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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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## TO BE NOTED.

Some of our Subscribers seem to forget that the One Dollar per annum rate only applies to Subscriptions PAID STRICTLY IN ADVANCE. We are continually receiving remittances three, six, nay even twelve months after the due date at the dollar rate; whereas in such cases the subscription is really \$1.50 per year. WE CANNOT RECEIVE PAYMENT OF SUBSCRIPTIONS AT THE RATE of One Dollar per year, unless PAID STRICTLY IN ADVANCE. Will Subscribers please note this.

## ECCLESIASTICAL NOTES.

**WISE COUNSEL.**—Every Clergyman is called upon frequently to baptise some child upon the sick bed; and this remark is often heard:—

"I am so glad that the child is baptised, for I should be very sorry to have it die unbaptised."

Very true, but is it not equally as sad to have it live unbaptised? The Kingdom of God into which the child is baptised is not only future but PRESENT. The blessings of that Kingdom are for our daily life here—its training, its instructions, its work—all belong to us now as much as in the future life. Parents should be careful that their children be baptised and live as children of God, and then they will die as His children. God cannot look with favor upon a parent who neglects the Christian nurture of a child while living and runs for a minister because death is feared. It is true that if there has been some neglect the minister of Christ should be sent for in the hour of necessity; but they who thus put off a duty should be so sorry and so truly penitent over their fault that they would thereafter choose the more excellent way, and resolve that they and their children shall live as Christians as well as die Christians.

**GENEROUS GIVING.**—Canon Stowell announces that during the twenty years of his incumbency of Christ Church, Salford, Eng., the sum of 57,000l. has been raised by the congregation and friends of that Church for Church and charitable purposes.

**CONFEDERATION OF COLLEGES.**—President Potter, of Hobart College, preaching last month before the Alumni of the Academy of the Church in Philadelphia, made an earnest plea for the practical confederation of Church Colleges under a Board of Regents, welding them all, in effect, into a great Church University, under whose authority examination for higher degrees, fellowships and scholarship should be established. Such a plan might and would grow, from perhaps a small beginning, into vast proportions; it would bring the Colleges into closer relations with the general work and interests of the Church, and without impairing their independence, give to them a new power and standing in the community. The President of the Alumni Society adds:—"Few of those who heard the sermon will forget its beauty and power; and it is greatly to be hoped that Presi-

dent Potter may be induced to seek conference with the heads of Church Colleges in this country, with a view of securing such united action as may bring out some practical result in a well-devised plan at the next General Convention.—*Church Calendar*, Dec. 11, 1886.

**"THE 'CHRISTIAN WORLD' ON SECTARIANISM.** The walls of the Jericho of bigotry are already trembling, and good men in all communions wait impatiently for the trumpet blast which shall decree their fall. Christian people are becoming more ashamed of the appearance which they present as wrangling sects, to the great scoffing hosts of worldliness. The expansion of ideas too, which has resulted from larger knowledge of the world, of the races that people it, and of their religious beliefs, has insensibly compelled us to minimise our differences. We are wasting our strength and losing our time, it is felt, in petty fogging red-tape, squabbling over details of organisations while vast continents wait to be conquered by crusaders whose weapons are not of this world. May we not hope, too, that a truer perception of the meaning of the prayer of Christ, that His disciples may be one, and a deeper reverence for its spirit, are taking possession of His disciples?"

Surely these things are not mere incidents, says Earl Nelson, but show that a deep feeling is at work among all Christians; and, although party feeling and leaven of schism will hinder the work for a time, we cannot doubt that the visible Unity of all really working for Christ must come.

**GENEROUSITY IN CHURCH BUILDING.**—A correspondent of the *Guardian*, writing in reference to the Bishop of Durham's thank-offering of 7,000l. to build a church at Hendon, Bishopswarmouth, speaks of another prelate who, in a twenty-five years' episcopate, has built and endowed at his own cost no less than three churches. Is this the Bishop of Worcester?—At the York Diocesan Conference on October 28, Canon Paget stated that a gentleman who did not wish his name made public had promised a donation of 8,000l. as a thank-offering for mercies received, and for the erection and endowment of a church near North Cave, Yorkshire.

**ATTRACTING THE MASSES.**—Orchestral and choral services on a large scale seem to be growing in popularity, not only in London but in the provinces; and Manchester and several other provincial towns are following the lead of the metropolis in this respect. At St. Marylebone Canon Barker introduced a considerable selection from Spohr's fine work, *The Last Judgment*, as a special Advent service; and at several of the Kensington Churches the season was marked in the same suitable way. At Manchester, Sunday afternoon seem to be the time chosen for these musical services, which are drawing large congregations; consisting, it is said, in great part, of those who are not often to be found within church walls. As a short office of prayer and a brief address are included in the scheme, it may be hoped that these services will not only attract non-churchgoers, but will serve to win them back to a habit of regular worship.

**WELL SUPPORTED.**—In Ireland the Romish Church derives out of the public funds more than £687,900 annually. This includes a sum of £572,244 as per report of Commissioners of National Education of 1883-4; a sum of £112,000 to Romish Reformatory and Industrial Schools; a sum of £11,000 to Romish Chaplains in workhouses, prisons and asylums, and to nuns in workhouses; and a sum of £21,000—being interest calculated at 5 per cent. accruing annually from the capital amount given the Maynooth College at the time of the disestablishment of the Irish Church.

**WORK FOR LAMBETH CONFERENCE.**—At the annual Synod of the Scottish Bishops, held in Edinburgh on the 23rd November, the Bishop of Brechin, Primus, presided, and there were also present the Bishops of Glasgow, Moray, Aberdeen, Argyll and Edinburgh. The Primus referred to the circular which had been issued by the Archbishop of Canterbury on the Lambeth Conference of 1888, to which it was requested that each Bishop should reply separately. The Synod considered that, among other subjects, the Conference should deal with (1) the schismatical intrusion of bishops and clergy into other dioceses than their own, and (2) the orders of those ordained by schismatic bishops on which they desired to have a decision by the whole Anglican communion.

**SUNDAY NOT SABBATH.**—A correspondent of the *English Notes and Queries* says the only words in the English language for the first day in the week, before the existence of Paritanism were Sunday and Lord's Day. The former of these expressions was used by our Saxon ancestors, in common with all Teutonic nations; the latter was adopted from the Christian forms in use in Southern Europe. Saturday, Italian, still retains the name of Sabbath. The word for Sunday in Russian means resurrection—"an Easter day in every week"—identifying the day, as the southern nations do, though more significantly, with the great triumph of Christian faith in the rising of our Lord from the grave.—*Iowa Churchman*.

**CHURCH ACTIVITY IN CHICAGO.**—The activity of the Church in the city of Chicago has been very marked during the past few years, and quite commensurate with the increase of eighty per cent. in communicants in the city since 1880. The Western Theological Seminary, with its equipment and endowment of nearly two hundred thousand dollars, would alone be proof of the spirit and zeal of Chicago churchmen; and added to this there is the renovated and beautiful cathedral with its fine clergy house; Epiphany Church and its group of buildings, worth \$100,000; and an ever-increasing number of churches, in process of rebuilding or building, and flourishing Missions and Mission-Chapels in all parts of the city.

**AN OPINION.**—At a Church Defence meeting in Ashton-under-Lyne, Canon Eagar said he gave it as his calm and deliberate opinion that since the great robbery of the Irish Church the sun of righteousness had never shone upon our land. He might be wrong, but after carefully examining the state of our trade, the circum-

of the country and the position in which we have been placed, he attributed in a measure, the loss of trade and the general stagnation of trade throughout the country, to the great act of robbery against God in the destruction of the Irish Church.

**EAST AND WEST.**—Amid all the pleasant talk and reunion among Protestants, it is interesting to note the civilities which are passing between the Roman Curia and the Patriarch of Constantinople on the occasion of the latter's resignation. Cardinal Jacobini has actually addressed a letter to the Apostolic Legate at Constantinople, instructing him to convey to the Patriarch the thanks of the Holy See for the good manifested by him towards the Catholic Church and the Papacy. So that even the Eastern and Western Churches are at last exchanging courtesies.

**NEWS FROM THE HOME FIELD.**

**DIOCESE OF NOVA SCOTIA.**

**LUNenburg.**—On Monday evening, December 20th, the Rev. R. C. Caswall was presented with a handsome testimonial by the officers and members of the Church of England Temperance Society in Lunenburg, on the occasion of his leaving Lunenburg for another sphere of duty in the city of Toronto, together with an address, the testimonial being an elegant silver holder in morocco case. The address referred to the kind feeling of esteem entertained for him for organising the Society in the Parish, and for his energy and zeal in attendance at meetings and his Christian advice upon all occasions, as also for his noble example of total abstinence.

**NEWPORT.**—On Christmas Eve, Mr. W. H. Joy, Lay Reader of this Parish, was made the happy recipient of \$5 in cash presented by the congregation of St. Ann's Church as a token of their appreciation of his services in that part of the parish.

**ALBION MINES AND NEW GLASGOW.**—Christmas Day was extremely wet and windy, but our congregations were far from bad. The services were at 9.45 at New Glasgow, 11.15 and 7 at Christ Church. The music in the former was usual, excellent. The decorations, which were confined to the Church, were simple but appropriate. In the Parish Church our choir, considering the absence of some of its best voices through illness, etc., did well. The Church never looked so well. The recent alterations enabled the beauty of the decorations to be fully appreciated. To Mr. Rutherford we are greatly indebted for the large amount of skill and labor he and his family (with Miss Johnston and Miss Carritt) spent during the week, especially we would name all the letter-cases which we enumerate below. The chief feature, however, is the reredos of three panels, the middle with I. H. S., X. R. and central chrysanthar surmounted by a cross of crystal; then shields on the eastern hangings and the gaily banners which hung above them, the faded hangings which lined the sides of the chancel and the stall ends nicely trimmed with evergreens. The effect of the whole was really beautiful, the designs and proportions being thoroughly artistic. Mr. Rutherford's daughter, Mrs. Cliff Kinnear, presented two kneeling-stools of her own work for officiating clergy. These with the hangings are permanent additions to our furniture. A goodly band worked each evening at the decorating for the nave which was rich in scenery. Along the gallery ran the sentence "The Word was made flesh and dwelt among us." Over the choir seats the words are "Praise Him in His Sanctuary" and "Let everything that hath breath praise the Lord;" on the

reredos, "Good tidings of great joy, which shall be to all people, etc." These blended with the permanent inscriptions, "Holy, Holy, Holy, etc." and "Thou art the Christ the Son, etc." produced an effect which no one can look upon and not admire.

**ANTIGONISH.**—The season of "Glory to God in the Highest, on Earth Peace, Goodwill towards Men" has been again welcomed among us and observed in the usual holy and festive manner. The decorations in St. Paul's are extremely tasteful and neat. Appropriate texts, emblems and banners evince what time and labor has not been spared in this work of love. Since last Christmas the interior of this church has been much improved by the addition of a handsome altar cloth, pulpit cushion and drape window curtain, carpeting, blinds and lamps, etc. A few weeks ago a "Parlor Musicale" was held at the residence of Mr. M. Grey, Chapel Warden, which sociably and financially was a great success, the sum of \$45 was netted and has been appropriated to the exterior of the church which has also undergone thorough repair, being shingled and painted, and we understand a cross has been ordered for the steeple. The congregation now being satisfied with the appearance and comfort of their neat sanctuary will labor in behalf of a mission house, the dire need of which is forcibly impressed by the inconveniences to which their esteemed pastor, Rev. B. F. Brine, and family have been subject to since coming among them 4 years ago. When we take into consideration that in this mission the congregation numbers forty-four adults, very justly may they be gratified that their exertions have been crowned with so much success. For parochial purposes the past year \$1,000.74 has been expended. "Well done good and faithful servants." The annual Christmas tree was held at the residence of Mrs. R. Henry, and as usual its boughs bore the weight of generosity, and the little ones, after partaking of a sumptuous tea, joined in praises to Him from whom all good things do come, and then wended their homeward steps with satisfied hearts and laden arms.

**CARD OF THANKS.**—Miss Fannie Brine, Antigonish, desires through the GUARDIAN to proffer very sincere thanks to the generous contributors towards contents of envelope presented from the Christmas S. S. Tree in behalf of honorary services as organist of St. Paul's, proving thereby the receiving is passive pleasure, and giving, active joy.

**PROTON.**—*St. James' Church.*—The decorations for the sacred season of Christmas in this pretty church are superior to any thing yet attempted since its erection. Spruce festooning is tastefully hung from the different angles in the chancel and from the pillars in the body of the Church. Around the rear of the chancel runs the text "Thou art the King of Glory, O Christ" in red letters on a light ground. Two white banners with the words "Alpha" and "Omega" in red letters are suspended from the apex of the chancel windows with a crimson banner with I. H. S. in gold letters hanging from the apex of the centre window. Large banners with appropriate mottoes deck the walls of the chancel. The text "King of Kings, Lord of Lords" is tastefully arranged over the communion table on drab scrolls with dark letters and gold border. The choir stalls and organ are trimmed with evergreens. Around the body of the Church runs the motto "Hark, the Herald Angels Sing, Glory to the New Born King," on crimson scrolls in white letters, and vice versa alternately; the background of each scroll being formed of a large spruce star. On the east end of the church are large banners with the texts "Unto Us a Child is Born" and "Unto us a Son is Given," a chaste white, silk banner with I. H. S. in gold hangs from the pulpit-rest. The large and graceful pillars throughout the church are tastefully trimmed

with spruce festooning, and the whole effect is very pretty.

The attendance on Christmas Day was very large although there was a continual down-pour of rain during the day. The Rector, Rev. John Edgcombe, preached a beautiful sermon from Matthew 1, 21: "And she shall bring forth a Son and thou shalt call His name Jesus, for He shall save His people from their sins." The singing was of a very high order, the accompaniment of the new organ greatly enhancing the beautiful services.

**HALIFAX.**—In the death of the late Thompson Woodill St. George's losses an old friend, and the poor of Halifax a generous benefactor. No man in business in Halifax was more respected, and no Churchman was more loyal to his Master and the Church's services. To the friends left behind we extend our sympathy.

*Christmas in Town.*—The stormy weather of Christmas Day naturally interfered seriously with the attendance of worshippers at the Churches, which were beautifully decorated. *The Bishop's Chapel* was decorated with spruce, bannerettes, &c. Among the texts used were the following: "Lord of Lords" and "King of Kings," "This is none other than the house of God," "The Lamb of God," "One Lord one Faith, one Baptism," and "The Prince of Peace."

*St. George's.*—Here the decorations were confined to the chancel, and consisted of beautiful texts of spruce lined with crimson cloth on the rood screen erected at the entrance of the chancel. The panels of the reredos being filled with crimson devices and texts: 'Jesus,' 'Saviour,' 'Messiah,' 'Daystar,' while over the east wall were hung two banners in white and crimson satin with monogram in gold.

*St. Mark's.*—The reredos was divided into three oblong panels, the centre of each panel being oval-shaped. In the centre one there was a large latin cross of wood, bearing the sacred monogram I. H. S., the centre of the cross being painted white and frosted. The side ovals bore the letters Chi, Rho, and the Alpha and Omega. Above the reredos, on a white ground, and underneath the chancel arch (hung with wreaths of hemlock) were texts suitable to the season.

*St. Luke's.*—On the reredos were two handsome pictures of angels, on silk, hand-painted, and around the chancel four handsome white silk Eucharistic banners. In front of the choir stalls an open chancel screen had been erected, the frame work covered with spruce, over the top of which in gilt letters on a red background: "Hark; the Herald Angels sing Glory to the new born King." At the base of the windows and running completely around the body of the building was the Christmas announcement. From the gallery were suspended a number of handsome banners, containing in different colors Biblical devices. &c.

*St. Paul's.*—The Christmas trimmings here this year were on a more elaborate scale than for some years past. The text "Unto us a Child is born, unto us a Son is given: and His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace," in prettily designed crimson letters on a white ground, runs round the gallery, and the pillars of the Church were also wreathed and hung with designs. The reading desk bore on the centre panel of white satin a crimson monogram, edged with gold, and spruce designs picked out with satin everlasting from South Africa, and the text "Emmanuel God with us," also done in everlasting. The chancel pillars were all wreathed with heavy spruce wreathing, the panels being of white with spruce designs. The centre panel of the reredos bore a large I. H. S. in crimson with gold edging, and spruce designs picked out with everlasting. The word 'Alleluia' runs along the top also in crimson and gilt, the two side

panels having spruce designs. The font was filled with callas and other flowers, and pots of flowers were placed round the reading desk and pulpit.

*The Garrison Chapel.*—Here the altar was adorned with a quantity of choice flowers and waving pampas grass, which looks particularly well against the rich back ground of velvet. Above the altar is a text that arrests the attention of all "Glory to God in the Highest, in frosted letters on a background of scarlet, surrounded by a large snow white cross. The pulpit is unique, the panels being entirely covered with white upon which are laid frosted devices picked out with holy berries. The devices were most beautifully worked in frosted snow and white on a background of scarlet, with green wreathing. The lectern was adorned with a quantity of beautiful holly and berries.

The Christmas music at the Churches was of specially festival character.

*HALIFAX.—St. George's.*—Johnston Hunt, Esq., a parishioner of St. George's Church, Halifax, has been for some time past conducting a Bible class in the body of the Church on Sunday afternoon. The class is well attended by members of the congregation, who seem to appreciate the labors of their teacher. Mr. Hunt was requested to meet his class on the Saturday evening before Christmas at the Church, and then in the presence of the Rector and others, Mr. Foster Hill, on behalf of the class, presented Mr. Hunt with a valuable book, "The Testimony of the Ages," beautifully bound, and with an address (read by Mr. Kine), expressing the great benefit received from the able instruction and wise counsels given to the members of the Bible class by Mr. Hunt, and wishing for himself and lady many blessings. Mr. Hunt made a suitable reply to the address, and remarks were also made by the Rector.

*PERSONAL.*—The respected Rector of St. Luke's has been lately confined to the house with indisposition, but is now able to resume his duties.

*SPRINGHILL.*—The little Church here was beautifully decorated this year. An effective chancel arch, surmounted by a cross, and beneath the cross a large Bethlehem star, and the arch contains the line "Hark the Herald, &c." Eleven banners in red and white are filled with neat ecclesiastical designs and brighten up the effect of the green trimmings which hung profusely and neatly around the building and the windows. In large evergreen letters around the Church is the text, 'One Lord, one Faith, one Baptism,' and at the east end is 'Bethlehem,' and 'Nazareth.' Many another Christmas text cheers the eye and we hope helps devotion here. Carols were heartily sung during the Christmas services. A few days before Christmas orders were given away to the widows and poor of the congregation for Christmas cheer and quite a number of homes were made brighter by this charitable foresight of our respected Church member, Mr. Leckie, the managing director of the mines. The children's tea and Christmas tree took place in Hall's hall last Monday, and over one hundred children received presents of toys, candies and books from the tree. Altogether we had a Happy Christmas, and it was welcome to hear so many miners from the old country say: "The Church seems like home," meaning of course the old country. In a better sense, Is it not home?

#### PRINCE EDWARD ISLAND.

■ A question having interest not alone for the members of the Church of England in the Island, but also for the whole Church in this Ecclesiastical Province is, "Has there been during the past year any advancement made in extending the work and influence of the Church?" It

will be remembered that on the occasion of the annual meeting of the Diocesan Church Society in February, 1886; the sad confession was made that "in reference to the condition of the Church of England in this Province there remains much to be desired in the way of improvements, whilst a few parishes show more or less advancement, others are scarcely holding their own, some are decidedly retrograding." The causes assigned of this discreditable and undesirable state of affairs were three: (1) Insufficient ministrations; (2) isolation of the various parishes and lack of interest displayed in each other's affairs; (3) want of proper organisation; and, in order to remove these, it was decided to appoint a "Corresponding Committee" who were instructed to open correspondence with the various parishes for the purpose of obtaining information with regard to their general requirements, and make such arrangements as they may deem practicable towards providing for them, and to procure and publish statistics for distribution in the various parishes, and to provide for public meetings in all the parishes for the purpose of furthering this cause.

Funds were also to be placed at the disposal of the committee to cover travelling expenses of Clergy and Lay Readers. Have these suggestions been carried into effect? Have the meetings been held? And what is the result? It should not be forgotten that injury to or decay in any one part affects the whole body, and that duty towards the whole Church requires energetic action on the part of Churchmen and Churchwomen in this part of the field. May the report in February, 1887, show marked improvement.

*CHARLOTTETOWN.—St. Peter's.*—The decorations in this Church were most appropriate to the Feast of the Nativity. The font and the rail of the baptistery was wreathed with small bands of spruce and red berries, the design of the wood work being thrown into prominence by backgrounds of red and white. Large wreaths hung between the hammer beams, from the ends of which depended white banners, charged with allegorical devices illustrative of Our Lord's life at Bethlehem, Nazareth, Bethany, Galilee and Capernaum, Jerusalem. The broad window ledges were covered with crimson cloth on which were laid in white letters appropriate mottoes. Natural flowers at the foot of the lectern completed the decorations of the nave. The pillars of the rood screen were wreathed with spruce, as also the rood itself, the interstices of the arches being filled with colored transparencies. On either side of the east window was a band of white bearing in red letters the words 'Peace,' 'Goodwill.' The altar was vested with a new dossal of white and blue, with embroidered wings to match. The new organ was a prominent feature in the Church. It is a handsome instrument. The case is oak and walnut, the displayed pipes richly ornamented in bronzes. There are two manuals—small and great organs—with sixty-one notes in each, and one pedal organ of 27 notes. There are 625 pipes, and provision for 183 more. In addition to the mechanical registers the pedal movements are of great importance, adding greatly to the effect of the music and to the convenience of the organist. The swell tremolo is upon a new principle, and is so rapid in its action that the unpleasant, slow wavering sound so usual in the stop is quite done away with. In every detail the workmanship is elegant, the quality of material used is of the highest order, all care has been taken to insure prompt and noiseless action and durability, to prevent warping and to provide convenience and excellence regardless of expense. The tone is rich, full and mellow, the faintest stops being as decided and clear as the largest pedal pipes. The builder, Mr. Geo. S. Hutchings, of Boston, now occupies a foremost place among organ builders. The Church

authorities speak in highest praise of the instrument, as do all who have heard it.

The music on Christmas Day and yesterday was excellent. Mr. Watson's magnificent was rendered for the first time at last evening service. It is a beautiful composition, nicely adapted to the spirit and words of the song of Mary, and was well sung by the choir. In addition to the organ accompaniment, Mr. Watson has written an accompaniment for the cornet, played by Mr. George J. Foster.

*St. Paul's.*—The decorations were acknowledged by all to surpass in general effect those of any former year; indeed, it is not too much to say that, taking into account the difficulties presented by the architecture of the building, it would be hard to find anywhere a more prettily decorated church. The many new features added this year tended greatly to produce this effect. The music was also of a high order. The selections were all nicely rendered by the choir, especially the anthem, "Drop Down Ye Heavens." The tenor solo was well sung by Mr. Wilson. The organist and leader, Mr. Earle, is to be congratulated upon the success of the choir, as well as for his skillful manipulation of the organ. The Rector's sermon was well delivered, and was much appreciated by the large congregation present.

#### DIOCESE OF MONTREAL.

*MONTREAL.—St. George's.*—In our notes of decorations at this Church on Christmas Day two very funny mistakes occurred: one in that the Communion service, instead of the Communion Table, was stated to have been garnished with ivy leaves; the second, that on the reredos (or rather on the white pendant over the Holy Table) there was an Irish Crown,—instead of (as the fact was) a beautiful Cross. We also omitted to note that the altar was vested in white, the frontal being divided into panels by two bars trimmed with green, the centre having the sacred monogram I.H.S., with cross, and in either of the smaller panels the Alpha and Omega. The openings on the front and sides of the pulpit were also filled with white cloth, each panel having a small cross neatly worked upon it.

*LACOLLE.*—St. Saviour's Church was beautifully decorated for Christmas with evergreens and scarlet berries, and the work did not depend only on a few for there were numberless helping hands and willing hearts to aid in beautifying their church for the happy day that brought to all on earth, peace and goodwill.

Christmas Eve, the Rev. J. C. Garrett was agreeably surprised by being presented with a pocket Communion Service, and Mrs. Garrett a sum of \$50, the grateful gifts of the congregation.

But the spirit of giving was not to end with them, for the Rector, J. C. Garrett, was actuated by the same kindly spirit to present to the Church a couple of handsome lamps for the Communion Table. They were an agreeable surprise to the congregation.

*CHELSEA.*—A few days before Christmas the incumbent of this mission was presented by his congregation with a fine, warm fur coat. Miss Susan Link and Mrs. H. Younghusband performed the labor of love of collecting for it.

Mr. Alonzo Wright, M.P., and his large hearted wife also sent their pastor a set of beautiful sleigh robes as a Christmas gift.

A Nova Scotia Rector writes, enclosing the names of five new subscribers, and promising five more, adds: "I wish to add that the tone of Churchmanship in the paper (the CHURCH GUARDIAN) is SIMPLY ADMIRABLE. I am doing my utmost to circulate it." Who will follow this good example?

## DIOCESE OF FREDERICTON.

**MONCTON.**—The Christmas services at St. George's Church here were very bright and hearty, and the attendance large. The decorations were in good taste and beautiful, doing credit to those who designed and carried them out. Chancel, chancel walls, reading desk, pulpit and font were all decorated with texts, banners, evergreens and flowers; the central panel of the reredos bearing a star and handsome floral cross, and the side panels texts. In front of the chancel was a pretty rood-screen, bearing on white letters on a scarlet ground the words "King of Kings," "Lord of Lords." The Rev. Mr. Talbot, the Rector, preached from Prov. xxv. : 25. The Mission Chapel on Vulcan st., was well decorated in honor of Christ's birth, and a service was held there on Christmas evening. The Sunday services at the Mission are under the charge of Mr. J. H. Aron.

**BATHURST.**—Christmas has been a very different matter from last year with us. Then we were without a spiritual father and our Church was closed and desolate. Now we have a priest who loves his work and people, and our hearts were warmed and gladdened by our handsomely decorated Church, and the round of bright and well rendered services. The Church had been beautified by a handsome new altar and reredos made by Messrs. Ross and McPherson, of Sussex. The former article was the gift of Rev. W. H. Street, the former rector, and the latter, of some young men of the congregation. A handsome red superfrontal was also presented by some members of the congregation, notably Mr. Aretas des Brisay, of Petit Roker. The decorations were very neat and effective, the chief feature being a graceful rood screen with colored shields and devices. On one side of the Church, between a heavy display of evergreen are the words of the Angels' song "Glory to God," &c., and on the other the song of the Blessed Virgin, "My Soul doth magnify the Lord." Some bright banners were hung at the East-end. The altar was adorned with six vases of flowers and a neat brass cross.

The first service of the Festival was midnight celebration of the Holy Eucharist. This service was sung to Gilbert in G, and was very well rendered by the choir, who for months have been in careful training. There was also plain celebration at 8; Matins at 10, and full choral celebration at 11 again—on Christmas Day. Full choral Evensong with carols was sung at 7:30 p.m. The service used was Tallis', with Stainer's anthem, "O Sion that bringest Good Tidings." Notwithstanding the heavy rain, there were ten more communicants at the Festival than at any other time since the Rectors coming. To God be humble thanks! The Rector had numerous tokens of his people's love, in the shape of handsome gifts. The congregation presented him with a fine fur cap. So he need not be afraid of North Shore blizzards. On Epiphany we have a tree and feast for the Sunday-school children.

## DIOCESE OF QUEBEC.

**QUEBEC.**—The Christmas Festival services, and also those on St. Stephen's Day were well attended, and all the Churches, with but one exception, were beautifully decorated. The only Church that was not decorated is extremely evangelical, and the congregation and the Priest in charge do not allow of any decorations being put up in the Church even at Easter, and in no way beautify their Church or make any alteration in their services for any of the Church festivals. It is really wonderful that they do not admit of something being done to beautify their Church, especially when some of the sects in the city have special musical services, and we believe even had decorations.

*The Cathedral.*—Holy Communion was celebrated at 8 a.m., and after Morning service at 11 a.m. After the Evening service on St. Ste-

phen's Day a number of carols were splendidly sung. They were also repeated on the Tuesday evening following.

*St. Matthew's.*—The Festival services were commenced with Evensong at 8 p.m. on Christmas Eve, and a very appropriate sermon was preached by the Rev. H. J. Petry, M.A. On Christmas Day celebrations were held at 6:30 a.m.; 7:30 a.m., and 10:30 a.m. All of these celebrations were well attended, and at the latter service the sermon was preached by the Rector, Rev. F. J. B. Allnatt, D.D. The decorations in this Church were very handsome, and a number of plants in pots were placed around the pulpit. The altar was covered with flowers in vases. On Christmas afternoon at 4 o'clock Evensong was said, and immediately after a selection of carols, from "Carols Old and New," published by the Rev. Mr. Bramley, of Oxford, Eng., and arranged by Dr. Stainer, were sung by the surpliced choir, assisted by the Auxiliary Choir of ladies. They were beautifully rendered and the Church was filled to overflowing, many being present from the other city congregations.

On St. Stephen's day celebrations were held at 8 a.m., and at 10:30 a.m. The afternoon service consisted of choral Litany, and the carols were again repeated.

On St. John the Evangelist Day and also on Holy Innocent Day there were celebrations at 8 a.m. and 10:30 a.m., and the usual daily service at 5 p.m.

On New Year's Eve, evening service with meditation was held at 8 p.m., and on New Year's Day celebrations as on Christmas Day at 8 a.m., and 10:30 a.m.

During the season of Advent a special course of sermons were also preached on Wednesday evenings by several of the city clergy.

*St. Matthew's.*—On Thursday afternoon last the members of the Bands of Hope and Mercy, and the Ministering Children's League were entertained to a special tea in the Parish room.

## DIOCESE OF ONTARIO.

**KINGSTON.**—The Christmas services were well attended in all the churches, the decorations are very handsome. The ladies of St. James' lately held a successful sale of work by which a handsome amount was realized.

*Sunday School Entertainment.*—The annual Christmas entertainment, was given to the children and teachers of St. George's Cathedral Sunday School, on the evening of the festival of Holy Innocents. At 7:30 o'clock a short service was held in the Cathedral, then all adjourned to the Synod hall, here a very fine exhibition of the magic lantern was given by Mr. W. Neish of H. M. Customs. This was followed by carol singing and a distribution of sweetmeats to the children. The reports showed the school to be in a flourishing state. A new and complete library has lately been added.

**ODESSA.**—A Christmas service was held in this village on Tuesday the 26th., the attendance was good and the decorations handsome.

## DIOCESE OF NIAGARA.

**WELLANDPORT.**—If the Church has heretofore been slow in recognizing her mission to evangelize this land, to take possession of it in every corner, to go into the highways and hedges and to compel them to come in, there are few who will deny that she now waking up to a fuller and better performance of her duty than she has ever seemed to have grasped in this country before.

There has been unfortunately in the past and it raises its head very often still, the awful and deplorable idea that the Church was made to be the servant of the priests. As this idea dies out and a new generation of men come up (as they are now coming all too slowly), who will

be able to recognize that they are made to be the servants and ministers of the Church, so in proportion will the true work of the Church be carried on with that enthusiasm which ensures success. Much encouraging work has been done in all the Dioceses in this Dominion in the last few years. Nowhere, perhaps, has more been done of sound and enduring work than in the Diocese of Niagara, and that upon true Church lines. So long as work is done upon Church lines it is certain of permanency. The architecture of the Church is like its teaching, it is distinct and marked. The trouble in past years was want of definite Church teaching consequently one system was just as good as another for many people who should have been Church people all their lives, and would have been had they been taught Church doctrine.

In Every parish where Church teaching has been given fearlessly a revival has sprung up and the dust and sloth of the past year have been shaken off. The new bright spots which are springing up indicate what is coming and what can be done when the Church is presented in a fair and honest light. Although this Diocese has been called the parlour Diocese of Canada there are still many important places large tracts of country with thriving villages where there is no service. The wants and needs of those who have been left without the Church's services, are not fully understood, and cannot be supplied until more men are forthcoming and more means to support them. Some years since the statement was made at a missionary meeting in Hamilton that no less than seven townships between Grimsby and the Falls were without the ministrations of the Church. An effort was made; the first attempt did not seem to result in much. But a little over three years since the Rev. F. E. Piper was appointed to Forthill, Wellandport, Smithville, and the awful unknown, described as parts adjacent. From the day of his appointment there was a movement along the whole line. He has worked with patience, courage and fortitude, and his work has been abundantly blessed. Two Churches and a substantial parsonage stand as a monument to his zeal and devotion in a district which at first was most unpromising. The second Church was opened in Wellandport on Wednesday 22nd. The congregation at this station had been worshipping in an old Union meeting house which had been abandoned by all the other bodies of Christians. The building was much dilapidated and so far outside the village that in spring and fall it was as much as a person's life was worth to attempt to reach it as the mud is something which requires to be seen in order to be appreciated. A lot was secured in the centre of the village and a handsome frame Church well proportioned with all the requisites for due performance of the service was built upon it. The formal opening was attended by the villagers of all religious professions and of no particular profession. The services were hearty, the choir of St. Luke's, Smithville, leading the praise. The Revs. Howitt, Smith and Geoghegan preaching during the day and evening.

## DIOCESE OF HURON.

**LONDON.**—Christmas Day found all the city churches beautifully decorated suitable for the occasion.

His Lordship the Bishop of Huron preached in St. Paul's. The congregations were all very good and the music unusually bright.

On Sunday, the 26th, His Lordship preached in St. Matthew's, East London, and in the morning in St. James', London South.

A handsome memorial window has been put in St. James' Church, London South. It consists of a large life-sized figure representing St. James with a pilgrim's staff and water pouch in his hand. The passion flower forms a very ap-

propriate and neat border. Underneath is the following inscription, "To the glory of God and in loving memory of William Henry Whitehead, born 8th of April, 1810, died 30th April, 1886. 'Though I be absent in the flesh I am with you in the spirit.'" Above the figure is a circle of thorns with a dagger in the centre. It is a great improvement to the Church.

**SARNIA.**—Christmas was a beautiful day. The chancel of the church was neatly decorated. The congregation was not as large as usual. The service was bright and hearty. The offertory amounted to \$80.

A series of cottage meetings are being held throughout the parish which are well attended. An effort is being made to reduce the debt of the church. The Rector and congregation are animated by one desire, viz., not to rest till the whole debt is paid and the church consecrated. Although the last instalment to the building has just been paid, a new subscription list has been opened and \$5,000 already subscribed.

On Christmas morning when Mrs. E. A. Blunden, organist of St. George's Church, took her usual place at the instrument to play the opening voluntary for the morning service, she noticed an envelope lying before her, which on investigation was found to contain a cheque for \$70, accompanied by a note from the Rector expressing that he had been requested to present her with the same, on behalf of the members of St. George's Church as a slight recognition of her valuable services as organist, and expressing the hope that she might be long spared to occupy the position which she with such credit to herself and satisfaction to the congregation; and wishing her and hers all the enjoyments of this blessed season.

The children of St. George's Sunday-school were given a tea in the old church on Monday, 29th ult. After the tea an entertainment was given by the children, consisting of Christmas carols, dialogues, readings and recitations. The church was filled to the doors, and all returned to their homes well satisfied with the evening's amusement.

**DIOCESE OF COLUMBIA.**

On Thursday, December 16th, the annual missionary meeting was held in the Cathedral Institute rooms in Victoria. The Lord Bishop of the Diocese occupied the chair. Owing to a heavy fall of rain in the early part of the evening the attendance was not large, and for various reasons the clergy from outside the city, with two exceptions, could not be present.

After the hymn "From Greenland's icy Mountains" was sung and prayer offered, the Venerable Bishop, who is also Metropolitan of the Ecclesiastical Province, embracing the Dioceses of Columbia, New Westminster and Caledonia, spoke of the necessity and duty of Christians recognising the fact that they are members of the same great body—the Holy Catholic Church—that as such we should have a deep sympathy with mankind everywhere, and an interest in the Universal Church outside of our respective parishes. The command of our Lord was "Go ye into all the world and preach the Gospel to every creature." The Apostles were commissioned to bear the glad tidings of salvation to all, and it is our bounden duty to do all we can to circulate the Word of Life, to assist in planting Churches, not only in the diocese, but in all the world. Christ founded a Church which was to be the Church, but by divisions in the body the will of God has been frustrated in this as in other respects; but we should be glad that we are in the body of the great Catholic Church, whose bonds we should earnestly endeavor to strengthen.

His Lordship briefly referred to the work of the three great Church societies, the S. P. G., S. P. C. K. and C. M. S. and stated that two churches, St. James' in Victoria, and Lake

Church, had received £50 each from the S. P. C. K., which had also just promised £100 towards the new St. James' in Vancouver, of which the foundations are already laid, the former church having been destroyed about seven months ago in the terrible fire that completely annihilated for a time the terminal city of the C. P. R. on the main land.

His Lordship, after referring to the work of the C. M. S. in the Diocese of Caledonia (in which there are now six European clergymen, two licensed lay readers, 569 baptised Christians, 330 native catechumens, ninety-one native communicants), and to the completion by Bishop Ridley of the translation of the Gospel of St. Matthew into the Tsimpshian dialect, stated that in the Diocese of Columbia, which formerly comprised the three dioceses referred to above, but which is now confined to Vancouver Island, there are seventeen churches, nine mission stations and twelve clergymen. In Victoria there are three churches, Christ Church Cathedral, the Bishop, Rector, and Rev. A. Beanlands, B.A., curate. St. James', Ven. Archdeacon Scriven, B.A., Rector. St. John's, Rev. P. Jenks, Rector. The Rev. Mr. Good is at Nanaimo. The above four churches are self-supporting. The other Parishes and their Incumbents are as follows:—Comox, Rev. Mr. \_\_\_\_\_; Cowichan, Rev. Mr. Leaky, B.A.; Saanich, Rev. Mr. Gregory; Cedar Hill, Rev. Mr. Taylor; Esquimalt, Rev. Mr. Head; Kuper Island, Rev. Mr. Roberts; Chemainus and Salt Spring Island, vacant.

The Rev. Mr. Head spoke next. He said he had been eight months in the diocese, that he had two services on each Sunday at Esquimalt and one at Metchosin, about fourteen miles distant, besides week-day services. They were fortunate in having in the Commander of H. M. Ship "Cormorant" a thorough churchman who used his influence in bringing the men of his ship to church. A dwelling house for the Incumbent was a pressing need. The people of Metchosin were doing their best and the attendance and offertories were improving.

The Ven. Archdeacon Scriven regretted the absence of Rev. Mr. Beanlands, from illness. He spoke of the signs of prosperity he had seen in the various parishes during his visits last summer. In Comox two new services had been started, both pastor and people were most hopeful, but the parish had since suffered the removal of one of its most generous supporters. Of the Rev. Mr. Leaky, at Cowichan, he could well say, he suited the parish and the parish in turn was rising to its emergencies. A strong, active, willing worker is needed for Salt Spring Island and Chemainus, for such a man there is a hopeful future. Several collecting cards had been received aggregating about \$78, of which \$50 had been collected by Miss Williams in Cedar Hill parish; \$450 were needed immediately to pay the stipends due the last of the month.

Rev. Mr. Taylor (in Deacon's orders) said he was ministering at four stations in addition to his parish church; he had four Sunday-schools and eighty five scholars. He did not feel quite as hopeful as he did two years ago, as the Dissenters were very active in his parish. Formerly the Church's was the only service held in his parish and many of other denominations attended, but they had now departed, as other services had been established. Last year his stipend was less than \$600. He had plenty of work, but he did not complain of that.

Both His Lordship and the Ven. Archdeacon bore testimony to Mr. Taylor's energy and zeal.

The Hon. Mr. Justice Crease followed with a few remarks. He expressed a desire to see an effort made to have the mission fund more generally supported, that the burden and heat of the day might not be borne by the few as had been the case to a great extent in the past. He referred in complimentary terms to the *Quarterly Magazine*, which is being published.

When "The Church's One Foundation" had been sung, the Bishop closed the meeting with the Benediction. Thus ended a very enjoyable and instructive two hours spent in listening to the work of the Church in various parts of the Diocese.

**CONTEMPORARY CHURCH OPINION.**

The *Irish Ecclesiastical Gazette* says:—

The question of reordination of Roman Catholic priests who conform to the English or Irish Churches does not admit of discussion. The question was raised at the time of revision of the Ordinal, when it was sought [in vain] to put Dissenting Ministers on the same level in this respect with Roman Catholic clergymen. The Church has always observed the indelibility of Holy Orders, once a priest always a priest. It required an Act of Parliament to enable a priest of the Church of England to renounce his orders and return to secular life. In this respect, Orders, Baptism, Conformation, go together; they cannot be repeated without sacrilege. At the time of the Reformation the re-ordaining of conforming Roman priests was never contemplated. The Church never contemplated the receiving of Puritan ministers into the priesthood of the Church of England without episcopal ordination. To reordain bishops or priests would be to follow in the steps of the Arians and of the modern Church of Rome, which reordains our clergy who may conform to their communion. The Church of England [and Ireland] has always recognised the validity of the orders of foreign Roman Catholic priests. On the other hand she has never accepted the office of an unepiscopally ordained ministry. To break through this rule would be the downfall of Episcopacy.

The *Church News*, [Parkersburg, Va.], contains the following weighty words of Bishop Pilerkin regarding vesteries and Church officers:—

The church officials often allow the matters under their care to drift along in a hap-hazard kind of way. These things ought not so to be.

It is not only foolish, but criminal for those intrusted with the business affairs of a congregation to neglect them as some do to the great discomfort of the minister and the serious damage of the church. When I find that there is absolutely no system of working the financial affairs of a parish, and that the vestry rarely meet, then I know not only that some one has blundered, but that great and important interests committed, to men, who by accepting certain positions virtually pledged themselves to take care of them, have been criminally neglected. Why is not such neglect just as blameworthy as that of directors who allow the affairs of a bank or of any other corporation to get into inextricable confusion because they are careless about the appointed meetings.

No vestry or committee is doing its duty unless it meets regularly from time to time and persistently carries out some systematic effort which shall bring out the interest and support of all the members and friends of the church. Believe me, dear brethren, just here is our weak point. Shall there not be a revival? If you want the church to go forward, you must take better care of your ministers. You must be more liberal and more prompt and business-like in your methods. There is no short and easy way to manage the affairs of a congregation. To carry on the interests committed to your charge, demands persistent and undaunted zeal and industry, and I might almost say practical and statesman-like gifts of administration. A mere impetuous individualism, which some call enthusiasm, will not accomplish the desired results. The work to be carried on properly demands, patience, thoughtfulness, breadth of view, readiness to co-operate with others, above all an exalted conception of the greatness of the

Kingdom of the Son of God, and an ever growing desire that it may fully come.

Suffer then, this word of exhortation. The Lord has ordained that those who preach the Gospel, should live of the Gospel. What are you doing to help carry out this Divine order?

The *Standard of the Cross*, [Cleveland O.] well remarks:—

The roots of Church life strike far deeper than the soil in which surprises and sensations, that comprise so much of what is called church news, flourish. The fantastic ritual of this innovator or the eccentric preaching of that, does not disturb the waiting of faithful congregations upon the ministry of good pastors. The seed of righteousness produces its fruit in due season. Habits of reverence do not change with the fashions. Forms of sound words knit themselves into hearts insensible to vain doctrines. So is the Kingdom of Heaven unmoved amid the changes of time.

The *Church Chronicle* in reference to the Church and the Sunday-school says:

What ought the Church to do with the children? Is not this the most blessed work; the bringing of the child to a knowledge of the love of God and Christ? and is it not a great reflection on the Church that she so often denies the school competent teachers, and has to hunt so hard to find willing teachers? Is there no one willing to take this opportunity? Why have we no more men in this work? If our men have the hearts of men, why do they let a few faithful women do the work, and they stand by and look on? If there are to be found those who for the sake of Christ and the love of souls go regularly to the Sunday-school and to the Church's work, ought not the Church to stand by them and give them the necessary conveniences and money to carry out the work? The Church owes it to the Sunday-school to make the Sunday-school prosperous in every possible way. Those who have this thing at heart will be found enquiring about the school, seeing that their children do their part in getting their lessons and coming regularly to school. If the Church's heart is in this work, if she has this motherly feeling and a real desire to save these souls, our people will not be heard to say, "We have done enough for this," and stand aside with folded hands.

Woe to the Church which disowns this relationship, and blessed is the Church which realizes it and which provides willing men and women for the work, to see that the children are led by the Church to the Church's Lord.

The *Family Churchman*, London, says:

We commend to the attention of American Churchmen in particular, and to English Churchmen abroad in general, a letter on unity agreed upon by the English Archbishops and Bishops in the spring of this year, when expressing their inability to accede to the request of some Churchmen in Natal that they would select and consecrate a successor to Bishop Colenso. The passage is well worthy of quotation:—

"If there is one thing more than another which the daughter Churches of the Church of England in foreign lands require to possess, it is the note of unity. One in the Apostolic Faith, one in Apostolic Order, one in the essential points of ecclesiastical discipline, using the same Book of Common Prayer, strengthened by the same sacraments, building up all teaching on the same Divine Word of God, surely no minor question of property or temporal rights ought to separate those who on so many and such vital grounds are called upon to regard each other as brethren."

The italics are ours. It is to be hoped their application is sufficiently obvious.

### THE ARCHBISHOP OF DUBLIN (LORD PLUNKET) ON THE TITLE AND POSITION OF "THE CHURCH OF IRELAND."

That portion of the visitation address of His Grace the Archbishop of Dublin, delivered in November last and having reference to the Church of Ireland is of more than local interest, and it ought to receive as wide circulation as possible. We take from a copy of the *Belfast News* forwarded to us by some kind friend. The following report of the Archbishop's remarks on this matter:—

#### TITLE OF "CHURCH OF IRELAND"

And with such a view, the first question that stands, as it were, on the threshold is this—What is our position in this land? We call ourselves the "Church of Ireland"—what do we mean by such words? It is not for the purpose of assailing others that I deal with this question. It is from a simple desire that we ourselves, with God's blessings, may be edified and encouraged and fortified in the discharge of our own duties, at a time when every such help is sorely needed—at a time, moreover, when we ourselves are driven into an attitude of self-defence. Nor do we ask for ourselves that which we are unwilling to concede to others. Let others come forward and prove, if they wish, their right to the position which we claim. We invite honest criticism, and are fearless as to the result.

#### WHO ARE THE "IRISH PEOPLE?"

But it may be said—Why proceed further with this inquiry? Why claim for your Church the title of Church of Ireland, when you yourselves have no right to be considered as a portion of the Irish people? That such a misgiving should be possible may at first sight appear strange; and yet when we find not only the so-called National Press in this country but even leading journals at the other side of the channel continually making use of the term "Irish people" as applicable to one section only of the inhabitants of Ireland; when we find eminent men of letters building up splendid ethnological theories upon mere hearsay in their studies, whereby this land is divided into three partitions—the home of the Scotch Presbyterian in the North, of the English churchman in the East, and of the Irish Roman Catholic in the West and South—it is time to explain that which all who really know anything of his country well know—namely, that in Ireland, as in England, the population represents a compound *stratum* of national life, formed by the fusion of many races. Our geographical position as an island close to England's side has invited many strangers, whether as settlers, invaders, or, alas! as agitators, to visit our shores; and, as a consequence, the blood of many nations—Celtic, Saxon, Danish, Norman, Spanish, French and Scottish—has been inextricably intermingled in the veins of our ancestry. The result is that, though some of these ancestral types of physiognomy and character may still display themselves here and there with more or less predominance, the people as a whole are now an "Irish people," and nothing else. No section, whether geographical, political or religious, has a right to claim that designation for itself. By way of example, I may state that representatives of all the more ancient families of Ireland—the O'Haras, the O'Mulleys, the McDermot Roes, the O'Donnells, the O'Neills, the McGillicuddys, Mahons, McNamaras, Malones, O'Briens (from Brian Boromhe), O'Reillys of Breffny, McCarthys and others—are to be found among the leading members of our Church. While, on the other hand, the Ironsides of Cromwell have their descendants among the Roman Catholic peasantry of Tipperary. Let me, in passing, refute another widespread misconception to the effect that our Church has

little or no standing ground outside the province of Ulster. As a matter of fact, more than a quarter of a million members of our Church are to be found in the three southern provinces. In our own diocese of Dublin alone there are at least 100,000. But if it be thus clear that Irish Churchmen are not strangers and foreigners in their own land, and that they form a considerable portion of the "Irish people"—all the more considerable if education and culture and property are to count for anything—the question still remains—What claim has their Church to the title of "The Church of Ireland?" Long usage and preliminary sanction are no doubt valuable accessories in establishing our case. But our claim rests on more solid foundations than even those. We make it because we believe that our Church is the ONLY legitimate successor and representative of that ancient Church established fourteen hundred years ago in this land by St. Patrick—a Church to which the title of "Church of Ireland" has never been by any refused. That Church was an Episcopal Church. St. Patrick himself was a Bishop, and consecrated Bishops in every place where he desired to give permanency to his work. As regards the Church of Rome in Ireland, her present episcopate derives its continuity from bishops introduced in this country in the sixteenth century. I do not deny the validity of their orders; but they are not derived from the ancient Church of Ireland. Again, the ancient Church of Ireland was free from Papal control. The ancient Church of Ireland was never committed to those dangerous innovations with which Rome has overlaid the Primitive Faith. It is true that as the centuries rolled on "the foreign doctrine" spoken of by Archbishop Usher made its way gradually into our Church, and the history of the 350 years which intervened between the Synod of Cashel and the Reformation is, indeed, a dreary one; but, even during that interval, the Church of Ireland never formally adopted that "foreign doctrine" as her own. It remained the old Church still. The new Church that then found place in this land was in reality the Church of Rome, which, after the Reformation, having adopted the novel creed of Pope Pius IV, introduced its bishops—some from Spain, and some from Italy—and placed them in the sees already occupied by Irish prelates. These are facts which, as I believe, defy contradiction, and if they be true then again I repeat—the old Church is the Church of Ireland; the new Church is the Church of Rome. Such is the history—such the distinctive character of the ancient Irish Church.

#### BISHOP HUNTINGTON.

ON THE CHURCH'S SYSTEM AND FIDELITY TO IT.

There is a system of Church observance, Church support, openness of sanctuaries, kneeling down in them, weekly and holy day communion, which is plain on the pages of our Liturgic Manual, in our law, our rubrics, our history. It is there; it belongs there; it will stay there; it will be honored there in the years to come more than in the years gone by. A Churchman who undertakes to reason these features out of the Church system, or to prohibit them by intolerance or hard speeches or a secular policy, overrates his capacity—whatever his mental furniture, his ingenuity, his wealth, or his confidence in the fashion and "spirit of the age." The house in which the Faith has domesticated us has an economy of its own. We cannot handle it as a human device, or politically. When Christ, Son of God, became Son of Man, not only was He, as He repeatedly declared, "from above," but that also which He brought by the Incarnation with Him and in Him, and is unfolded in human history as the New Creation, the kingdom of God with all its powers and gifts, ministries

and Sacred Scriptures, Sacraments and Creed, is "from above" also. When we look into the Acts of the Apostles, and then to the Ascension Mount, and thence into the Forty Days of Divine instruction in "the things pertaining to the kingdom of God," to find an answer to the question how we ever came to be baptized at all, we find at the same moment, and in the *very same place of authority*, that being baptized we are lodged and planted in a complete estate of holy realities, quite independent of our making or mending, not to be modified by our notions, not to be reduced or abridged or rent and then pieced out by man's private opinions or by popular majorities. Our blessing is that we are *here*. Our strength is to abide *here*. Our wisdom is to mind, in "all humility and readiness of heart," to the utmost every provision and requirement, every command and ordinance and thanksgiving of this Heavenly Homestead, our Tower of Defence. For every member of the family, down to the least, up to the greatest, the Father knows what is best. *Fidelity to the Church system, then, is fidelity to Him.*—Convention Address.

**HOLY COMMUNION! NEED I RECEIVE IT?**

A strange question surely for Christians to ask! Jesus said, "do this in remembrance of Me," and professing Christians now ask: "Need we do this?"

If Jesus Christ is our Lord, His word is sufficient. He has commanded it, and were there no other reason it would be our duty to obey His command.

Obedience is at the very root of our Christian life, and if we put our opinions before Christ's commands we may be sure there is something wrong.

But God's commands are very loving, He always makes his promises go hand in hand with them. He not only bids us to come to the Holy Communion; He invites us to meet him there, and promises to feed our souls and give us the joy and comfort of His presence within us.

It is then not only our *Duty* but our *Highest Privilege*, our truest joy, to seek, in sweet Communion with Jesus, at His Holy Table, the strength and comfort we need so much.

But how are we to go? We cannot live up to it! people say; we have so much to worry us! So many cares! We don't want to eat our own damnation! Better to stay away.

Yes, it is better to stay away than to come lightly and after the manner of dissemblers with God.

If you want to live in sinful pleasure, or to live Godless worldly lives, don't come to the Holy Communion, for St. Paul says, "Ye cannot drink the Cup of the Lord and the Cup of Devils; we cannot be partakers of the Lord's Table and the table of devils."

But remember what the choice means: we cannot choose the world now and God hereafter. We are living for Eternity! Communion with God here is the only true preparation for Communion with God in heaven. But there are others who long to come and feel that they are sinful and therefore unworthy:

"O agony of wavering thought,  
When sinners first so near are brought;  
It is my Maker—dare I say?  
My Saviour—dare I turn away?"

If it be true, we are all unworthy! If we had to wait until we were worthy we should never come at all. No sinner could be worthy to stand in God's presence! But Christ came because we were sinners, He has given us Grace because we were sinners, He has given us the Holy Communion because we were weak, helpless sinners, and therefore

we know that sinners are welcome. Sinners! yes! but sinners seeking grace and strength to fight against sin. A poor woman who was a sinner came to Jesus, and He did not spurn her from Him, but it was with the Tears of Penitence, and the Offerings of Love. Another—a despised stranger conscious that she had no claim of her own, was content as a dog to be fed with the crumbs. Did Jesus send her away empty? Listen to His words, "O woman, great is thy faith, be it unto thee as thou wilt."

Come with such Penitence and Faith and Love, and, though unworthy you will come worthily, or in a worthy and acceptable manner.

In the Church Catechism are five simple heads of self-examination—

1. *Repentance*.—Do I repent truly of my past sins?
2. *Amendment*.—Do I steadfastly purpose to lead a new life?
3. *Faith*.—Have I a lively faith in God's mercy through Christ?
4. *Thankfulness*.—Have I a thankful remembrance of His Death?
5. *Love*.—Am I in Charity with all men?

Try and use these faithfully in searching your hearts. Don't want to know the best but the worst of yourselves, and if you are in doubt or difficulty, just as you would go to a physician about your bodies, you may go to God's Ministers about your souls.

**CORRESPONDENCE.**

[The name of Correspondent must in all cases be enclosed with letter, but will not be published unless desired. The Editor will not hold himself responsible, however, for any opinions expressed by Correspondents.]

**ST. MARY'S HOCHELAGA.**

To the Editor of THE CHURCH GUARDIAN:

A great change for the better took place in the services of the Church last Christmas and following Sunday. There has been always a great antipathy to a surpliced choir, shown by hundreds of professing Church of England men and women. I myself have ever been amongst that number; but the past two days have so totally convinced me to the contrary that I give my experience to my brethren of the clergy so that we may yet see such a mode of conducting God's Public services in every Church and parish of this Diocese. My boys' choir unsurpliced was hard to manage, and every clergyman speaking *truthfully* will say the same. I disbanded the whole choir and for weeks had only one, two, sometimes three gentlemen to lead the singing. Our efficient superintendent of the Sunday-school, Mr. Mawley, suggested to use surplices, making it a *sine qua non* of good behaviour and diligent attendance to have the honor of wearing one in God's House. It has been tried and found *most successful*. \* \* \* After careful training from Mr. Fowler, a young gentleman lately from the Cathedral of Liverpool, on Christmas Day they marched in in their surplices, and so great a furor had been raised previously to get the surplices ready, that all the ladies vied in their work to finish them. One lady alone with her own hands washing and ironing no less than eighteen of them. When the dear little fellows marched in to the beautiful strains of the organ and silver cornet, so beautifully played by Mr. Wolger, and singing with an outburst of joy, "Christians awake, salute the happy man, &c."—no wonder a mother of two of the little boys shed tears of joy—her husband and brother being among the mensingers. The solemn services of both days were without a flaw. Never has there been such a commotion in the parish. Saturday I preached my 21st Christmas sermon, and old and young of all denominations filled the Church both days to

worship God "In the Beauty of Holiness." The attendance at Christmas was six times larger than it ever was in any year for the past quarter of a century, and the Holy Communion on Christmas Day was most gratifying. I do not write this in a spirit of self laudation, but unto God be all the praise. But after honestly having given both sides of the question the most careful attention I have done what is done. Let every clergyman, therefore, when convinced of his duty boldly do it. In my new choir I have a Presbyterian young man, a Methodist young man; and one of the most staunch Baptists replied in the height of her exuberance Sunday evening: "Now this is a service I just like, this is better than the services we have been accustomed to." *Not one dissentient voice* has been raised against the surpliced choir, and as the parish must increase very shortly by some thousands of old countrymen working in the great Canadian Pacific workshops, to be situated in the very centre of my parish. May God grant that hundreds of these men and their families may enjoy His services in St. Mary's Church, and that the present building—found too small for the increasing band of worshippers—will at last give place to a Church, built in the purest Christian style, where our choir and all the other services of God's House and Sanctuary will be carried out, as the Rev. Mr. Norton says in his inimitable book of "Worship in Heaven and Earth," responsive congregational, reverent, musical and beautiful."

I am, dear sir, yours, &c.,

J. D. BORTHWICK.

Dec. 26th 1886.

**DIOCESE OF ALGOMA.**

SIR,—Will you allow me to state, through your columns, that I have just received from Toronto Churchman a most generous proposition to the effect that he will contribute \$200 year, for three years, towards the stipend of Clergyman to take charge of a tract of country between 30 and 40 miles in length (in the district of Parry Sound), within which the Church has been hitherto wholly unrepresented save by a few occasional services, and where a number of Church families are to be found, who, if any longer neglected, must either be absorbed by other religious communions, or else drift out into the gulf of practical infidelity. If however, I am to avail myself of this generous offer, at least \$550 more will be needed per annum to render the stipend at all adequate. May I not confidently appeal to your readers to assist me in utilizing this providential opportunity of repairing the neglects of the past in the territory referred to, and of caring for the souls of brethren, who, till now, have been, so far as their own Church is concerned, as "sheep scattered abroad having no Shepherd."

It is hoped that responses to this appeal may be given on the same terms as the original proposition, viz., for three years, dating from January 1st, 1887.

E. ALGOMA.

147 John street, Toronto.

Since issuing the above appeal, the Bishop has received from another Toronto churchman a promise of \$50 annually, for three years, conditionally, on the balance of \$500 being raised "within the next thirty days."

An Ontario Rector writes: "I take this opportunity to express my admiration of the loyalty of the CHURCH GUARDIAN towards the purest Branch of the Church of Christ, the Holy Catholic, Apostolic of England, whose high interests is so ably advocates and faithfully guards, I could wish that its circulation were commensurate with its merits and that every church-family received it."

# The Church Guardian

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the Editor, P.O. Box 504. Exchanges to P.O.  
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See page 14.

## Special Notice.

**SUBSCRIBERS IN ARREARS** are respectfully  
requested to remit at their earliest conve-  
nience. The LABEL gives the date of ex-  
piration.

### CALENDAR FOR JANUARY.

- JAN. 1st—Circumcision of Our Lord.  
2d—Second Sunday after Christmas.—  
(Notice of Epiphany.)  
6th—Epiphany of Our Lord.—(Athana-  
sian Creed.)  
9th—First Sunday after Epiphany.  
16th—Second Sunday after Epiphany.  
23rd—Third Sunday after Epiphany.—  
(Notice of Conversion of St. Paul).  
25th—Conversion of St. Paul.  
30th—Fourth Sunday after Epiphany.—  
(Notice of Purification).

### SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOR- EIGN PARTS.

The action taken by this noble Society—one  
which ought to be ever dear to all colonial  
Churchman—in reference to the celebration of  
the centenary of the Colonial Episcopate is set  
forth in the following minute just to hand:—

"The Standing Committee on November 4,  
1886, appointed a Sub Committee to 'consider  
the desirableness of combining the Celebration of  
the Centenary of the Colonial Episcopate in  
August, 1887, with some organised effort at home  
and in the Colonies on behalf of the Society,' and  
on December 2, 1886, they adopted the follow-  
ing report, which had been presented to them.

"1. The Sub-Committee addressed them-  
selves in the first instance to the larger question  
of the Society's financial position; and though  
they are glad to be able to think that, in spite  
of the general depression, the Society's income  
has been maintained, and even has increased  
considerably within the last five years, they  
feel that its income is altogether inadequate to  
the legitimate claims made upon it by Colonial  
and Missionary Dioceses, and that its position  
and history, its work past and present, and its  
desire to be the instrument of the whole Church  
in the two departments of work, among the  
Colonists and among the heathen, which it, alone  
of the agencies of the Church, undertakes, give  
it an unique position, and constitute a para-  
mount claim on the support of Churchmen. (The  
Galleys are ours—Ed. O. G.)

"They have reason to believe that the So-  
ciety's income has been maintained and in-  
creased of late years, not by additional donations  
and subscriptions of large amount, but by a  
greatly increased distribution of Missionary  
boxes, which are generally in the hands of per-  
sons of limited means, and they think that it  
would be very desirable to take steps for im-  
pressing on the wealthier classes, and especially  
on persons holding, or who have held, office  
under the Crown, the services which the So-  
ciety has rendered the Empire by securing for

our various dependencies the elevating and  
blessed influence of the Christian Church.

"As a preliminary step the Sub-Committee  
invited a number of the Society's clerical  
friends and supporters in London to meet them  
in conference on Monday, November 22, and  
about eighty persons attended, while many  
others, who were unable to be present, expres-  
sed by letter their sympathy with the object of  
the Conference.

"On the motion of the Rev. Canon Mason,  
Vicar of All Hallows, Barking, the following  
resolution was passed:

"That this meeting pledges itself to renew-  
ed efforts on behalf of the Society for the Pro-  
pagation of the Gospel."

"It was insisted on by more than one  
speaker that the resolution was not intended to  
be less than a solemn pledge, on the part of all  
who voted for it, to increased and continuous  
effort, and it was carried with this understand-  
ing.

"The Sub-Committee recommended:

"(a) That the Conference which they ven-  
tured to summon should be the forerunner of  
others which should be held as early as possible  
in the ensuing year;

"(b) That the Organising Secretaries and  
Diocesan Representatives should be requested  
to arrange for Special Services and Conferences  
of the Society's friends in their several districts;

"(c) That ladies should be invited to take  
part in them, and

"(d) That the presence of some member of  
the Standing Committee should be guaranteed.

"The suggestion that one or more general  
meetings should be held in London in connec-  
tion with the Society's Anniversary at an hour  
when workingmen and women could attend was  
cordially adopted by the Conference, and the  
Sub-Committee recommend that effect should  
be given to a proposal which seems to them  
wise and opportune.

"2. The question of the observance of the  
Hundredth Anniversary of the Consecration of  
the first Colonial Bishop on August 12, 1787,  
has been formally brought before the Society  
by the Provincial Synod of Canada, holden at  
Montreal in September last. The Synod passed  
the following resolution:

"That a Special Commemorative Service of  
Thanksgiving be held in Halifax on August 12,  
1887, the completion of the First Century of the  
Episcopate commenced by the Consecration on  
August 12, 1787, of the first Bishop of Nova  
Scotia, and that the Archbishops of the two  
Provinces of England, the Archbishops of Ar-  
magh and Dublin, the Primus of Scotland, and  
the Venerable Society for the Propagation of  
the Gospel in Foreign Parts, be requested to  
make such arrangements as may be practicable  
for a simultaneous Commemoration in England  
and throughout the British Empire."

"The Sub-Committee hail with deep thank-  
fulness this proposal of the Canadian Church,  
and earnestly recommend:

"(a) That the Society should approach the  
Archbishops and Bishops, both at home and  
abroad, with a humble petition that they will  
PERSONALLY take part in such Commemoration on  
August 12 of next year;

"(b) That the Deans and Chapters of the  
Cathedral and Collegiate Churches should be  
asked to co-operate with the Bishops, and hold  
services in their respective Churches on that  
day;

"(c) That the Organising Secretaries be re-  
quested to take steps for the formation of local  
committees in larger towns, with the express  
object of rendering the proposed commemora-  
tion on August 12, 1887, as universal as possible,  
and of adapting its observance to the special  
circumstances of each chief centre of popula-  
tion, and

"(d) That the Society should endeavor to  
arrange for a like observance, throughout the  
Colonies, of a day so full of interest to the  
whole Anglican Communion."

The Standing Committee further appointed

on December 2, 1886, a Sub-Committee for the  
purpose of carrying out the recommendations  
of the foregoing report, that is to say, for in-  
creasing the resources of the Society generally  
in the modes suggested in paragraphs a, b, c, d,  
and for promoting the adequate observance of  
Friday, August 12, 1887, as set forth in recom-  
mendations a, b, c, d.

The action of the Standing Committee will,  
we have no doubt, be extremely gratifying to  
Canadian Churchmen, and we most sincerely  
hope that the petition to the Archbishops and  
Bishops may be favorably received and acceded  
to. We are convinced that the presence of His  
Grace the Archbishop of Canterbury, as the  
Chief Prelate of the whole Anglican Commu-  
nion, would not only ensure the success of the  
celebration to be held in Halifax, but would  
also give immense impetus to the work of the  
Church in this country; and especially would it  
be so if His Grace were able to visit the chief  
centres in the several dioceses. We felt a  
strong desire at the time of the adoption of the  
resolution by the Provincial Synod above re-  
ferred to, that the presence of the Archbishop  
of Canterbury—if not also of the Archbishop of  
York and the Primus of Scotland—might be  
possible; but we hesitated to give expression to  
it. But now that the S. P. G. has led the way  
we strongly urge immediate and united action  
on the part of the Bishops of the Church  
throughout the Dominion in furthering the pe-  
tition of the S. P. G. We feel sure that if the  
Metropolitans of the several provinces were  
forthwith to take the necessary steps to secure  
the concurrence of their Suffragans in a united  
and earnest request to these distinguished Pre-  
lates, (and specially to the Archbishop of Can-  
terbury, as occupant of the See with which the  
several dioceses in Canada were specially con-  
nected,) their petition would receive careful and  
prayerful consideration and would be acceded  
to if practicable. Perhaps action has already  
been taken in this direction; but if not, we  
would most respectfully urge it now.

The S. P. G. has conferred another benefit  
upon the Church by issuing in cheap tract form  
a short and concise history of "The First Cen-  
tury of the Colonial Episcopate," 1787-1887. It  
is published in England at 3d stg., and illus-  
trates in practical form the wonderful growth  
of the Church: *Seventy-five* dioceses being enu-  
merated in the title page as established since  
1787, the first being Nova Scotia, and the last,  
Athabasca. The tract also contains six little  
maps, showing the relative position of the sev-  
eral dioceses in North America, India, Austra-  
lia, New Zealand, West Indies and South  
Africa. It ought to be widely distributed, and  
to this end we will be happy to forward orders  
for the Clergy or officers of parishes.

The Church in Canada is receiving consider-  
able attention in the Mother Land at present,  
and it occupies a great part of the *Mission Field*  
for December. The leading paper thereon is  
entitled "The Province of Canada," and it is  
illustrated by a very fair cut of the Cathedral at  
Montreal, and by a very poor and ancient one of  
the City of Québec. Our English friends must  
not receive it as fairly representing the  
"Gibraltar of Canada" as presently existing.  
The debt of gratitude owed by the Church here  
to the Society for Propagation of the Gospel is

indisputable in view of this the opening sentence of the paper referred to: "On the work (of the Society) in British North America the Society has spent nearly *one million and three-quarters sterling*, IN ADDITION to nearly a quarter of a million spent during the last century in the Colonies which became the United States." And yet some of our older dioceses are content still to be recipients of the lavish bounty of this truly noble Society! The Church in this land of ours is 100 years old and still receiving aid!

**BOWING AT THE NAME OF JESUS.**

Every now and then the question is asked afresh, and so must be answered afresh, Where did the custom of bowing in the Creed at the name of Jesus come from? Doubtless, it is a custom; but When, says our ecclesiastical Paul Pry, When *exactly* did it begin? Why, we might as well ask when *did* any long custom begin. Every ancient custom must unquestionably have had a beginning; but where is the precise beginning of such customs as a habit or a rule? An old French lawyer says that custom is a reasonable act when the people repeat it, multiply it, and continue it. Of course, then, when a unit, a monad, a solitary case, that which becomes a custom might have been unreasonable or improper.

And thus it may have been with bowing [which comes etymologically from the bending, or bowing, of trees in the wind], and especially religious bowing. This is common enough now [according to the legal rule], to be pre-eminently reasonable, for it may have existed beyond a hundred generations. We read of David's bowing, three times over, before the champion of his endangered fortunes. Of inanimate Nature's bowing before the manifest presence of the Most High. These instances of most unlike bowing are ample to show [for they are not introduced as novelties] that bowings, and even repeated bowings, are recognized as habitual in the older dispensation.

It is useless, therefore, to ask where bowing came from, or who first employed or sanctioned it. It is an old, a very old affair, like the maxims and principles of the common law; and we might as well ask who began or originated that now generally accepted law.

It is quite easy, then, to understand that bowing as a mark of respect or reverence was a familiar thing when Christianity dawned upon the world. Indeed we find the enemies of Christianity using it, in scorn and mockery, to deride a custom often used for the sake of reverence and honor. We find the friends of Christianity employing it before angels. But St. Paul seems to have settled the matter, as it were canonically, by reiterating a prophecy, and saying, "At [or "in"] the name of Jesus every knee should bow." This may have been a simple suggestion of the great apostle, who was not one whit behind the foremost of his name. But it is quite possible it was an actual ordinance; or as we might say, a rubrick or a mandatory canon. The apostle could make such rules, as if he were what Romanists now call a pope, a *rector orbis*, a world-wide emperor. He said to the Corinthians, who were a very restless and schism-making people, "And so ordained I, out and out, in the churches, *all of them*." If St. Peter had ever talked so, we should never have heard the last of it to the "crack of doom." As a matter of fact, he was, one might say, infinitely lower in the scale of ecclesiastical predominance. He spoke to the elders who surrounded him, as if he were a presbyter like themselves. And even then as an exhorter, and not a lawgiver.

But not to dwell upon such points, Paul's suggestive or mandatory interpretation of a

prophecy [Isa. xiv. 23] appears to have been quite enough for Christians to go upon. We seem to have an echo of it in the monitions of the deacons, in the primitive liturgies, when they cried, as in the liturgy of St. Mark, "Bow your heads to Jesus Christ." Whence, it is altogether probable, that in the progress of time, if not at once, Christians began to bow, whenever the name of our Lord occurred in any religious exercise. This certainly appears to have been the impression left, by Church History on the minds of our British forefathers, as those impressions developed themselves in the Eighteenth Canon of A.D. 1604. The marked language of that Canon is as follows: "When in time of Divine Service, the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present *as it hath been accustomed*; testifying by these outward ceremonies and gestures their inward humility, Christian resolution, and due acknowledgment, that the Lord Jesus Christ, the true and eternal Son of God, is the only Saviour of the world, in whom alone all the mercies, graces, and promises of God to mankind for this life and the life to come, are fully and wholly comprised." The words italicised, "as it hath been accustomed," show most evidently that our forefathers did not design to create a new custom, but to revive and prolong an old one.

For nearly three hundred years, then, it has been the formally authorised and required duty of all the followers of the Church of England [at least] "in time of Divine Service," to show "due and lowly reverence," when ever mention is made of "the Lord Jesus."

At any rate, the frequency insisted on may have seemed "righteous overmuch," to some of our uneasy countrymen; and they may have gone off in the contrary direction, and ceased to bow in the Creed, as they did to say "He descended into hell." We have had people resembling the Puritans, whom old Tom Fuller used to call "cripples in deformity." Perhaps the old Canon was too comprehensive; for we have seen it most unemphatically complied with, by an English bishop and a ritualist into the bargain. Our own Church, fortunately, has left the matter open to the tests, habits, and judgments of private individuals; and there we suppose it will remain.—*Ecclesiastical Gazette.*

**LIFE'S FRICTION.**

Life is full of friction, and he who is most disposed to assert himself is the man who will feel the friction most unpleasantly; but that is just because he needs it most. Just as friction tends to wear down the irregularities of surface, and to reduce all that unduly asserts itself, even so the long friction of life is designed to modify our idiosyncrasies, and to check our selfishness, and to discipline our self-will, so that we may be the better fitted to play our part as the mirrors of Christ.

Have you ever thanked God for the trials and worries and disappointment and cares of life, because they are designed to bear so important a part in affecting our sanctification? What would become of us if we could have every thing just as we might wish? Should we not become like spoiled children, a nuisance to ourselves, from our peevish willfulness, and to every one else with whom we might have to do? Yes, thank God for this long friction of life; but O, let us see to it that we gain by it, and do not lose. I notice that some people seem injured by the very discipline, which is designed to benefit us; and, alas! not only worldly people. We are not surprised at that; but even true Christians seem sometimes only driven farther from God by the very things that should bring us nearer to Him. The long worry and the many cares of life should make us feel how needful it is to lean hard upon Him who

alone can calm the stormy waves of life's rough sea, and make all things alike work together for our good. But how common is it to meet backsliding and unstable souls, who will tell you that they have had so much trouble and care, and so many difficulties in life, that they have lost the hold they once had on God, and no longer walk with Him, as they once did; and when this is so, the friction of life does harm instead of good.—*Rev. W. H. Aitken.*

**THE EPIPHANY,**

*Or, the Manifestation of Christ to the Gentiles.*

The name by which this Festival is generally known in the Western Church being a Greek word,\* adds probability to the view that it was, in the first place, and observance of the Eastern Church, and spread afterwards into the West.

By the end of the fourth century A.D., at latest, it seemed to have been accepted throughout the whole Church. It is to be noted, however, that in the West its observance was connected with that of a particular historical event, i.e., the Adoration of the Magi, which supplies the subject of the Gospel for the day in the Western Uses, while in the East this is not the case. The Gospel in Eastern Use is St. Matt. iii, 13-17, the Baptism of Jesus in the River Jordan, and the voice from Heaven: the Epistle, Titus ii, 11-14, of which the *glorious appearing* of our Lord and Saviour Jesus Christ is the subject; and iii, 4-7, "after that the kindness and love of God our Saviour toward man appeared"—thus treating the subject in a more abstract and doctrinal manner.

In our own office the EPISTLE is St. Paul's wonderful sketch of the manifestation in Time of the Mystery of Christ, a mystery involving the greatest of all mysteries, indeed, since in Him is manifested "all the fulness of the Godhead bodily"; the Plenitude of the Deity in real and substantial union with Perfect Manhood, so that by this Hypostatic Union, the uniting of the Natures or *Hypostases*, "God and Man is one Christ."

For the GOSPEL has been chosen the first (in order) of the many typical facts which bear upon this truth, viz., the manifesting of the Infant Christ to the Magi, who are taken as having been representatives mystically of the whole heathen world.

The first LESSONS are prophecies by Isaiah, foretelling the future admission of the Gentiles; while the subject of the second lesson in the morning is the Baptism of our Lord, and in the evening, the miracle at Cana, thus anticipating the Gospel for the Second Sunday after Epiphany, and taking therefore as the characteristic subjects for the day (a) The Adoration of the Magi (St. Matt. ii, 1, 2), (b) The Doctrine of the Epiphany (Isa. lx, 1).—*From Earle's Sermons Ancient and Modern.*

\*But in some languages it is known as "Twelfth Day" (English), or "Day of the Three Kings" (Dutch); "Feast of the Star or of Lights." †In a bodily, i.e., material form. ‡Godhead.

Or a former Colonial Prelate, Bishop White, it is related that once when travelling in company with a minister who belonged to a school not yet extinct, whose members look down upon all Churchmen from a pinnacle of spiritual self-conceit, this gentleman said, "Bishop, have you any real, vital, personal religion?" To this inquiry the good Bishop quietly made answer, "None to boast of!"

NOTICE.—The Rev. H. E. Pless has kindly consented to act as Local Agent for the CHURCH GUARDIAN for Kingston and neighborhood. We trust that present subscribers will aid in securing others through him.

## FAMILY DEPARTMENT.

## A CHRISTMAS HYMN.

By H. M. Bird, for the Church.

The Christmas snow of purest white  
Lies on the frozen ground,  
And Christmas stars, their clear, cold light  
Are casting all around,  
Upon what scenes of joy and woe,  
Those stars their life have shed,  
Since eighteen hundred years ago,  
Within His lowly bed,  
The child of Mary, and of God,  
Human and yet Divine,  
God's holy and incarnate Word,  
Was born in Palestine.

How strangely was that wondrous birth  
To man, by God, revealed;  
Angels came down from Heaven to earth,  
To shepherds in a field,  
"The glory of the Lord shone round,"  
The shepherds "sore afraid,"  
Trembled and sank upon the ground,  
And then the angel said:  
"Fear not, for tidings of great joy  
To all mankind I bring;  
This day was born a royal boy,  
A Saviour and a King!"

This day Emmanuel was born,  
But not in royal halls;  
His eyes divine greeted the dawn  
Within a stable's walls.  
The Virgin, chosen to assume  
Duties so grand, so sweet,  
Could find in crowded inn "no room."  
So turned her weary feet  
Unto an humbler resting place—  
And there her babe was given,  
Her babe endowed with every grace,  
The Lord of earth and Heaven.

Unto that stable poor and old,  
Led by a brilliant star,  
Three Magi bringing gifts of gold  
Travelled from lands afar.  
Three wise and honored men were they,  
And yet adoringly,  
They knelt before the child who lay  
Upon His mother's knee.  
Oh, sacred gift of Love divine,  
God's well-beloved Son,  
Thy holy life and death have shown  
That Thou and God wert One!

The little home at Nazareth,  
The stable and the Inn,  
Have passed away—God deemed it best—  
No longer are they seen.  
But every year at Christmas-tide,  
The angel's blessed song  
Is sung again, and far and wide,  
It rings out clear and strong,  
And every loving heart will thrill  
In answer to its call—  
Of peace on earth, to men goodwill,  
A Christmas true to all.

December 12, 1886.

## THE EPIPHANY; OR, THE MANIFESTATION OF CHRIST TO THE GENTILES.

"What Star is this, with beams so bright,  
More beautiful than the noon-day light?  
It shines to herald forth the King,  
And Gentiles to His cradle bring."

Just twelve days after Christmas Day comes another joyful Festival—this Festival of the Epiphany, which we are celebrating to-day.

Now, first of all, let us see what the word Epiphany means: it means *manifestation*, or *showing*. And on this day the Holy Child in the manger at Bethlehem was first made known, or shown, to the Gentiles.

The Gentiles were all the people in the world who were not Jews. We are Gentiles: that is to say, we should have been called so if we had lived in those far away days.

The shepherds who on the first Christmas eve kept watch over their flocks by night were Jews, and it was to the Jews that the Birth of Jesus was first made known; but the old prophets had foretold that Jesus would come to the Gentiles as well as to the Jews. He was to save the whole world, not one little corner of it.

In the first Morning and Evening Lessons for the Epiphany we read the very words in which the prophets foretold these things; and the rest of the services tell us how wonderfully it all came to pass.

In the Holy Gospel we read the beautiful story of the Manifestation of Christ to the Gentiles.

There was some wise men—some people say they were kings, living a long, long way from

Judea—who spent all their time looking at the stars, trying to find out new ones, just as wise and learned men look up at the heavens now, trying to discover new wonders there.

Well, one night these three wise men of the East saw a beautiful strange light in the cloudless sky, and God put it into their hearts to know that it meant something very great and wonderful.

Do you know what they did? They left their home and their country, and undertook a long, weary journey, following that glorious light, until it stood still over the little city of Bethlehem, where Jesus was lying in the stable with the ox and the ass.

It must have seemed strange to them to see the star standing still over a poor desolate manger; they could not believe that the Saviour of the world, the promised King, should be in such a place as that, so they went to king Herod and told him their trouble, and asked him where He was who was born King of the Jews. Herod could not tell them; he himself was very anxious to find the Holy Child, for he wanted to kill him. He was afraid the long-promised Messiah would take his kingdom from him; so he bade the wise men go and look for Him, and let him know where He was.

The wise men made their way at last to the manger, over which the star shown in all its brightness; and there they found Him, Whom they had come all that way to seek; and they knew then that it was the Saviour of the world Who was lying there, a little helpless Babe upon his virgin mother's knee; and they fell down before Him—those wise men fell down before that little child—and gave him the treasures and gifts that they had brought from their distant home; gold, frankincense, and myrrh. Now each of these gifts had a special meaning; gold, showed that He was a King; incense, that he was God; and myrrh, that He was to suffer.

Dear children, holy men of old have told us that the star which led the wise men to Bethlehem took the form or shape of a cross. It is a beautiful thought; it ought to comfort us very much when we think of it; for just as those three Magi of the East were led to Jesus by the cross, which spoke of suffering, so God leads us either a long or a short journey over long and difficult roads; but we shall find Jesus in the end waiting to welcome us to our own true country, and we shall fall down and worship Him as our King.

There are three Epiphanies, three different Manifestations of the Incarnate God. This one to the wise men. Another we read about in the second morning lesson, when Jesus again showed His obedience, and He Who had done no sin went out into the wilderness to be baptized with the baptism of repentance by St. John Baptist; and then as he was coming out of the water the heavens opened and the Holy Ghost descended upon him in the form of a dove, and a voice from heaven said, "This is My Beloved Son, in Whom I am well pleased." Jesus was then manifested, or shown to be the Second Person in the Ever-blessed Trinity. And the third Manifestation was when He showed forth His power in His first miracle, by turning the water into wine at the marriage feast of Cana of Galilee, of which we are told in the Gospel for the Second Sunday after the Epiphany.

## NEW BOOKS.

A MODERN TELEMACHUS: by Charlotte M. Yonge. MacMillan & Co., New York and London. Cloth, \$1.50.

The well known author of "The Heir of Redclyffe" sends out another of her ever attractive novels and tales under the above title, the idea for which, she says, was taken from *The Mariner's Chronicle*. The story (which is told

in Miss Yonge's best style) is based upon historical facts and, illustrating the adage that truth is stronger than fiction, portrays the adventures of a Jacobite family—that of Sir Ulick Burke, otherwise *Le Chevalier Bourke* (who in 1719 was killed in the battle of Alamanza), who setting out by way of the Mediterranean to join their father (who had been appointed ambassador to Sweden) were captured by the Moors, at a Spanish port, and on their way to Algiers were wrecked. Estelle (Mademoiselle De Bourke) was saved by Laurent (otherwise Arture)—the mother, brother and others losing their lives. The story then relates the sufferings of Estelle and her maid and of Arture during their captivity, their final escape and adventures wonderful, indeed, if true. The high moral tone of Miss Yonge's books are well known, and this is no exception.

SHOTS AT SUNDRY TARGETS—By Rev. T. De Witt Talmage, D. D. E. B. Treat, 771 Broadway, N. Y. \$2.

This volume of 655 pages—authorised by Dr. Talmage and containing *fac simile* of his letter and wood cut of himself—contains selections from the best specimens of his pen, pulpit and platform efforts at different times. The "shots" are aimed at WRONGS to be righted; ERRORS to be corrected; DANGERS to be avoided; BURDENS to be lightened; FOLLIES to be shunned; SORROWS to be mitigated; VICTORIES to be won. The distinguishing characteristics of this well known Brooklyn preacher are widely known, and they are well illustrated in this volume. Dr. Talmage is ever fearless and outspoken in his condemnation of what he considers wrong, and in his support of what he believes right, and this book is "warlike not only in name but in spirit, and comes forth as a champion of the right and an avenger of the wrong." It is filled with that originality of expression and illustration which are peculiarly Dr. Talmage's own.

D. L. MOODY AT HOME—S. R. Briggs, Toronto. Cloth, \$1; paper, 50c.

The object of this volume is according to the statement of the compiler, "to depict the home life of Mr. D. L. Moody: to describe with some approach to symmetrical completeness the extensive educational institutions which have arisen under his care, and to furnish a series of addresses which may be taken as representative of the deliberations of the Northfield Conferences of Christian workers." The first two chapters treat of Northfield and its schools; and of the contents of these Mr. Moody has "purposely been kept without knowledge." The remaining chapters contain addresses and discussions at different times and places. To many the book will be welcome and interesting.

SCHOOL ROOM GAMES AND EXERCISES—By Elizabeth G. Bainbridge. The Interstate Publishing Co., 30 Franklin street, Boston and Chicago. Cloth, 75c.

A very valuable manual prepared by a teacher of experience, and one thoroughly familiar with the needs and tastes of children is brought out under the above title by the Interstate Publishing Company, of Chicago and Boston. The author believes that the introduction of such exercises as the book contains will not only rest the pupils, but will brighten their faculties, concentrate their attention, and strengthen them for a renewal of more difficult mental work. It is really teaching by new methods; no less teaching that there is amusement in it. Many of the games lead to exactly the same results as what are called serious studies, and there are none of them but what call for some healthy exercise of the mind. The volume has been compiled from many sources, and is one which can be warmly and conscientiously commended to school superintendents and school teachers everywhere.

*The Protestant Episcopal Almanac and Parochial List for 1887.*—Thos. Whitaker, N.Y.; paper 25c. The present is the 33rd year of publication of this Handy Book of information as to the Church in the United States. It contains besides general statistics a list of the Bishops and Clergy of the several dioceses in the U. S. and Canada, and will be found useful for reference.

**MAGAZINES.**

*The Church Review*—Houghton, Mifflin & Co., Boston: \$4 per an.—for December contains (amongst much else that is solid and good) a paper by Francis J. Parker, Esq., on "The Pilgrims of Plymouth and the Puritans of Boston" which ought to be widely read, and which exposes some of the cant and hypocrisy of these much lauded Puritans.

*The Theological and Homiletic Magazine*—S. R. Briggs, Toronto, \$2.50; \$1.50 6 months.

The Theological section contains a leading article by Rev. T. W. Rhys Davids, LL.D., on Buddhism and Christianity; a sermon by Rev. H. N. Dalton, D.D., on the "Healing of the Man Born Blind," &c.

*The Sidereal Messenger*—W. A. Payne, Northfield, Minn.—for December contains articles on the Rotation Time of the Red Spot on Jupiter; Astronomy and the Ice Age; The Six Inner Satellites of Saturn; Account of the New Catalogue of Southern Stars, &c. It is full of interest for Students of Astronomy.

*The Cosmopolitan*—Schlicht, Field & Co., Rochester, N.Y.—Subscription with premium \$2.50 per ann. In connection with this magazine, which in itself is well worth the subscription price and contains much good light reading, the publishers offer a large number of beautiful and useful articles as premiums for new subscriptions. The specialty of the *Cosmopolitan* is short stories by the best American and foreign writers.

*The Illustrated News*—The Illustrated News, Cincinnati, Ohio; \$4 per an.; 6 mos. \$2; is an excellent and beautifully illustrated weekly of 16 pages. It is the great pictorial paper of the West, and is well got up in every particular. The Christmas number contained excellent views, of very large size, of New York and Cincinnati.

**MAGAZINES for January received:**

*The Church Eclectic*—W. T. Gilson, Utica, N.Y.; E. J. B. Young & Co. and Jas. Pott & Co., N.Y.; \$3 per an.

*The Pulpit Treasury*—E. B. Treat, N.Y.; \$2.50 per an.; clergy \$2.

*The Century* (illustrated)—The Century Co.; N.Y.; \$4 per an.

*The Atlantic Monthly*—Houghton, Mifflin & Co., Boston and New York; \$4 per an.

*Arthur's Home Magazine*—T. S. Arthur & Son, Walnut st., Philadelphia; \$2 per an.

*The Brooklyn Magazine*—130 & 132 Pearl st., N.Y.; \$2 per an.

*The English Illustrated Magazine*—Macmillan & Co., N.Y.; \$1.75 per an.

*Our Little Ones and the Nursery*—The Russell Publishing Co., Boston; \$1.50 per an.; 8 mos. for \$1.

*The Grammar School*—The Interstate Publishing Co., Boston and Chicago—in three grades: *Primary* 30c; *Intermediate* 30c; and *Grammar School* \$1 per year. A monthly of instructive reading for young people.

*The Homiletic Review*—Funk & Wagnalls, N.Y.; Wm. Briggs, Toronto; \$3 per year; clergy \$2.50.

**MARRIED.**

MILLAR-McARTHUR.—At the Rectory, Falmouth, N.S., on Dec. 15th, by the Rev. J. Harrison, Priest in charge, Wm. Arthur Millar to Mary Florence McArthur, both of Windsor Forks.

LAYBOLT-HOAY.—On Thursday, 18th Dec., in St. Stephen's Church, Ship Harbour, by the Rev. John Partridge, Mr. Charles Laybolt to Miss Ella Hoay, both of Ship Harbour.

**DIED.**

FITCHETT.—Entered into rest, Dec. 23rd, Matthew William Colpritt Fitchett, of Fort Lawrence, N.S., aged 85 years.

COLLUPY.—At Cumulus Point, Shelburne County, on Dec. 18th, Maria, relict of the late James Collupy, Esq., of Jordan Falls, aged 80 years.

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No tender will be entertained unless on one of the printed forms and all the conditions are complied with.

By order, **A. P. BRADLEY,** Secretary, Dept. of Railways and Canals, Ottawa, 15th Dec. 1886. 36 3

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## MISSION FIELD.

## CANON FARRAR ON FOREIGN MISSIONS.

Continued.

A poor young Baptist cobbler, William Carey his name, who taught a failing school for £16 a year, struck in his geography lessons with the broad, dark tracts of heathendom compared with the few golden spots of Christianity, read a paper at a ministers' meeting on 'The Duty of Attempting to Spread the Gospel among the Heathen.' He was at once silenced by the contemptuous remark that 'if God wished to convert the heathen He would do it without human aid.' A governor of the East India Company said: 'The man who would go to India to preach the Gospel is as mad as the man who would put a torch to a powder magazine.' Whenever any good work is proposed there are always multitudes of those dull alarmists to oppose it. A body of Christian missionaries once denounced missions to be highly preposterous, and missionaries to be rightly suspected.' Thus was the indifference of practical worldliness buttressed by the self-satisfaction of theological conceit.

'Let me cut away all grounds for another objection which is often plausibly urged for despising missions, and was made not many years ago by a noble duke in the House of Lords, that missions are a 'gigantic impracticability,' or an 'organized hypocrisy,' and that every man engaged in them must be a fanatic or an imposter. Thus do men who have never taken the smallest trouble to inquire into the subject reiterate the ignorant assertion that 'missions are a failure.' A failure? And how is it then that, whereas in the third century after Christ not one man out of 150 of the human race was a Christian, now in the nineteenth century one man is a Christian out of every five? A failure? I confront the assertion with the most absolute contradiction. I say that, considering the insignificance of our efforts, missions have been more successful than we had any right to anticipate in our wildest dreams. Like a grain of mustard-seed, from well-nigh invisible beginnings, the Kingdom of Christ has grown into a mighty tree.'

Unworthy, Lord, are we  
The latchet of Thy sandals to untie,  
Yet Thou, O God, from thine eternity,  
Dost come forth clothed with our humanity;  
Most wondrous of all wondrous mystery,  
The maker and yet Servant of our race,  
And in the awful grandeur of Thy Grace,  
Bending before us on Thy human knee,  
Dost wash the dust of sin from our poor feet,  
That they may tread unchallenged Heaven's street.

—A. E. H.

## SCIENTIFIC TRUTH.

## REGARDING THE FUNCTIONS OF AN IMPORTANT ORGAN.

OF WHICH THE PUBLIC KNOWS BUT LITTLE, WORTHY CAREFUL CONSIDERATION.

To the Editor of the Scientific American:

Will you permit us to make known to the public the facts we have learned during the past 8 years, concerning disorders of the human Kidneys and the organs which diseased Kidneys so easily break down! You are conducting a Scientific paper, and are unprejudiced except in favor of TRUTH. It is needless to say, no medical Journal of "Code" standing would admit these facts, for very obvious reasons.

H. H. WARNER &amp; CO., Proprietors of 'Warner's Safe Cure.'

That we may emphasize and clearly explain the relation the kidneys sustain to the general health, and how much is dependent upon them, we propose, metaphorically speaking, to take one from the human body, place in the wash-bowl before us, and examine it for the public benefit.

You will imagine that we have before us a body shaped like a bean, smooth and glistening, about four inches in length, two in width, and one in thickness. It ordinarily weighs in the adult male about five ounces, but is somewhat lighter in the female. A small organ? you say. But understand, the body of the average size man contains about ten quarts of blood, of which every drop passes through these filters or sewers, as they may be called, many times a day as often as through the heart, making a complete revolution in three minutes. From the blood they separate the waste material, working away steadily night and day, sleeping or waking, tireless as the heart itself, and fully of as much vital importance; removing impurities from sixty-five gallons of blood each hour, or about forty-nine barrels each day, or 9,125 hogshead a year! What a wonder that the kidneys can last any length of time under this prodigious strain, treated and neglected as they are?

We slice this delicate organ open lengthwise with our knife, and will roughly describe its interior.

We find it to be of a reddish-brown color, soft and easily torn; filled with hundreds of little tubes, short and thread like, starting from the arteries, ending in a little tuft about midway from the outside opening into a cavity of considerable size, which is called the pelvis or, roughly speaking, a sac, which is for the purpose of holding the water to further undergo purification before it passes down from here into the ureters, and so on to the outside of the body. These little tubes are the filters which do their work automatically, and right here is where the disease of the kidney first begins.

Doing the vast amount of work which they are obliged to, from the

slightest irregularity in our habits, from cold, from high living, from stimulants or a thousand and one other causes which occur every day, they become somewhat weakened in their nerve force.

What is the result? Congestion or stoppage of the current of blood in the small blood vessels surrounding them, which become blocked; these delicate membranes are irritated; inflammation is set up, then pus is formed, which collects in the pelvis or sac; the tubes are at first partially, and soon are totally, unable to do their work. The pelvic sac goes on distending with this corruption, pressing upon the blood vessels. All this time, remember, the blood, which is entering the kidneys to be filtered, is passing through this terrible, disgusting pus, for it cannot take any other route!

Stop and think of it for a moment. Do you realize the importance, nay the vital necessity, of having the kidneys in order? Can you expect when they are diseased or obstructed, no matter how little, that you can have pure blood and escape disease? It would be just as reasonable to expect, if a pest-house were set across Broadway and countless thousands were compelled to go through its pestilential doors, and escape from contagion and disease, as for one to expect the blood to escape pollution when constantly running through a diseased kidney.

Now, what is the result? Why, that the blood takes up and deposits this poison as it sweeps along into every organ, into every inch of muscle, tissue, flesh and bone, from your head to your feet. And whenever, from hereditary influence or otherwise, some part of the body is weaker than another, a countless train of diseases is established, such as consumption in weak lungs, dyspepsia, where there is a delicate stomach; nervousness, insanity, paralysis or heart disease in those who have weak nerves.

The heart must soon feel the effects of the poison, as it requires pure blood to keep it in right action. It increases its stroke in number and force to compensate for the natural stimulus wanting, in its endeavour to crowd the impure blood through this obstruction, causing pain, palpitation, or an out-of-breath feeling. Unnatural as this forced labor is, the heart must soon falter, becoming weaker and weaker until one day it suddenly stops, and death from apparent 'heart-disease' is the verdict.

But the medical profession, learned and dignified; call these diseases by high sounding names, treat them alone, and patients die, for the arteries are carrying slow death to the affected part, constantly adding fuel brought from these suppurating, pus-laden kidneys which here in our wash-bowl are very putrefaction itself, and which should have been cured first.

But this is not all the kidneys have to do; for you must remember that each adult takes about seven pounds of nourishment every twenty-four hours to supply the waste of the body which is constantly going on, a waste equal to the quantity taken. This, too, the

kidneys have to separate from the blood with all other decomposing matter.

But you say, "My kidneys are all right. I have no pain in the back." Mistaken man! People die of kidney disease of so bad a character that the organs are rotten, and yet they have never there had a pain nor an ache!

Why? Because the disease begins, as we have shown, in the interior of the kidney, where there are few nerves of feeling to convey the sensation of pain. Why this is so we may never know.

When you consider their great work, the delicacy of their structure, the ease with which they are deranged can you wonder at the ill-health of our men and women? Health and long life cannot be expected when so vital an organ is impaired. No wonder some writers say we are degenerating. Don't you see the great, the extreme importance of keeping this machinery in working order? Could the finest engine do even a fractional part of this work, without attention from the engineer? Don't you see how dangerous this hidden disease is? It is lurking about us constantly, without giving any indication of its presence.

The most skillful physician cannot detect it at times, for the kidneys themselves cannot be examined by any means which we have at our command. Even an analysis of the water, chemically and microscopically, reveals nothing definite in many cases, even when the kidneys are fairly broken down.

Then look out for them, as disease, no matter where situated, to 93 per cent., as shown by after death examinations, has its origin in the breaking down of these secreting tubes in the interior of the kidney.

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