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The Church Guardian

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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MONTREAL, WEDNESDAY, DECEMBER 10, 1890.

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BEHOLD! THY KING COMETH UNTO
THEE.

ECCLESIASTICAL NOTES.

THE Bishop Designate of Rochester, Eng., hopes to bring out his "Life of Archbishop Tait" at the beginning of the new year.

EXETER (Eng.) Diocesan Conference has passed a resolution approving the establishment of brotherhoods as a means of reaching the masses of the people who are beyond the present organizations of the Church. The taking of vows was, however, generally deprecated.

The services which have been resumed on Sunday evenings in the Nave of Norwich Cathedral partake wholly of a mission character. Laymen go out into the streets and invite the people to come in. A handsome new oak pulpit, from a design by Mr. Geddon, is about to be placed in the Choir.

THE citizens of Galway, Ireland, irrespective of creed or class, to show the high esteem in which they hold the late rector, now Bishop of Tuam, have presented him with a splendid piece of plate of pure silver, weighing 210 ounces, accompanied by an illuminated address.

THE Right Hon. J. T. Ball, LL.D., has just brought out a second edition of his work on "The Reformed Church of Ireland, 1538-1889." The book is throughout and is brought down in its details as late as 1889. He sat in the House of Commons as representative of the University of Dublin when the Parliament proceedings of 1869, which eventuated in the disestablishment of the Church, were taking place.

The Bishop of Cork, Ireland, is going to erect at his own expense a handsome reredos in the Cathedral of St. Fin Barre. The design was prepared by the late Mr. Burgess, and consists of 'Mosaics in panels, with rich gilding and colouring.' It will cost about £370, and will be erected by next Easter. Some time ago the Bishop gave a donation of £500 towards the Economy Fund of the Cathedral.

ANOTHER anonymous promise of £1,000 to the Church House Building Fund has been received by the secretary. This gives the Council £11,000 in hand towards the £20,000 which has to be raised by the end of this year, in order to comply with the stipulations contained in the anonymous letter read by the Archbishop of Canterbury at the annual meeting, and by Lord Egerton, of Tatton, who both promised £1,000.

THE C.M.S.—The C.M.S. propose to hold in February simultaneous meetings in the province of York and in Wales next year, to stir up general interest in the primary duty of the Church towards the Mohammedan and the heathen world, in making known to them the Light of the world sent to lighten the Gentiles, and to be His witnesses to the utmost parts of the earth. Prayer and praise and the general

need of the non-Christian world, and the will of God as revealed in Holy Scripture concerning the Gentiles, are to be the main purposes of these meetings, and not the advocacy of any particular society or the immediate raising of funds.

THE rare tract in the possession of the Bishop of Iowa giving "A Short Account of the Establishment of the New See of Baltimore in Maryland, and of the Consecration of the Rt. Rev. John Carroll first Bishop thereof," has been reprinted from the *fac simile* edition issued by the Historical Club of the American Church in *The American Catholic Researches* for October, 1890. The editor of *The Researches*, with most commendable fairness, reprints the language of the note to the Historical Club Reprint, alleging that "the Romish hierarchy in this country began with a most irregular consecration, by one Bishop, a Bishop *in partibus*, and this authorized by a Papal Bull."

SECESSIONS FROM ROME.—Mr. P. Baron Phillips writes to the *Echo* as follows:—"It may interest your readers to know that in the last few years a goodly number of Roman clergy have abandoned the errors of modern Romanism for the liberty of the Catholic Church of England. The following are the names of those now admitted to the Anglican priesthood:—1, Anton Leopold Becker, now licensed priest in the diocese of Norwich, and assistant master of Ipswich Grammar School; 2, Michael Angelo Camilleri, now vicar of Lyfro; 3, John Cross; 4, Edward Giamoni-Edwards, now rector of Llandwake; 5, John Francis Joseph Grandjean; 6, Francis Hogan; 7, Peter Septimus Leonini, now assistant-curate of Stockerton; 8, John Bernard McGovern, now assistant curate of All Saints', Chorlton-on-Medlock; 9, Donald Andrew MacKay; 10, Francis Moverley, general license from the Archbishop of Canterbury; 11, Francis Felix Mazuchelli, now vicar of Felmersham; 12, Jeremiah Percy Neville, assistant curate of St. Michael, Southwark; 13, Thaddeus O'Callaghan; 14, Patrick Phelan, in charge of St. John's, Carlsdyke; 15, Constatant Prosper Marie Poirier, now curate of St. Pierre, Guernsey; 16, John Schulte; 17, Louis Napoleon Seiohan, now assistant curate of St. Peter, Guernsey; 18, Charles F. Godhow Turner, now assistant curate of Thurgaston; 19, Jules Xavier Willerman; 20, Genna Vincenzo, now curate of St. John, Clerkenwell; 21, William Ernest Youngman, now assistant curate of All Saints, Ryde, Isle of Wight. In addition to these names, the secessions from Rome of one of Lord Bate's chaplains, and the Rev. Ernest Maitland, Roman Catholic chaplain of the Mangleton Workhouse, have very recently been announced.

NOTICE.

SUBSCRIBERS would very much oblige the Proprietor by PROMPT REMITTANCE of Subscriptions due; accompanied with *Renewal* order. The label on each paper shows the date to which subscription has been paid.

THE BISHOP OF LINCOLN.

JUDGMENT BY THE ARCHBISHOP.

(From the *London Standard*.)

The judgment in the case of "Read v. the Bishop of Lincoln" was delivered by the Archbishop of Canterbury in the Library at Lambeth Palace yesterday (21st Nov.), in the presence of a crowded auditory.

The Archbishop of Canterbury was attended by the Bishop of London, Rochester, Hereford, Oxford and Salisbury, and the Vicar-General, Sir J. Parker Deane, Q.C., and among those present were Lord Norton and Mr. Heniker Heaton, M.P.

The Archbishop of Canterbury said that in the course of the trial three distinct and independent issues had been under consideration. The first had reference to the jurisdiction and authority of the court itself; the second was the difference, if any, between the obligation of a Bishop and the obligation of a Priest to conform to the rubrical directions for the performance of the Holy Communion; the third had reference to certain offences alleged against the Bishop. The constitutional authority of the court was affirmed in May, 1889, and in the same month the obligation of the Bishop to conform to the rubrical rules was also decided. It, therefore, now remained for the court to deliver judgment upon the complaints of rubrical irregularity brought against the Bishop of Lincoln. His Grace here set forth the different charges made against the Bishop of Lincoln as summarized below, and added that while the acts alleged had been admitted, it was pleaded that they were not illegal. The court had considered most carefully the decisions given in recent years on the several points at issue, but at the same time had not felt it right to evade the labor or escape the responsibility of examining each of the points afresh. In delivering this judgment he was glad to say that all the Assessors concurred in all the conclusions arrived at except one, and that on that one point there was only one dissentient.

With regard to the admixture of water with the Communion wine, there was the fact of the removal in 1542 of the rubric which had previously permitted the adding of a little water to the wine used in the administration of Holy Communion. The question arose whether it was lawful to use a mixed chalice if the mixing was not done during the service. The principal arguments had been three. First, that the mixed cup was symbolical, and that the mixing therefore in public was part of the symbolism. As to the addition of water with the wine, there were many different views expressed by the authorities cited and in the practice observed at various States in the ancient history of the Church, and into these the Archbishop went at some length, and said there could be no doubt that in the Eastern and Greek Church, except in Armenia, the custom was to mix water with the wine before the service, either at the credence or in the vestry. To mingle the cup before service was a matter of early

usage in the West, and their advisers, seeking for primitive models, had studied the books in which reference was made to the practice. The practice of mixing water with wine, apart from and before the service, could not be disallowed on the ground that it was unknown in either the Eastern or Western Churches, because while it was shown to have been adopted in the West, it was further proved to have been almost universal in the East. It had been argued that curates and church wardens were required to provide bread and wine, and that if any wine remained unconsecrated the curate was to have it to his own use. This being so, it was contended that this could not refer to wine mixed with water; but, on the other hand, it was urged that the direction was not a liturgical direction, but one that simply related to the question of expense to be incurred, and that in this connection water could not be mentioned. It remained to be observed that the mixed chalice would be an additional ceremony if done during the service, but if it was not done during the service it could not be an addition. No one, for example, could call the careful division of the bread made almost universally before the service an addition to the service, although the bread could be administered with out this being done. If the putting of water in the wine were not unlawful, the administration of it could not be unlawful. The Court therefore concluded that the Church of England had the same authority as any Church, Western or Eastern, to retain, change or abolish ceremonies or rites of the Church created by man's authority. By this authority the mixing of the cup was removed from the Church. No reason had been shown for the abolition of the almost universal use of the mixed cup, and it was not within the competency of the Court to make a new rule—in fact, a new rubric—which the order that a mixed cup should not be used would be. The Court decided that the mixing of the wine as part of the service, however, was against the law of the Church; but there was no ground for saying that the mixing of the cup beforehand was an ecclesiastical offence.

The charges in the eighth and twelfth articles were that after the Communion the Bishop of Lincoln poured what remained of the wine and water into the chalice and drank it. The point of that charge was that it was done without any break or interval, and that therefore it was done as part of the service. It was also pointed out that the wine and water was drunk in the face of the congregation, and that it was a ceremony of ablution. The Court held that the term "ceremony of ablution" was not properly applicable to what was described. The rubric in this case turned generally on what was to be done with what remained after the Communion Service. If a conscientious scruple were entertained by the officiating clergyman as to carrying out the slight remnants of the chalice even into the vestry, this Court did not propose to override it, and could not hold that the minister who, after the service was ended and the benediction given, cleansed the vessel of all elements in a reverent way without ceremony or prayer, before leaving the holy table, would thereby have subjected himself to penal consequence by so doing. This charge must therefore be dismissed. (Slight applause in the body of the Court followed this announcement, but it was promptly followed by the cry of "Silence" from the officials of the Court.)

Another charge made against the Bishop of Lincoln was that he had stood in the cathedral during the whole of the Communion Service down to the ordering of the bread and wine on the west side of the table, and not on the north side in front of the altar. The Court here remarked that there was no proper allegation of illegality brought against the Bishop of Lincoln in this particular—any charge of offend-

ing against any statute, rubric or canon being omitted from the articles charging this offence. Nevertheless, the Court had thought it advisable to consider and give its opinion on the question. The Bishop of Lincoln claimed to have observed the rubric precisely, contending for a different interpretation of the term "north side" to that which was attached to it in the Articles. In order to arrive at a conclusion regarding this point, it had been necessary to make an historical retrospect of what had been the practice in the Church. In doing this His Grace entered into some detail as to the conflicting views that had been taken on the subject, and the frequent contentions urged that, according to the position in which in many cases the Communion table was placed, it was impossible for the clergyman to officiate from the north side. The Court found that Bishop Juxon's Articles of 1642 required the minister to stand at the north side or end of the table, but that the next set of Articles in 1662 with one exception, omitted this requirement. Contemporaneously with the last revision of the Prayer Book, the requirements as to the north side or end in the Articles and Ordinaries ceased, and never reappeared. The result was that the north end became the generally used position, and was beyond question the true liturgical use in the Church of England, formed as most uses were formed, not by enactment, but, as the word itself implied, by use. As this point there came in such illustrations as the Court were able to command of actual use. In support of the North End Position it was not necessary to cite many instances, because the prevalence was beyond doubt; but from the position in which the book was almost invariably placed on the table in the engravings, it showed that the celebrant from 1662 stood at the north end. It had been pointed out that the only parts of the service to which the north side applied were the two opening prayers, the collect for the Queen and the collect for the day. It had been argued that the direction of the rubric could not be extended beyond the four prayers. The defendant Bishop had adopted an alternative not altogether unknown. He applied the term "north side of the table" to the north part of the front. An attempt had been made to show that the north part of the front was the north part of the table, as intended by the rubric, but that was held by the Court to be inconsistent with the continuous use of the rubric. It had been said that the Eastward Position was the sacrificial position and the natural position for one offering a sacrifice; but, if this were true, it would apply more strongly to the consecration prayer, where such a position was admitted to be lawful, than to the beginning of the service. But, by whoever put forward, the statement was without foundation, and neither those who approved or those who disapproved of an action recognized by authority could invest it with any sense contrary to that authority. The place to the west had never been invested with a sacrificial character; and, indeed, the quarter designated by Scripture for laying the hand upon and shedding the blood of the offering was a different one, as it lay on the side towards the northward of the altar. The Court concluded that the term "north side" was introduced into the rubric to meet doubts that had arisen, owing to the change that had taken place in the position of the table. The term was at that time perfectly definite and distinct in its meaning; but eighty years after the first publication of the rubric a general change was made by authority in the position of the table, which was moved to the east end, and this made the north side direction impossible of fulfilment in the sense originally intended. As far as the information before the Court extended, it was of opinion that a certain liberty of interpretation had been exercised, and although it had been exer-

ised less and less for a long time, it did not appear to have been lost or taken away. Such liberty as still existed, it was not the function of the Court, but rather that of the Legislature, to curtail. It would be virtually attempting to make a new rubric if the Court were judicially to assume a secondary meaning to a definite primary term, and to declare with penal consequences that what had never been set forth as the only possible form of obedience was admissible. In order to make the act described illegal, it would be necessary to prove that no position except that at the north end was correct in point of language, and that no other had been permitted. This, however, had not been proved. It was necessary, therefore, that the charge should be dismissed, although not upon the ground alleged in the responsive plea (Applause, which drew from the Archbishop the remark that there must be absolute silence.)

The charge contained in the fifth and tenth articles was that the Bishop stood while reading the prayer of consecration at the west side of the holy table, with his face to the east, that he stood with his back to the people, so that the communicants could not, when he broke the bread and took the cup, see him do so, according to the direction of the rubric. It was not charged as illegal that he stood in the Eastward position, but that he stood in such wise that the manual acts could not be seen. The responsive plea of the Bishop was that he had no wish or intention to prevent the communicants from seeing him break the bread and take the cup, in his hand. The plea did not deny that the manual acts were done out of the sight of the people; but it was said that that was unintentional. It was, therefore, for the Court to satisfy itself, first, whether the Order of the Holy Communion required that the manual acts should be visible; and, secondly, whether the hiding of the acts, without any wish or intention to do so, constituted a transgression of the Order. The Court entertained no doubt as to what the Order required. It required the celebrant to take care that the manual acts should not by his position be rendered invisible to the bulk of the communicants, and the Court decided that the Order of the Holy Communion required that the manual acts should be visible. The next question was whether the Order of the Holy Communion requiring the manual acts to be visible, the hiding of those acts without wish or intention constituted a transgression of that Order. The Court decided that in the mind of the minister there ought to be a wish or intention to do what was to be done. It was not merely that there should be no wish or intention not to do it, and he must not therefore hide the acts by doing that which might hide them; that he must not be so indifferent as to what the results might be of what he did. The Court, therefore, held that the Bishop of Lincoln had mistaken the true interpretation of this Order of Holy Communion, and that the manual acts must be performed so that they might be seen by the communicants.

The sixth article charged the Bishop of Lincoln with having caused or permitted to be said or sung before the reception of the elements, and immediately after the reading of the prayer at consecration, the words of the hymn or prayer commonly known as the "Agnus," and the defendant, in his fifth answer, admitted that the choir had, with his sanction, sung the words of that hymn. Nothing turned on the statement that it was commonly called the "Agnus." The words were sung by the choir in English, and formed the well known hymn or anthem used in the Litany, as well as of the "Gloria in Excelsis," the words being taken from the Bible. The question was whether the hymn so sung was an addition to the service in contravention of the ecclesiastical laws of England. In that case it must be either because it was illegal to

introduce into the service of the Church any hymn or anthem not ordered by the rubric, or because it was illegal to introduce it in the particular place in which it was sung, or because of something in the words themselves rendering them unsuitable. It was not contended that it was illegal to use a hymn or an anthem in all places where it was not ordered; and in the next place, to pronounce that it was an unlawful addition to the service, it must be shown that it was unlawful at that particular place. By the injunctions of Queen Elizabeth it was permitted that at the beginning or end of the Common Prayer, either morning or evening, there might be sung a hymn, or such like song, in the best sort of melody or music. It was not alleged that the hymn was so sung as to interfere with the communicants at the time of the reception or with the words of the administration, and on the point of usage instances were before the Courts showing that such a usage had been ample, widely diffused and continuous. The Court therefore found that there was no ground to declare such singing to be illegal, but the contrary. Moreover, there had been no evidence to show that the service was let or hindered by the singing, or that it interposed to the delay of the reception. They must next inquire whether the anthem was suitable. In form it was, the two verses which composed it being taken out of the Bible. Seeing that there was no evidence to show that Bishop Ridley or any one else objected to the choir singing the anthem on any doctrinal ground, there was no reason for believing that the words had any association with Romish preachers or practices which the Church of England repudiated. The Court had not to consider expediency, but legality, and the use of the words could only be condemned on the ground that at that place their use was illegal, which could not be maintained. The Court considered the singing of the anthem by the choir was not an illegal addition to the service.

The next point was the use of lighted candles during the Communion Service when such candles were not required for the purpose of giving light. The responsive plea in regard to that was that throughout the celebration there were two lighted candles on the Holy table, and that such lights were lawful. What was charged and admitted was that two candles in candlesticks were alight from the commencement to the end of the service. In regard to this matter, the court thought that while they ought to give full weight to previous decisions, the judgment in this case ought to be based upon the view which the court took upon the whole of the evidence before them. Having examined from an historical point of view the cases that had been brought forward, in which the use of lights had been made the subject of litigation, and quoted the decisions of certain judges who held that the lighting of candles was not contrary to the Act of Uniformity, the Archbishop proceeded to consider the extent to which lights had been used in the English Church, arriving at the conclusion that between the years 1680 and 1750 the use of lights had been about equally balanced. On a full review of the whole subject, the Court did not find sufficient warranty for declaring that the law had been broken where two lighted candles, when not wanted for the purpose of giving light, stood upon the table during service.

The next charge with which the Court had to deal was that while pronouncing the Absolution the Bishop of Lincoln conspicuously and ceremonially having both hands elevated, and looking towards the congregation, made with his hands the sign of the cross, and that again, in like manner, while pronouncing the Benediction during the same service the Bishop made the sign of the cross. It was alleged that these were unlawful additions to and variations from the order of service as prescribed and appointed. In the answers made to these alle-

gations, it was stated that the Bishop did raise his right hand and make the sign of the cross during the Absolution, at the same time looking towards the congregation, and also that while pronouncing the blessing he made the sign of the cross with his hand. The point to be inquired into was whether the ceremony, was lawful, although not prescribed in the Prayer Book. It certainly could not be supported by the Canon relating to the sign of the cross in baptism. There were two cases in which the sign of the cross came under the consideration of the Court—first, in giving Absolution; and, next, in the case of Benediction and there was no justification for the use of crossing in either case. The court, therefore, found that there was no justification either in direction or usage for making the sign of the cross in giving the final Benediction; that the action was a distinct ceremony, not 'retained,' since it had not previously existed; and that therefore it was a ceremony additional to the ceremonies of the Church, according to the use of the Church of England. This ceremony was also an innovation which must be discontinued.

His Grace concluded his judgment, the delivery of which occupied four hours, in the following words: 'A Court constituted as is the present, having wider duties towards all parties concerned than those of other judges, duties inalienable from that position which makes its members judges, consider itself bound further to observe briefly in relation to this cause that although religious people whose religious feelings really suffer might rightly feel constrained to come forward as witnesses in such a case, yet 't is not decent for religious persons to hire witnesses to intrude on the worship of others for purposes of appeal. In expressing this opinion the Court has no intention of criticising the statements themselves which were in this case given in evidence. The Court has not only felt deeply the incongruity of minute questionings and disputations in great and sacred subjects, but desires to express its sense that time and attention are diverted thereby from the Church's real contest with evil and building up of good, both by those who give and by those who take offence unadvisedly in such matters. The Apostolic judgment as to other matters of ritual has a proper reference to these—namely, that things which may necessarily be ruled to be lawful do not for that reason become expedient. Public worship is one of the divine institutions, which are the heritage of the Church for the fraternal union of mankind. The Church, therefore, has a right to ask that her congregations may not be divided, either by needless pursuance or by exaggerated suspicion of practices not in themselves illegal. Either spirit is in painful contrast to the deep and wide desire which prevails for mutual understanding. The clergy are the natural promoters and fosterers of the divine instinct to follow after things which make for peace, and things wherewith one may edify another.' We have given judgment on each article as the several points have been considered. We give no costs."

THE THIRD SUNDAY IN ADVENT.

The whole Advent season is one peculiarly suggestive of thought upon the deep things of God. Present grace, a life of probation, Divinely appointed means and agencies, as well as the Judgment to come press themselves upon the attention. The great subject of the Christian ministry this coming week opens a wide field for consideration, and the more so from the absolute demoralization of opinion consequent upon the running wild of private judgment. To a vast number of minds where Protestantism has had its full swing, the visible Church or kingdom of the Saviour of the world is ex-

tinged, and the authority of the Christian ministry is submerged under pretensions of popular talents and the gift of utterance, which would appear to engross all conceptions of the commission to preach the Gospel, to feed the lambs and sheep, and to become fore runners of the Great and final Coming of the Son of Man; more portentous in all its bearings than that of St. John Baptist. Herein is found the lurking poison which corrupts the prevalent Christian conscience, which makes Christian worship itself a matter of convenience or pleasure, and which relegates the most indispensable ordinances to the life of the soul, to the category of matters of individual choice. The voices 'thus saith the Lord,' or 'Speak Lord Thy servant heareth,' are not those which are the subjects of intensest concern. The demand is not for the faithful dealing with the soul, but chiefest for the pleasing catering to 'an intellect and the gratification of the hour. The general devout use of the Ember Collects in private as well as public—if such could be effected would be in itself a powerful corrective, definite views of the authority of the Christian ministry as based upon positive Scripture statements practically unapprehended by a large proportion of the members of the Catholic Church of England, and entirely ignored by others—a review of the historical and unequivocal testimonies proving divine authority and earthly jurisdiction; a recognition that in a real sense secondary only to the inspired Apostles—the Apostolic ministry embodies the messengers of God to His servants, and that through them He embraces His children in the Church's fold and feeds them with heavenly manna—until attended by this ministry He takes each one into His own Everlasting arms; legitimate enforcement of these vital aspects and their reception would revive the obscured and unalterable claims of and blessings to be derived from 'the stewards of the mysteries of God.'

The Church of England does not obscure these essential features of a God given ministry in its formularies, but the atmosphere is so impregnated with counter and noxious influences that assertion is needful, if the witness for Christ is to be kept alive and prevail. The Gospel system is simple and perfect, but its factors are so interwoven and interlocked that perversion of one feature carries with it consequences affecting most distant points of faith and practice. View the Christian minister as a tool to voice the prevailing opinions of his people, and there is no place for the soul-guarding witness of reproof; rebuke with all long suffering and doctrine; deny him the esteem which is Divinely stamped upon his sacred office, and there will follow that niggardly support which makes his condition a by-word; disperse the Apostolic Episcopate and there springs up the clash and strife of tongues which now greet the ears of the multitude from opposing teachers—which is approaching the climax of confusion in women preachers. In this line comes to thought a reference made by a great Presbyterian Divine of Ontario, who lately spoke of an esteemed Romish Priest, as a 'father of the Universal Church.' Could an expression from a critical mind be more misleading to such as comprehend not the Church in its Scriptural acceptance; and its Ministry in its rightful position and administration.

The rainbow that plays in the adverse sunlight seems for a moment a vast, stable arch that spans the earth and reaches to the clouds. We look again and it is gone. Thus it is with all earthly things.

We want additional subscribers in Halifax, St. John, Quebec, Toronto, Ottawa, London Hamilton. Liberal commission will be allowed to qualified Canvasser—lady or gentleman—in every one or more of these cities.

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

HANTSPOBT—Last week we recorded the opening of a new Church at Northfield in the parish of Maitland. This week we are able to record an opening of another beautiful church at Hantsport. The *Hantsport Journal* devotes nearly three columns of its space to an account of the proceedings on the day of opening, Nov. 27th, which also was the day fixed for the Quarterly meeting of the Avon Deanery. In opening its account the *Journal* says:

The members of the Church of England in Hantsport are certainly to be warmly congratulated on the result of their labors for the past four years. Though far smaller than any other religious body in the village, they have more than made up for this in zeal, earnestness and hard work, and as a result, they have to-day a church edifice, which in beauty and tastefulness both within and without, takes the first rank in the village in which it has been erected. It is a church of which any congregation might be proud, and certainly the little band who have raised it to the glory and for the worship of God have more than ordinary cause for thankfulness and pride.

The first service was a celebration of the Holy Communion at 8 a.m., followed by Morning service at 11 a.m., which opened with the Processional hymn, 'Onward Christian Soldiers,' during which the clergy passed from the main entrance of the building to the chancel. The following clergy were present: Rev. Canons Maynard and Brook, Rev. C. W. McCully, of St. Luke's, Halifax; Ven. Archdeacon Jones, Rector of Windsor; Rev. Professor Vroom, of King's College, Reva. C. H. Fullerton, of Falmouth, J. M. C. Wade, of Aylesford, K. C. Hind, of Newport, and F. J. Axford, of Cornwallis. The Psalms selected as proper to the occasion, were the 84th, the 96th and 132nd. Rev. Canon Brook read the First Lesson, taken from ii Chron. chap. 6th; the Second Lesson, from Ephesians, 2nd chapter, being read by Rev. Canon Maynard.

It was expected that the Rev. Canon Partridge, of Halifax, would have been the preacher on the occasion, but owing to his inability to be present, the Rev. C. W. McCully, of Halifax, filled his place and preached an eloquent and earnest sermon from the 18th and following verses of 6th chapter 2nd Chron. The Benediction was pronounced by the Rev. Canon Maynard, after which the Hymn, 'Crown with many Crowns' was sung as a Recessional.

The third service was held in the evening, when every available seat was occupied. As in the morning it commenced with a Processional hymn, 'All People that on earth do dwell.' The service was the shortened form, in which the Rev. F. J. Axford, Rector of Cornwallis, and the Rev. J. M. C. Wade, Rector of Aylesford, took part. After singing of the hymn, 'The Church's one Foundation,' the Rev. Mr. Fullerton explained that at Deanery meetings instead of a sermon it was usual to have a series of brief addresses, and he called upon the first speaker, the Rev. S. Weston Jones, who delivered an able address on 'The Claims of the Anglican Church to Catholicity.' In his address he explained the meaning and application of the words 'Anglican' and 'Catholic,' and showed that the Church was firmly established in England long before the visit of St. Augustine; that the Reformation was only a casting off of the errors and superstitions, un-catholic in character which had crept into the Church, that the Bishops of the Church of England can validly claim continuity of Orders from the earliest Bishops of the Christian Church, and that the teaching of the Church was Apostolic.

The second address was by the Rev. Canon Brook on 'Baptism' in which he spoke of its necessity, its character or effect, and ably answered objections to infant Baptism.

The closing address was by the Rev. H. C. Hind, Rector of Newport, the subject being 'Worship.' He said that it should be remembered that people go to God's house to give rather than receive, that worship should be real coming from the depths of the heart, and it should have the effect of training mind and heart for the worship of heaven.

This beautiful little edifice stands on the Main street of Hantsport, in a central part of the village. The lot on which it is built was purchased from Mrs. Theodore Davison for \$372, and an additional five feet was afterwards paid for by His Lordship Bishop Courtney. The cellar and foundation cost about \$250 more. The total cost will approximate \$4,000. The Church has a seating capacity of 250, the pews being of white wood edged with walnut. The walls of the body of the church are a light gray, bordered by a narrow stripe of dark brown, and within this by a finer stripe of red. A wainscott of ash, edged with walnut, extends on all sides about three feet from the floor, the whole giving a very neat and tasteful effect. There are on each side five windows of ground glass, marked in diamond pattern, having but one pane each in upper and lower sash. A large window is at the rear of the church, above this being the rose window, which is of palest green.

Over the entrance to the chancel appear these beautiful and suggestive words in illuminated letters: 'Oh magnify the Lord with me, and let us exalt His name together.' The walls of the chancel are a dark brown, bordered by a tasteful design in gold, edged with black. The chancel window is of amber glass, through which a mellow, golden light is poured over the interior, giving a most beautiful effect. Two handsome chandeliers and several neat bracket lamps give light for evening services.

Miss Nellie Smith was the organist at the opening services: the choir being composed of the best voices from among the future worshippers in the church, assisted by a few from other congregations. The collections at all the services amounted to just \$59.

BAWDON.—The Rev. W. J. Ancient closed his ten and a half years' ministry in this parish on Sunday, November 23rd. There was a special celebration of the Holy Communion at the Morning service at which forty-five communicated. In the evening a farewell service was held and sermon preached in the parish church in place of the regular service at Pleasant Valley. Very large congregations attended each of these services. In the morning, instead of a sermon, Mr. Ancient gave an address on the Holy Communion; its nature, blessings, etc., speaking thankfully of the very large increase in the number of communicants during his pastorate, particularly among the young men; and urged upon them the importance of a continuance in well doing.

At the close of choir practice on Saturday evening, November 22nd, Miss Ancient received a genuine surprise in the form of an address and a purse. The address eulogizing Miss Ancients' services as organist, was read by Miss Mary Chambers, and the purse, containing \$31, was presented by Miss Emma Northup.

On Wednesday evening Miss Ancient received another *bona fide* surprise from the people at Pleasant Valley, where she has also been organist. This was an address, read by Miss Bessie Bond, and a beautiful gold Albert, presented by Mr. J. W. Bond, on behalf of the people in this section of the parish.

On the Monday evening Mr. Ancient received a deputation from the Ardoise section of the parish who presented him with between sixteen and seventeen dollars and expressed their deep regret at losing his services; at the same time wishing him every blessing in his new parish. Mr. Ancient and family left on Thursday morning for Londonderry, his new field of labor.

KENTVILLE.—A subscriber in Kentville sent us a P.O.O. on 2nd October last but forgot to inclose a name. Will the sender please communicate with us.

DIOCESE OF FREDERICTON.

FREDERICTON.—The meeting of the Women's Aid Union, held on the afternoon of the 3rd Dec., in the Church hall, was very largely attended. Mrs. Madley presided, and spirited addresses were delivered by Canon Roberts and Rev. Mr. Parkinson.

DORCHESTER.—*Holy Trinity Church*.—This church has lately undergone extensive alterations and repairs, some \$2,000 being expended. Among the improvements may be mentioned the following: A furnace has taken the place of the old stoves. Gothic windows of double lights, with stained glass headings, the body of the glass of the several lights being what is known as cathedral tint, substituted for the old windows. The church has been re-seated in a handsome and comfortable manner, the Oxford Manufacturing Company supplying this part of the work, and have done it admirably. Among the special gifts were a memorial pulpit by Lady Smith in memory of the late Sir Albert J. Smith, which cost \$400. The same lady also gave a font of pure white marble, costing \$200, in memory of an infant child. A stained glass window has been donated by Mrs. David Chapman, in memory of her deceased children. Among those who subscribed very largely we observe the names of Albert J. Chapman, Mrs. Joshua Chandler, John B. Forester and Churchwarden H. W. Palmer, who contributed \$500. Rev. J. Roy Campbell, the pastor, has worked indefatigably to put the church in its present condition, and deserves the thanks of his parishioners for his arduous labors.—*Moncton Times*.

DIOCESE OF MONTREAL.

MONTREAL.—*Personal*.—There was a large gathering at the Diocesan Theological College, on Thursday last, of the city clergy, the students of the college, and a number of friends, who assembled to say farewell to Rev. J. A. Newnham, late Rector of Cote St. Antoine, who is about leaving for England prior to his engaging in missionary work in the Diocese of Moosonee. The Bishop presided. After an address by the Rev. Principal Henderson, Archdeacon Evans, on behalf of the clergy, presented Mr. Newnham with a portmanteau and despatch box, trusting that they would prove useful to him, and would remind him of the friends he had left behind him. Interesting addresses by Dean Carmichael and by Mr. J. A. Elliott, on behalf of the college students, were delivered. Rev. J. A. Newnham, in returning thanks, said he thought he was going to make very little sacrifice. He believed, from conversation with persons who had resided in the district to which he was going, that the hardships had been much exaggerated. His Lordship the Bishop, having said a few parting words, pronounced the benediction.

A reception was held in the Academy Building, Cote St. Antoine, in the evening of the same day, when on behalf of the congregation of St. Matthias Mr. Newnham was presented with a silver (pocket) Communion service, the presentation being made by Mr. Hobbs. The Sunday school also presented him with a splendid photographic Camera, the presentation being made by Mr. Ross, while the Ladies' Aid, through Mrs. Everett, presented Miss Newnham with a collection of silverware and jewellery, consisting of a dozen pieces.

CLARENCEVILLE.—Sunday, the 30th ult., being the anniversary of the Rev. W. N. Duthie assuming the rectorship of St. Thomas and St. George's churches, he gave statistics of the

year's work, viz.:—Baptisms, 23; confirmed, 28; deaths, 15; pastoral visits, 370 Church Temperance Society organized, with a membership of 62. Scripture Union of 52 members. The Church Missionary Society has been vigorously carried on the past year at Clarenceville, and one organized at St. Thomas a month since, the work being for the Indian mission under the direction of the Rev. E. F. Wilson, at the village of Shingwauk, Ontario. The endowment fund has been largely increased by the sale of the Henryville property. St. George's church has been freed from debt, and St. Thomas, Noyan, reduced to a trifling amount, very shortly to be paid off. The Sunday schools formerly carried on only during the summer months have been successfully continued the whole year, while the Bible class held Sunday evenings in the rectory assumed such proportions latterly that it developed into a Sunday evening service in the church. The interest and activity taken in local work has had its influence on contributions for Church work at large, with a corresponding increase.

LACOLLE.—The choir of St. Saviour's Church gave a concert on the 26th ult. in Dr. Gaudreau's hall, which was a great success. The attendance was not as large as was expected, owing probably to the bad roads, but those present passed a very pleasant evening. The Rector, the Rev. J. W. Dennis, occupied the chair. Miss Brewster, Miss F. Van Vliet, Miss Elvidge, Miss Daggett and Miss Fortin, with Messrs. Dennis, Delesderniers, E. O'Connor and C. P. Green took part in the programme, an extended and varied one, and all did well.

DIOCESE OF ONTARIO.

MEETING OF THE MISSION BOARD.—At the meeting of the Mission Board, held last week, it was stated the year's receipts were \$11,023. The board has a deficit of \$4,330.46. Special effort will be made this winter to wipe this out. Over \$3,000 of it arises from the increased grants last year, and the prevalence of *la grippe* preventing many large meetings from which increases were expected. Aid by private subscription was promised to the Odessa church people. As soon as the funds will permit, several new missions will be opened. A committee adopted the report recommending the appointment of a diocesan lecturer on Church doctrine and history as soon as the funds will allow. Meanwhile the Bishop is to appoint qualified clergymen and laymen for the duty. Parochial societies for home study are to be formed, with an examination in each rural deanery; and cottage services will be held by laymen under the direction of the parochial clergy.

It is proposed to consolidate all the funds save the Episcopal fund, and thus secure a uniform dividend. The Rectory Lands Committee has \$16,000 to invest in city mortgages. The Episcopal fund secures an income of \$3,282 to Bishop Lewis. He receives \$859 yearly from other sources. The Widows' and Orphans' Committee allotted \$3,070 this year. The Bishop will issue a special pastoral urging increased offerings to the missionary fund.—*Gananogue Journal*.

DIOCESE OF TORONTO.

PETERBORO'.—The Mission at St. John's Church has closed, and Rev. Prof. Duvernet, the Missioner, delivered his last address to a large congregation on Wednesday evening, Dec. 3rd. During the twelve days which elapsed since the mission opened, a series of most earnest and successful services have been held, and impressive charges have been delivered to the large number of persons who have filled the church nightly. Such services and

addresses cannot have fallen entirely on barren ground, and, as the rector remarked on Wednesday evening, the congregation may expect rich blessings to follow. The Missioner's fare well words were spoken with earnestness, and evidenced that his heart has been in the work during the days he has been in Peterborough.

On Wednesday evening he chose for his final address the words as rendered in the revised version: "Ye shall be my witnesses."—Acts i. 8. In closing, the Missioner said the time had come for him to close his work, but the work would not be closed, but be diverted into the ordinary means of grace, and he hoped the brightened light of the congregation would be seen by the attendance at the week-day services. The seed of the mission had been scattered broadcast. Some had fallen on rocky ground, some on the hard beaten path, some among the thorns, but some had fallen on good ground and would bring forth good fruit. Some had advanced to peace and salvation, and some had had their spiritual life revived and strengthened. The Rector had promised to write to him in two months and tell him of the fruits of the mission. What had been man's work would then have passed away, and God's alone would have remained. He told them he would always be interested in the congregation, and wished them every success in their winter's work upon which they were just entering. He acknowledged the services of those who had worked to make the mission a success. Foremost he mentioned the clergy, who had made such grand preparations for and had so ably assisted in the services. Then he referred to the young men who had acted as ushers, the singers in the choir, the newspapers for their excellent reports, and the prayers of other Christians all over Canada and in England. They would gather up all the praise and lay it where it rightly belonged, at the pierced feet of Jesus, and through Him present it to the Father in Heaven.—*Ex.*

DIOCESE OF NIAGARA.

His Lordship the Bishop will hold an ordination in St. George's Church, Guelph, on Sunday, the 14th of December, at 11 a.m., and a confirmation in the evening. The Rev. Professor Lloyd, formerly of the Japanese Naval College at Tokio, and now of Trinity College, will preach the ordination sermon.

The Bible Association of St. George's Church, Guelph, will give a reception in honor of the Bishop of Niagara on the evening of Saturday, December 13th.

GUELPH.—*St. George's Church Bible Association.*—At a meeting lately a statement was presented showing a nice balance over expenditure in connection with the late concert held by the Association. Rev. R. Seaborn announced that the sum of \$31.40 had been collected by ten of the members from among the congregation towards payment of the improvements lately made on the church. This amount, together with \$72 already handed over to the churchwardens, makes \$103.40 collected in various ways by this Society towards the above object. Under Mr. Seaborn's efficient instructions, this important Association is prospering, not merely as attentive hearers, but as practical workers for the Church.

MOUNT FOREST.—The Rev. Wm. Bevan, lately out from England, but more recently Rector of West Flamboro', has been licensed as Rector of the parish of Mount Forest and North Arthur by the Lord Bishop of the Diocese of Niagara, vice the Rev. Edwin Radcliffe, B. C. L., who has resigned to take a curacy and rest in England. The reverend gentleman is a Welshman by birth and has been educated at the best schools, and taken his Theological course at the Durham Theological college in England. He has written

able works on Theological subjects, is a thorough Christian, a gentleman and talented preacher and is besides a free mason. In every way he will be an acquisition to the town and the congregation of St. Paul's Church are indeed to be congratulated upon the selection of their new Rector. The church wardens received word from the Bishop on Monday last of the Rev. Mr. Bevan's appointment.

FAREWELL.—On Thursday night the ladies belonging to the Farewell congregation met at the residence of Mr. Jas. R. Morrison, the Rev. Elwin Radcliffe, B. C. L., Rector, in the chair, and formed themselves into a society to be known as The Willing Workers. President, Miss Jennie Shaw; Vice Pres., Miss Rachel Morrison; Sec. Treas., Miss Cassie Morrison; Committee, Misses Eliza Jane Morrison, Ellen Morrison, Maggie Manns, Amanda Morrison, Delilah Morrison, Lizzie Shaw, Jennie Morrison, Farewell. Chaplain, the Rector of the parish. The Willing Workers held their first open meeting on Tuesday evening, November 26th, at the residence of Miss Shaw the president.

DIOCESE OF HURON.

W. A. M. A.—On Wednesday, 26th Nov., a large gathering of the members of the Woman's Auxiliary met by invitation at Bishopstowe to make the personal acquaintance of Miss Busby, the lady missionary sent by the W. A. M. A. of the Diocese of Huron to assist the Rev. S. Trivett, of the Blood Reservation, near Fort MacLeod. It is to this mission the Memorial church parochial missionary organizations have so liberally contributed, and in acknowledgment of which letters too long for insertion, but full of interest, have been received. A member of this branch of the Auxiliary sends us notes of the Bishop's touching valedictory address given on the above interesting occasion. After heartily congratulating the members on what must be to them an event of the deepest import, and one for which their hearts must be full of the profoundest gratitude, His Lordship touched on what was the real *raison d'être*, the jewel in the casket, the keynote of all the work undertaken by the Board of Foreign and Domestic Missions, to which those he addressed were an auxiliary, viz., the extension of the Kingdom of Christ. There had been great obstacles to overcome; a lack of knowledge had caused in the earlier stages a lack of work, but much had been done since then. The whole church was now aroused, the lethargy and supineness of the past had given way to a living activity. The cry is, "The Master is coming," as the very sound of His footsteps reaches the attentive ears of His people. There is growth everywhere, showing the deepening, widening power of the mighty call to prepare for Him. The Gospel has to be preached in all the world as a witness unto Him, and what nation has not been visited by the heralds of the Cross? Myriads of people may not have heard the message, but so far "all nations" have been reached. Once planted, God has promised that it should grow as the lily, its branches spread as the cedar of Libanus, and its beauty as that of the olive tree. Spiritual activity, said the Bishop, begets spiritual health; the more you become involved in the work of sending out missionaries, the more will grow the spiritual life within your own souls. You have begun this new work. Your Woman's Auxiliary has passed its probation period, as it were, and has embarked in a very real and specific work for Christ. You are sending out your first missionary, and are launched out into a new era of your existence. Miss Busby goes as your messenger to the largest Indian reservation of our land—the Blood reservation, Fort MacLeod. May she go forth in the strength and under the

benediction of our God. Now, I would touch upon your responsibilities in sending her. Remember, she is dependent upon your efforts to supply her with all she needs and ought to receive at your hands. Sustain her also by your prayers; ask that "utterance may be given her," that she may have in perplexity, strength in weakness, and grace her in her every time of need. She can have the cheer and consolation of knowing that you bear her very specially on your hearts and lips when you plead for the work you are alike engaged in—the spreading of the Gospel of the Kingdom of Christ. The Church of Christ is one, whether amidst the snows of the north or in the sunny climes of the south. To her I would say, no valley is too deep to enter with Him. You can never rise so early but that Christ has risen before; no journey so long but He has travelled it first; there is no night so dark but the Light of the World can illumine it. His strength is made perfect in your weakness, and may you learn by blessed experience how very near to His people the Saviour always is. Should you have hardship to endure or trials to face, let me remind you that occasions of suffering are but occasions for the manifestations of His mighty power. Take with you the assurance that "where thou goest He will go," and that the Shepherd never fails to go before His sheep, and as you throw yourself into your blessed work you will realize more and more the support of His promise, "My grace is sufficient for you." There are two kinds of songs, songs from the lips and songs from the heart. The last are from those pilgrims who have been helped along their weary road by the All Powerful. May their song be yours. "He is faithful who has promised, of which not one good thing has ever fallen to the ground."—H. A. B.

SARNIA.—The Rector of St. George's Church, Rev. T. R. Davis, exchanged with the Rev. R. McCosh on Sunday, the 30th.

The ladies of St. George's held their annual sale of fancy work last week and realized about \$300. They have ever been successful, for they always work together.

DURTON.—His Lordship the Bishop of Huron opened the new brick church in this village on the 30th. It is needless to say the church was crowded at each service, and all were delighted with his Lordship's discourses.

STRATFORD.—At the close of his sermon in St. James' Church, on Sunday morning Rev. Canon Patterson, M.A., mentioned that this, the last Sunday of the ecclesiastical year of the church, was also the 39th anniversary of the very day and day of the month of his entrance upon his ministrations in the parish, Hespoke of the changes which had been wrought in that long interval of time, and of what remained to be done.

LONDON.—The regular monthly meeting of the Boys' Hannington Club was held at Bishopstowe Friday. The object of this club is to aid in Foreign Missions, and was organized by the Bishop in 1887, and now has a membership of about thirty-seven. The minutes of the last meeting were read and confirmed. Mr. John Houseman then read a very interesting letter from the Rev. Mr. Tims, of Gleichen, in which he said that they were strongly in need of help, and that he was glad that the Boys' Hannington Club, of London, Ont., was doing so much good in aiding Foreign Missions, and that they had undertaken to clothe one of the Indian boys in the Home, and that they had named him John Hannington, after the club. Mr. Houseman also promised to prepare a paper on the life of Dr. William Carey, one of the first missionaries, for the next meeting. The Bishop then gave a very interesting address on Africa, after which the club then prepared some scrap

books to send to the Indians for Christmas. The officers of the club are as follows:—President, His Lordship the Bishop; Vice President, Mrs. Baldwin; Secretary, Campbell Beeher; Treasurer, Alex. Falls.

St. George's.—One of the most successful events of the season in the way of church socials was that in connection with St. George's Church. Something like 500 people sat down to the well filled tables in the school room. Of course the Seventh Band drew a large crowd, and they played admirably and pleased everybody. After two good hours were spent at the tables, the crowd retired to the old church, when a select programme was introduced by the worthy Rector, Rev. G. B. Sage.

The Rev. Canons Davis and Richardson gave brief addresses.

The pastor and congregation of this church are to be congratulated on the satisfactory issue of one of the largest and most successful 'Harvest Homes' of the season.—*Free Press.*

PROVINCE OF RUPERT'S LAND.

Comprising the Dioceses of Rupert's Land, Moosonee, Saskatchewan, Athabasca, Qu'Appelle, Calgary and Selkirk.

DIOCESE OF RUPERT'S LAND.

WINNIPEG.—At the last meeting of the Executive Committee, the Bishop, the Dean and the Rev. E. S. W. Pentreath were appointed to define the duties of the Diocesan organizing officer, which the Synod urged should be appointed, and to report to a special meeting.

The Day of Intercession was generally observed throughout the Diocese, and a Pastoral from the Bishop read.

DIOCESAN NOTES.

PORTAGE LA PRAIRIE.—Twenty-four confirmed. New mission church opened two miles from the parish church.

VRIDEN.—Seven confirmed.

MILFORD.—Five confirmed.

GLENBRO.—Two confirmed.

The Bishop's appointments are:—

Dec. 14th.—Confirmation in the Morden district.

Dec. 28th.—Confirmation at Morris.

Jan. 4th.—Consecration of church and church yard at Bethany.

OSSOWA.—A church is to be built at this place. Two of the congregation have offered \$100 each. Mr. C. Cowlrod was appointed secretary-treasurer of the building fund.

BRANDON.—Rev. G. Rogers, late of Montreal, has entered on his duties as Rector of St. Matthew's Church.

NEEPAWA.—Rev. C. R. Lutler, B.D., has resigned the incumbency of St. James', Neepawa, and will enter on his duties as incumbent of Selkirk and Mapleton, Dec. 21st. There is a neat brick church at Neepawa, and this is a desirable mission for an energetic man.

Several other missions in the diocese are vacant, especially Boissevain and Clearwater. These places greatly need incumbents.

The Dean of Rupert's Land, Secretary of Synod, will give all information about vacancies.

DIOCESE OF QU'APPELLE.

It is a matter of gratification to record that the contemplated resignation of the Bishop of Qu'Appelle is not immediate, but will probably not take place until 1893.

The work of a thinly settled diocese like Qu'Appelle, with its long journeys over an exposed prairie, and the discouragements from poor seasons and small immigration, have pressed heavily upon the Bishop, but the

Church in the North-West can ill afford to spare his guidance at the present time.

MEDICINE HAT.—Rev. W. G. Lyon is about to remove to Moosomin, one of the most important missions in the diocese.

The Bishop's appointments:—

Dec. 7th.—Qu'Appelle Station.

Dec. 14th.—Moosomin.

Dec. 21st.—Regina (Ordination.)

Dec. 28th.—Qu'Appelle Station.

His Lordship will be in Eastern Canada in January and February, on behalf of the Domestic and Foreign Mission Board.

DIOCESAN NOTES.

CHURCHBRIDGE.—Three confirmed.

KENBRAW.—Churchyard consecrated.

REDPATH.—One confirmed.

At Sumner a parsonage has been built.

In one district in the diocese the farmers have agreed to give to the Church one-seventh and a half of the proceeds of the harvest after the first five bushels an acre, this being reserved as repayment for the school cost. This is the right principle of proportionate giving. The writer of this has long advocated something similar, viz., the setting apart by farmers of a certain number of acres as the Lord's portion, the proceeds to be given to the work of the Church of Christ.

REGINA.—Rev. L. Dawson has gone to England to solicit funds for the new and handsome church which it is intended to build.

BROADVIEW.—A set of Communion vessels has been given to the new church of St. Luke by Mrs. Powell, of Grasmere, and Mrs. Knight, of Lincoln.

Rev. J. Meesor, an Austrian, and a convert from Judaism, who has taken work at St. John's College, Qu'Appelle, recently gave a lecture on the 'Talmud and Jewish Ceremonies.'

DIOCESE OF SASKATCHEWAN.

The Bishop is issuing an occasional publication, called the 'Sower in the West,' to diffuse information in England and elsewhere about his dioceses.

EDMONTON.—Rev. Canon Newton has taken the outlying missions, and the Rev. C. Cunningham, B.A., the charge of the parochial work in the town of Edmonton.

DIOCESE OF BRITISH HONDURAS.

BELIZE.—*St. John's.*—The Annual School Feast of the Sunday school of this parish was held through the kindness of his Honor the Administrator in the pretty grounds of Government House.

After a march round the chief streets of the parish, the children and teachers assembled in the parish church for a short Thanksgiving service, when the Rev. F. R. Murray gave a short address on Christian kindness as displayed in the treatment of animals by children.

On reforming after service the children wended their way to Government House grounds, headed by the bands. Here they formed in a semicircle in the presence of the Administrator, who responded most happily to Mr. Murray's words of welcome and thanks for the use of the grounds. His Honor expressed his delight at seeing such a vast number of people on the grounds, and hoped that the citizens would always feel that they were welcome to Government House grounds on such occasions as this. God Save the Queen was then sung and three hearty cheers sent forth, which resulted in the quick scattering of the children to enjoy the swings, cricket and other

games, into which their hearts and limbs were speedily thrown.

It was a lovely scene, with the sea in and the harbour's waters enlivened by the craft—both steam and sail, then lying at with the graceful palm trees nodding graceful appreciation at the gay scene on underneath their branches—the red dresses of the lively crowd—the festively decorated and groaning with a load of good things—soon to be transferred to mouth, pocket and handkerchief. The day being a most lovely one, and everything and every one being just so—entirely unselfish and thinking of others happiness instead of their own—everything went on joyous as the marriage bells—so that when the time for departure was given, there was a reluctance to break up the merry party. However all soon formed round the steps of the house again, and didn't the cheers go forth in right good earnest for the Prince of Wales, Administrator, clergy and teachers, after which came the thickest and most earnest crowd of the day, when the Rector assisted by several of the teachers posted themselves at the gates to disburse the bags of sweets, oranges, &c. No breathing time until the last dot had made her face radiant with smiles on receiving her sweet treasure.

St. Mary's.—A like scene was enacted on Tuesday last, when the children of St. Mary's parish with their teachers marched round the parish, held their service and did good justice to the good things provided through the energy of the Teacher's Band of Workers. This time, however, the festivities took place on the grounds of St. Mary's Rectory, and it was indeed a pretty and lively scene. As there was a table provided for every class; the whole of the grounds presented a most picturesque appearance. The scrambles of sweets and coins, &c., indulged in by the Rector were the scene of much merriment and excitement. After the abundant supply had been disposed of, the scholars assembled class by class and received their sweets, and then with the usual cheer and the hearty good one for the next merry meeting, quickly dispersed.

Teacher's Re union.—Through the kindness of the Hon. B. Fair weather the clergy and teachers had a happy social evening at his house on the night after the School feast, when singing, dancing and other amusements were most heartily indulged in.

The Rector of St. Mary's held the re union of St. Mary's Teachers and Supernumeraries at the Rectory on the Wednesday evening after the feast, when almost all were present. Until 11 o'clock the hours passed most quickly by, every one vying with each other to make this meeting so pleasant that another might be held very soon. So may it be.

No news of a Bishop or any more clergy yet, but a whisper has gone round that the organ for St. John's has been shipped; so that we hope to have it erected before Christmas.

Our cold season has set in, so that we have to take to our winter clothing; with the glass at 60. Oh, ye Canadians, think of that, not 30 or 40° below, but above. It is absolutely perpetual summer in these parts, and one of the finest climates in the world, and taking everything into consideration as healthy, if not more so, as any of our tropical countries.

Diocesan Paper.—This most desirable part of the machinery of any Diocese has to be started in January next. It will be published monthly, and to subscribers to *The Church Guardian* will form a monthly cover. May God's best blessing rest upon it and its promoters, and make it a power for good amongst us; so that by its publication the Church at large may be strengthened, parishes and missions vitalized and quickened, and individuals benefitted both socially, intellectually and spiritually.

CONFIRMATION.

AND RENOVATION.

shall save His people from all unrighteousness. This He does in two ways—

1. By having offered "a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world."

"He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed.The Lord hath laid on Him the iniquity of us all." Isa. liii. 5, 6.

And so He is made. "The Lamb of God which taketh away the sin of the world." St. John 1. 29.

In some mysterious way, beyond our knowledge, the death of Christ was ordained to be the propitiation for the sins of the world. "When we were enemies we were reconciled to God by the death of His Son.....God commendeth His love towards us, in that while we were yet sinners, Christ died for us."

And thus, "We also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." Romans v. 8, 10, 11.

"God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." St. John iii. 16.

2. By drawing the hearts of men by His great love away from sin to Himself and holiness.

"I, if I be lifted up from the earth, will draw all men unto me." St. John xii. 32.

"We love Him because He first loved us."

And the heart that loves Christ cannot love sin: it is saved by that love from the attraction of sin.

But though the Death of Christ is the alone meritorious and efficacious cause of the salvation of men from sin, and *faith* is that whereby we lay hold of the merciful promises of God in Christ—*repentance* is needed in us as that without which we cannot be partakers of the salvation that Christ purchased for us.

"Repent, for the kingdom of heaven is at hand," was the first message to the world of John the Baptist and of Jesus Christ. St. Matt. iii. 2, iv. 17.

"Repent ye and be converted, that your sins may be blotted out," was the message with which the Apostles went forth after the Ascension of our Lord. St. Luke xxiv. 47; Acts ii. 38, iii. 19.

St. Paul places it first among the "principles of the doctrine of Christ." Heb. vi. 1.

St. Peter tells us that God is "long suffering to usward, not willing that any should perish, but that all should come to repentance." 2 Peter iii. 9.

Since "all have sinned and come short of the glory of God" (Rom. iii. 23), all need repentance before they can be saved.

What, then, is true repentance? We have defined it to be "the action of the heart, mind and will whereby we forsake sin." It consists of three parts—

- I. Godly sorrow for sin.
 - II. Confession of sin.
 - III. Satisfaction, or amendment of life.
- I. "GODLY SORROW" for sin—that is, sorrow proceeding from the love of God.

"Godly sorrow worketh repentance to salvation not to be repented of." 2 Cor. vii. 10. When St. Peter thought upon his sin, "he went out and wept bitterly." St. Matt. xxiv.

(b) Confession of sin may be made

- (1) Secretly in our hearts before God; or
- (2) Openly before the world; as was the case with those who came to the Baptism of John Baptist (St. Matt. iii. 6), and with the converts at Ephesus after the preaching of St. Paul (Acts xxi. 18, 19);
- (3) Privately to our fellow man; "Confess your faults one to another, and pray one for another, that ye may be healed."

And if a fellow man is chosen to hear "the sorrows of our heart," who is so fit as the Pastor who in God's Providence has been appointed to "watch for our souls as one that must give account," and to whom has been given power and authority "to declare and pronounce to God's people, being penitent, the absolution and remission of their sins?"

Our Church, while leaving her people entirely free whether they will avail themselves or not of this special exercise of the "Ministry of Reconciliation," counsels its use in two special cases, *first*, when any soul is preparing to receive the Holy Communion, and cannot by ordinary means obtain "a full trust in God's mercy, and a quiet conscience;" and, *secondly*, in sickness, if after a special examination the person "feel his conscience troubled with any weighty matter." (See first Exhortation in Office for Holy Communion, and Rubrics after the Creed in Service for the Visitation of the Sick.)

Our Church evidently regards such special Confession as a remedy for special evils; but an act that is considered to be helpful to souls in circumstances of great need, may also be found helpful at other times.

But in whatever way Confession is made to God, in order that it may be real and effectual, there must be before a diligent searching of the heart, in *self-examination*. (Helps for Self-Examination will be given in the next Paper.)

III. SATISFACTION, OR AMENDMENT OF LIFE.

"Bring forth fruits meet for repentance," or, "answerable to amendment of life," was the message of John Baptist. St. Matt. iii. 8.

"Behold, thou art made whole;" our Lord said to the impotent man whom He had healed, "sin no more, lest a worse thing come unto thee." St. John v. 14.

No repentance can be true that does not end in turning the soul from its sins.

And if our sins have been not only against God, but have caused injury to our fellow men by deed or word, we must, as far as in our power, undo the wrong we have done them, or give what satisfaction we can for it. We cannot expect God to accept our repentance unless we do so.

PRAYER FOR REPENTANCE.

Lord, help me to see and feel the evil of sin. Give me a true, penitent and contrite heart for all the sin I have committed; and enable me, by Thy Grace, to turn to Thee with all my heart; through Jesus Christ our Lord.—*Qu'Appelle Messenger.*

For correspondence see p. 11.

The Church Guardian

NOTES REGARDING NEWSPAPERS.

1. Any person who takes a paper regularly from the Post office, whether directed to his own name or another's, or whether he has subscribed or not, is responsible for payment.
2. If a person orders his paper discontinued he must pay all arrears, or the publisher may continue to send it until payment is made, and then collect the whole amount, whether the paper is taken from the office or not.
3. In suits for subscriptions, the suit may be instituted in the place where the paper is published although the subscriber may reside hundreds of miles away.
4. The courts have decided that refusing to take newspapers or periodicals from the Post office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

CALENDAR FOR DECEMBER.

- Dec. 7th—2nd Sunday in Advent.
 " 14th—3rd Sunday in Advent. [Notice of
 Ember Days. Ember Coll. daily]
 " 17th— }
 " 19th— } EMBER DAYS.
 " 20th— }
 " 21st—4th Sunday in Advent. St. Thomas,
 A. & M. [Notice of Christmas, St.
 Stephen and St. John]
 " 25th—CHRISTMAS DAY. Athan. Orcead.
 " 26th—St. Stephen, First Martyr.
 " 27th—St. John, Ap. & Evangelist.
 " 29th—1st Sunday after Christmas. [No-
 tice of Circumcision.]

WHICH JOHN WESLEY?

From the Church Times.

In a remote village, about ten years ago, on a certain Sunday morning at seven o'clock, an old man of eighty years of age, who had just come to that village from one still more remote in order to end his days with friends, went to the Wesleyan chapel expecting to find an early service. It had been his custom since the days of his 'conversion' to meet his brethren at that hour for prayer, and he thought to find the same custom in the new quarters. But no; the bells of the old parish church were ringing joyously, and simple folk were on their way to the service, but the doors of the new Gothic Wesleyan chapel were fast closed, and presently the old man went home pondering. "You be no Methodists," quoth he next day to some of the chapel leaders; and ere long he, too, passed the chapel doors on his way to the Church of his fathers and of John Wesley.

This incident, which we commend to our Wesleyan friends (as an allegory, if they will), was recalled to our mind by the advertisement of a centenary to be held in commemoration of John Wesley's death, and still more forcibly when we came across two passages in a recent number of the *Methodist Times*, the organ of the party of life, and movement, and dust, and other signs of forwardness. On an editorial page of the number in question we read:—

The centenary of John Wesley's death is rapidly approaching. It was at the close of February, 1791, that the

...not in
 ...Methodists to be the
 ...it may, however, be
 ...of the Canon's teaching would
 ...such dissent amongst the Methodists of
 ...century as amongst their descendants. It may
 ...be remembered that parallels to his language may be
 ...found still in Methodist literature. In his strongest
 ...sacramentarian (sacramental, he means) discourses he
 ...has not gone beyond, or indeed as far as—

This Eucharistic feast
 Our every want supplies.

Yet this couplet is in our hymn-book as now used.

The *Methodist Times*, therefore, witnesses to the fact, which has long been patent to Churchmen, that there are two John Wesleys, the one who taught as Liddon taught, the Wesley of history, and the other who was the "founder of the Church," the Wesley of fiction. For granting, as we suppose the editor of the *Methodist Times* will in all fairness do, that a "Church" can hardly claim as its founder a man whose doctrines it repudiates, we can discover no other solution of the problem raised by the passages we have put in juxtaposition, than that the "founder" referred to must be a personage who, for lack of identity with any known historical character, has been evoked from the too active brain of some pious inventor of legends. There are always some members of the body ecclesiastic who in their eagerness to edify less favored brethren, perhaps to stimulate them as Antiochus did his elephants with the blood of the grape, are ready with pens and paint to prepare some new effigy out of a given quantum of fact—a very small amount will serve—and the nineteenth century bids fair to rival any preceding age in the number of its legends and religious fictions. We submit, therefore, to the chief Methodist body as a subject for discussion whether the proposed centenary should be held at all, or if held, whether it would not be as well to let people know the mythical character of the person to whom John Wesley's name has been mysteriously (i. e., symbolically) attached. The latter course would, if adopted, be a splendid proof of the progress of the scientific spirit, that spirit to which we owe the exposure of more than one pretense to historical verity. Amongst the many forward movements of the day we can think of none to be so likely productive of honor to its promoters as in all sincerity we believe this would be, and we offer the suggestion in the hope that it may be taken up by some good Methodist leader. The creatures of myths are over modest folk; they shrink from the rewards of publicity, and leave their honors to be shared by the crowd; and perhaps there is good reason for their retiring disposition. But the case is rightly otherwise with the destroyers; they have no need for retirement, for, although a discontented few may say hard things, the majority will be only too ready to yield fitting thanks to the men who thus prove their love for truth above party. We do not seek, therefore, to discover the founder of the Wesleyan myth, rather let it be our congenial task to invite the forthcoming of the braver spirit who will release his brethren from the fatal spell of a pious dementia.

We thought a short time since that we had found such an one, as we read in an answer to a correspondent in the *Methodist Times* these words:—

There is no doubt that John Wesley never, by any formal act, withdrew from the Communion of the Church of England, and he was never formally expelled by any ecclesiastical authority,

This great and refreshing admission, coming from such a quarter, inspires us with hope, and, we may say, even now encourages us to look for an unqualified recognition of historic truth, and the surrender of an unwholesome tradition

Wesley's separation from the Church is false and baseless, and the only fair way to a right understanding and ultimate reunion.

But, unfortunately, the gentleman who wrote so candidly and correctedly is only half-persuaded of the truth, as he goes on to state that Wesley, by ordaining ministers, "both for this country and America, did what was absolutely inconsistent with the ecclesiastical theory of the Church of England, and in that and other ways, made deliberate provision for the establishment of a separate Church after his death."

Wesley himself admitted his inconsistency, and so far, again, we are at one with the *Methodist Times*, but as to what follows we can only ask, Did he? and, for answer, refer to documentary evidence of Wesley's own date. It is true that he appointed Coke to a "superintendency" over the American Methodists, but it must be remembered for what it is worth, that the ambitious Coke seeing there were no Bishops in America, forced Wesley's hand in order to be first in the field with a shadow of authority; and that on the theory then held by Wesley himself, Coke, being a priest, was also a Bishop, and had no need of further consecration. And nothing is more certain than that Coke had so little faith in his being anything but a simple priest, after the scene in Wesley's bedroom, that he offered himself in 1791 for consecration by true Bishops, if only the consequences of his own schismatic action could be overcome and his leadership in America be retained or exchanged for some other climate.

Further, he admitted that all the men, "ordained" by him would have to be re-ordained. All which is plain history and not legend. No one knew better than Dr. Coke himself that Wesley repented of his sham consecration, for in Coke's letter to Bishop White, he said of Wesley:—

He went further I am sure than he would have gone, if he had foreseen some events which followed. And this I am certain of—that he is now sorry for the separation.

And, again:—

In Europe, where some steps had been taken tending to a separation, all that is at an end. Mr. Wesley is a determined enemy of it.

And if further evidence be needed, we refer the honest inquirer to Wesley's "Reasons against a separation from the Church of England," published first in 1758, and re-affirmed by him in 1785, and to Mr. Chrichton's evidence that John Wesley repented with tears that he had ever ordained any preachers, and expressed his sorrow for the act in the Conference of 1789, two years before his death. Moreover, the Korah sermon is still in circulation. If Wesley thus repudiated and repented his unlawful acts, with what consistency can any "follower" of his claim that by these sham ordinations he made provision for schism and the "founding" of a Church.

We admire the calm assurance of the man who can assert that Wesley "made deliberate provision" for a schismatical body, when Wesley himself said within fifteen months of his death, "I NEVER had any design of separating from the Church; I have no such design now." We admire the courage of the assertion, indeed, but, both assurance and courage, excellent and necessary qualities as they are, may be sometimes found out of place and in a sorry connection. If a "separate Church" was the dire necessity of the times, how comes it that the Conference in 1793 passed this minute:—

We do assure you that we have no design or desire of making our Societies separate Churches. We have never sanctioned Ordination in England, either in this Conference or in any other, in any degree, nor ever attempted to do it. The representation of us concerning this point is entirely false.

With these anticipatory repudiations of the separation theory before us, we are justified in repeating our earnest desire that men whom we like to think of as sincere and of whose

devotion we have had many proofs, should for the sake of truth put away once for all the mythical Wesley and restore the real John Wesley to his rightful place in their Society.

No doubt, the effort to throw away a delusion is a painful one, but men who seek peace and ensue it, who are ready to be convinced of error and cheerfully accept the consequences if only truth may be served, will not shrink from making at least a patient and faithful examination of the facts. If they will endeavor so much, we have little doubt of the results, nor of the magnificent gain to the Christian cause which must result therefrom. Our Wesleyan friends must understand that we have no desire whatever to take from them any privilege or system of action or teaching which is consonant with the Catholic faith, the Creed of Christendom. We should be sorry to see their society perish, as a society; for the Church has need of the perpetuation in society or guild form of all that is good and sound in Wesley's system, and no Catholic would for a moment dream of asking men whose lives have been blessed by their steady adherence to a rule to give up that rule entirely. No, rather we should look for the development of the best elements in the system, and they are many, and we have sufficient confidence in the main body of Wesleyans to record our conviction that their return to union would be an immense gain to Christian life in this country.

If the centenary of Wesley's death could be marked by the final settlement of terms of re-union, it would be the most glorious victory for truth and justice that this century could afford, and there are no men who would be more thankful for it than the increasing number of those who are commonly called High Church men.

We believe that the terms which might be offered by The Church would only involve the confirmation and ordination of all present ministers, and the confirmation of all the baptised members of the society. The existing chapels might be licensed for the Sacraments wherever necessary, and local preachers would receive the Bishop's license for their work. Prayer meetings, class meetings, conference, and all the publishing and financial apparatus of the Society could very well be continued without any serious disturbance of existing arrangements; and although entire peace and the absence of friction could only be expected as the fruit of some years of forbearance and the exercise of common patience, we are confident that no great interval would elapse before the society became what the true John Wesley intended it to be, and assumed its proper destiny as an integral part of the Church, working in obedience to Apostolic order, and maintaining that Catholic unity for which our Dying Master prayed.

By the disunion of Christians the Devil's kingdom of anarchy is supported, souls are discouraged, the heathen repelled, and the Kingdom of God desolated. Shall we continue under the bondage of a bad tradition, or labour for true and healthy reconciliation?—*The Church Eclectic.*

A PRESBYTERIAN ON DENOMINATIONALISM.

Rev. Henry J. VanDyke, D.D., (Presbyterian), Brooklyn, N.Y., in a paper contributed to the *Church Review*, of New York, on REUNION, says:—

"The day for eulogizing the divisions of the Church of Christ into 'denominations' has gone by. Thoughtful and earnest Christians are coming more and more to recognize and mourn over it as an evil, in its origin and in its results. We get the most vivid impression of the evil when we lay aside all abstract theories and look at the concrete facts as they exist before our eyes. We cannot embrace the Chris-

tian world in our view; but we can consider a part as the type of the whole. Here is a town, not a hundred miles from any of us, consisting of a thousand inhabitants, or about two hundred families,—just enough to make one parish or pastoral charge, able to sustain the ordinances of the Gospel for itself, and to contribute to the evangelizing the world; but instead of one self-supporting church, this town has five sickly organizations, two or three of which are sustained by some Missionary Board. One of these churches has a steeple surmounted with the cross, the common symbol of Christianity; the others, if they have steeples at all, have crowned them with a weather cock. All these churches claim to be Christian; but they all bear denominational names, and each is a rival of the others. Now, the evil of this state of things does not consist only nor chiefly in its waste of Christian resources; but its chief evil is its demoralizing effect upon religious experience and Christian character. It narrows men's souls by concentrating on a sect the sympathies and affections which ought to expand upon the whole Body of Christ. It creates false tests and standards of personal piety. It mars the symmetrical growth of the soul in the knowledge of Christ by magnifying certain doctrines to the neglect or denial of others.

"The effect of the system upon the Sacraments is no less to be deplored. It obscures the true meaning of these holy ordinances by contracting the Table of the Lord to the close communion of a party in the Church, and by making baptism the badge of a sect; so that one says: 'I was baptized an Episcopalian,' and another, 'I was baptized a Presbyterian,' and another, 'I was baptized a Baptist.' The effect of denominationalism upon the ministry is no less deplorable. It too often degrades the servant and ambassador of Christ into the hired man of a voluntary association, and expends his reputation and influence upon making proselytes from other 'societies.' That minister must be a strong man who, in adjusting his work to such conditions, does not lose somewhat of the spirit in his high commission, and shrivel his own mind to the dimensions of a gossip.

"These conditions are greatly aggravated by their complications with social distinctions and family pride. Denominational lines, in such communities as we have described, are very apt to follow the lines of class distinctions and to deepen them with the 'Gospel plough.' Religious societies become social clubs, and get rid of the question about seating the poor man in vile raiment by making it practically certain that he will not come into the same assembly with the man in goodly apparel and a gold ring. 'The Salvation Army,' or any other outside effort, is good enough for him. And so we look with complacency upon the spasmodic movements of zeal without knowledge, and even patronize them at a distance, as a salve to our conscience, not perceiving that the necessity, and indeed fact of their existence, is a standing reproach to the Church.

"What wonder if in this state of things one-half of our settled ministers in all denominations are unsettled in their minds, waiting for 'a call.' What wonder if the doors of vacant churches are besieged by an army of candidates, composed not only of young men who are openly looking for their first charge, but largely of old soldiers, some of whom by unworthy devices conceal the fact of their candidacy? Surely, if we need a civil service reform in the State, there is no less need of a pastoral service reform in the Church. And this reform, to be effective, must begin at the denominationalism which fills the land with feeble churches and half-supported ministers, and wastes in sectarian rivalries what ought to go to the evangelizing of the world.

"It is the Unity of the Visible Church that we are contending for. We long for Church

recognition as the only legitimate and permanent embodiment of Christian fellowship. Mutual recognition, aside from the organic life and work of the churches, performed as a holiday parade, and upon platforms erected for that special purpose, is little more than a confession of the evils of denominationalism. It does not apply any practical remedy; sweet and pleasant in itself, it is only a sentiment, and unless it is embodied in deeds, it will evaporate in the words that express it. If it goes no farther, its practical effect is to disparage the Church, and to alienate thinking men from her life and her work. What we need is such a mutual recognition as will lead to co operation.

"And this co-operation must be within and not outside of the visible Church. We do not undertake to forecast its methods; but we have a very distinct prevision of its results. First of all, it will prevent the needless multiplication of churches, and the waste of Christian means and energies in particular localities. Secondly, it will elevate the ministry, and cultivate a nobler type of Christian character, by laying aside petty rivalries and strifes about words and forms of worship, whose only effect is the perversion of the hearer, and by insisting upon the great central facts and doctrines of Christianity. Thirdly, it will add immense resources and give a new impulse to the missionary work of the Church, which is the chief object of her existence; and it will give new efficacy to that work, by presenting a united front, and lifting up high above all sectarian colors the common banner of Christianity before the heathen world."

HINTS TO S. S. TEACHERS.

1. Always study the lesson carefully and thoroughly during the previous week. Seek to get a knowledge and control of the whole subject. Read all references in the Bible and Prayer Book. Ask God's help to understand the lesson and to impart it to your scholars.

2. Decide as to just how much of the lesson each scholar is to commit to memory during the week. It is better to make it too easy than too hard. A short lesson thoroughly learned and understood is much to be preferred to a long lesson half studied. Encourage your scholars to learn longer lessons by degrees.

3. Try to impress a few important points on the minds of your scholars, very clearly, at each session. Let them leave the class feeling that they have learned some one thing well.

4. Encourage your scholars to ask questions, but never allow anything that leads to frivolity. Be thoroughly in earnest yourself, and seek to have your scholars in earnest also.

5. Remember that you are assisting the Rector or Priest in charge in the sacred work of "sufficiently instructing" the children who have been committed to his care. Listen to his instruction; ask his advice and assistance in all difficult matters, and your work will not only be much easier, but more fruitful.

6. Never teach your own ideas or opinions, but teach the doctrines and practices of Christianity, as the Church holds them. The Christian religion is not a set of theories, but a system of facts, and your duty is to ascertain what those facts are, and impress them on the plastic minds of the young Christians in your charge.

7. And, above all, continually bear in mind that whether you do much or little, the success of your work depends entirely upon the spirit with which it is undertaken. Your only motive—the only end for which your work should be "begun, continued and ended"—is the Glory of God, and the advancement of His cause and Kingdom on earth.

HINTS TO SCHOLARS.

1. Take Lesson Papers home; put them in a safe and convenient place, and devote a certain portion of time to their study through the week.

2. The teacher will decide just what part and how much of the lesson you are to commit to memory during the week. The "Collect," "Text to be Learned," and the part of the Church Catechism should *always* be memorized.

3. These "Church Sunday School Lessons" are more important to you than your day-school lessons, and you should be more eager to learn them. Get your parents or friends to help you to learn them, if you are not able to do so yourself.

4. Consider it an honor to come on Sunday with a perfect lesson, and a disgrace not to have studied it through the week.

5. Be very particular about your behaviour during class time; and listen carefully to all explanations made by the Teacher, the Superintendent or the Rector.

6. Your object in studying these lessons is to learn those valuable things which every Christian ought to know, for the health of your soul.

7. Ask God to give you His Grace to help you to learn more and understand better.—*Rev. P. Macfarlane in the Teachers' Help.*

FAMILY DEPARTMENT.

CHRISTMAS IN HEAVEN.

BY OLARA F. GUERNSEY.

Within that Heavenly place,
Beyond all time and space,
Do they keep Christmas with us here on earth?
Say, does a fuller chord
Ring out to praise the Lord,
Once Bethlehem's baby, born of mortal birth?

Where children's angels stand,
A mighty, shining band,
Ranged rank on rank around the Father's throne,
Do they for Christmas raise
The song of love and praise
On Bethlehem's plain to the glad swains made known?

Has memory there grown dim
Of each familiar hymn
Our own sang with us in the dear old time,
Or is the chain kept bright
That links their day to night,
Where we still walk in the cloud-shadowed clime?

Yes, they who sang that song
The ages still prolong,
Raise it with us again who sing below;
Sure, sage and shepherd there,
Joseph and Mary fair
Look backward to that night when joy and woe—

Blended in one accord
The glory of the Lord,
The Lord in likeness of a babe forlorn.
Ah! surely they look back
Along the ages' track,
Rejoicing with us here this Holy Morn.

Then raise anew the strain;
Again and yet again,
Around the world let the glad echoes ring;
For those who sang below,
Long centuries ago,
Join saints in Earth and Heaven that song to sing.

—Parish Visitor, N. Y.

Be master of thyself, if thou wilt be the servant of virtue.

THE GIRL WITHOUT A TALENT.

The sermon that day had been about service—'Go work to-day in my vineyard'—and here Dora found herself trying to settle down to a Sunday afternoon nap on the parlor sofa, with those words persistently ringing in her ears. She shut her eyes and waited patiently for a drowse. It could not be induced even with favoring conditions.

'If it isn't just like a minister to get one all stirred up, and then not tell them what to do! I surely can't be a missionary, and never yet succeeded in holding a Sunday school class. Here I am peering through the pickets into the vineyard much as Adam and Eve might have peered into Paradise. Deary me!'

And she rose from the sofa and took a seat on the little uncomfortable hair-cloth stool by way of penance. She resolutely settled down to a meditation.

'I know,' she declared to herself, 'I'll just ask him what to do.' And she did that very evening. To him she announced in her frank way:

'It's a stubborn fact that all this afternoon I have lighted a candle and searched diligently, and can't find a single available gift or grace; so, if you please, sir, if you want me to go to work, you must find some spot in the vineyard that doesn't require talent.'

The minister grew thoughtful.

'I want an organist for the Mission Sunday school,' he said, after a little.

'Just as I thought,' moaned this would be laborer. 'I don't know the difference between a scale and a keyboard.'

'Do you sing?'

'Occasionally. In fact, I fill the room and then empty it. Cousin John says it isn't quite so uplifting as the yell of a Comanche Indian. He has lived on the plains, you know.'

'You can't visit the sick for me—' began the pastor, and then hesitated. Dora was lame, and could not get about easily.

'I would be sure to say the wrong thing, even if I could get there,' answered Dora. 'I always need to. When auntie was sick I read the horror column of the newspaper to her, and left her with Taylor's work on 'Dying.' After this do preach your text—Go work to-day in my vineyard—if you are equipped with talents. None others need apply.'

'What is your specialty?' inquired the minister. 'We all have some specialty, you know.'

'It really isn't worth mentioning.'

'Perhaps I shall differ with you.'

'Well, it's the care of plants. Only this and nothing more. They will always blossom for me. I love to pot and weed them, and the quantity of geraniums I slip for my friends is something incredible.'

The minister did not reply at once. Indeed not until Dora rose to go.

'Wait a bit—or, better yet, call to-morrow. I will let the sun rise on my plan first.'

Dora went the next day. The pastor was a man of few words. 'My plan is this,' he said, 'that you shall give each child in my Mission Sunday school a potted plant, with such instructions as you know how to give. In three months hold a flower show. I will furnish prizes for you to bestow on the best-cared-for plant, for the best collection of plants, for prettiest bouquet of wild flowers. It is no longer art for art's sake, but art for humanity's sake.'

He waited for her approval.

'All very pleasant—but—is it Christian work?'

'Yes, it's the vineyard, though perhaps a by-way instead of a highway. It will work variously. Think of tenement house windows full of bloom. Think of the soul-culture which

comes from the care of flowers. Think of the hold we shall get on that community. Think of the additions to our Sunday school. The fact is, think in any line, and it means a blessed service with a definite result.'

'Enough,' answered Dora, rising at once to action. 'I will go to work to-day.'

If you have ever potted seventy five geraniums, begging jars here and there, you will know how tired Dora was when she had prepared and arranged her rows of plants; how tired and how happy, for it was really a blessed service. She liked to think how they would look in wretched homes, if they could get courage enough to bloom amid such uncongenial surroundings. They were her messages to tempted, sorrowful, barren human lives, and they were living things. She relieved the backache and general feeling of collapse by long continued gazings at the rows of plants. She met the school on an appointed day, gave the simple instructions, and dwelt enthusiastically on the flower show. A merry little company left the mission school that day, each one hugging a plant jar.

To tell all that came from cultivating that by-way in the vineyard would take too long. Some of the little plants froze, which called attention loudly to the little human plants and their slim chances of escaping a like fate—so loudly, indeed, that a relief commission investigated the places and brought help and warmth. Flowers blossomed in windows forever unused to beauty. Cleaner rooms and dresses and faces and lives became the accompaniments, and were the direct results of blooming windows. 'That flower show,' Dora declared, 'came to the girl without a talent like the benediction that follows after prayer.'

One poor, little, forlorn plant, with only three disconsolate leaves, and they looking as if about to give up the life struggle, brought out the fact that the owner had kept it alive in a basement by dint of the tenderest care. Oh, it told a whole story, that little, pitiful, half-dead plant, and Dora saw to it that a prize was awarded to the sad little owner for 'evidences of culture under difficulties.' It was actually said that the child would give it an airing every pleasant day, taking it to walk with her in a most companionable spirit, which probably had kept the breadth of life in it. I can't stop to tell of the profusion of wild flowers, or the display of healthy plants, or the delight of the children when gala day came. Suffice it to say, that because one girl cultivated her specialty, not despising its littleness, but consecrating it to Christian service, influences of heavenly origin, taking hold of the future far beyond human ken, reached down and lifted up to better living and brighter hopes the poor and halt and maimed and blind.—*Christian Union*

FOOTPRINTS.

'What is that, father?' asked Benny. 'It is a footprint, my son, and it is a sign that some one came into our front garden last night.' 'It must be,' replied Benny, 'for there could not be a footprint without somebody had been there to make it.' 'That is true, Benjamin; and now show me some of the footprints of the Creator.' 'I don't understand you, father,' Benny said. 'Well, who made all these beautiful flowers; these splendid trees; the clouds up in the sky; the great round earth; and set the mighty sun flaming in the heavens, and started the bright moon?' 'Oh, God, to be sure!' 'Then, all these things are but footprints of the Creator. They are the sign that there is a Creator, and that He has been here. See this ice plant that I hold—man could never have made it; see all the glistening grass, hear all the chirping birds—man did not and could not make them. God made them, and they are all simple feet.'

prints of the great Creator, to prove to us that there is a good and great God, whom we love, worship and obey. Do you understand? 'Yes, father, I understand very well now, and I thank you for teaching me that lesson.'—Children's Friend.

ECCLIASTICAL OFFICERS.

To Editor of the Church Guardian :

SIR,—The Bishop of Rupert's Land wields a vigorous pen, directed by a mind intensely concentrated upon its work and guided by a wide and varied experience. His Synodical address printed in your last number is worthy of attention outside of his own diocese. It would appear that the titles of Canons, Archdeacons, &c. so liberally scattered in the Church of England in Canada, as in Rupert's Land not purely decorative. It is well enough to reward past services—after the example of the Army and Navy—by some titles, but the soldiers of the Church Militant, under their great invisible Captain, cannot settle down upon honors distinct from "the pressing forward to the mark of the high calling." Hence, if the Church of England would fulfil its destiny and cope with existing difficulties, it must be by every officer having his special work. In the fractions of Christianity about us there are divers functionaries, but rarely one which does not represent active operations. With the Bishop of Rupert's Land a Cathedral staff is evidently not like "playing soldiers," but the decorations derive their justification from their distinctive missions and usefulness. We would like to learn from some qualified correspondent the practical purposes served by these officers. What their real connection with the Cathedral and their utility to the diocese. There are either latent forces connected therewith of value to the Church, or else the whole system is so fictitious as to call loudly for remodelling and reform. Our Right Rev. Fathers would do well to give a thought to this matter, and, in view of the plain conflict of the day against obdurate foes, to make every agency tell, or to supplant by something better that will.

Yours, INQUIRER.

PEOPLE are fond of tracing rivers from their mouths to their distant sources, and Bruce, the traveller, pronounced it the proudest moment of his life when he stood, as he fancied, at the lofty fountains of the Nile. But when we trace the waters of life to their earthly source how lowly the spring where they well up into light! Would you see it? Bow thy head, enter this stable; and in this stall, whence beasts have been turned out to accommodate a woman in her hour of sorrow, look into the manger; gently raise the rough swaddling cloth; and there, in a feeble creature that, disturbed, sends up an infant's wail, behold the Lamb of God—the love of God—the Saviour of the world!—Guthrie.

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DIED.

HACKENLEY—At the Rectory, Richbucto, Kent, Co., N.B., on the 14th Nov., 1890, the beloved wife of the Rev. H. Hackenley, formerly of Buckingham, P.Q.



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MISSION FIELD.

[From the Spirit of Missions, N. Y. for November.]

WHAT THE JAPANESE PROPOSE TO DO.

The Rev. Dr. George W. Knox of Tokio, makes the following statement of what the Japanese have been saying since the beginning of the anti-foreign agitation, and of what they now propose to do: 'Japan has too thoughtlessly adopted foreign ways. We have been imitators, and everything with a foreign brand has been accepted as superior to our best. But the time has come for a wiser policy. We have studied the West and know its defects as well as its excellencies. We shall henceforth pick and choose, modifying our own civilization instead of destroying it, assimilating our foreign importation and using the best in all. We shall have more self respect, and shall honor our own modes of life. The new we must have, but in combination with the old we shall work out a civilization that shall be peculiarly our own. In this task we need foreign ideas and aid, but not the leadership of foreigners. They do not understand us or our needs. We have studied in their best schools. In every department we only are competent to form a policy suited to the situation, needs and idiosyncracies of Japan. In politics we shall follow our own course and cease to look so eagerly for foreign approval. The treaties must wait until we can revise them on equal terms. Our self respect will permit no revision with any clause that indicates inferiority. For full equality we may have to wait, but in this we prefer no bread to a half loaf. Not every man can pursue this 'middle course,' and the impulsive and half-educated take the anti-foreign cry in earnest'

The Rev. Dr. John G. Green, also of Tokio, writes: 'With regard to the effect of this new phase of thought upon the missionary work opinions differ. This diversity of opinion depends in part on the location and in part on the kind of work in which the missionary is engaged. The change of feeling is most manifest in the large cities, especially in the capital, and in those cities, chiefly in the schools. Hence, the missionaries living in the smaller towns, or those occupied mainly with evangelist work are little affected by it. Many of these claim they cannot see the slightest difference in the attitude of the people toward them. Not only do old friends maintain their cordiality, but strangers also show hardly less readiness to listen to Christian preaching.'

AN ARISTOCRACY OF INTELLECT.

The Rev. Marcus L. Taft, of the University of Pekin, in a recent address in this country on Chinese education past and present, said:— 'Throughout China there is no system of public education. Many schools are started by wealthy parents for their sons, and other pupils are allowed for a small sum to attend.



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work. It hurts nothing, saves wear on everything, costs no more than common soap and is more economical. Reasons enough for most women; think, are they not good enough for you?

Beware Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, do the honest thing—send it back. JAMES PYLE, New York.

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Other schools are carried on by well to do Chinese as meritorious deeds, for which they will receive due credit in the world to come.

The attractive incentives to study are honor office and immunity from corporal punishment, to be obtained through the civil service examinations. District, provincial and national examinations, if successfully passed, open the door to rank and office. Nearly all youths in the empire may compete in these public examinations. Throughout China there is no aristocracy of wealth, rank or caste. Only the aristocracy of intellect prevails. The son of a poor coolie as well as the son of a rich mandarin may alike compete in this intellectual tournament. Whoever succeeds, whether of a rich or poor lineage, may, provided he has the brains, attain a position next to the emperor himself. This, in fact, is the ballot of the Chinese. This system of competitive examinations, in operation during nearly thirteen centuries, has done more to maintain the integrity of the Chinese empire than any other factor, excepting, perhaps, filial piety, to which God attached the first promise in the Decalogue.'

THE SECOND COLONIZING RACE.

Dr. Barry, who was formerly Bishop of Sydney, Australia, and is now the Suffragan Bishop of Rochester, England, said in a recent address at Salisbury: 'In Australia there is a large amount of immigration. The Chinese come in enormous numbers from their vast empire. We object sometimes; but utterly forget that it is in consequence of our policy in the past.

There was a day when China was separated by a great wall of separation from the rest of mankind, but by an arbitrary and even highhanded and unjust policy we chose to pierce that wall, entirely oblivious of the fact that if Europeans could get in, the Chinamen could come out, which they have done to an enormous extent. The Chinese, next to the Anglo-Saxons, are the colonizing race of the world. They make their way to Australia, and take up certain branches of industry. Of course it is our duty not merely to civilize, but also to Christianize them. When I was in Sydney, I had the privilege to direct a not inconsiderable Chinese mission, and I ordained the first Chinese catechist to be a Deacon of the Church of England.'

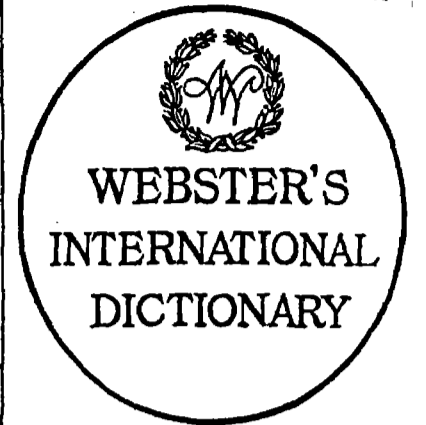
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I have kept a Scrap Book for a good many years of letters received from patients; some are long, too long to publish, some are short, short and good. Rainy days I sit down and read them, and have learned a good deal about the human body from some poor, sickly woman or overstrained man. Here is one of them. I call it a good letter:

TRANTON, Texas, } Sept. 23th, 1888. } To Kennedy of the Medical Discovery, of Roxbury, Mass.: I am so proud of my recovery as to express my feelings in thanks to you. The RHEUMATISM has made me suffer for two or three years. At last I have traded off two of them to Bell-Druggist—for four bottles Kennedy's Discovery. I am yours gratefully and unsolicited. J. B. IVY.

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BISHOP OF QU'APPELLE'S PASTORAL ON TEMPERANCE.

To Editor of the Church Guardian :

SIB,—I have received through the post a copy of your issue of the 29th ult., which contains the first part of the Bishop's Pastoral. I was struck with its eloquence, and I acknowledge the kindly spirit which pervades it. I feel assured that it was far from his intention to misrepresent any class of men, but I must ask to be allowed to point out some serious mistakes as to matters of fact.

He says:—"Men, in great and justifiable zeal against the evil, have ventured to speak of 'the fruit of the vine' as though it was an evil thing in itself, and not merely in its abuse." I am now in my fifty-fifth year of total abstinence, and I have never once heard of any one who gave expression to such a sentiment. Our objection is not to the fruit of the vine as God has given it, but to its being changed by fermentation into an intoxicating drink.

The Bishop further says: "They have exalted total abstinence as though it were itself a virtue above temperance, and not merely a means to an end." And again: "The man who is strictly temperate at all times and in all places sets as high a Christian example as the man who totally abstains." Temperance — enkrateia — means self-government or self-control; but there are many, including even educated persons, who regard the word as signifying the drinking of intoxicating beverages in quantities short of producing drunkenness. I do not insinuate that the Bishop holds this error, but he has certainly adopted the phraseology of those who do; and the latter quotation logically implies that the total abstainer, as such, is not a strictly temperate man. But in reference to the question of diet, temperance embraces not only moderation as to quantity, but also abstinence from what is known or believed to be injurious, inexpedient or in any wise unsuitable.

"And (they) have not unfrequently made its practice a kind of shibboleth whereby a true self-sacrificing spirit was to be gauged." When we consider that our movement embraces in its ranks all classes of men, including many who had little or no opportunity of mental training, but who have a clear knowledge of the terrible evils and dangers attending the use of alcoholic drinks, and of the benefit and safety—in so far as these particular evils are concerned—of entire abstinence therefrom; when, I say, we consider this, can we wonder that some of them should fail to recognize a self-sacrificing spirit in those who use such drinks? Moreover, while I freely acknowledge that there are conscientious non-abstainers whose lives, taking them all round, are as self-sacrificing as our own, there

are others who on their own admission do not abstain because they are wanting in the spirit of self-sacrifice.

[To be continued]

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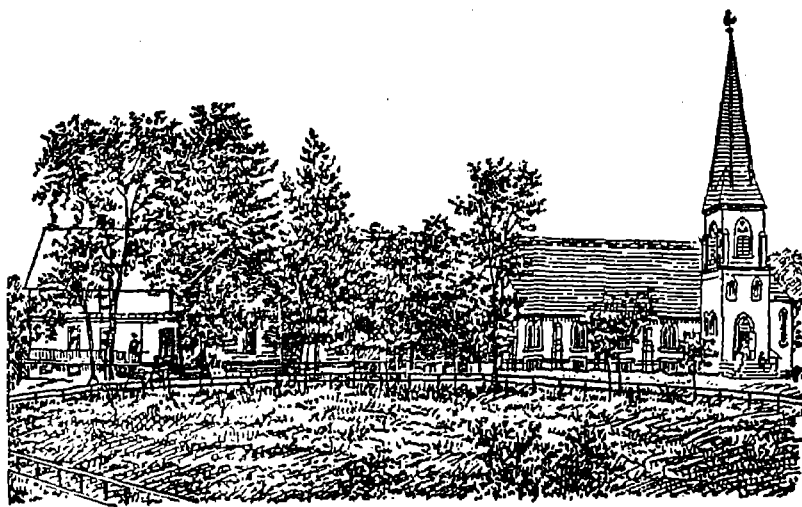
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