his little thin arms round the boys neck, and tells him how good God is, and how he wishes he would seek Him and find Him.

Then the "good-bye" has to be said; and they both knew that it must be a very long one, for Reginald is going to Australia to an uncle of his mother's, to try in the new world to redeem the wretched past.

And Hugh, whither is he journeying? how is the cross to come to him next? Come with me to Bribblecombe, one year after the commencement of my tale, on the Festival of the Holy Innocents. Hugh is dying; no earthly power can save him now, it is a gradual wasting away, a failing of all the powers. His father leans over his bed, and poor old Nurse prays that her darling may be spared, and even the step-mother, who the world says is so cold and hard, is very gentle when she speaks to the little boy; perhaps his kindness to Reginald has won her heart, the mercy he showed to her

erring son has done its work. The pale, wintry light of the December afternoon is fast fading a way, and with it is ebbing Hugh's little life. "Nurse," he says, "I am going to my own mamma now; there are no crosses there."

And with these words he fell asleep.

Years afterwards when Mr. and Mrs. Neville had grown old, and good old Hester had been dead for many years, a stranger stood in Bridlecombe church-yard, by the side of the cross which marked Hugh Neville's grave. Tears fall down the sunburnt cheeks, and the strong man's frame quivers with emotion, as he reads the words inscribed there.

**"TAKE UP THY CROSS"**

Reginald Hollingworth kneels to give thanks for the mercy which has followed him all the years of his life, and he feels he owes every good desire, every triumph over sin, to the example of that bright young life upon which he, in his ignorance and his sin, laid so heavy a cross.

THE END.

**SERMONS TO HUSBANDS.**

Text.—"Husbands, love your wives." 1. Never find fault with her before others.

2. *Per contra*, remember the counsel of the Good Book: "Her husband shall praise her in the gaze," that is, before folks.

3. Bear all the burdens for her, even then she bear more than you do in spite of you.

4. If you want her to submit to your judgement never ask her to submit to your selfishness.

5. A woman's life is made up of little things make her life happy by little courtesies.

6. Love is wife's wages. Don't scrimp in your pay.—*The Church Messenger.*

WHEN Vincent was quite a young man, he was very ill, and obliged to keep his bed. He was living at that time with a friend, a fellow student, who had gone out and left his purse with some gold in it on the table. Vincent went to sleep, and was roused by seeing the doctor's boy bringing his medicine into the room. He saw the lad stretch out his hand and take away the purse. Before he could stop him he had gone. Vincent's friend came home and found that he had been robbed, and accused him of having stolen the money. He denied it, of course, but he would not accuse that poor little boy, and ruin him for life. He went to him as soon as he got well, and told him of his sin, and the lad promised amendment and ever afterwards lived an honest life. Vincent's friend summoned him before the judge. There was no proof of his guilt, and he was acquitted. He made up the lost money to his fellow student, and perhaps this increased the impression that he had really been the culprit. He bore the stigma of being a thief for many years, until at last, the doctor's boy, who had grown into a young man, died, and before his

death confessed his sin. Then when St. Vincent de Paul was asked why he had endured all this in silence, he answered, "There are many sins in my life known only to myself and to God, of which my fellow men never accuse me at all. Why should I not, as some atonement for all the unsuspected wrong I have done, have borne this unjust suspicion."—*From the Life of St. Vincent de Paul.*

LITERARY NOTE.—Mr. Thomas Whittaker will publish this week, "The Prayer Book Reason Why" giving catechetical instruction on the Doctrines, Usages—Holy Days of our Church, by the Rev. Nelson R Boss; also "Pathways to the Church" by the Rev. Geo. W. Shinn, D.D.: a brochure intended for wide circulation.

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

**DIED.**

CAREY.—On Dec. 4th, Ruth E. Carey, for 80 years a faithful communicant of the Church at Albion mines, N.S., aged 90, (as is believed)

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SERMON IN ST. JOHN'S CHURCH, ON NOVEMBER 17, 1889.

BY REV. DR. CARTER, RECTOR.

"To knowledge temperance, and to temperance patience."—2d Peter, i., 6.

A circular letter has been issued by more than fifty of the Bishops, our own Diocesan among the number, requesting that this Sunday be taken by the clergy, for the purpose of setting forth the object and methods of the Church Temperance Society; and I do this the more readily for a reason that is personal to myself. For many years, until quite recently, I have been in an unpopular minority among temperance people, or rather among those who commonly claim that name. I agreed thoroughly with that profound thinker, whom I have so long known, the Rev. Dr. Howard Crosby, and in my small way was abused as he has been; and it is a gratification to have lived long enough to find the opinion gaining ground that extreme measures like prohibition and total abstinence, when forced to general application, not only do not remove the evils of intemperance, but also add to that failure the lessening of the sacredness of an oath, and the tendency to perjury and deceit. So when a society comes forward organized on the basis of temperance, patience and charity, I am glad to tell of its existence and to speak in its praise.

The Bishops incidentally suggest that the clergy speak of the evils of intemperance; but is that necessary? To those of us who have never felt the effect of that course no words can convey the meaning of its deadly nature; to the sorrows and miseries of those who have suffered from it no words can do justice. It drags to destruction manhood's strength and woman's purity; it destroys self-respect and even the desire for the good opinions of others, while those held captive under its power loathe and hate themselves for any act of submission. As far back as the knowledge of the human race goes, it has been an enemy to that race; no condition of life has been free from it. It has dimmed the intellect of the learned, and brutalized the instincts of the ignorant; no thought of disgrace or charm of love has ever stayed its influence; the death either of the guilty or of the innocent seems alone to be able to put a stop to its destroying power. Entering the heart as a merry and welcome guest amid flowers and jest and song; it stays to rule as a cruel tyrant; strangling away feeling that would oppose it, or even protest against its debasing power, it subordinates everything to its will. What man or women of soberness can realize the severity of its sway? A man has told me that if he were on one side of a room, and liquor on the other, he would attempt the crossing to get it even though cannon balls were fired down the room.

one every second. Can any of us estimate the fierceness of the craving that would sacrifice life in the endeavor to satiate its thirst? By what name shall we designate it? Shall we call it a disease? That expresses too little, for it ignores that self-responsibility which at one time or another had been freely surrendered. Shall we call it a crime? That is nearer the truth, for even the law recognizes as a crime that which destroys the peace and happiness of a home, and surely it can be none the less criminal when that home has been established by himself, and the loved ones are his own. What can conquer this power and put an end to this disgrace? If prohibition, then, in the name of all that is god-like in man, let it be prohibition; but prohibition has been tried and has failed. If total abstinence, then, in the name of the loves and the lives that may yet be saved, let it be total abstinence; but total abstinence has been tried, and has failed. I underrate neither of them; I only say that as principles of general application they have not conquered the evil. I value both highly in cases of individual expediency.

(To be continued)

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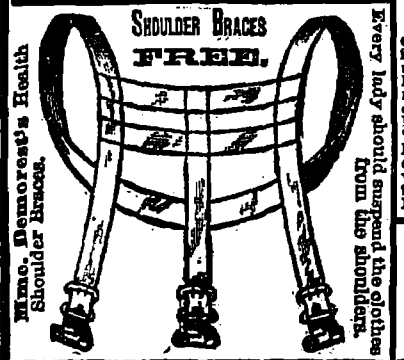
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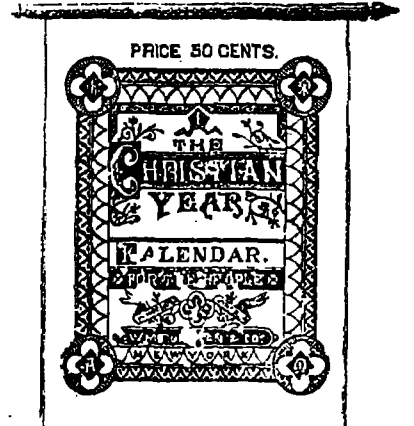
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