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# The Church Guardian

## OF MONTREAL.

"Grace be with all them that love our Lord Jesus Christ in sincerity."—Eph. vi. 24.

"I earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

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### ECCLIASTICAL NOTES.

**PRAISE-WORTHY.**—The Rev. Eyre Chatterton, B.D., curate of Holy Trinity Parish, Stockton, Eng., is giving up his Curacy in order to undertake missionary work in India.

**NEW SEES.**—Two new dioceses are in course of formation. Lebombo is to be the name of a See, which is to include Delagoa Bay; and British Honduras, which hitherto has been under the jurisdiction of the Bishop of Jamaica, is to be constituted an independent bishopric.

**WORTH NOTING.**—The Bishop of Llandaff held a Confirmation recently at Blaenawn, Wales, where he laid hands on twenty-eight Church people, forty-three ex-Baptists, twenty ex-Wesleyans, one ex-Congregationalist, ten ex-Primitive Methodists, four ex-Calvinistic Methodists, one ex-Bible Christian, and fifteen who had belonged to no denomination.

It is stated that in Berkshire, England, there are 70 parishes with a population of 20,000—but not a single Nonconformist place of worship. That seems like a rare survival of the happy days when there was no competition and no rivalry, no heresy, and no schism, in all the counties of England. The Christianity of England was then a solid phalanx.

**EXCELLENT RULES.**—The Bishop of Liverpool has been setting forth some excellent rules for preachers. 1. Beware of "dictionary words," the most powerful and forcible words are short. 2. Never speak or write long sentences or paragraphs. 3. Remember you will never attain to simplicity of preaching without plenty of trouble. 4. Remember people need to be taught, in the simplest way, *how* to read Scripture; *how* to pray; *how* to communicate; *how* to meditate; and that is the kind of sermon most attentively listened to by all.

**OXFORD HOUSE.**—The foundation stone of the new Oxford House in East London has been laid by the warden of All Soul's College and the Bishop of Bedford. It is hoped that the buildings will be ready for use in June, they will cost \$65,000 and will be a bright spot in many ways in the dreary region where they are being erected. The House will contain a library, a chapel, a lecture hall, several rooms for the men's club, and accommodation for twenty residents, Oxford graduates, who give themselves to the service of the poor. The entire cost of the buildings and their support is borne by members of the University.

LORD Penzance, Dean of Arches, gave judgment in the case of Boyer v. the Bishop of Norwich. The plaintiff, Rev. C. E. P. Boyer, complained that the Bishop of Norwich refused to institute him to the living of Brantham, in Suffolk, to which he had been presented by Emmanuel College, Cambridge, and the Bishop maintained he was justified in the course he had adopted, as Mr. Boyer had been nominated to the living by a Roman Catholic, Sir Alexander Beaumont Dixie, Bart., and this was contrary to the law of the land. Lord Penzance decided in favour of the Bishop, basing his judgment on an Act passed in the reign of Queen Anne, which, among other things, says:—"Roman Catholics shall be disabled and incapable to present, collate, or nominate to a benefice."

**NATIVE Christians** in British India are increasing at a rate unknown among any other considerable section of the population, at a rate more than four times higher than the population of India as a whole. It appears also that this increase of the native Christians was much greater than what may be termed the machinery for their supervision and control. While the number of Mission stations had increased only three-fold between 1851 and 1881, the number of native Protestant or Anglican Christians had multiplied more than five-fold, and number of native communicants (the most closely cared for class) by nearly ten-fold. During the nine years from the first general census of 1872 to the second in 1881 (the enumerations by the census officers alone being dealt with) it was found that the native Christians in British India had increased by over 30 per cent., while the general population of British India had increased by less than 7 per cent.—*London Times*.

**IMPORTANT MEMORIAL.**—A memorial has been presented to the Archbishops and Bishops of the provinces of Canterbury and York on the training of candidates for holy orders. It is signed by about 250 laymen, including Viscount Hardinge, Viscount Halifax, Earl Nelson, Earl Fortescue, the Duke of Newcastle, and others, and states that the memorialists venture to approach their lordships "with the expression of our profound conviction that the lack of more thorough systematic and prolonged training of candidates for Holy Orders and newly-ordained men is seriously impeding the spiritual usefulness of The Church, especially in its influence over men of all classes." Three resolutions are appended to the memorial suggesting (1) that the entrance examination to theological colleges should be conducted by an external authority; (2) that the course of study for non-graduate students should extend over not less than three years; and (3)

that the period of the diaconate should be prolonged.

**PRINCELY GIFT.**—The committee recently appointed by Bishop Paret to select a site for the proposed Cathedral at Washington, have accepted a gift of 14½ acres of land just north of the city limits from Messrs. Francis G. Newlands and H. P. Waggaman. The property is worth probably \$200,000. The transfer of the land will be made as soon as Bishop Paret approves the selection. It is then proposed to raise in that city a fund of \$100,000 to begin the work on the cathedral, after which an appeal will be made to the Episcopal churches of the country for further contributions toward this national project.

**GLOUCESTER AND BRISTOL.**—Some surprise has been expressed that the Bishop of Gloucester and Bristol should have accepted, not only a pastoral staff, but a mitre and cope as well. Dr. Ellicott's rather pronounced Protestant views might have seemed incompatible with his assumption of these emblems of episcopal authority, and he plainly told the donors that he had a considerable struggle before he could bring himself to accept them. Most people, however, will think that he has done wisely. The staff, at any rate, is now used by bishops whose fidelity to the Reformation is as unimpeachable as Dr. Ellicott's, and the use will probably, in a very few years, become universal. The Bishop proposes to assume the cope and mitre at his Christmas ordination. It was suggested that he should wear them at the installation of the new Dean, but he then appeared in his Convocation robes with the pastoral staff.—*Family Churchman, London*.

THE Anglican Communion embraces all Christians in full communion with the Church of England, and so is composed of these parts:

The Church in England: 38 bishops, 24,090 other clergymen.

The Church in the United States: 61 bishops, 3,800 other clergymen.

The Church in Ireland: 13 bishops, 1,807 other clergymen.

The Church in Canada: 24 bishops, 1,300 other clergymen.

The Church in Asia: 13 bishops, 713 other clergymen.

The Church in Africa: 13 bishops, 350 other clergymen.

The Church in Australia: 21 bishops, 269 other clergymen.

The Church in Scotland: 7 bishops, 266 other clergymen.

Scattered Diocese: 9 bishops, 120 other clergymen.

Total bishops, 199; total clergymen, 32,715.

IN REGULAR ORDER.—Bishop Brooks of Boston, Mass., recently confirmed a distinguished Universalist minister in Massachusetts, the Rev. Chas. Follen Lee, D.D. He will enter the ministry of the Church. He is a man of marked ability and high character.

THE new Dean of Bristol, Dr. Pigou, was instituted and installed on Wednesday, 9th Dec. The *Church Times* understands that he has already inaugurated some important improvements at the Cathedral. The changes are, however, regarded by some of the old-fashioned worshippers as anything but improvements. One of these, who describes himself as "A Bristol Protestant," writes:—"The lay clerks and choristers have been habited in long black cassocks, with short, white surplices. A large brass cross has been placed on the Communion-table, with large candlesticks on each side. Ladies have been excluded from the stalls, where they have hitherto been seated, and even the minor canons' wives are not allowed to sit by their husbands. The offertory boxes have been replaced by bags, and these are now carried by gentlemen instead of by the lay clerks, who have been accustomed to collect the offerings." If Dean Pigou goes no farther in the direction of extreme ritual than this, the *Globe* thinks that Bristol Protestants will not have much to complain of.—*Family Churchman*.

#### "THE MYSTERY OF THY HOLY INCARNATION."

The great festival of the Incarnation is once more present with us. To-day we keep the Feast. The Mystery is summed up in few words—*verbum caro factum est. Incarnatum pro nostra salute*, as Irenæus succinctly has it. "I believe in one Lord Jesus Christ, . . . who was incarnate by the Holy Ghost of the Virgin Mary, and was made man," as the Nicene formulary declares it; and in the Litany we plead its virtue thus, "By the mytery of Thy holy Incarnation, Good Lord deliver us!" The old English tongue preserved the truth in the terms "wearth geflæschamod," and "iflæschemod." The Scripture authority for the dogma of the Incarnation is to be found in these words—"Now the birth of Jesus Christ is on this wise: When as His Mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost." "They shall call His name Emmanuel, which is, being interpreted, God with us. That which is conceived in her is of the Holy Ghost."—(St. Matt. i. 18, 23, 20.) "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that Holy Thing that shall be born of thee shall be called the Son of God."—(St. Luke i. 35.) Upon these Scriptural words is founded the clause in the Apostles' Creed, "was conceived of the Holy Ghost, born of the Virgin Mary."

It might be said, perhaps—and has been said—that we are dependent for this dogma of the Incarnation in the first instance upon the word of a few persons, and that for some time at least it was a family secret. This is so in a measure. Mary and Joseph, and Elizabeth and Zacharias, were the original recipients of the mighty secret, and by them it was gradually disclosed to others. So little, indeed, was the truth a common possession, that the objection was raised by His

contemporaries, "Is not this the carpenter's son?" "Is not this Jesus the son of Joseph?" This is quite the case, and there was a purpose, no doubt, in keeping the mystery hidden in its first stages. Like other great truths in the divine economy, it was to be gradually revealed to the world as it was able to bear it.

If the subsequent life and ministry of our Lord did not correspond with this doctrine, then indeed we would be presented with an insurmountable difficulty, but the whole after story of the Gospels is consistent with it, and can be no otherwise explained. It would be a real and insurmountable difficulty to explain that story on any other grounds than the truth of the Incarnation.

As for objections to the Incarnation on naturalistic grounds, we cannot entertain them. The Conception was miraculous. The Catholic doctrine is that the Creator of all things was pleased to be born into the world in the person of the Divine Child, and that the Virgin Mother was made the channel of that Birth. We at once acknowledge that the manner of the Incarnation is opposed to all experience, and that a miraculous Conception of the kind never occurred before or since. If we believe an act of *Creation* possible at all, such a Conception was not beyond the power of the Creator to effect. How the Conception was initiated is a mystery, on which Holy Scripture is silent, as it is silent on many other points in our Christology; all we know is that the Holy Ghost, who is "The Lord and Giver of Life," "overshadowed" the Virgin, and that from the hour of this miraculous Conception that "Holy Thing" that was to be born of her was made and moulded of her substance, and grew day by day—that He who was thus born did "not abhor the Virgin's womb," and so was "perfect God and perfect man, of a reasonable soul, and human flesh subsisting."—*Ath. Creed*.

But, as we have said, the whole life of Christ on earth reveals *the Divine Personality*. He claimed to be equal with God: "I and my Father are one" ("unum one substance."—*St. Aug.*) "I am in the Father and the Father in Me." "He that hath seen Me hath seen the Father." In his old age, looking back and reflecting on the mystery, St. John writes: "In the beginning was the Word, and the Word was with God, and the Word was God" (St. John i. 1.)

For us men, the glory and the greatness of all this is unspeakable. What may not be anticipated for nature that has thus been assumed into the Divine? Perfect God and perfect Man have been united in one Person, "never to be divided" (Art. ii.) But when Christ thus took human flesh, it is to be remembered that it was not the birth of another person that then took place, but that it was the birth of the Eternal "I am," who was "from the beginning," so that afterwards when He died it was the blood of God that was shed upon the cross (Acts xx. 28.) It is the *nature* of God, as Hooker reminds us, that is incarnate and took to itself Flesh in the only Person of the Son (*Ecol. Pol.* v. lii. 3.) And this mystery bears on some of the questions of the day. By virtue of this hypostatic union—God and man in one Christ, the Divine properties must be predicated of "the man Christ Jesus." While, therefore, it could not be asserted of Christ's Body that it is omnipresent, it may be so spoken of the Christ who is both God and man, because His two natures cannot be separated, and whosoever He is there must be both natures. While He was on earth He was also "the Son of Man which is in heaven" (St. John iii. 13.) So of His omniscience, and likewise of His omnipotence; these divine attributes must also be predicated of our Lord's human nature.

And the sacramental bearing of all this is plain. There could be no Sacraments apart from the Incarnation. The body of the Church presupposes the Body of Christ, who is the head of the body which is His Church. It is "by one Spirit we are baptised into one body." "We being many, are one bread and one body, for we

are all partakers of that ode Bread." So we pray in the Communion office that we may "so eat the flesh of Thy dear Son Jesus Christ, and drink His Blood, that our sinful bodies may be made clean by His Body, and our souls washed through His most precious Blood." The new life of the soul thus takes its rise from the Incarnation, Christ was to be "the First-Born among many brethren." Into Him we are to grow up in all things, which is the Head, even Christ, from whom all the body, fully framed and put together through that which every joint supplieth, according to the working in due measure of each several body, maketh the increase of the body unto the building up of itself in love."—(Eph. iv. 15, 16.) Were the Sacraments, as Zwingly taught, mere badges or ceremonies, incapable of conveying grace, they would have ceased to be observed long ago, and would have died out of the Church as the kiss of peace died out and the washing of the saints' feet; but as the 25th Article of Religion teaches us, they are more than this—"they be rather certain sure witnesses and effectual signs of grace and God's goodwill towards us, by the which God doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in Him." It is because of this that Christmas Day was from the beginning a day on which it was specially enjoined, on clergy and laity alike, to receive the Body and Blood of Christ.—*Irish Ecol. Gazette*.

#### GOOD NEWS FROM A FAR COUNTRY.

The birthday of our SAVIOUR of the world is one which has no parallel in the annals of time. No single family, nor town, nor neighborhood, nor state, nor country, is interested in this occasion, but the whole human race. Thrice blessed CHRISTMAS, which beheld God's best and greatest gift bestowed on fallen man! With the shepherds we bend with adoring wonder over the infant JESUS as HE lies in the manger at Bethlehem. As the grave was afterwards hallowed, because he had lain in it, so was the *cradle*, also. Strange scenes in his after life rise up before us, as we behold the gentle JESUS nestled in his blessed mother's arms. "Those little, tender feet, unable to sustain the infant frame, are yet to tread upon the roughened waters of a stormy lake as men tread the solid earth. At the touch of that little feeble hand, the blind eye is to open, and the tied tongue to be unloosed, and diseases of all kinds are to flee away. That soft, meek voice, whose gentle breathings in his infant slumbers can scarce be heard, is to speak to the winds and the waves, and they shall obey it: is to summon the dead from the sepulchre, and they shall come forth." (Hanna.)

"All hail, thou noblest Guest, this morn,  
Whose love did not the sinner scorn!  
In my distress thou cam'st to me;  
What thanks shall I return to thee?"

"Were earth a thousand times as fair,  
Beet with gold and jewels rare,  
She yet were far too poor to be  
A narrow cradle LORD, for THEE."

"Ah, dearest Jesus, holy child!  
Make THEE a bed, soft, undefiled,  
Within my heart, that it may be  
A quiet chamber kept for THEE!"

The most wonderful fact in all the history of our race, is this which the whole Christian world commemorates to-day; "God was manifest in the flesh" (I Timothy iii, 16). It was the gracious purpose of the MOST HIGH to reveal HIMSELF to HIS creatures, and to assume such a form that that all might behold HIM. HE took not on HIM "the nature of angels" (Hebrews ii, 16), since angels are spirits, and, as such, invisible. It was, therefore, as *man*, that GOD revealed HIMSELF on this day in the person of CHRIST JESUS. In HIM GOD was manifest to the world;

"God, looking through the human eyes, and shedding human tears; God hearing with human ears, and touching with human hands. It was very God and very man; not a mixture of the two, but the full perfection of both. It is not a distant love, but love which has sought nearness of abode. Man first wanted to ascend and be as God; God to remedy man's evil case, descends and becomes man." (Bonar.)

Surely this "Good news from a far country" brought to the world on the first Christmas, might well inspire the jubilant songs of angels and the heartfelt thanksgiving of those whom the SON of GOD thus came, in great humility, to redeem.—Selected.

CATECHISING.

Another serious cause of regret is to be found in the too limited attention given to such regular and thorough catechising of the young as the Church in her wisdom enjoins, and would fain have encouraged and practiced in all places. The clergy, I am happy to say, are giving increased attention to this primary and essential part of our work, and yet more can be done, as well at home as in church before the congregation. To many faithful women are we largely indebted for their loving work for the young, but no other agency can supersede what should be done in the family, the family, the first and moulding school of life. The Sunday-school was not designed to do it, and can never take the place of such instruction, and when it is remembered how many of the teachers are too young themselves, and otherwise incompetent to interest and thoroughly instruct children, the prevailing want is the more to be regretted. The rubrics following the Catechism are therefore most seriously commended to the study and observance of ministers, parents, and sponsors. Too much thought, it is to be feared, is given in connection with the Sunday-schools, to mere adjuncts and external appliances of a sensational, if not demoralizing, tendency, as gowns, prizes, processions, dress, and competitive contributions, which cause heart-burnings, jealousies, a class feeling most unhealthful and to be deplored, and withal, there is too much of mere pomp and vanity in much that is to be seen.—Bishop Greng.

HIGH, LOW OR BROAD?

A clergyman is often met by new-comers with the question; "Is your church High, Low or Broad?" One of our exchanges very happily speaks for his own parish, and, in doing so, voices the sentiment of the great body of the clergy all over the land. He answers:

"If obedience to the faith and discipline of the undivided church be 'high,' our parish is high and getting higher. If personal holiness and an exclusive trust in our Lord Christ for Salvation be 'low,' our parish is low and getting lower. If large, inclusive views of truth, and the keeping in touch with life in all its modern phrases be 'broad,' our parish is broad and must be broadened.

But why have 'ifs' and parties in the Living Church? A man who has any power to reason—nay, a man who can read English, and will read it—must see that the prayer book of our church is (1) Catholic, (2) Evangelical, (3) inclusive and adaptable.

That ringing noble name, a churchman, means that a man possessing it is not 'high' only, for that were instability; nor 'low' only, for that were narrowness; nor 'broad' only, for that were shallowness; but that as a citizen of that City 'the length and breadth and height' of which are equal in the Angelical survey, has in himself the solid, stable, cubic symmetry of a perfect nature."—North Dakota Churchman.

FAITH IN FIRST PRINCIPLES.

Preaching the University sermon at Cambridge the other day, the Rev. Canon Newbolt, the successor of Dr. Liddon as Canon of St. Paul's, London, chose the above subject for his discourse, and the first Commandment for his text. The following extracts from the sermon are suggestive:

"The setting up the presence of God. It is necessary to insist on this in the very forefront of Divine morality, because to be quite sincere, this Divine Commandment appeals to us, not so much as to the question whether we shall have many gods, but whether we shall have any God at all. The worldly spirit invades our very soul; it shapes our thoughts, it dominates our conversation, it colors our estimates of the phenomena of life. We know a great deal of secondary causes, we observe, we compare, we generalize, we reduce. But we stop short of the Person first called. In a verdict given the other day in the case of a death by lightning, the jury brought in—"Death from exhaustion following shock caused by being struck by lightning," on which the coroner dryly remarked: "The old verdict used to be 'Death by the visitation of God.'" "An extraordinary coincidence," if he believed in it at all, would probably be the comment of the modern journalist, instead of the simple statement of the old prophet: "now God had prepared a great gulf to swallow up Israel."

My brethren, it is a serious thing when men cease to feel God, or in the words of the Commandment to have a God, when His light dies to them out of sacrament and service, and the methods of the Church, because it is paving the way to a great apostacy.

Every unreal prayer, every neglected sacrament, every careless communion, every misspent Sunday—is just causing you to turn your back a little more upon God. And that sense of leaning upon something which is in you, rather than in Him, will drive you away to look at the kings of the nations, to call privilege peculiarity, and service servitude, and restraint slavery, and the great Church system a failure. It will penetrate to your own inmost lives. Directly the word or the service of God becomes unreal to us, we should feel peculiar—the old familiar topics will seem strange to us. We shall toss aside the ancient history of Balaam, or the troubles of Daniel, or the sins and punishment of God's people, and betake ourselves to the Times. We shall feel that if a service is to be palatable to all, that it must at least be wrapped up in good music, otherwise it will seem strange to be found frequently at church, when there is so much that is exciting in the world around us. But a person who knows what it is to have God, does not stop to ask about or think of such things; he feels his blessings not his isolation, his privileges not his peculiarity.

CONTEMPORARY CHURCH OPINION.

The Living Church, on the International system of Sunday School Lessons:

"The old Puritan prejudice against the Church Year dies hard, but it is surely dying, and the leaders of the lost cause might as well yield to the inevitable. The last stronghold of this antagonism seems to be the "International System of Sunday School Lessons." The people and the press of most of the denominations are in favor, more and more, of celebrating the great festivals of the Church, and this will lead up to the keeping of the fasts; but the "old timers" who have not learned anything or forgotten anything for half a century, seem determined to put off as far as possible what seems to them the evil day of "Romish observance." Notwithstanding

one of the largest of the Protestant bodies, the Lutheran, observes the whole round of the Christian Year, these ignorant and obstinate Romophobists persist in calling it "Romish."

Last spring, *The Christian at Work*, an undenominational paper, took a decided stand against the course pursued by the editors of the "International Lessons." The Easter leaflets had not a line or a text relating to the Resurrection, "while a Boston Lesson Quarterly could offer nothing better as a substitute for the glorious theme of the Resurrection on Easter Sunday, than a perverted application of Isaiah v: 11-23, grouped together as a temperance hotch-potch, than which Pharaoh's lean kine were not more desiccated and juiceless." The same paper, in another paragraph, protests "against the pestiferous practice in the Sunday school series of jumping all about from Galilee to Gibeon—from lessons in the Gospels to scrappy lessons [?] on Rehoboam, Ahab and Elijah, Gehazi, Elisha, and so on."

It seems, however, that these leafleteers are joined to their idols, and that no improvement is discernible in their scrappiness. *The Episcopal Recorder* (Reformed) now takes up a lament over this defect, and "confidently looks for improvement." This is the way *The Recorder* puts it:

"At the present season, when the parents of our children are frequenting the shops, and are busily employed in selecting Christmas presents, and the children are filling their banks with pennies for the same purpose; and the thoughts of the vast majority of Christian people are contemplating the celebrating of the birth of the world's Redeemer, in our Sunday schools the International Lessons are directing our minds to the solemn scenes of the dying hours of the Saviour."

The Reformed Episcopalians, in taking with them the Church Year, retained a portion of their Catholic heritage; a little leaven which will, let us hope, leaven the whole lump, until they return to keep the feast in the old home.

*New Zealand Church News* says of the Press and Pulpit:

We sincerely trust that those who agree with us will not be content with an inactive sympathy, but that some will show an active interest in the paper by writing for it, and others by drawing attention to it and obtaining subscribers. The clergy, especially, have opportunities for so doing. It is scarcely creditable to the Church that a newspaper of this kind should receive comparatively little support, while Nonconformist papers are, for the most part, encouraged and assisted by the warm support of their respective connexions. Although the Pulpit is a powerful agency for moving mankind, there appears to be more and more reason every day for not disregarding the power of the Press. It is, perhaps, not too much to affirm that the power of the Press is fully equal to that of the Pulpit, for the Press reaches those for whom the Pulpit, has no attraction. The educative power of Ecclesiastical newspapers in particular is a strong factor in life to-day; and the wisdom of duly exercising this power is not unobserved by the leaders of denominational Christianity throughout the world. The Church, therefore, has a duty clearly defined in her obligation to teach and instruct her people by bearing witness to the truth in the pages of her newspapers, no less than in her pulpit homilies. While so much literature of all kinds denying the truth of her message to the world is being poured out among men, and while so much is being published in depreciation of her authority, it is imperative that her clergy should use any legitimate weapon for defending her position. These are days in which an enemy with modern implements cannot be repulsed by adhering only to the ancient methods.

## News from the Home-Field.

### Diocese of Nova Scotia.

#### Halifax.

ST. GEORGE'S CHURCH.—The decorations this Xmas were not of an extensive character, being chiefly confined to the chancel. The pillars of the reredos were lightly twined with spruce wreathing and with the exception of vases of choice flowers and banners the sanctuary was untrimmed.

The pulpit was tastefully adorned, being the work of the Misses James, Partridge and Peters. In each of the six panels was a design worked in straw with an edging of crimson placed on diagonally crossed strips of spruce wreathing. At the base was the text, "O come let us adore Him," in letters of the same work. The ladies who took charge of this part of the decorations deserve great credit. The font was very neatly trimmed, being the work of Miss Payne. The panels had a background of gold over which wreathing was gracefully festooned. Above the font was a canopy of moss with a star of gold springing from the centre.

The chancel screen of spruce looked very light and pretty. At the top was a cross, with the word "Alleluia" at the base. The dullness of the spruce was relieved by bunches of scarlet berries.

The Christmas service in St. George's were of a bright nature. At 8 a. m. the Holy Eucharist was celebrated when 57 came to meet their Lord and Master. At the ten o'clock service, which consisted of Matins, choral celebration and sermon, 55 communicated. A very appropriate sermon was preached by the Rector, Rev. Canon Partridge, D.D., dwelling principally upon the love that the Incarnation should draw forth from the hearts of all faithful church people.

On the Sunday after Xmas the usual carol service was held by the Sunday School children directly after Evensong in place of a sermon. The rendering of the service was a thorough success, and reflected great praise upon the Rector for the pains he had taken in training both choir and children. The carols (eleven in all) were well selected from ancient and modern sources. The Rector was ably aided by his daughter who took the solos. Altogether the service was most enjoyable.

The following Pastoral Letter from the Bishop of Nova Scotia will be read with pleasure by many outside her own diocese; and the hope expressed by His Lordship in conclusion of his letter will find a hearty echo in many a heart.

To the Clergy and other Members of the Church of England in the Diocese of Nova Scotia:

My Dear Brethren,—

Through the blessing of God I am allowed the privilege of sending you a message of greeting, which will, I hope, reach you in time for me to wish you, in the old familiar, "A Merry Christmas and a Happy New Year," which I do with all my heart.

I have seen much, and learned not a little, I trust, since I sailed away from Halifax, in H. M. Troopship, "Orontes," in March last; and I at one time fondly hoped that ere this I might have returned to you, if only to gather up the threads of work, and to so arrange matters for my necessary absence during the winter, as to avoid so great a mass of arrears as will be inevitable after being away for a whole year. This, however, was peremptorily forbidden by Sir Andrew Clark, whom I consulted after my return from a five weeks' yachting cruise in the Baltic with a friend, which was of great benefit to me; and I have been compelled to curb any impatience and to become willing to wait for what I must regard as God's time for me to resume my important, and happy, work for and with you all.

I am on the point of going to the south of France for the winter, in the hope that I may be at home again before you have realised that Spring is at hand. You may be quite sure that I shall instantly act upon the permission to return.

I went first to Jamaica, where I met with great kindness from the Bishop and Clergy, and from all whom I had the pleasure of meeting. The change was great from the cold I had left behind me to the heat of the tropics, but it enabled me to be much in the open air, though at first I could hardly bear the motion of a carriage, while to walk a few yards, and that with no little pain, was all that I could accomplish. It was curious to find myself in a community where the large majority belong to the negro race, and to worship with a congregation in which white people are but few. The singing and responding were very general, while heartiness and apparent reality were pleasing features of the Services. One Sunday evening I managed to read a lesson, and to give the Benediction.

After three weeks stay we sailed for England, and reached Plymouth after a calm and delightful voyage of fifteen days. I consulted a leading London physician, and then went to Hastings. I attended the Annual Meeting of the Society for the Propagation of the Gospel, and the Jubilee Meeting of the Colonial Bishopric's Fund in S. James' Hall, London, when Mr. Gladstone, who was one of those who inaugurated it, and has been an officer of it during the whole of the fifty years of its existence, made a speech full of interesting reminiscences, shewing the renewed vitality, and wonderfully increased energy of the Church in that period. Then I went on the yachting cruise of which I have spoken, visiting Gottenburg, Stockholm, Wisby in Gothland, Copenhagen, Elsinore, and FredericksHAVEN. Returning, I sailed through one of the Fishing Fleets of the North Sea, amongst which the Mission to Deep Sea Fishermen has been, and is, doing good work.

After a short time in England, during which my dear wife suffered from a short but sharp attack of diphtheria, we went to Savoy, to a place known to but few English people, the waters of which are remedial and strengthening in their effect, and from which we both derived great benefit.

When I left Halifax the doctors exacted of me a promise that I would not preach for six months, and this period having expired when I returned to England, I have since been preaching and speaking frequently, chiefly in behalf of the Society for the Propagation of the Gospel; seeking in this way to make acknowledgment of the debt of gratitude we owe its members for their invaluable and long continued help to us. Amongst other places, I have preached, or spoken, in Winchester Cathedral, Southampton, Southsea, Portsmouth, and S. Margaret's Church, Westminster; while recently, in connection with the Day of Intercession for Missions, I have given addresses in Westminster Abbey, and in Christ Church Cathedral, Oxford. I have also been able to pay a visit to S. Boniface Missionary College, Warminster, where I addressed the students, the Senior of whom is just about to be ordained, I hope, by the Bishop of Salisbury, for work in Nova Scotia.

During all this time I have been steadily gaining in health and my various powers, which seemed to me to have been all dislocated by my serious and painful illness, have been getting into their proper places and with their right relations to each other, so that I am now equal to some real work, though I do not yet feel certain of being able to bear a continued strain. Every one who saw me when I first landed in England is surprised at the improvement which has taken place. I am sure that the deep and loving interest which you all take in my welfare will secure me from the charge of egotism in giving you these personal details.

I have heard from time to time of your affairs from our good friend the Dean, on whose account I have sincere compunction that necessity compelled me to devote so much arduous work upon him; especially as I learn from others that he has suffered several times from illness. I owe him more than I can express for his love and service of me, and publicly thus acknowledge an indebtedness which I cannot ever hope to discharge. I am glad to believe that our Church-life is, on the whole, prosperous, and that you are all living in peace and good will "striving together" in a holy emulation, "for the faith of the Gospel." I would ask you, in the new year so near at hand, to make a fresh consecration of yourselves to the cause of "Christ and the Church"; to see that you yourselves are the Lord's, by a personal surrender of your being to Him, that He may not only receive you as poor and lost sinners, bestowing upon you forgiveness, assuring you of the love of God for you, and giving you "the riches of his grace" but also rule and govern you as your Lord and Master, so that all you have may be held at his disposal. I am persuaded that the Lord is calling you all to more hearty and united effort for the promotion of his cause. I beg of

you, therefore, to see that you are zealous in active operation for the advancement of the Church, that you teach and learn Christ's doctrine as embodied in His standards, that you pray more earnestly, in private, at daily family worship, "and in the great congregation;" that you receive, to your souls' health, with increasing reverence and devotion, the blessed sacrament of Christ's body and blood, feeding upon Him in your heart by faith with thanksgiving; that you meditate regularly upon God's holy word, and "teach it diligently unto your children;" that you give counsel and advice in Churchwork; and that you give, (the rich of his abundance and the poor of his poverty,) each as he is able, "that the Lord may bless thee in all thy increase, and in all the work of thine hand." I have continually upon my mind the chief of the work which the Church has undertaken,—the Board of Home Missions, the work of education as represented by King's College, the Collegiate School for Boys, and the Church School for Girls, the Church Endowment Fund, the Widows and Orphans' Fund, and the Superannuation Fund; and of these I draw your attention particularly, as being the most important of all to the Board of Home Missions; because the S. P. G. and the C. and C. S. are steadily withdrawing their help, and, of those parishes which still receive assistance from either of them, the weaker ones must become extinct unless they can yet for a season receive grants from this Fund; while the opportunity for opening new Missions in various places which are every now and again occurring must be allowed to pass unimproved, and our Church be so much the feebler, unless the means be forthcoming to pay a man enough to support himself, (and his family if he have one,) while he ministers to the Church's children, and seeks to draw others into his fold. I do most earnestly entreat you all to let your thankfulness to God for the mercy of bringing you in safety to the end of one year and the beginning of another, take the form of renewed, larger and really liberal contributions to the Funds of the Board of Home Missions.

There are several other topics to which I would wish to have referred, but I must forbear. I shall cherish the hope of not being very long behind this letter in coming to you, when "we may speak face to face, and our joy may be fulfilled."

With heartfelt wishes for your increased prosperity in body and soul, and "commending you to God and to the word of His grace."

I remain, My dear Brethren,  
Your affectionate friend and Father in God,  
F. Nova Scotia.

London,  
1st Week in Advent, 1891.

### Diocese of Fredericton.

#### Chatham.

The Christmas services in St. Mary's and St. Paul's Churches in this Parish were of the usual interesting character and were attended by larger congregations than usual. The series of services comprehended, 1st, Festival evensong in St. Mary's Chapel at 8 p. m. on Christmas eve, hymns 59, 62, 60, A. & M., the first as Processional and the last as Recessional. 2nd, A midnight choral celebration of the Holy Eucharist on Christmas eve beginning at 12 o'clock and followed by a solemn Te Deum in honor of the Holy Redeemer. W. B. Gilbert's communion service was used, with hymns 59 and 60 A. and M., the former as Processional. 3rd, A celebration of the Holy Eucharist at St. Paul's on Christmas day at 8 a. m. Processional Hymn 59 A. and M., Hymn 60 before offertory. 4th, A celebration of the Holy Eucharist with sermon, preceded by Mathew's after carol singing by Sunday School children in St. Mary's Chapel at 11 a. m. Music W. B. Gilbert's communion service, Kyries, Gloria B. G., Gratias Tibi, &c., selections from Tours, Redhead, etc., Venite and Benedictus at Mattins, Gregorian from Monk's chants A. and M., Te Deum Dykes, Anthem "O Zion that bringest good tidings," Stanier. Processional Hymn 59 A. and M., also Hymn 60. 5th, Evensong with sermon in St. Paul's Church at 3 p. m., Hymns 59 and 60 A. and M., Anthem "O Zion that bringest good tidings," Stanier.

Both Churches were handsomely decorated,



and the offerings were as usual for the sick and needy. The Rector received a handsome Christmas gift from St. Mary's Sunday School children.

**Dalhousie.**

After a fortnight's preparatory work St. Mary's Church looked very well as decorated for Christmas. The first evensong was said at 5 p. m. on the eve when the Sunday School children sang the hymns and carols. The first celebration of the Holy Communion began immediately after midnight. The second celebration was preceded by Mattins beginning at 10 a. m. On account of suffering from a severe cold and hoarseness the Rector was obliged to omit his sermon; and also the second evensong arranged for 7 p. m. The services were mainly choral and were well rendered by the choir which had been practising for several weeks.

On the eve after service the children had tea together in the hall, and then Santa Claus gave to each gifts from the fruitful Christmas tree.

**University of Bishop's College, Lennoxville.**

The following represent the University at the Conference on University Extension, to be held in Toronto, January 6, at the Education Department. The Chancellor, R. W. Heneker, Esq., D. C. L.; The Rev. Principal Adams, D. C. L.; The Rev. J. Langtry, D. C. L.

**Diocese of Montreal.**

**Montreal.**

ST. GEORGES.—A fair number attended the special Carol Service, held on the evening of the 28th ult. The Lord Bishop of the Diocese was present in robes, occupying his Episcopal Chair in the chancel, (upon which over his head was a Mitre, placed there as part of the Christmas decorations,) and the Rev. L. M. Tucker, M. A.; the latter reading the prayers and lesson, and announcing the Hymns, Several Carols and an Anthem were fairly sung, and considering the short time that the present organist, Mr. Hilsbey, has been in office, reflecting much credit upon his training. Several of the lads of the choir seemed to be much fatigued judging from the lounging position assumed by them during the singing. On the whole the behavior of the choir was reverent, and the service praiseworthy.

MONTREAL DIOCESAN COLLEGE.—At the annual meeting of the Corporation of the Montreal Diocesan Theological College, the Very Rev. Archdeacon Lindsay was re-appointed a clerical governor. Messrs. Richard White and H. S. Mussen were re-elected governors and Mr. Geo. Hague was elected in the place of the late Mr. E. E. Shelton, deceased.

THE CIRCUMCISION of Our Lord was duly observed in Christ Church Cathedral, St. James', St. Martin's, St. John's, and Grace Churches in the City and at the Church of the Redeemer Cote St. Paul. In the city churches named the Holy Communion was celebrated and special addresses given appropriate to the day.

New Year's Eve or Watchnight Services were held in St. Judes, St. Stephens (for that parish St. Georges) and in St. Martin's. Unless as the eve of the Circumcision, or the Octave of Christmas this service would seem to have little if any ecclesiastical authority, January 1st never having been regarded as the opening of the Christian year.

SYNOD MEETING.—The Secretary of Synod has issued the usual notice of the meeting of Synod, which will commence on the 19th of January, 1892, with a celebration of the Holy Communion in the Cathedral, Montreal, at 10.30 a. m., followed by the Charge of the Lord Bishop of the Diocese. The business meetings will commence at 2 p. m., in the Synod Hall. On the evening of the same day the Synod Service will be held in the Cathedral at 8, at which the Rev. J. F. Renaud, Rural Dean, will be the preacher. A Missionary Meeting will be held on Wednesday evening at 8 o'clock.

VACANCIES.—It appears from the list of Clergy issued by the Secretary that there are no less than ten missions or parishes in the diocese without pastoral care.

**Huntingdon.**

ST. JOHN'S CHURCH.—The last and best of the S. S. entertainments was given in Moir hall, Tuesday evening, Dec. 22, by the scholars of St. John's Church. Several novel features were introduced, and there was an evident desire by the promoters to satisfy those who attended. In the way of speaking, the drill of the Alphabet brigade was decidedly the best. 26 children represented the letters and acquitted themselves admirably. The singing consisted almost exclusively of carols, which were pleasingly rendered. "Jingle Bells" was not only a good song but the singers formed a picturesque group, being piled up in a sled drawn by a Sheltie. There were three well-arranged tableaux, the best being a picnic scene, which was really a pretty picture. The parlor-drama of Little Red Riding Hood was capital, the best personation being that of the old dame. The career of the wolf, how he planned a double dinner and got killed, was followed with interest. The closing scene was Santa Claus driving on the stage in his sleigh, heaped up with good things, and drawn by the Shetland pony, who seemed to enjoy the fun of the evening as much as the children. The youngest son of W. H. Robinson acted the part of the generous Santa Claus, and his costume and demeanor were perfect. An enjoyable entertainment, that did credit to all concerned, was closed at a timely hour. The attendance was fair; Rev. H. Gomery, Rector, presided. The school is in a flourishing condition under the superintendence of Mr. W. H. Robinson, with an energetic band of teachers. The proceeds of the entertainments amounted to about thirty-three dollars.

On Christmas Day the wretched state of the weather rather spoiled the effect of the Church decoration, which though very different to, equalled in beauty that of former years.

The windows are delicately outlined in evergreens and the pillars wreathed with fir-covered ropes in the nave; in the chancel a trellis work screen extending all around the end, behind the Communion table with wreaths hanging from the windows and terminating in the trellis points all of evergreen, and half a dozen white banners complete the list.

The musical portion of the service was well rendered and comprised well-known Christmas hymns, so that the congregation could take its part, favourite chants, and an anthem "Sing oh Heavens" by Clare, Isa 49. 13. Lu: 2. 11. The choir is large and the parts well-balanced.

A large proportion of those present remained for the celebration of Holy Communion, following Morning Prayer.

The Chateaugay Lodge of Free Masons celebrated St. John the Evangelist's day in St. John the Evangelist's Church; attending a special afternoon service. The congregation was very large, the music good and the offertory both—amounting to one hundred and twenty-six dollars and twenty-six cents, in aid of the Protestant Hospital for the Insane at Verdun.

The rector, Rev. H. Gomery, took as his text i. John iii, 16. 17 dwelling especially on the clause in the 16th verse "for the brethren." The whole tenor of the sermon was the duty of charity, especially on the part of Churchmen and Masons.

In the evening of the same day, the same subject was carried out by shewing St. John as the personal friend of the Saviour, of whom He asked personal friendly service, in the care of the blessed Brother, and giving St. John's idea of love being the perfect fulfilment of the law of Christ.

**Bedford.**

The Festival of the Nativity was duly celebrated in this parish by services on Christmas Eve and Christmas Day. The attendance at St. James', Bedford, and St. Georges, Mystic, was fully up to the average of former years, notwithstanding the unseasonable weather, and the number of communicants at the Christmas Eucharist was unusually large. Both Churches were profusely and tastefully decorated by loving hands. On the evening of Christmas Day the annual Christmas Tree entertainment was held in Cyr's Hall. An elaborate programme, consisting of recitations, carols, and tableaux vivants, was most successfully executed by the children, and was received with deserved applause. Then followed the presentation of prizes, (23 in number) to those of the scholars who had been most regular in attendance during the past year. Finally, the trees were denuded of their varied fruits, and the happy crowd of children and their elders departed to their homes full of joy, and, let us hope of thankfulness to Him "from whom all blessings flow." The Christmas season was brought to a suitable close on St. John the Evangelist's Day, when the Freemasons of Bedford and the vicinity attended Divine Service in a body, at St. James' Church, and listened to a discourse on the life and teaching of their patron saint from their Chaplain, the Rev. Rural Dean Nye, who is also a Past Grand Chaplain of the Grand Lodge of Quebec.

KNOWLTON.—The new church being yet unfinished the Christmas service lost somewhat of its attractiveness being held in the W.C.T.U. Hall. There was, however, a good attendance, a large proportion of those present remaining for Holy Communion. The Offertory, to be given to the Rector in accordance with the Bishop's instructions, was a generous one marking somewhat the general appreciation of Mr. Chamber's services. At Bondville the beautiful little church of the Good Shepherd was tastefully decorated for the great festival of Christ's Nativity.

DUNHAM.—The services at "All Saints" church on Christmas morning, succeeding the preparatory service of Christmas eve, were specially bright and joyous, notwithstanding the dull heavy day, which necessitated even the lighting of some of the chancel lamps. Led by the largely augmented choir, the congregation made the old church ring again with the familiar Christmas melodies, and God's house, which had been tastefully decorated in special honour of our Incarnated Lord, seemed, and was indeed, a hallowed place. St. Matt. I, 1, was the text upon which the sermon was founded, the theme being, the lessons of Christ's gene-

alogy. A goodly number partook of the Holy Communion. The offertory was presented to the rector.

MANSONVILLE.—The Christmas services here had to be omitted through the continued illness of the Rector, (Rev. W. R. Brown, Rural Dean) and family who have been suffering from influenza, as had many of his parishioners.

SOUTH STUKELY.—St. Matthew's Sunday School had the usual tree on the evening of 23rd ult. St. Matthew's choir gave music and Rev. J. W. Garland presented the prizes to the scholars. The gifts from the tree were distributed to the young people. Then came the larger presents. St. Matthews congregation presented Mrs. Garland with a fur cap. They also presented Mrs. W. K. Knowlton with a dozen silver knives and forks to mark their appreciation of her efforts as the organist of St. Matthew's choir. Mr. Garland also presented her with a hanging lamp. St. Matthew's Church was very nicely trimmed and decorated for Xmas, and the service was very hearty, the choir being full and strong and well prepared.

ST. JOHNS'.—Notwithstanding bad weather and roads, the Church of England service on Christmas morning was fairly attended, and was bright and animated. The singing of the Christmas hymns and anthem was very hearty, the choir being well assisted by the military. The Church was nicely decorated with wreaths, evergreens and flowers. In this good work, also, the military were willing and able helpers. The officiating clergyman was the Rev. F. A. Smith, of the Diocese of Quebec. The Rector clect of this parish, the Rev. W. Windsor of Berthier, is expected in St. Johns during the latter part of this month. During the last two Sundays the services of the Church have been conducted by the Rev. N. P. Yates.

LACOLLE.—St. Saviour's Church here was beautifully decorated for Christmas and a fair congregation attended the service on the morning of that day. The Rev. Geo. Dennis, the Incumbent, officiated.

## Diocese of Ontario.

### Deseronto.

ST. MARK'S.—The Christmas service was bright and hearty. The church looked extremely well in its decoration of evergreens. The walls of the nave were richly festooned with heavy wreathing above, while below a wreath was continued around the edifice. Upon the corbels which support the principal rafters were observed shields bearing appropriate Christmas texts; across the choir entrance was erected the screen of last year; the altar wore its usual festival covering of white and was tastefully adorned with cut flowers. The Christmas music was well rendered, in especial the Te Deum and Anthem. The congregation was not so large as might have been expected on Xmas Day; the number of communicants was fair. The church received as a Xmas present from Rural Dean Carey, a handsome brass baptismal ewer to hold the water for filling the font.

The clergy of St. Mark's beg to acknowledge with thanks the receipt of the usual liberal offerings on Xmas Day.

TYENDINAGA RESERVE.—All Saints Church, situated on the western portion of the Reserve, has been closed some weeks for extensive repairs and improvements made by Dr. Orntyatekha,

who has spared neither money or labor upon the task which he set himself to do, viz., to make the interior of All Saints Church a model for all church buildings in the Diocese of Ontario. The re opening took place on New Year's Eve, Dec. 31st, and consisted of a Watch night service, and the Anti-Communion at 11.30 and a short address by the Venerable Missionary. At 11.45 the bell was tolled and then rung, after which the Holy Communion was celebrated.

## Diocese of Toronto.

### Toronto.

GRACE CHURCH.—Rev. J. P. Lewis, of Grace Church, who has been in ill-health for some time, sailed from New York on Saturday, 26th Dec. on his way to the Holy Land. During his absence, Rev. C. C. Kemp will be in charge of Grace church and parish, assisted by Rev. W. M. Edwards and Rev. Prof. Clark of Trinity.

The congregation and friends of Grace Church, Elm street, crowded the building on Wednesday 30th Dec. at 3 o'clock to witness the wedding of their popular curate, Rev. C. C. Kemp, to Miss Hirschberg of Grenville street. The service was conducted by Rev. Prof. Clark and Rev. Mr. Edwards. At the close the reverend professor gave a short and very interesting address.

ALL SAINTS'.—A very successful Christmas tree entertainment was given to about fifty poor children in All Saints' school-house on Saturday afternoon by the All Saints' branch of the Ministering Children's League. The children were brought to the entertainment by each member of the league asking one or more of their own poor little friends to be present. This plan proved quite a success, and the proceedings were much enjoyed by all present.

The members of All Saints' men's Bible class, fully appreciating the present season of "good will and peace," and as a slight token of their esteem and grateful acknowledgment of the efforts of Rev. A. H. Baldwin, their teacher, in promoting their spiritual welfare, presented that gentleman with a handsome chair and hassock, together with an illuminated address. Mr. Baldwin briefly thanked the members of the Bible class for their thoughtful kindness, remarking that if All Saints' church is to be known as a power for spiritual good, it must be seen by the evidence shown in the members belonging to the Bible classes.

An entertainment was held in All Saints' Sunday School on Tuesday 29th Dec. Rev. A. H. Baldwin presided, and a very good programme of readings, recitations and songs was given, after which the prizes were distributed. Mr. Baldwin gave gold and silver medals for the two best in catechism, as he had promised last year. The gold medal was taken by Miss Annie Newton and the silver one by Miss Maude Sharp. The following are those who captured the other prizes: Nellie Lee, Ethel Clarke, Maggie Coulter, Rosie Bond, Maud Lee, Serah Milligan, Lena Bowling, Serah Coulter, Winnie Newton, Clara Jerreat, Martha Bond, Fred Dunbars and Archie Smith, and there were between 150 and 200 prizes for regular attendance and good conduct. Mr. Baldwin promises gold and silver medals to the best in catechism next year.

CHURCH OF THE ASCENSION.—One of the most successful entertainments ever known in the history of the Church of England Temperance Society was held in the Church of the Ascension on Monday evening, 28th Dec. under

the auspices of this society. In the absence through illness of Rev. A. Baldwin, the Rector, the chair was taken by Rev. H. C. Dixon. The Bishop of Algoma was the speaker of the evening. He expressed the great pleasure it afforded him to address an audience upon the subject of Gospel Temperance. His experience in this work extended over a quarter of a century. The speaker went into an able review of the whole question. After the conclusion of the bishop's address twenty-two of the audience came forward and signed the pledge.

CHURCH OF ST. JAMES.—The Bishop of Algoma delivered a sermon to young men in St. James' on Sunday, 27th Dec. at Evensong. The Scriptural character of Samson was held up to young men as an example of misused gifts. In eloquent terms the bishop pointed out the wretched results arising from three prevailing sins of youth—intemperance, gambling, and impurity.

ST. STEPHEN'S.—A special midnight service, including a celebration of the Holy Communion, was held in St. Stephen's Church, College street and Bellevue avenue, on New Year's Eve. Services began at 11 o'clock. The Right Reverend the Bishop of Algoma will preach in St. Stephen's on Sunday evening next.

A midnight service was held in St. James' on New Year's Eve, beginning at 11 o'clock and ending at a few minutes after twelve. Canon DuMoulin gave a short address.

ST. JUDE'S.—The Christmas Day services in this Church; Celebrations of the Holy Communion at 7 and 8.15 a. m., Matins and Celebration at 11 a. m., and Evensong at 5 p. m., were all particularly joyous and attractive, as all Christmas services should be.

Great taste was displayed in the decorating of the Church and especially of the chancel, and much credit is due to Mr. Arthur Lea, under whose supervision the work was done.

ST. THOMAS'.—A special midnight service with celebration of the Holy Communion was held in this Church on Christmas Eve. The service, which was full choral and rendered in a most reverent manner, was well attended.

The clergy and choirmasters of the Church of England in Toronto met at the Synod office on Saturday, 12th Dec. to organize the Church Choir Association, the Bishop of Toronto being in the chair. A constitution was adopted and the following officers elected: Hon. President, the Bishop of Toronto; President, Canon DuMoulin; Vice-presidents, Rev. John Pearson, Mr. Samuel Nordheimer; Secretary, Mr. G. H. Loud; Treasurer, Mr. J. C. Kemp; Executive Committee, Rev. Septimus Jones, rural dean, Rev. Canon Cayley, Rev. J. C. Roper, Rev. Canon Sweeney, Rev. A. J. Broughall, Mr. W. Elliott Haslam, St. James'; Mr. E. W. Schuch, Redeemer; Mr. E. W. Phillips, St. George's; Mr. J. W. F. Harrison, St. Simon's; and Mr. W. E. Fairclough, All Saints'.

### Peterboro.

On Christmas at St. John's church there were two services, at 8 and at 11 a. m. The latter service was conducted by Rev. J. C. Davidson and Rev. C. B. Kenrick, the Rector preaching the sermon. The sacred edifice was beautifully decorated.

At St. Luke's, Ashburnham, also the services were held, conducted by Rev. J. W. McCleary

and Rev. Mr. Jones. Tasteful decorations gave a brightness to the church appropriate to the occasion.

On Monday evening the annual entertainment and presentation of prizes of the St. Luke's Sunday school was held in the school room, which was artistically decorated for the occasion with flags and flowers.

Rev. J. W. McCleary, the rector, presided, and introduced the numbers of a pleasant programme contributed by the young people of the congregation and pupils of the Sunday School.

After the programme had been rendered Rev. J. Hughes Jones distributed the prizes, over forty in number, to the scholars who had merited distinction by good conduct, regular attendance or well-prepared lessons.

Col. H. C. Rogers, Superintendent, made several presentations on behalf of different classes and the teachers. Miss Wilson, Miss Armstrong, Miss L. Long and Mrs. Ward were honored with gifts, Mr. Bert. Everett, the librarian, was presented with a handsome dinner set by the teachers.

The evening was one of happy pleasure and pupils, teachers, officers and parents could all share in the enjoyment. The Sunday school is now moving along with pleasant success, fruitful labor and an excellent staff of teachers.

## Diocese of Niagara.

### Hamilton.

**CHURCH OF THE ASCENSION.**—The services of the Church of the Ascension on Christmas day were unusually bright and well attended. The singing was hearty and suitable to the joyous occasion. The offertory amounted to \$170, of which \$52 was a special gift to the rector. The decorations were chaste and beautiful. White flowers only were used on the altar. In the centre of a table stood an "I. H. S.," a thank-offering from a member of the congregation. Smilax and evergreen decorated chancel and pulpit, while the front at the entrance attracted general admiration for the choice flowers and artistic arrangement. The rector and his wife were recipients of numerous and valuable gifts, one of which deserves particular mention, a sealskin coat presented to Mrs. Crawford by the ladies of the congregation.

**St. THOMAS'.**—The King's Daughters from St. Thomas' church visited the Home for Incurables on Christmas eve, and delighted the inmates with presents of fruit and flowers.

## Diocese of Huron.

### London.

**St. JOHN THE EVANGELIST.**—The Christmas decorations this season were most beautiful in design and artistic in appearance, thanks to the indefatigable work of Mr. Arthur Smith, of the G. T. R., who laid out and superintended the work, and with the willing help of the ladies of the congregation, has given us one of the best decorated churches in our city. A beautiful rood screen covered with evergreens, with a high central arch, on each side of which in gold letters on a red ground were "To us a Child is Born, Unto us a Son is Given." Within the altar rail, on each side of the I. H. S. over the altar, were the following in gold lettering on a white ground (the effect, in connection with evergreens, was very pleasing): "Thou shalt call His name Jesus," "Emmanuel God with us." The decorations of the pulpit and font were most attractive. The windows and doors, also covered with wreaths, made the little Church of St. John the Evangelist fully prepared for the joyous festival of Christmas. The services of the day were

highly appreciated by the large congregation attending, which at early and midday celebrations were larger than usual. The surplice choir, under the able management of Dr. Jones, added greatly to the service, from the well selected anthems and hymns prepared for the occasion.

The Rector, W. T. Hill, assisted by Canon Newman, who read the prayers, made the services of the day all that a congregation could desire on such a joyous occasion. The rector's sermon, taken from the lesson for the day, "A Child is Born," was one of his most impressive and practical discourses.—*Com.*

All members of the Women's Auxiliary in this diocese, and all those interested in their welfare, will be pleased to learn that our most efficient and hardworking treasurer, Mrs. Linge, who for some months past has been unable to fulfil the duties of her office owing to illness in her family, is at last able to resume them. Will the branch treasurers address all communications to her, Oak street, London West. The thanks of all our members are due to Mrs. Complin, who has so acceptably filled the office during the past few months.

**St. MARY'S.**—Despite the wet, there was a large congregation in St. James' Church on Christmas Day, and the whole service was bright and hearty. The decorations were in good taste. They consisted of arches of evergreens, wreathing and devices on the walls, flowers in pots, holly on pulpit and prayer-desk, and a rood screen with motto in white on a red ground, "Prince of Peace." The singing of the choir was good. Two carols were well sung by some of the Sunday School children, and the sermon by the rector, Rev. Mr. Taylor, was an affectionate and touching appeal for an incentive to "Peace on Earth." This church is steadily progressing, and its Sunday School was never so large as now.

## Diocese of Algona.

### Sudbury.

The sale and concert held on Dec. 16th, last, in aid of debt existing on church of Epiphany was a successful affair, and realized about \$80 after paying expenses. This enabled the churchwardens to pay \$100 off a debt of \$150. Friends who helped by the sending of articles for the sale will be pleased to learn that their work was so well appreciated, Sudbury church folk hope to make the bazaar an annual effort to improve the church and build a much-needed parsonage. It is conducted upon the best principle,—no high prices, no guessing, no raffling, or anything of such a nature. The articles remaining were reduced somewhat in price, and taken out to Coppercliff, where on the afternoon of Dec. 22nd, a sale was held in the school-house. The weather was unfavorable, yet over \$20 was returned; this sum is being devoted to the procuring of two or three articles of vestry furniture and paying off of some small accounts.

The incumbent, Rev. Chas. Piercy, begs to acknowledge with many thanks, the following sums towards the purchase of a font:—Miss Davis, (Hamilton,) \$15.00, per Mr. T. Shortiss, (Toronto,) \$35.00.

On account of the illness of the incumbent, the services at Sudbury, on Sunday, Dec. 20th, were taken by Mr. E. H. Earl. Though unable to preach the Rev. C. Piercy celebrated Holy Communion on Christmas day at 8.30 and after morning prayer.

## DIocese OF RUPERT'S LAND.

### Holland.

On Christmas day a Carol Service was held at Holland. Three Christmas hymns and four carols were sung. Mr. Dangerfield preached a short but forcible sermon.

Through the kindness of W. Williams, Esq., Toronto, we have been able to use the "Evening Prayer Leaflet" published by Tims & Co., Toronto. It is highly appreciated by "the stranger in church."

Our missionary earned his Christmas dinner, since he held service at Treherne, in the morning, a drive of 20 miles.

**ACKNOWLEDGMENT.**—The lord bishop of Ruperts Land thanks the kind donor of \$10. He has assigned it to a parsonage at Rapid City.

## Correspondence.

### THE BISHOP OF ONTARIO'S ADDRESS.

To the Editor of the CHURCH GUARDIAN.

SIR,—Allow me a little space to reply to your comments on the Rev. Dr. Langtry's letter on the subject of the Bishop of Ontario's address to his Synod. You seem to consider the Dr. has not put the case fairly,—"For he says any "Diocesan Synod may intrust its delegates to "urge any modification or reversal of these proposals. The object of the conference was to "get a general representative body together, "authorized to legislate for its future organization and action, etc." To this you say "this is just what we understand the the diocese cannot do." If you are correct in this view of the case, is it not giving to the conference a legislative power that it never assumed. For the whole Winnipeg scheme for consolidation was only agreed to as a basis for the consideration of the General Synod of 1893. It is true the eight Dioceses of the Province of Ruperts Land through their noble metropolitan, in his opening address to the Conference, considered it advisable that the views of his Province on the question of the retaining of the Provincial system should be fully understood, as it was only upon this basis that the representatives from his Dioceses could take part in the proceedings. Thus as far as the Winnipeg conference was concerned it was accepted; even this could be reversed by the General Synod, but with eight dioceses dissenting there could be no consolidation. Of this there does not at present seem much doubt, for beside the eight dioceses in the N. W., we have Toronto, New Westminster and Huron, committed to the principle of Provincial Synods; and others in due course will follow, as the prevailing opinion seems to be that in such a vast country as our Dominion there is ample scope for such an intermediate body, for the local development and extension of the church. This want is beginning to be experienced in the American church, for at the last conference a resolution was introduced, tending to the consideration of the question of provincial divisions, and the Bishop of Albany in a recent address is of the opinion that one of the difficulties as to their House of Bishops accepting the election of a new Bishop, will be greatly modified when "this great continent is sub-divided into Provinces as it will be in the future."

As far as the consolidation of the Canadian church is concerned we may perhaps find ourselves in the position that the American church was in 1789, when only some five or six dioceses joined in the first proposal for uniting. [We trust it may be otherwise with us, for the absence of one or two dioceses from our General Synod will we believe, as with them, not prevent the consolidation of the Anglican church in the Dominion of Canada. As far as the work of our General Synod is to effect the church it must be on the principle, as in all legislative bodies, that the voice of the majority of the representatives must be accepted, or there is but little hope of a united church.

Yours truly,  
W. I. INLACH.

London, Dec. 8th, 1891.



# THE CHURCH GUARDIAN,

—: EDITOR AND PROPRIETOR:—

L. H. DAVIDSON, D. C. L., MONTREAL.

— ASSOCIATE EDITOR —

REV. EDWYN S. W. PENTREATH, B.D., WINDSOR, MAN.

ADDRESS CORRESPONDENCE AND COMMUNICATIONS TO  
THE EDITOR, P. O. BOX 504. EXCHANGES TO P. O.  
BOX 1968. FOR BUSINESS ANNOUNCEMENTS  
SEE PAGE 14.

## DECISIONS REGARDING NEWSPAPERS.

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

## CALENDAR FOR JANUARY.

- Jan'y. 1st—The Circumcision of Our Lord.  
" 3rd—2nd Sunday after Christmas.—Notice of Epiphany.  
" 6th—The Epiphany of Our Lord.—Athan. Creed  
" 10th—1st Sunday after Epiphany.  
" 17th—2nd do do do  
" 24th—3rd do do do Notice of the Conversion of St. Paul.  
" 25th—Conversion of St. Paul.  
" 31st—4th Sunday after the Epiphany.—Notice of the Purification.

## THE EPIPHANY.

FROM the earliest authentic record the Feast of EPIPHANY appears to have been observed, by both the Eastern and the Western branches of The Church, with the same solemnity as the Feast of the Nativity. It was a day of joyful worship—of songs, sermons and sacraments—on which the theatres were closed, the courts of law suspended, and all were allowed to rest from their labours, that they might enjoy the holy delights of the Sanctuary.

The word *Epiphany* means *manifestation*; and at this season our services commemorate the Manifestation of God's beloved Son in the flesh "for us men and for our salvation." Of this manifestation, there are four degrees or stages, which The Church presents in succession to the contemplation of her children. The first is the manifestation of His Presence; the second is the manifestation of His Wisdom; the third is the manifestation of His Power; and the fourth is the manifestation of His Glory. His *Presence* was manifested in the manger, to the Judaean Shepherds, and the Oriental Sages as set forth in the Gospel for The Epiphany Festival. His *Wis-*

*dom* was manifested in the temple at the feast of the Passover, when He was twelve years old, as related in the Gospel for the first Sunday after the Epiphany. His *Power* was manifested in miracles which prove his sovereignty over nature and His mission to destroy the works of the devil, such as the conversion of water into wine, the cure of the leper, and the paralytic, the calming by a word of the wind and the sea, and the dislodgement of a legion of demons from their wretched human tenement as recorded in the Gospel for the second, third and fourth Sundays. His *Glory* was manifested in these and all His mighty works, and will be more signally manifested in His second Advent which is therefore called His *glorious* EPIPHANY; and is thus referred to in the Gospel for the fifth Sunday, when He appears as the Lord of the Harvest sending His servants to bind the tares for the burning and gathering the wheat into His garner; and described in that for the Sixth, where we see "the Son of Man coming in the clouds of heaven with power and glory, angels heralding His approach, nature quaking at His presence, the nations trembling for their unknown fate, and the elect flocking from the four winds to His triumphal standard, in short as the Advent includes not only Christ's former coming "in great humility" and His future coming "in glorious majesty," but also His constant presence with His people, His sacramental and spiritual presence—during the long period that divides these two events; so The Epiphany may be regarded as a *continuous* manifestation, by his Gospel, by the ministrations of His Church and by the energy of His Holy Spirit, of His presence, wisdom, power, and glory both to the faithful and the faithless, comprehending the whole mediatorial period, beginning with His INCARNATION and consummated on his *Coronation*; and all seems to be summed up in this beautiful evangelical prophecy:—"A man shall be as an hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place; as the shadow of a great rock in a weary land."

(DR. CROSS: Sermons for the Ntian Year.

We very much fear that "The Epiphany" is another of The Church's appointed Days more honored on the breach than in the observance. Why it should be so, when the special significance of the day for us Gentiles is remembered, and with such a beautiful collect and such inspiring hymns as our Hymnals furnish; we can not tell. That its non-observance is *not* in accordance with the intention of The Church is evident; and it cannot be but that the want of faithfulness on the part of Priests and people in this behalf militates against that "thoughtful meditation on the Christmas mystery," which, says Bishop Barry, "the period which The Epiphany introduces, is intended to supply" before passing to to the preparation for Easter. We have no doubt that in many parishes throughout the Ecclesiastical Province the day will be loyally observed; but we fear that in many more no reference will be made to it other than (if even *that*) the notice given on the previous Sunday of the Holy Days in the week. We shall be glad to find that we are mistaken in this respect; and to this end would be pleased to receive the names of every parish or mission wherein The

Epiphany has been observed by a service, morning or evening, and will announce the result, or publish the names of the places if desired.

## NO RETRENCHMENT.

The following article appeared in *The Churchman* of New York, being contributed to it by a country editor as an editorial. It refers to a matter equally important to the Church in Canada and to its Board of Domestic and Foreign Missions as to the Church in the United States and its Board. We therefore make no apology for reproducing it in full, in our columns, taking it as we find it in the last number of *The Spirit of Missions*:—

"I have just been reading in *The Churchman* the article under your signature, entitled 'No Retrenchment in Domestic Missions,' and I am glad of all that you have said. The very idea of retrenchment in Domestic or Foreign Missions should be a most abhorrent one to any Christian man, and specially to any Churchman. To entertain such a thought for a moment is almost a sacrilege, and more especially as long as there is not the slightest need of it. The Church is abundantly able to double her missionary offerings, aye, to quadruple them without in the least injuring any one in purse or in any other way. I know it by experience. That is, I know that every *communicant* in the Church can multiply his contributions by three or four, unless already a systematic or very liberal contributor, by adopting a *systematic plan* of giving, and that plan is the very simple one, of *laying aside every Lord's Day a definite sum, for the Lord's work.* Looking only at the question of ability to give, I should have regarded myself as a most unpromising subject for such an experiment, for my means have always been extremely limited. I am not a natural money-getter, nor versed in the ways of trade and speculation, but all I get comes from hard labor six days in every week and ten hours a day, when it is not twelve to fourteen hours.

Success does not depend so much upon *ability* to give as upon *willingness.* This is the simple truth in the matter. Men and women professing to love the Lord Jesus Christ and to be His disciples and who have promised to serve Him, are simply unwilling to keep that promise. They are unwilling to serve God with their substance, when they should not be only willing but glad to do so, and as long as this unwillingness exists, what does any other service amount to? "Where there is a will there is always a way," and that is only a simple truth. The man who feels himself able to give but five or ten dollars a year for Christian work, stands just where I did before I made my resolve to lay aside an amount, every Sunday, as long as I could get it honestly, for missions and Church work. That resolve was taken eight years ago, or more, and has been religiously kept. Not one Lord's Day has passed, to my knowledge, when I have not deposited the exact sum or a little more, never less, in a mite chest, sent me by good Doctor Twing when he was Secretary of the Board, unless absent from home, and then the amount has been deposited in some alms-basin, and instead of five or ten, forty or fifty now comes nearer my contribution, and I am none the poorer for it, as I verily believe; and the burden falls so lightly on my shoulders that I scarcely feel it—in fact it is a joy and a privilege to do it and no burden, and I would not give it up on any consideration. I would be glad to increase the weekly contribution, and I will do so as soon as I feel able—feel that I can do so without injustice to anyone or wrong to my creditors or employees.

But why are there not many more systematic contributors to the Mission work of the Church? Whose fault is it that they are so few in number? I was induced to take it up by reading a small

pamphlet handed me by a Presbyterian minister on whose ministrations I attended at the time. I live in a small town where we have no Episcopal Church. Are there not many who could be induced to adopt this plan if it were presented to them personally by their pastors and urged upon their attention? I think there are, and I wish every clergyman in the land would make an effort to induce one or more of his parishioners to try it, or, better still, to adopt it for the period of his or her natural life. Think you it would make no difference—no addition to the salary of any minister who shall be so fortunate as to induce a number of his people to adopt this plan? I know it would, but I do not urge it on that ground, but solely on the ground of love for the Master. That ought to be sufficient—nay, it ought to impel or compel every Christian to do it most gladly. And every one who shall do it shall be benefited by so doing, whether pastor or parishioner—benefited as I believe, both temporarily and spiritually, as I firmly believe I have been.

Oh, that Christian people could be impressed with the duty of systematic contribution to the Master's work. Oh, that our clergy would understand its value and importance both to the Church at large and to their own particular work. It would remove every difficulty, every obstacle (may I not make that assertion truthfully?) in the way of spreading the Gospel, and enable our Mission Board to increase fourfold the work they have in hand.

In God's name let it be so impressed upon the hearts, and minds, and consciences. Let every Church paper "keep it before the people,"—urge it, insist upon it, week after week, month after month, and year after year. If this be done, some, yes, many, will be convinced of their duty in the premises, and will be led to adopt the plan of weekly contribution, and the Lord's treasury will overflow with their offerings, and there will come such a blessing from the Lord that there will not be room enough to receive it. Small weekly contributions are a better dependence than large transient ones, however large they may be, if all Christians would do their full duty in this matter.

God speed the day when they shall see and perform their duty, not grudgingly nor of necessity, but gladly and of a willing mind; for God loveth a cheerful giver, and, what is more, a cheerful giver is very apt soon to become a lover of God and His earthly Kingdom and an inheritor of the Heavenly Kingdom.

Now, reverend and dear sir, I do not write this because I am anxious to see myself in print. That has lost its novelty for me, for I am a country editor—but I want it pushed right up to the front and kept there—this subject of systematic giving. It is the most important one to your Board that can be brought to your attention, and will double your means twice over, so that you can enlarge your work instead of retrenching it."

### THE CHURCH YEAR.

Among the changes that have taken place in recent times, in regard to the system and teaching of the Church, as observed by other people, none are more observable perhaps, than that concerning the Church year. Time was, when the observance of Christmas was an "abomination" to a Puritan, and when in England it was made a public fast day.

The Rev. Dr. Merriman, a distinguished Congregational clergyman of that same country, has different views from those of his forefathers on the subject and thus sets them forth through the *Andover Review*:—

"The observance of the Christian year is both stimulated by the fresh interest in the life of Christ, and promotes that interest. 'Christianity, both as a creed and a life, depends absolute-

ly upon the personal character of its founder.' As the chief attention of criticism, and so necessarily of the theology, and thus of the actual Christian life, is more and more concentrated upon the story of the gospels and upon the portrait of life of the divine man therein set forth, such an annual following of that life in study, worship and practical application to our own conduct as the felicitous ordering of the Christian year affords becomes more attractive and useful. It tends to fix attention on that which is simple, primary and essential to the faith.

"It incites personal affection and loyalty to Jesus, and lifts him up, as an example and inspiration, in daily conduct. In this way the Christian year tends to bring Christians out of the abstractions of theory and opinion into the reign of life. It makes our religion more real and vital, because closer to the life of our Lord.

"The observance of the Christian year naturally tends to relieve us of that uncertain, restless and arbitrary way of arranging for special services and periods of religious activity which is often now so distracting and wasteful. There is a tacit agreement that we must have times and reasons for rejoicing, for penitence, for confession, for revival. But the appointment of them is left to chance; the observance of them to gusts and freaks of feeling. Many churches feel the need of making autumn a time for spiritual preparation. Why should we not all agree to observe the Advent regularly at such a time, and concentrate attention upon this? The week of prayer was established from a sense of a necessity of a fixed and regular period in which all could unite in confession, repentance and supplication for the divine favor. As such, the week of prayer constitutes a very strong argument for Lent.

"But it is a very arbitrary appointment, unfortunate and impracticable in its time, artificial in its suggestions and associations. So the day of prayer for colleges. Why should not the regular observance of Lent by our churches helpfully take the place of these two appointments, and indeed, by bringing our churches into sympathy with other Christians make this period of repentance and revival more effective? And if special evangelistic efforts are to be made in our churches, let them not be made suddenly by fits and starts at odd and accidental times, but regularly and soberly in connection with these occasions of the Christian year.

"What with the constant craze for new organizations and original methods and fresh appliances for Christian work, our churches are becoming bewildered and their forces scattered and frittered away in change. The further observance of the Christian year would be in the direction of a check upon the dissipation, and of concentration and conservation. Our Sunday school work would be vastly improved, if, instead of the arbitrary hop, skip and jump method of selecting the lessons which now prevails, some attention could be paid to the systematic study of the life of Christ, the history of the Church, and the meaning of faith in connection with the festivals of the Christian year. The individual minister would gain some relief from the distractions which now oppress him. His themes would be chosen with more point, and the whole year's work would have more consistency and effort.

"Moreover, neighboring churches would have interest in one another's work, and could plan it more in harmony and sympathy. As Cardinal Newman so beautifully points out, six months of each year, from Advent to Trinity Sunday, would be the period of struggle, of work, of effort in redemption; and the remaining six months, from Trinity Sunday to Advent, would be the period of growth, of joy, of peace—of peace in believing.

"We may well go further in the observance of the Christian year for the sake of our children and youth. We can hardly understand how the Puritan child two hundred years ago got on without any Christmas or Easter. It is true that he did, but then he did not have to contend with the disadvantages of the modern child. He had his own simple resources, and they serv-

ed him well. But our children have a different outlook on a different world and far different proximate ends to serve, though none the less noble and necessary. There is the same Bible, but it must now be read with very different eyes; the same gospel, but it must be studied with different tools and methods; the same history of the Church, but it discloses great treasures and different lessons; the same Jesus Christ, 'the same yesterday, to day and forever,' but he is drawing nearer to man, to society to life, to claim them more simply and directly to himself.

"The Christian year, with its beautiful literature, its divine associations, telling significantly year by year, his mysterious and thrilling story, contains treasures, avenues and inspirations to a larger simpler and more serving spiritual life, which we shall be blame-worthy if we keep hidden from our children and youth, when they, in this day of specialities, sub-divisions and distractions, need all they can get of sobering and steadying association and condition.—*Oregon Churchman*.

Again the Church year summons us to the study of the fundamental facts of Christianity, and a renewed spirituality. The importance of a perpetual return to these facts cannot be over-estimated. It is a day of manifold theories and endless speculation. The human will continually drives the mind upon the inquest for truth, and insists that by mere thinking it can find God. We may be thankful for all reverent thought, it is true. But why this endless struggle to divorce thought from fact, and so deprive it of the essential base lines? Whereas these facts are to the Christian all and more than the base line is to the student of the stars. The age prides itself upon its practical methods of investigation. And the Church Year in its arrangement exactly meets the claim of the age. For it is radically practical. It is not a voice crying in the wilderness of opinion; it does not confine itself to the philosophies of religion. On the contrary it gives philosophy and fact together. For every great doctrine it displays and emphasizes the historical fact upon which the doctrine rests. To the clamorous demand for proof so natural to the human mind it responds with the calm display of facts fortified by every form of evidence, by every kind of witnessing upon which belief may rest; upon which it has ever rested. It is unnecessary to illustrate this statement by analysis of the array of facts presented and proved by abundant testimony, from Advent to Transfiguration. Any serious attention to the Church year will show this so clearly that he who runs may read. We may not dwell upon this therefore. But we may and ought to recall ourselves from the discontent of idle speculation, abandon the weary treadmill of human endeavor upon which so many are wasting their mental faculty, and all their spiritual ambition, and come back to the quiet home of the soul—Christian Facts, and all other real historical evidence of Christianity. And we may rest in peace assured that in this old fashioned yet ever new pathway, following the Saviour's story step by step, we shall receive edification in mind and renewed grace in things spiritual. Just to fortify a creed is not enough. For a cold Credo must be a lifeless creed. Let ours be the privilege to find and know the Living God therein, and rest in peace in the care of a Heavenly Father. Let ours be the blessed faith which becomes, not a cold cave of empty wordiness merely, but the daily home in which we think and work, and have our being. So we shall enter in humility of soul the temple of obedience, and pass upward from the region of evidence to the altitudes of holy experience. Growth is a gracious mystery, but the way to enter upon growth is not at all mysterious. Our Lord has cleared the way, and the spirit points it out to us, and His Church says daily—"Son walk ye here." Pray and obey, obey and pray—so and only so may Man, the spiritual being, come unto the haven where he would be.—*North Dakota Churchman*.

## Family Department.

### JEHOVAH-SHAMMAH.

EZEK. XLVIII. 35.

#### A HYMN FOR THE NEW YEAR.

*The City of the Blest,  
A vision bright and clear,  
Arises on my sight  
My fainting soul to cheer,  
Jehovah-Shammah—God is there,  
A Refuge sure from every care.*

*No Temple there is seen  
For God therein to dwell;  
But all the city through  
His presence we may tell.  
Jehovah-Shammah—God is there,  
A Temple beautiful and fair.*

*A Spring of water flows  
From out the eternal Throne,  
To water all the lands  
Where thirst was ever known.  
Jehovah-Shammah—God is there,  
And peace fills all the hallowed air.*

*The former things are gone,  
For ever passed away,  
And gladness reigns supreme  
Beneath His loving sway.  
Jehovah-Shammah—God is there,  
His nature all His children share.*

*There God reveals His face,  
The beauty of the King;  
The hosts of His redeemed  
His praises ever sing.  
Jehovah-Shammah—God is there,  
And all enjoy His loving care.*

A. HASTINGS KELK.

Jerusalem, Jan. 1, 1891.

## THE HOLY INNOCENTS DAY, 1884.

### A TRUE RECORD.

On the Sunday afternoon preceding Christmas Day, 1884, the teacher of one of the youngest classes in a village school told her little girls to come to her house early on Christmas morning. "I shall have something for you then," she said. And without fail the children appeared, coming away again with smiling faces, each the happy possessor of a large orange and a Christmas card.

One little girl was especially pleased. She ran home to show her treasures to her mother, saying: "Wasn't it kind of teacher! I will learn my text for next Sunday best of all."

It was the only way Lily could think of for showing her gratitude.

"What is the text?" asked her mother. "You might begin and learn it now."

Lily took the card off the shelf and read slowly. "Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of heaven." You'll help me a bit, won't you mother?" she said.

And mother did help her little girl to learn the words, hardly thinking so much of the meaning of them as of Lily's innocent wish to please teacher by repeating them perfectly. Yet Sunday would be the Holy Innocents' Day, and it was a happy text to choose for that day.

Lily ran off to play when her steady little heart told her she knew her lesson, and mother busied herself with the Christmas dinner. And the joyful festival day passed on, and the next day too, till it came to the eve of Holy Innocents' Day—Lily's Sunday for saying her well-learned text.

The child went happily to bed that Saturday evening. She was going to earn such a smile from teacher next day. The little maid had not

been long in bed, however, when she bethought herself of a small packet of gingerbread nuts which a lady had given her.

"Grandfather's never had one; he would like one," said Lily to herself.

Poor grandfather! he was sick in bed. People always brought him of their nice things, and Lily would do so too. She slipped out of bed, got the parcel, and pattered into grandfather's room with it. He took a gingerbread to please the little one, and then kissed her, and bade her hurry back to bed out of the cold.

Lily was bustling off, when the cheerful shining of her grandfather's fire stopped her. It was cold. She would warm herself for a minute at that nice blaze.

Only a minute, but in that time a spark flew out and set fire to the little night dress and Lily was in a blaze.

Her sister, who was just coming into the room, seeing the dreadful sight, ran back, calling "Mother! Mother!" in frantic tones.

The mother and Lily's aunt flew up-stairs in a moment, seizing blankets and wrapping the little terrified creature in them.

It was the right thing to do, and the flames were soon extinguished, but not before the child was terribly burnt. Everything possible was done in the way of remedies, the mother putting Lily into her crib while her father went for the doctor.

At first she cried and moaned, poor little girl! and seemed to be in agonizing pain. But by-and-by all the pain went, and she lay so still and quiet that her mother hoped it was not so bad an accident as it first seemed.

Lily could talk now. She told her mother about the gingerbread nuts and grandfather's bright fire, and that one little minute in front of it, and then the dreadful heat and blaze; and then the thought came that to-morrow was Sunday, the day for saying that very perfect text.

The child asked anxiously, "Shan't I be well enough to go to school to-morrow, mother? I do so want to say my text."

"Say it now, darling," said the mother, soothingly.

And the dear little voice sounded much as usual, as it repeated the well-known words.

But now the watching mother found in them a deeper meaning. Amidst her fear and grief she thought, "Surely God sends these words in tender love, the very words spoken by the LORD JESUS so many hundred years ago. Surely He had little suffering Lily in His mind even then!"

And then father came back with medicine and directions, and the doctor would see the child in the morning.

All night long the mother sat by the cot, glad that there were no more shrieks nor cries; only a little tired child to tend. Perhaps, who knows—

But all her hopes were dashed by the doctor's serious face when he came in the early morning.

"A bad case; grave injuries." That was what he said. "The little one must be taken to the hospital."

So, on the afternoon of Holy Innocents' Day, the father carried Lily to the Hospital, a journey of some miles. The child lay pale and patient in his arms, never complaining, never fretting at leaving home.

The nurse took her gently from the anxious man, but they had no comfort for him. "It will only be a few hours," one said to him, when he put a question to her.

It meant Lily's little life.

And that nurse was right.

But those hours were not dreadful ones. The death-bed of the little Christian child was not a sad sight.

Twice in that winter's afternoon Lily said her baby prayers. She knew the night was coming, and she needed to be kept safe in the darkness. Over and over again she repeated her

text, "Suffer the little children to come unto Me, for of such is the kingdom of heaven."

The nurses looked at each other, and then moved softly by Lily's bed. They knew that this little child would soon be received into the arms of the Tender SAVIOUR. They were gazing at a Holy Innocent even now.

For quite quietly and peacefully Lily passed away, that evening, taken by angels to join the glorious band of happy children out of sight.

Just one week from the day the kind teacher called the children to her house for their Christmas gifts she summoned them again.

This time she gave them each a flower, and then, two and two they made a little procession which followed a small coffin—Lily's coffin. They had brought her home to be laid in her own churchyard.

Just before the coffin was lowered into the ground, each child stepped forward and dropped her flower upon it; it was her good-bye to Lily.

Another Holy Innocents' Day is coming to us now, bringing back thoughts of Lily to her parents and friends—thoughts of comfort, surely, for Lily is safe with Him who loved little children.

Oh! let it bring another thought to all our minds—the desirability of bringing up all our little ones in the faith and fear of God. Not alone our own home darlings—the little Lilies of fond fathers and mothers—but the poor neglected children of careless or ignorant homes.

"Suffer the little children to come unto Me."

Let us try to help instead of hindering, that desire of our LORD, so that even in the case of the death of young children, we may not be sorry as men without hopes, since they are sleeping in Him.—*Banner of Faith.*

## Little Trouble-the-House.

BY I. T. MEADE.

### CHAPTER I.—DON'T BLAME HIM, NURSE.

(Continued.)

"Yes," said Miles, "'tis really horrid of nurse to leave us in the dark; we can do nothing, and I have my history to read up—'tis 'bout Prince Arthur and King John putting out his eyes—'tis really very entertaining, that bit of my history. I say, Polly," after a pause, "couldn't I light the gas?"

"O Miles! you know mother wouldn't like it."

"But mother never said not to light the gas. She only said not to put bits of paper in the fire, and not to touch the candle."

"'Tis all the same," said Polly.

"Now, Polly, how cross of you! You know 'tisn't just one bit the same. Is the gas like that studdid old candle that nurse never lights except just at the last moment at night? What mother meant when she said not to touch the candle, was that of course we might walk about with it, and the draught or something might catch us, and we might be set on fire. But how could we walk about with the gas? you stupid Polly!"

Little Lucy had fallen asleep in Polly's arms. She now laid her on the hearth-rug, taking care to pillow her little head comfortably on her own lap, then turning her round face to Miles, she said impressively, "I don't think I'd light the gas."

Miles was silent for a moment or two. Hugh was also asleep, curled up close to his untasted supper, the solemn clock in the hall ticked slowly and loudly, the room grew darker and darker, even the fire, which had never been bright, showed signs of going out. Miles watched Polly, who too was yielding to the sleepy influence of the place and the hour, and closing her eyes. The dullness was growing intoler-

able to the restless boy, his eyes wandered to the gas jets just above his head, and he could not help thinking how, in one moment, it was in his power to make the whole place bright and comfortable—and his mother had never told him not to light the gas.

Once in his life Miles Harleigh had wilfully disobeyed his mother—once, and never again. The memory of that time, the pained look on his mother's face, the gentle tones which did not scold him, but which expressed such sorrow for him, and such disappointment in him, had spoken their own lesson.

Not for worlds would he bring that look again on his mother's face. But this, he argued with himself, was not disobeying her.

"I would not do what mother asked me not, Polly," he said, taking his little sister's hand and rousing her to make her look at him. "I'd rather sit in the dark all night—why 'twould be just mean, and her so sick as I'm afeared she must be. But you see, Polly, 'tis just this way, nurse has forgot all about us, and all about our being in the dark; she's very busy maybe, helping to make mother comfortable, and mother always said that when nurse was busy we ought to do what we could to help ourselves. So, now, if I light the gas, which I know how to do quite well, we can first see how to eat our supper, and then I can finish off my English history lesson, and you can do your handkerchief, and when mother is better we'll have them both all ready for her."

"I have not seen mother for a week," said Polly in a sorrowful voice. "I'm tired of doing portions and portions of my sewing for her."

"Oh, well, she's sure to be better by this," said Miles; "we'll very likely pay her a visit to-morrow. Now, Polly, see, the room is getting quite dark. I really must light it up."

"Very well," replied Polly in a resigned tone; "only I can't stir, Miles, for I must not wake Lucy. I can't help you a bit; besides, I know I'd be terrible 'fraid of the gas."

"Oh, dear!" laughed Miles; "ain't you a little goose? Why, I don't want you to help me; I know how to do it all. I've watched nurse hundreds and hundreds of times. 'Tis just this way; I'll get the match box off the mantelpiece, and take a match out, and strike it against the box, and then the moment 'tis lit, I'll give it to you to hold for me (you'll do that much, Polly), and I'll jump on a chair, and turn on the little handle at the side of the gas jet, and when I hear the whizz-whizzing of the gas, I'll take the match from you, and put it to it; and slap-bang, we'll have a blaze of light, and be so comfortable and jolly. Oh! say, let's set to work!"

"Yes, let's set to work," said Polly, really eager at last.

Miles was now so intensely excited that all thought of everything else passed from his head, and he rose from his position on the ground with such a shout that little Hugh and

Lucy were both awakened, and began to cry loudly.

"You stay quiet, you little frightened things," said Miles. "See! I'm going to reach up for the match box, and we soon will have a blaze."

TO BE CONTINUED.

A CHRISTMAS WITHOUT END.

BY W. B. CHISHOLM.

What if it were my last farewell  
To joys of merry Christmas-tide,  
And soon no more in snowy dell  
The tale in simple song to tell  
Of green leaves that have died—  
If e'er another Christmas eve  
And taper-lighted Christmas dawn  
There might be some few hearts to grieve  
That I with a dead year was gone?  
Yet if one Christmas carol hide,  
Of all I've sung, one heart to cheer,  
How well might I be satisfied  
To sleep with dead leaves on my bier!  
If but one Resurrection hope,  
One Easter promise, dawn for me;  
If but the pearly gates should ope  
Beyond life's joys and misery;  
If but one star, one song, one wreath,  
Should gladden this departing breath,  
Against heaven's bright Nativity,  
Against the Resurrection's morn,  
What matters it to thee or me  
How soon we too are gone!

And thus, dear wreaths of Yule, yet green  
In gardens of the heart abide;  
And thus, thou altar's sacred sheen,  
Beam brightly on the cross beside;  
Thus, pure baptismal font, be gay  
Against another Christmas Day.

And yet I lay my Christmas scroll  
Of simple song reluctant by,  
And dream of months that swiftly roll,  
Till e'en another Yule seems nigh.  
Oh, were it not still better ne'er  
To lay the Christmas harp to rest,  
But through the bright or wintry year  
In heart to keep unending feast,  
And Christmas blend with ashen days  
Of Lenten vigilance and prayer,  
And e'en amid warm Easter's blaze  
To keep a place for Christmas there?  
And in the breath of rosy May,  
Ascension's joy and Pentecost,  
And thou, the Trinity's great day,  
Still not to count my Christmas lost?  
Thou day of days! thou star-lit night!  
O'er which the heavenly hosts descend,  
Be with us ever green and bright.  
Sweet Christmas without end!

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## Mission Field.

### Church of England Zenana Missionary Society.

The Society was established upon its present basis in 1880. Its object is to make known the Gospel of Christ to the women of India and other heathen and Mohammedan countries. Its teaching is in accordance with the Protestant and Evangelical principles of the Articles and formularies of the Church of England. Though an independent organization, it works in co-operation with the Church Missionary Society. The means employed are Normal Schools, Zenana Visitation, Hindoo and Mohammedan Female Schools, and Bible women. At the present time the Society has 142 missionaries in home connection, 75 assistant missionaries in local connection, and 503 native Christian Bible women and teachers. There are hospitals at Amritsar, Peshawar and Srinagar, besides dispensaries, in some cases with small in-patient departments in several towns and village centres. Of the whole number of missionaries the greater number are employed in India; fourteen are at work in the Fuh-Kien Province of China, two are in charge of a girls' boarding school at Kandy in Ceylon, and two are in Japan. The income of the Society has grown steadily from £13,000 in 1880 to £31,709 in 1891, but the advance of the receipts has not kept pace with the development of the work and the multiplication of labourers. The capital fund is exhausted, and the committee are owing a considerable amount to the bank. Meantime nineteen candidates are under probation and training at the Willows, and urgent representations are being made to the Society of the necessity for strengthening several stations in North and South India and the Punjab, while pressing invitations come from the Church Missionary Society at home, and from missionaries and corresponding committees abroad, to take advantage of new openings. To quote the words of Mr. Phillips, now single-handed in a district of the Fuh-Kien Province, "God says, Forward; shall His Church say, Stand still or Backward? There is room for all kinds of labourers who put Jesus Christ first."

### Children's Lenten Offering.

At the end of eight weeks after Easter the amount received by the Treasurer of the Board of Mission of the P. L. Church in the United States for the Lenten Offering this year is \$41,242.73. At the corresponding time last year the amount received was \$40,607.07. There are yet many boxes to be heard from, and we are waiting for them to complete the account for this year. The Sunday-schools of the Diocese of Pennsylvania have done better than ever before. The whole amount contributed by them is \$19,698, of which \$7,039 came to our treasury and is counted in the above total, the remainder being paid by them direct. The Diocese of Missouri a

year ago comprised the whole State of Missouri, and gave \$1,100. The Diocese of West Missouri having been set off within the year, the Diocese of Missouri, with only half the state, has given this year \$1,147-60, or more than the whole state a year ago! The new Diocese of Oregon has this year given \$923.

These results are simply grand, and show the advantage of organization, enthusiasm and leadership. The Sunday-school of St. Peter's parish, Helena, Montana, has given \$197.16. This single example of a Sunday-school is worthy to be mentioned here, because their splendid response is from a missionary jurisdiction.

Some who in other years have united in the Lenten Offering have, we regret to say, this year directed their offerings to other objects, and not a few have sent their money directly to special purposes, and we are not able to count them in the result. If all these had been sent to swell the offering the total would surely exceed \$50,000.

If we could reach the ears of all who have contributed to the offering this year we should try to make them feel that they are real helpers of our joy in the general missionary work. We congratulate them, and trust that their example may inspire the Sunday-schools everywhere to join in a larger effort in time to come.

Is it too much to ask that the efforts of all the children in all the dioceses may be directed during every Lent to this offering for General Missions to the exclusion of everything else? With the spirit which is shown in some quarters we are confident that if in all parts of the Church the children can be united during the six weeks of Lent only, the result will be an offering not of \$50,000, but of \$100,000.—*Spirit of Missions.*

### Supporting General Missions.

Bishop Whitaker made an eloquent appeal in a part of his address to the recent annual convention of the Church in the Diocese of Pennsylvania for a greater consecration to the work of evangelizing the world both at home and abroad. The *Churchman*, in reporting the address, thus summarizes that portion of it: "The point upon which he laid the greatest stress was the work of General Missions. He said that neither in this diocese nor any other does it get the hearing or receive the encouragement it deserves. It is largely evangelistic. It carries the Gospel to neglected portions of our own lands, and to heathen countries, where the tidings of a crucified and risen Saviour have not been proclaimed. It appeals to principles, to the obligations which rest upon us by virtue of the command of our Lord, and which is as binding upon us as it was upon the Apostles to whom it was spoken, to go and make disciples of all nations. The awakening of the missionary spirit has increased the numbers of those willing to go forth into foreign lands, but it has not yet stirred the hearts of the people to give abundantly of their silver and gold. The Church has

added a petition in the Litany that God will send forth laborers into His harvest. That prayer has been answered. But, he asked, must there be another, that God would be pleased to convince His people of their individual responsibility? We need to raise the whole body of the Church to the high level of consecration of talents and money corresponding to the ability which God has given them. We need to put the general missionary work first in our consideration. The only sure way to reach this end is for each and every clergyman to make it a personal matter. It is only by bringing it home as an individual obligation, that we can be faithful to our trust.

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## FOR 1892.

## The Living Church Quarterly.

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Some of the new features are as follows: A valuable paper entitled, **Some Hints on Church Furnishing and Decorations, and on the Robes and Vestments,**

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

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

DOANE WM. CROSWELL, D.D. [Col. Tr., Oxon.], L. L. D. [Un. So. Camb.] Bishop of Albany; 20 Elk St., Albany, N. Y.

By referring to the alphabetical index, it will be observed in the former case that the degrees were received from Columbia [Col.] College and the University of the South [Un. So.] In the latter case from Columbia [Col.] Trinity [Tr.], Oxford [Oxon.], University of the South [Un. So.], and Cambridge University [Camb.].

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

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## Temperance Column.

### The Effect of Alcohol on Children.

Professor Demme, of Berne, has published a pamphlet on the influence of alcohol on children. He proves by statistics that the abuse of alcohol by young people is frequent. This fact, he says, is due to extreme poverty and to the licentious habits widely prevalent among the lower classes. The impossibility of getting a sufficient quantity of good food drives poor folks to the brandy-bottle, of which the children naturally get their share. The bad example of the parents is, of course, followed by the children. But it is not among the poor alone that this evil exists; for many children of the comfortable classes alcohol in the form of beer and wine is a daily article of diet. The bad custom of letting children drink with their elders at table has become very general; nay, people take children with them to festive entertainments, and considerable quantities of alcohol are often consumed by them on journeys, Sunday and holiday excursions, &c. Parents often give their children alcohol in the honest belief that it is good for them. A great many people regard it as a tonic. Many mothers add some drops of cognac to their infants' milk, and the older they grow the larger the quantity. When they are ill alcohol is regarded as the best means of combating slight disturbances of nutrition, indigestion, &c. without sending for a doctor. These conceptions of the nutritive and therapeutic value of alcohol are quite erroneous. The excitement of the central nervous system by alcohol, which dispels weariness and seems to give new strength, is only temporary. Only coffee and tea can simulate the powers of mind and body for a length of time. The main symptom of acute alcohol poisoning in children is abnormal excitement, ending, in extreme cases, in convulsions, and followed by mental and bodily debility of the nature of paralysis. These cases of drunkenness in children are fortunately still rare; the gradual destruction of the habitual excessive consumption of alcohol is much more frequent. Many of the frequent cases of chronic gastrointestinal catarrh in children, followed by progressive emaciation and decay of strength, are traceable to this cause. The fatal disease of drunkard's liver has been observed in children. The abuse of alcohol also impairs the growth of children. But the most important disturbances of children's health from this cause are those of the nervous system. The fact that young people sometimes fall victims to the fashionable disease called "nervousness" is due in part to the early abuse of alcohol. More terrible, however, than all these physical evils, bad as they are, is the moral paralysis with which this vile habit smites its victims even in the springtime of life. Professor Demme has compared the children

of ten drunkards with those of ten other families. Of fifty-seven of the former, twenty-five died in the first weeks and months of life of want of vitality or convulsions, six were idiots, in five a striking, stunting of growth was observed, five suffered from epilepsy, one from severe chorea resulting in idiocy, and five had congenital malformations.—*Lancet*.

### Liquor Traffic: Africa.


The liquor traffic among native races of Africa is one of the vilest methods by which men enrich themselves. It is responsible for the demoralisation and ruin of tens of thousands of unfortunate, ignorant natives. These people ought to be protected, at least in those cases in which civilized European nations have seized their country for the purpose, ostensibly, of conferring the blessings of civilisation upon its inhabitants, from the rapacity of the unscrupulous traders who are ruining them morally and physically. Instead of doing so, or even trying to so, the European invader has merely made it easier for the liquor-dealers to poison the natives with their so-called spirits. The extent of the evil may be judged from the fact that in one week it is said the liquors being taken in European vessels to south and West Africa were valued at over a million of pounds. They included 900,000 cases of gin, 24,000 butts of rum, 30,000 cases of brandy, 28,000 cases of Irish whisky, 200,000 demijohns of old tom, 40,000 cases of vermouth. It is this deluge of alcohol which largely neutralises the work for which missionaries have given and are giving their lives, and makes the natives of Africa hopeless drunkards.—*Church Bells*.

Some people have an idea that total abstinence makes a man thin, and destroys his healthy appearance; but Mr. L. N. Fowler, the veteran phrenologist, who is eighty years of age, says that he is the oldest total abstainer in England. Even at this advanced age he works hard at lecturing, examining heads, and giving advice, both in London and the provinces; and he says: "I attribute my strength, activity, and constant good health entirely to my Temperance principles. I have never tasted alcohol, and never learned to smoke; and although for sixty years I have been a hard worker, often obliged to keep irregular hours and have irregular meals, my food has always been simple and plain. Those who wish to attain to length of days must practise the same principles."

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I never knew a man of letters ashamed of his profession.—Thackeray.

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Those who make the worse use of their time, most complain of its shortness.

We hand folks over to God's mercy, and show none ourselves.—George Eliot.

It is not enough to possess virtue, as if it were an art; it should be practiced.—Cicero.

Every man stamps his value upon himself. The price we challenge for ourselves is given us.—Schiller.

The virtue of man ought to be measured, not by extraordinary exertions, but by his everyday conduct.—Pascal.

Religion is not an end, but a means, whereby to reach the highest culture through the greatest peace of soul.—Goethe.

A little philosophy inclineth men's minds to atheism, but depth of philosophy bringeth men's minds about to religion.—Bacon.

Shakespeare says we are creatures who look before and after; the more surprising that we do not look round a little and see what is passing under our very eyes.—Carlyle.

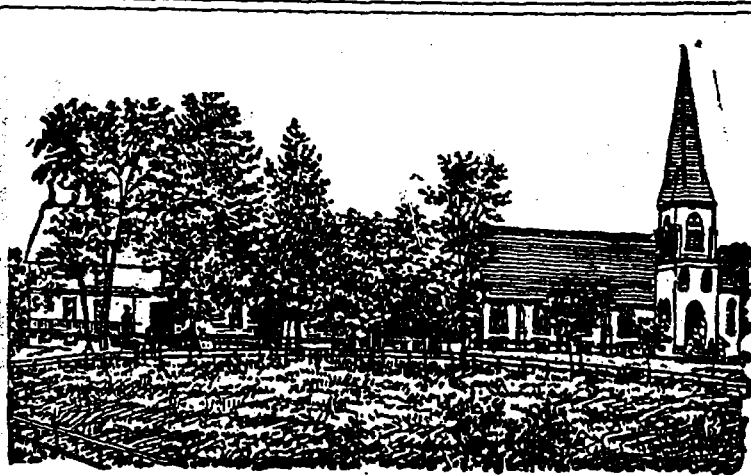
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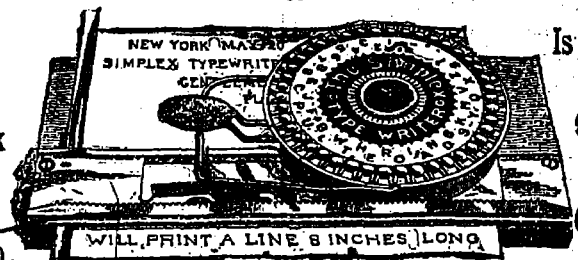
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