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The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

"Grace be with all them that love our Lord Jesus Christ in sincerity."—2nd Ph. vi. 24.
"Earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

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ECCLESIASTICAL NOTES.

THE *Scottish Guardian*, the organ of the Scottish Episcopal Church, commenting upon the recent extraordinary debate in the Dublin Synod upon Sherrard's Catechism, says: "Surely Mr. Wright doth object too much. We are at a loss to comprehend the grounds he can have for adhering to the Church at all." The same paper has been favoured by the Bishop of St. Andrews with a copy of the following letter, which will be found in the forthcoming Life of his brother, the Bishop of Lincoln, who has been misquoted as an opponent of Episcopacy. It cannot fail to interest our readers, who will perceive that it was addressed to a lady who had written to consult him whether a Churchwoman could consistently attend services in Presbyterian churches where they were the only accessible form of worship: "To the Hon. Blanche Dundas, Roseholm, Lincoln, Monday in Whitsun Week, 1882. My Dear Blanche Dundas; your question is rather a hard one. On the one hand there is to be considered the evil arising from lack of spiritual communion in prayer and praise, and other offices of public worship; on the other hand there is danger of seeming to give countenance to a form of Church government which was not sanctioned by the holy Apostles, and was unknown to Christendom for fifteen hundred years, and was set up in opposition to that other form—the Episcopal, which was universally received in the Church for that time. On the whole I am of opinion that it would not be right to receive the Holy Communion from the hands of anyone who has not been episcopally ordained, and has not received an apostolical commission to administer it; but I am more doubtful as to joining with him publicly in prayer, and as to listening to his sermons. Prayer and preaching are not necessarily priestly acts, and if they are not done in wilful schism (as I do not suppose they are in the case mentioned by you) and if there is no episcopally ordained minister to whom you can resort for such public religious services, I should not be disposed to refuse to join in them, provided you are assured that the anti-Catholic dogmas of extreme Calvinism (such as the denial of universal redemption by Christ) are not obtruded in them.

The flagon used at the first celebration on the day of consecration of St. Mary's Cathedral, Toronto, was of pure gold. The stem is richly embossed with rubies, turquoise, emeralds, and other precious stones, the gifts of Churchwomen, who freely surrendered their rings for the purpose.

THE Church Missionary Society has received a gift inscribed thus: "Anonymous, on reading in *St. James' Gazette* of 4th November the attack on the Church Missionary Society—£1,000."

THE Representative Body of the Church in Ireland have received a most generous donation of £5,000 from Sir Augustine Fitzgerald, Bart., to be devoted to the endowment of Kilsnoo-lagh parish, Diocese of Killaloe. We wish we could chronicle like generous acts on the part of Churchmen in Canada.

PROTESTANT NOTE.—We must confess our surprise, says the *English Churchman* of London using the above heading, at learning that the clergy of the Archdeaconry of Liverpool have unanimously elected a Ritualist as their Proctor in Convocation, in the room of the Evangelical Canon Clarke. The newly elected Proctor is Canon Blundell, who adopts the Eastward position at Holy Communion, and burns "Altar lights" in the day time. He also signed the Memorial for the Toleration of Extreme Ritual, and the Remonstrance against the Purchase Judgment. That such a clergyman should be elected unanimously by such a Protestant Archdeaconry without seriously bringing forward a candidate to oppose him seems almost incredible. It is better to be defeated in battle, than to run away from a contest like this. If it had been a mere political contest, rival candidates would have been brought forward in abundance. We hope our Liverpool friends will see that such a disaster shall not occur again.

Rev. Mr. Walsh, Superintendent of the London Diocesan Home Mission, has just published a little book on "The Progress of the Church in London During the Last Fifty Years," in which he says, that while in 1837 in London there were but 200 churches, there are now 720 and the number of clergymen has increased fourfold.

The statistics of the Church in the United States for the past fifty years shows that in 1835 there were 763 clergy, now 3,745; then there were 19 dioceses, and now 49; then 36,416 communicants, and now 418,531; so that the Church in the United States has grown proportionately faster than that in London.

We have in our branch of the Church, says the *Church Year* of Jacksonville, Florida, and in the Church of England in Canada nineteen theological seminaries, eighteen universities and nearly fifty recognized schools. In them are a large number of the future clergy and laymen of the Church. The students of the General Theological Seminary propose to unite these in a Missionary Association which shall meet in annual convention to invoke God's blessing on the Church and Ministry, and especially on Missions; to discuss topics of missionary interest; to hear addresses from missionary workers, and to promote the missionary spirit among themselves. The importance of such a move among our young men cannot be estimated. If faithfully carried out it must lead to the self-consecration of many of them to the work at home and foreign missions, and to a zeal of liberality toward this work on the part of others. A circular letter setting forth the plan and purposes of the association has been sent out to all Church schools in the United States and Canada, and we sincerely hope it may meet with a universal and hearty response.

THE Archbishop of Canterbury has called the Pan-Anglican Synod to meet at Lambeth in July next. The Synod will assemble on July 3rd, and be concluded on July 27th. Two hundred Bishops are expected to be present.

THE Archbishop of York preached Sunday, Nov. 20th, on the occasion of the dedication of

a new roodloos and the completion of the east end of the Newcastle cathedral. There was an octave of services, at which all the bishops of the Northern provinces preached, except the Bishop of Ripon, who a place was taken by the Bishop of Southwell. The roodloos, sedilia, side screens, and choir stalls, are gifts; the east end chapel and bishop's throne, the altar, altar-cross and candlesticks, and altar-frontals have been provided out of the general subscriptions.

LOOKING over an old number of the *Times* the other day, we were amused to notice the indignation with which the idea of the 'offertory' was received in 1844. Thus was the attempted innovation described:—"Immediately after the sermon, when the congregation on usual Sundays is expecting the dismissory blessing, the clergyman is to descend from the pulpit, return to the Communion table, read twenty long texts; the same every Sunday, while every poor and person in the church is to be visited by an ecclesiastical tax gatherer; and when the searchings of pockets, the borrowings and the lendings, the chinking of silver and half-pence, and the tread of the wondering churchwarden is all over, then at last comes the Prayer for the Church Militant, Collect, Blessing, and long-deferred departure." For many days the columns of the *Times* were filled with correspondence on the subject, and at length a leader appeared, in which the 'offertory' of modern controversy is attacked in a series of sentences, some of which commence as follows:—"It is superseded by other and more effectual and methodical modes of almsgiving." "It is inconvenient." "It is calculated to distress nervous minds and weak attentions." "It cannot fail to create much embarrassment, and sometimes even distress." "It has all the iniquity of a poll-tax, pressing very hard on large families." The question whether there should not be a weekly celebration of Holy Communion (during which service the offerings of the faithful would, of course, be collected) does not appear to have been widely supported. The fears aroused were evidently financial, and in many cases, no doubt, intensely selfish. We are thankful to know that in 1887 the weekly offertory is the most popular and most effectual method of almsgiving.—*Church Bells.*

St. Margaret's Church, Hornby, near Lancaster, Eng., which existed in 1513 and was rebuilt in 1817, is about to be rebuilt at the cost of the Foster family, of Hornby Castle, from designs by Messrs. Paley and Austin, architects, of Lancaster.

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GROWTH OF THE CHURCH.

BY THE ARCHBISHOP OF CANTERBURY.

(A Sermon preached at the Consecration of Truro Cathedral, on Thursday, November 3, 1887.)

Continued.

She sees how Roman unity has failed, imposing one pattern of all things, from dogma to vestment, if failure it be to have rendered in the most glorious countries of Europe, not herself only, but the name of Church, a byword among half the intelligent men. It is for the Anglican communion in the power of its own unity to rear on the earth colonial churches, native churches, national churches (in some instances embracing many races) like herself, yet different. Churches which shall weave for Christ the local life, the natural genius, the hereditary sentiment, into the framework and setting of ritual, hymn, or article, as they have been inwoven in our own nation-Church; and to be ready with tender, helpful, reverent hands to succour Churches which have felt the "ruins of time," yet are living witnesses to what was before the great usurpation. It is difficult to conceive that any event should restrain the power committed to the English Church which for the past half-century has worked such vast changes, and has before it still a thousand problems of the same kind as in the past, the solution of every one of which would be a contribution to this real unity. It would be wasting words to speak of such an interruption as he who speaks believes not to be impending—a greater break in history, a more irrational overthrow of politics, as opposed to party tactics, than the records of any civilised State can show—a mere disaster to thought, to learning, to the organisation of life, to philanthropy, to liberty; and to speak of it at a time when signs point to the new establishing of churches elsewhere. But a self-inflicted fear of it, timorous compromises made, such concessions offered as by themselves would be felt to be unwise or cramping, unmotivated except by the motive power of alarm, may easily have a more dangerous and mortal effect than the supposed event ever could. For even an attempt to realise the event would recall failing heart and strength; but precipitate nervousness would, fragment by fragment, partition away both resources and reserves, and paralyse our powers. A dishonoured, apologetic Church would be worse than an oppressed one. Strong enemies are better to us than weak friends. They show us our weak points. Reforms, real, on true principles, we do not fear. We have courted them, planned them, laboured for them, and not seldom been denied them. But it is no reformation which, under attractive names, would persuade our weaker spirits gradually to do what no force could—piece by piece disable and dis-crown our mother. The signs of a true reform are always an advance of rational liberty, added strength in council, and an increase of resources. But there are always afloat friendly proposals under that name, which offer none of those substantial things; more ventures to propitiate enmity, without considering that the front must always remain most exposed, however far we withdraw that front, and that to save positions of foremost service you cannot denude them of the resources of serviceableness. It may claim to be something better, but it is certainly something else than reform, which, with utmost reverence of tone, sweeps away the venerable; asks you to secure yourself a place in history by expunging the history of the past, and by stinting the future, and using up the past to consult—economy. It reverses the first Emperor's boast, and leaves the Church brick which it found marble. It would combine and realise in one devoted communion all the alleged inconve-

niences of establishment and all the evils of a disestablished Church. Meantime the horizon glows with dawning work. As a Church we have with all energy to reinforce dioceses which are part and parcel of our own Church. We have besides to stand by a sister Church which is as identified as we are with our State. We have to assert the honest claim to our own possessions; if it were to be denied, not to despair, but (while selfishness awaits its own doom through forces which it would not curb from injustice) to see what unselfishness can do to more than restore the years which the canker-worm had eaten. We have to secure to our courts Christian a more indisputably religious basis, but that we may deserve this right of ours, we must raise our own standards of reverence for the law and of obedience to it. We have to secure a firmer religious basis for education, but that this may be conceded, we must show by our own jealous use of catechising, and of every hour allowed for religious instruction, what we mean by calling that subject "vital." We have to secure to pastorate and to patronage real safeguards against scandal; but that these may be granted from without, we from within must still extend the deepening sense of responsibility in exercising both. We have to make the responsibility of wage-giving felt by those who hold certain classes of the poor in their grasp; to make fuller provision for the childhood, the old age, and the fresh start in life of the very poor. But the Church has also to induce her men of wealth to live simpler, less luxurious lives; to employ means, not to waste them; to know their calling as individuals to lift those individual lives which struggle so to be lives at all close beside them. We have to make home possible for the homeless, to shield the intolerably tempted, and to face the vice of every rank. But before conscience will let us carry this through, we Christians have to purify ourselves even as our Christ is pure. When we have to found (as found we must) new organizations, new institutions, as populations spring and multiply, I would say let us really found. Be founders in fact as well as in name—not re-divide and balance, mince and minimise, the portion our fathers gave, but, as the wealth of England grows and creates new classes, and turns fortunes over every year, let us do what our fathers did and meet new needs with our new powers. We have to protect—our position in the world makes it imperative for us to protect uncivilised continents against civilised vice—to deliver the Gospel to every creature, to plant Apostolic Churches on every shore, and to renew the loving alliances with the nations which the Roman unity ended by disintegrating. These are a part of the works which await the Church's time. Works for many brains and hands, many lives and deaths. And we have not now the troops and regiments for such campaigns; we stand shrinking from the vast brotherhoods and sisterhoods which alone can contest the field. We are afraid of the only competent means—even if they be most primitive—because Rome has once touched them. So long as that is our case, of course the spell of Rome is over us still. From other spiritual helps we turn, simply because other Christians find them helpful. Again, we complain of ourselves for want of enthusiasm, but as soon as an enthusiastic institution appears among us we are still more afraid, and run for the fire-engines. "*Respondete natalibus*" was the cry of Cyprian to the Church of Carthage—"Rise to your birthrights." How it would ring from his lips to-day if he saw the Bishop of an unbroken line, in presence of the Royalty of England, receive and offer his Church material and his Church spiritual in one offering before the King of kings, and knew all that is needed outside. "*Respondete natalibus*" would not be echo the word to you—that old second Bishop of the newly united dioceses—who, held by the hands of Edward the Confessor and Queen Edith, paced up the fresh-built cathedral church of Exeter

and received it as their gift? Would he not say, rejoicing that the Church in Cornwall is her own again, "Rise to your birthright"—your English, Catholic, Apostolic, Christ-given birthright—help, comfort, strengthen, revive, found? As for enemies, it is far simpler to convert them than to conciliate them. By labour, by prayer, by love you may convert. But by temporal tremblings you never will conciliate. Men of Cornwall, you know what your cathedral has to do with all this. These things are the cathedral. In granite rock that will last through time, in height, in mystery, in light and colour, and shadows, and music, enshrining mysteries invisible, the cathedral symbolises and centres the calm, strong forces of the kingdom of God. Beneath these roofs, among these pillars, the form of those energies seem to gather and move restfully like angels. More yet. You are never weary of saying that the discipline of the Church is weak. You say that governors ought to govern more strongly. Are you as earnest as you are right? Well, translate the word cathedral church literally and you have the "throne church"—emblem and seat of jurisdiction. It declares the unity of your organization. When men anciently made schisms it was said of them not only that they set up "altar against altar," but "throne against throne." You never say so now. You have weakened the thrones until you almost feel you would do well to strengthen them again. Yet again you fancy their strength would mean despotism. No. For when the thrones were strong the people were strong. The chief organiser of early episcopacy told the people that they must take rule when their Bishop failed—that they must put away the faithless Bishop and seek another. Stand, then, we will say, with all thy promise about thee, new-born church. Thou art rich to-day in the beatitudes of poverty, of purity, of meekness. Stand until thou be made rich by riches of God's giving; until thy people see God; until thou inherit thy land. Poor, yet making many rich, stand that the worn, the dreary, the doubtful may have comfort of thee. Stand that labourers in difficult places may in plan and decision have comfort of thee. Stand, and in the name of thy own mission saint, Henry Martyn, move men to go forth from his baptistery to teach and to baptize. Then He who caused thee to rise to the worship of His glory will provide the glorious worship within thee as He has provided thee—the stainless child of free gifts; not one coin wrung from superstition or oppression, yet rich in the countless bronze of the poor as in the gold and ornaments and furniture of the rich, and of the faithful women. For thou art built in faith. Not first of self have thy people thought, and then of their faith. The place of the Word and of sacraments, a home for prayer, counsel, mission; this thou art, first of all things, a sanctuary; and the blessing of faith will be thine. The Author and Finisher of the Faith is with thee; His death treasure and His life thy life. The people who founded the house for God first, will find God finish the house for them—a prophecy of their coming to that first and last sanctuary which the Lord built and not man. In due season we shall reap—for He will not let us faint.

CHRIST AND THE SACRAMENTS.

We rightly regard the doctrine of the Atonement, which is the grand result of the Incarnation, as the centre of the Christian system; yet, as has often been observed, and not unfrequently with an unfriendly intention, Christ's references to it are comparatively meagre. It appears to be His aim to fix firmly the faith of His followers in His Person, and, having done this, to leave the just deductions from His acts and sufferings to be made by His appointed teachers under the guidance of the Holy Spirit.

Thus He calls attention to the occurrence on which Christian doctrine was to be based. He predicts the outward circumstances of His Passion and Death; He tells how He shall be betrayed and mocked and scourged and crucified and slain; and how on the third day He shall rise again. But He puts forth no theological scheme. He does not fit His death to any theory of Sacrifice, or formally connect Calvary and the Easter morning with man's Redemption and Justification before God. Yet to the two Sacraments He draws careful attention, speaking of them with a fulness which contrasts strongly with His usual reticence.

Indeed the light which He does throw on the Atonement is vouchsafed incidentally in utterances which relate to the Sacraments. It is in the conversation with Nicodemus about Baptism that the power of the Cross is first asserted. It is in the discourse at Capernaum that He speaks of giving His flesh over to death for the life of the world. And it is at the Last Supper, in the very words of institution, that the sacrificial and propitiatory character of His Body broken and His Blood shed upon the Cross is revealed.

This certainly indicates that the Sacraments were to possess a peculiar character. It is not that they are of more importance than the Incarnation whose efforts they were to extend, or than the Atonement which they were to commemorate, and the graces of which they were, by Christ's own gift, to apply. It is not that they are more imperative than faith, which is a previous condition (in those capable of it) of their beneficial reception. But it is, we believe, because, while doctrines might be, as in fact they were, subsequently unfolded by the inner action of the Holy Spirit upon His servants, and faith might be developed by the same invisible influence, the Sacraments must have "a preliminary basis external so ourselves" a something which Christ alone could fix and settle. He Himself ordains them because they are to be the instrumental means of communicating something which He alone can bestow—something for the use of which faith and spiritual affections are required, but which no amount of faith and spiritual affection could create. The effect of doctrines is on the minds of those who are made acquainted with them. The effects of Sacraments depends on the action of the Saviour Himself. In the one case it is by an internal influence, in the other by an external gift. The one is the result of grace, light, knowledge proceeding by the Spirit, from our union with Christ; the other is the means by which that union is at first effected, and by which it is continually maintained.

This impression is confirmed by the absolute-ness with which the use of the Sacraments is enforced by Christ. Baptism is a very condition of approach to Him. No amount of faith, no thoroughness of conversion, no fire of loving discipleship could be accepted in lieu of it. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Not "he that believeth" only, but "he that believeth and is baptized, shall be saved." When the Apostles are charged to go and make disciples of all nations, it is "baptizing them in the name of the Father and of the Son and of the Holy Ghost."

The necessity of the Holy Communion is laid down by Him with no less positiveness. It might be inferred indeed from the very words, "This do in remembrance of Me," in connection with such sayings as "If ye love Me keep My commandments;" "Why call ye Me Lord, Lord, and do not the things which I say?"—but He also declared, while giving the promise of eternal life to such as should really feed on Him in this Sacrament, "Except ye eat the flesh of the Son of Man, and drink His Blood, ye have no life in you."

It is so unlike our Blessed Lord to bind His followers to positive ordinances, that the fact

of such compulsion prepares us beforehand to see in them some vital connection with His saving work. The reason must lie deep in that plan of salvation which He came to work out and which He lives to apply.—*Rev. M. H. Ricketts, M.A., ("Saved by His Life.")*

THE CELEBRATION OF THE HOLY SACRAMENT.

BY JEREMY TAYLOR, D. D., Bishop of Down and Connor, and Vice-Chancellor of the University of Dublin.

The celebration of the Holy Sacrament is the great mysteriousness of the Christian religion, and succeeds to the most solemn rite of natural and Judaical religion, the law of sacrificing. For God spared mankind, and took the sacrifice of beasts, together with our solemn prayers, for an instrument of expiation. But these could not purify the soul from sin, but were typical of the sacrifice of something that could. But nothing could do this, but either the offering of all that sinned, that every man should be the anathema or devoted thing; or else by some one of the same capacity, who by some super-added excellency might in his own personal sufferings have a value great enough to satisfy for all the whole kind of sinning persons. This the Son of God, Jesus Christ, God and man, undertook, and finished by a sacrifice of Himself upon the altar of the cross.

This sacrifice, because it was perfect, could be but one, and that once; but because the needs of the world should last as long as the world itself, it was necessary that there should be a perpetual ministry established, whereby this one sufficient sacrifice should be made eternally effectual to the several new arising needs of all the world who should desire it, or in any sense be capable of it.

To this end Christ was made a priest for ever: He was initiated or consecrated on the cross, and there began His priesthood, which was to last till His coming to judgment. It began on earth, but was to last and be officiated in heaven, where He sits perpetually representing and exhibiting to the Father that great effective sacrifice which He offered on the cross, to eternal and never failing purposes.

As Christ is pleased to represent to His Father that great sacrifice as a means of atonement and expiation for all mankind, and with special purposes and intendment for all the elect, all that serve Him in holiness, so He hath appointed that the same ministry shall be done on earth too, in our manner, and according to our proportion; and therefore hath constituted and separated an order of men who, by showing forth the Lord's death by sacramental representation, may pray unto God after the same manner that our Lord and High Priest does, that is, offer to God and represent, in this solemn prayer and sacrament, Christ as already offered; so sending up a gracious instrument whereby our prayers may for His sake, and in the same manner of intercession, be offered up to God in our behalf, and for all them for whom we pray, to all those purposes for which Christ died.

As the ministers of the sacrament do in a sacramental manner present to God the sacrifice of the cross, by being imitators of Christ's intercession, so the people are sacrificers too in their manner: for besides that by saying "Amen," they join in the act of him that ministers, and make it also to be their own, so when they eat and drink the consecrated and blessed elements worthily, they receive Christ within them, and therefore may also offer Him to God, while in their sacrifice of obedience and thanksgiving they present themselves to God with Christ whom they have spiritually received, that is, themselves with that which will make them gracious and acceptable. The offering their

bodies and souls and services to God, in Him, and by Him, and with Him, who is his Father's well-beloved, and in whom He is well pleased, cannot but be accepted to all the purposes of blessing, grace, and glory.

This is the sum of the greatest mystery of our religion; it is the copy of the passion, and the ministration of the great mystery of our redemption; and therefore whatsoever entitles us to the general privileges of Christ's passion, all that is necessary by way of disposition to the celebration of the sacrament of His passion, because this celebration is our manner of applying or using it.

THE APOSTOLIC SUCCESSION.

The following, from a convention address of Bishop White, voices the conviction of the founders of the American branch of the Apostolic Church. It may serve at least to show that the firm maintenance of the Historic Episcopacy is not a note of "advanced" Churchmanship, a development of "ritualism," so called, but has characterized the most conservative and evangelical school from the earliest age. Bishop White says:

"The third inference deducible from the facts recorded under the other branch of the other branch of this charge is the duty of sustaining the Episcopacy in whatever is appropriate to its character; and the propriety of defending it on the ground on which it has been transmitted to us by the Church of England. When that Church reformed from popery, it was with the purpose of altering no further than wherein the existing power had departed from the Scriptural and from immediately succeeding times. They found that in the origin of the ministry it comprehended three orders, the highest of which were the Apostles and others whom they associated with themselves in the same super-eminent trust to be transmitted by them in perpetual succession. Considering ministerial acts, that of ordaining in particular, they found no instance of its having been performed by a minister of inferior grade. As to any organized body, authority to perform this act, or indeed any other, independently on that higher grade, there is not even alleged evidence of a vestige of it. The course continued without exception and without stop for 1500 years, and until the era of the Reformation. * * * These facts are probably as familiar to the clerical hearers as to the reciter of them. But this exercise being prospective, it was expedient briefly to lay the ground for the charge to be now given, with the hope of its being acted on by those who shall be associated with or succeed us in the ministry, that they consistently sustain this point of the DIVINE INSTITUTION of the Episcopacy, not accommodating in the least degree to contrary opinion. When this characteristic of our Communion is lost sight of, under any spacious plea of temporary accommodation to popular prejudice, instead of being conciliatory, as is imagined, it brings conflicting opinions into view to the loss of Christian charity; or if this be not the consequence, to the sacrifice of a truth of Scripture. As to our fellow-Christians of other denominations, when any of them obtrude on us men not episcopally ordained, however it may put on the face of liberality, and profess for its object the promotion of CHRISTIAN UNITY, it is too decisive a proof of a spirit which if the character of the times permitted, would wrest from our Church her present freedom of religious profession and put her members under the restraints of partial law.

"In our favored country every individual is vested with the privilege of manifesting his religious belief in the form of profession the most agreeable to his judgment or to his fancy. He may depart from our Communion, but ought not to remain in it to the disturbance of its peace."

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

PERSONAL.—Rural Dean Gibbons has returned from his visit to England.

Rev. V. E. Harris, is still in the Old Country doing deputation work for the S. P. G. The Rev. gentleman is expected to return early in the New Year.

HALIFAX.—*St. George's*—The new Sunday school house, which is near the Church, is nearing completion. It cost about \$3,000, and is another mark of the energetic and progressive work of the Rev. Dr. Partridge. *St. George's* is a model parish, and long may the present Rector work among his present flock.

St. Luke's—The news of the resignation of the Minor-Canon Murray came upon the Diocese like a thunderclap. The Rev. gentleman has been Rector of *St. Luke's* for many years, in fact is the senior clergyman in Halifax. The changes in the Halifax Churches have been very frequent of late, in fact almost rivalling the itinerant system of the Methodists. Another peculiarity is that with each change has come the significant fact that to England Haligonians looked for the filling of the vacancies.

To-day every rector of a Halifax Church is English born and English educated, and now to cap the climax we are looking to England for a Bishop. Mr. Murray has been a model parish priest, a grand organizer, and wielded a great influence among his brethren. The whole Diocese will regret his threatened departure, and we yet hope that some means may be entertained whereby he may work amongst us with less strain to his threatened weakness. The following interview with a reporter will give full particulars to date:

It was quietly whispered around town that Rev. F. R. Murray had resigned the rectorship of *St. Luke's*. A *Mail* reporter called upon the reverend gentleman to verify the report. "Yes, it is perfectly true," said Mr. Murray. "I have resigned the rectorship. It is a great grief to me to have to do so. I like Halifax, like the people, like my parish, have worked hard, but my lungs were so affected by the poor house fire that I cannot stand the cold, and must seek a milder climate. I feel well, look well, and am apparently good for as much work as ever; but the permanent interest of my health demands a change. My lung is very tender and it easily affected by the cold. No, I am not going to Bermuda. I do not know where I shall go, but shall probably seek missionary work in a milder winter climate. A meeting of the congregation will be held next week to consider my resignation."

"The news will be received with general regret," remarked the reporter.

"The congregation and I have got along well together," rejoined Mr. Murray, "and I shall deeply grieve to leave the parish. But it will only be removing from one portion of the Lord's vineyard to labor in another."

"Do you know anything about those English clergymen who are alleged to have refused the Bishopric of Nova Scotia?"

"No. It has not been offered to anyone since the last meeting of synod and therefore cannot have been refused. The committee have had no word from the Archbishops since the meeting of synods. The only communication we have had from their Lordships was the brief cable saying the documents were imperfect. The story that any one has refused the office is therefore as absurd as it is improbable."

It is to be hoped that the city which has been honored by the heroic act of the reverend gentleman by which his health was impaired will not fail to show its appreciation in a very substantial manner.

CLEMENTSPORT.—The Church folk in this little village believe in deeds, not words. To

make things easier and more comfortable for the parson, they sent him not long ago a new carpet, and within a week have set up a new parlor stove in the Rectory. These acts, with many others equally kind and thoughtful will help to make the Parson's Christmas really happy.

HALIFAX.—The regular monthly meeting of the Halifax Branch of the C. of E. Teachers' Association was held in *St. Mark's* hall, Russell street. Notwithstanding the threatening appearance of the weather, there were sixty teachers present, a large number having come from the south end of the city. It unfortunately happens that the meetings of the Orpheus club are also held on Monday evenings, and thus many teachers, who are also members of the club, are unable to attend the association meetings when any special rehearsals are in progress. Rev. Dr. Partridge, president of the association, took the chair, and after the opening exercises, a well prepared and equally well delivered paper was read by Miss Kate Fletcher, of *St. Mark's* Sunday school, on "What I would aim at as a Sunday school teacher."

Mr. Thomas Brown, of *St. Luke's*, then read a most able and exhaustive paper on the subject: "The necessity for and beneficial result of definite religious instruction." It was very refreshing and a source of great satisfaction, in these days of vagueness and indefiniteness (from a churchman's point of view), to find a layman so thoroughly posted in the tenets and history of the church, and so thoroughly definite in his enunciation of what he knows and believes. Remarks on the paper were offered by Rev. W. B. King, Rev. C. W. McCally and the president; also, by Mr. Wm. H. Wiswell. After this discussion, which lasted until ten o'clock, a hymn was sung, and the president closed the meeting with the benediction.

Letters were read from Rev. F. R. Murray and Rev. Tertius Poole, of *St. Paul's*, expressing their great regret at being unable to be present owing to other engagements.

CAPE BRETON.

SYDNEY.—Meetings in aid of the Board of Home Missions were held last month in this parish, at Coxheath and the North West Arm. The Rev. R. D. Bambrick, Rector of Sydney Mines and North Sydney, kindly gave his eloquent assistance, and through his eloquent and forcible addresses the contributions from these districts will be in excess of former years.

The Rev. D. Smith has at the beginning of the winter season received from some of his Sydney parishioners and friends the most welcome and opportune present of a handsome fur coat.

DIOCESE OF FREDERICTON.

ST. JOHN.—The Rev. Canon Brigstocke, delivered lately before the Church of England Institute a most scholarly Lecture on the English language and its origin. The different sources from whence the English language sprung and the modifications it has undergone were discussed in a practical and instructive manner. The historical value of words, their spelling and pronunciation also came in for a fair share of the lecturer's attention.

DIOCESE OF QUEBEC.

SHERBROOKE.—The necessity for increased church accommodation in East Sherbrooke for members of the Church of England, has been so long apparent that the congregation of *St. Peter's* Church set earnestly to work to provide a suitable building. Their exertions were crowned with such success, as to warrant procuring a site and erecting a commodious edifice.

A lot was secured and plans prepared and the contract let to Mr. Davis, who has performed

his share of the work in a very satisfactory manner.

The building is capable of seating a congregation of about 160 and has been so far completed as to be available for service. For the present, it will be under the charge of the rector of *St. Peter's* Church, and services will be held every Sunday at four in the afternoon. The first service was held last Sunday afternoon, when the Rev. Mr. Thorneloe, officiated, assisted by the Rev. Dr. Reid, followed by a sermon by the first named gentleman; the Church being crowded, and many persons not being able to obtain admission.—*Sherbrooke Gazette*.

ROBINSON.—The oyster supper and bazaar held in the Town Hall on Wednesday, 30th Nov. under the auspices of some of the congregation of the Episcopal Church was a great success, the proceeds amounting to \$50.

DIOCESE OF MONTREAL.

PERSONAL.—The Rev. J. G. Norton, Rector of Montreal, has left the city to conduct an Eight Days Mission in Shawville, P. Q.

Collections and subscriptions received at the Synod office, since last published statement:

For the widow of a clergyman lately deceased:—Rawdon, \$2; *St. Martin*, \$41.75; Buckingham, \$3.00; Knowlton, \$7; Brome, \$8.06; Berthier, \$14.00; North Shefford, \$2.00; Standbridge East, \$2.75; Cote St. Louis, \$1; Hill, \$6.20; Vaudreuil, \$10; *St. Thomas*, \$25; Dunham, \$5; *St. Matthias*, \$10.13; Outremont, \$4.76; *St. George's*, \$30; *St. Armand West*, \$4; Sutton, \$2.50; Church of *St. John the Evangelist*, \$5.75; *St. Stephen's*, \$13; Granby, \$5.27; *L'Église du Rédempteur*, \$1; Hemmingford, \$1.50; *Leclerc*, \$2.19; Noyan, \$4.00; Clarenceville, \$6.88; Bedford, \$3; Aylwin, \$2; Pottou, \$2; Huntingdon, \$6.75; Portage du Fort, \$5; Mille Isles, \$3; Arundel, \$1; Grace Church, \$2.50; River Desort, \$2.12; West Farnham, \$12; Swol, \$9.94; Iron Hill, \$1.31; Leclerc, \$1.88; Chambly, \$1.12; Rougemont, \$1.48; *St. Andrew's*, \$1.50; *Christieville*, \$11.75; Lucadio and Sivanno, 70 cts.; Boscobel, \$2; Cardley, \$4; Nelsonville, \$7.85; Waterloo, \$9.79; Lacolle, \$2; Thorne and Leslie, \$1.23; *St. Armand East*, \$3.10; Onslow, \$2.50; New Glasgow, \$3; Franklin and Havelock, \$5.51; Clarendon, \$3.50.

For Domestic Mission:—*Christieville S. Sch.*, \$3; Onslow, \$2.55; Grace Church, \$10.50; Cote St. Louis, \$1; Clarendon, \$9.

For Algoma Widows' and Orphans' Fund:—*Christieville*, \$5.

Collected by Rev. E. F. Wilson, in Montreal: Jubilee Committee, per R. H. Buchanan, \$150; *St. Stephen's S. Sch.*, \$25; Theological College, \$436; Mrs. W. J. Buchanan, \$10; Miss Cruso, \$10; *St. Thomas*, \$22.15; a Jubilee singer, \$1; Cathedral S. Sch., \$50; M. Meeting *St. George's Sch.*, \$32; Mrs. Drake, \$5.

For London Society for Promoting Christianity among the Jews, Hemmingford, \$2.

For Jubilee S. P. G. Fund:—*St. Thomas*, \$10; Buckingham, \$5.22; Chambly, \$10.4; Sutton, 75 cents; Boscobel, \$1.05; Cardley, \$4; *St. Andrew's*, \$2; Vaudreuil, \$11.67; Bolton, \$4.15; Aylwin, \$2; Papineauville, \$2.15; *St. Amedee*, \$2.15; Monte Bello, \$1.70; Grace Church, \$15.50.

For Foreign Mission Fund:—Grace Church, \$10.50; Clarendon, \$12.

For Parochial Funds:—West Farnham Parsonage fund, \$31; Nelsonville Endowment fund, \$50.

DIOCESE OF ONTARIO.

BROCKVILLE.—The anniversary services in *St. Paul's* Church were announced for last Sunday, the 11th Dec, the Rev. Canon Damoulin,

Rector of St. James' Cathedral, Toronto, being the preacher for the day.

DIOCESE OF TORONTO.

ASHBURNHAM.—On Wednesday evening 30th ult., the Lord Bishop of Algoma addressed a meeting in St. Luke's Church here on the subject of missionary work and on the needs of his own Diocese.

The Rev. W. C. Bradshaw, Rector of Ashburnham, read the missionary report and made a few introductory remarks, after which His Lordship began his address by reminding his audience that no day in the year was more suitable than this—St. Andrew's Day—for discussing the question of missions, as the action of St. Andrew when he received that light which supplied all the necessities, and illumed the darkness of his own heart, embodied the true spirit of missionary work. He found the light, and then sought for someone to whom to impart the glad tidings. He dwelt on the great debt which the people now owed to the missionary spirit and urged that they should arrive at a fuller consciousness of that great debt. If they came to a full knowledge of what they owed to it they would endeavour to repay a part of it and wonders would be worked. He then referred to his own Diocese, explaining the purchase and employment of the "Evangeline" and the necessity that existed for its use and speaking of it as one of the most valuable adjuncts to the missionary work. He praised both the laity and clergy of the Diocese of Algoma for their faithfulness, saying that the clergymen numbered 26. He also announced that, by his setting his face against it there was hardly such a thing known in his diocese as church debt. He gave an interesting description of the habits, traits of character, and social improvement of the Indians, of whom there was 7,000 in the diocese of Algoma. He closed with an appeal for help to carry on the missionary work in a diocese 800 miles in length, and 50,000 square miles in extent, having a population of 80,000 people, many of whom are still in great darkness.

TORONTO.—At the monthly meeting of the Church Sunday-school Association, held in St. James' School-house, S. C. Wood, Esq., I. L. B., presided. The report of the Treasurer showed that the Sunday-schools connected with the following churches were behind with their dues:—Church of the Redeemer, St. Anne's, St. Barnabas', St. Bartholomew's, St. George's, St. James', St. John's, St. Paul's, St. Peter's, Trinity East, and Christ Church, of Deer Park. It was announced that the Diocese and School Examinations would be held in St. George's School-house, commencing at 9 a.m. on Saturday, the 15th inst. Mr. G. B. Kirkpatrick will conduct the examinations. Mr. Kirkpatrick conducted the Bible lesson, taking for his subject, "The Passage of the Jordan." Rev. John Pearson read an interesting paper on morning and evening prayer.

St. James'.—St. James' Cathedral C. E. T. S. was held on Thursday evening last at eight o'clock, when a very enjoyable evening was spent, consisting of readings, recitations and addresses. It is earnestly hoped that all members of the congregation will help in this noble work. The meetings are held weekly.

DIOCESE OF NIAGARA.

GUELPH.—The arbitration proceedings in regard to the forced expropriation of a portion of the property of the St. George's Church here took place on the 24th ult. Notwithstanding what appeared to be very strong and reliable testimony as to the grievous injury which would be done to the Church, only a sum of \$1,070 was awarded for land taken and damage to the stable and other trifling matters. It is under-

stood that the majority of the arbitrators held that neither Church or Rectory would sustain any damage.

The Communicant's Guild has been re-organized under the name of the Communicant's Guild of St. George's Church. In addition to its former object—the deepening of the spiritual life—the Guild has now extended its aim to practical church work. The Guild has also undertaken to carpet the choir part of the chancel with carpet similar to that within the rails; this will be their winter's work; and it is sincerely hoped that they will be encouraged and upheld in their good work. Membership in the Guild is open to all. The names now number 83.

DIOCESE OF HURON.

STRATFORD.—Rev. Canon Patterson, M. A., of St. James' Church, Stratford, has nominated as his assistant Rev. J. C. Farthing, B. A., incumbent of Durham, and at a meeting of the vestry on Friday evening the nomination was unanimously approved. It was stated at the meeting, in reference to the assessment of the congregation for the erection of a See House in London for the Bishop's residence, that the wardens had \$150 dollars in hand, which they were instructed by the vestry to forward to the treasurer of the fund.

LONDON SOUTH.—The Rev. Cooper Robinson, who leaves as a Missionary in the spring, preached a Missionary sermon in St. James' Church on Sunday evening, Dec. 1st. He also addressed the congregation on Wednesday evening on the Missionary work of the Church, dealing specially with Indian and Zenana work. The congregations on each occasion were good, considering the weather. Mr. Robinson is truly a Missionary, and is very practical in his earnest appeals in behalf of obedience—"pray ye therefore the Lord of the harvest." We pray for our own individual wants—how many remember, in their daily progress, this command of our Lord?

Mr. Robinson purposes, having his Lordship's consent and approval, visiting various parts of the Diocese during the winter, in the interests of foreign missions.

The Executive Committee of the Synod is called to meet December 15th in the Chapter House at 2 p.m.

BISHOPSTOWE.—The Monthly meeting of the W. A. M. A., held at Bishopstowe, the 5th December, was of an especially interesting character. A large number assembled to listen to the address from Rev. Cooper Robinson, who intends going next spring as a Missionary to Japan, he having been accepted as such by the Bishop of Japan. He pointed out the great indifference to the Mission cause which existed in Canada and the very small amount contributed for missions, in startling contrast to the large sums given by the Mother country, to missions in Canada.

To their backwardness in the mission field he attributed the great want of life in the Church in Canada. By the last census he proved that whereas the Methodists had increased 20 and the Presbyterians 18 per cent., the Church had only increased at the rate of 10 per cent. He urged the W. A. M. A., to put forth a vigorous effort to disseminate information, ignorance, being the cause of the existing indifference. He also reminded them that the first object for which they were formed, was prayer. Prayer for Missions in general and definite prayer for some special mission or missionary. His Lordship the Bishop of Huron, who was in the chair, also addressed the meeting, fully endorsing all that Mr. Cooper Robinson had said, and speaking words of exhortation and encouragement to the assembled members of the W. A. M. A.

DIOCESE OF ALGOMA.

SIR.—May I ask space in your columns for a brief statement of our financial position in Algoma?

The stipends of our Missionaries, such as they are, amounting to over \$1,400 per annum, are drawn largely from our General Mission Fund, supplemented by two grants of \$1,132 and \$1,376 from the S. P. G. and C. C. C. S. respectively. Independently of these grants, the sum required, quarterly, for stipends, outfits, &c., is about \$2,500. Of this \$1,700 are lacking for the current quarter, ending Dec. 31st. Our position, therefore, is most critical and calls for the prompt and generous interposition of the friends of Algoma. In partial explanation of the deficit, it may be stated that very little help has come to us from England this year, owing to the multiplicity of Jubilee claims. It is also quite possible that the special Jubilee offerings made by Canadian Churchwomen, in behalf of our Widows' and Orphans' Fund (the particulars of which will shortly be published) may have reduced our General Fund to some extent. Be this, however, as it may, the stern fact stares us in the face that \$1,700 are needed to pay the cheques due on the 31st of December. Further, even supposing the "present distress" provided for, we will begin the New Year without a dollar for our General Stipend Fund, save the scattered contributions of individuals, until the next apportionment of the receipts of the Mission Board in September next, 1888. Still further, to say nothing of unoccupied fields, in which church people are silently but surely drifting away into other communions, or else falling into practical infidelity, three of our organized missions are vacant, (one since last January), and I have been unable to provide missionaries for them, because the necessary stipends were not forthcoming. The people in all three have been ready, in their poverty, to give to the full measure of their ability, but the church at large has doled out her benefactions with a niggard hand. Meantime, save for a few occasional services by a lay reader, or visiting clergyman, the churches in these missions have been closed, the congregation scattered, the Sunday-schools broken up, the children untaught, the sick unvisited, and the dying uncomforted with the vision of Him who, hung upon the cross "held up before their closing eyes."

These are the simple facts of the case. They speak for themselves. I can but make them known through the only vehicle open to me. The Church of England in Canada called this Missionary Diocese into existence, on her must rest the responsibility of its maintenance.

E. ALGOMA.

Dec. 14th, 1887.

GRAVENHURST.—Rev. Alfred Osborne, Gravenhurst, gratefully acknowledges the sum of thirty seven dollars (\$37.00) towards the rebuilding of Gravenhurst Church from the Church of Port Arthur. Rev. C. J. Machin, incumbent.

DIOCESE OF RUPERT'S LAND.

RAT PORTAGE.—At the invitation of the wardens of the vestry of St. Albans, nearly all the parishioners assembled in the Music Hall on the evening of St. Andrew's Day, where a pleasant evening was spent in social intercourse. The Foresters' Band was in attendance and discoursed sweet music at intervals. An excellent programme was rendered, after which refreshments were served by the ladies.

Every body felt that such social gatherings tend to make the members of the congregation better acquainted with each other, and to provide a feeling of harmony and good-will in the parish.

Several of the ladies of the parish have lately been collecting for a bell by subscriptions; nearly the full amount of \$200 has been received. We expect shortly to hear the sweet tones of the Bell summoning us to come up to the House of the Lord.

CONTEMPORARY CHURCH OPINION.

The *Pacific Churchman* (San Francisco), says:

The Advent summons to penitential watchfulness, for that "The Kingdom of Heaven is at hand," has once more been sounding in our ears. Our position in the world is that of expectant preparation for the full enjoyment of our heavenly citizenship. The great fact now especially brought to our mind is that of the actual Presence of God with us—of the oneness of our nature with His through the Incarnation of the Eternal Son—and the duty or inestimable privilege that is ours on account of it. "Prepare ye the Way of the Lord." "Purify yourselves, therefore, even as He is pure." "Be ye holy, for I AM HOLY." To put away sin, and put on the garments of righteousness, purity, and holiness, is the great Advent exhortation. Let all earnest Christian people make good use of this Season so significant of the ultimate purposes of life. Well may it take on at least a semi-penitential hue. In some of our churches the purple hangings of the chancel and sanctuary will suggest this. At any rate let it be realized in Christian hearts.

The *Church Kalendar*, (Buffalo, N. Y.) says of the Episcopate:

We still cling to the belief that there is—no merely was—a "Historic Episcopate," and that without it or apart from it we could have no claim to call ourselves, or ask men to account of us, as "Ministers of Christ, and Stewards of the Mysteries of God." We can have entire respect for the utterly opposite views of one who is not a Minister or member of this Church: we have none whatever for a man who stands to minister before God by virtue of an ordination at which he scoffs in word or act. And this is unquestionably the belief and feeling of the vast majority of all the members of this Church, at this day, as well as the *unmistakable language of her Ordinal and of every word of the Prayer Book.*

G. V. in *Church Bells* under the title "How to Promote Lasting Unity," says:—

There is, beyond doubt, an increasing desire for union and unity. And there is, too, unquestionably, a danger lest, in the eager desire of some men to secure unity speedily, an exhibition should arise of more zeal than discretion, the result of which would be that the work, being hurriedly done, would be badly done, and so prove neither permanent nor to the glory of God.

In the judgment of some men who have studied the subject prayerfully and carefully, there cannot be anything less than a condemnation of those conferences and consultations in which an undeniable sacrifice of some important Church principles in regard to the Holy Communion, and in reference to Holy Orders, Episcopacy, and Church rules, has been demanded. While giving the promoters of such meetings and such endeavours full credit for the best of motives, there can be very little doubt that such 'haste' will only dampen the efforts of those who want all to be effected upon sound and lasting principles, and who feel confidence in the old and Scriptural principles of the Church in regard to Episcopacy, Succession, Holy Orders, and the two Sacraments ordained of Christ. They who are more desirous (as they ought to be) for a *permanent* union rather than a hasty one, will not lose their confidence in the sacred declaration, *He that believeth, shall not make haste.*

Now, an event is drawing nigh which it would be a serious blunder upon the part of the Church to neglect, in the furtherance of unity. God appears, indeed, to be giving her just now an opportunity which can hardly recur at least in some important particulars, and of which she ought to make the most, after thought, deliberation, and prayer. It is, then, very devoutly hoped that the coming event will not be neglected. And while, perhaps, the princes of the Church in England ought to be the primary leaders in the movement, it is hoped that the sister and daughter Churches (Scotland, Ireland, America, the Colonies, everywhere) will feel equally interested, and equally entitled to be interested, in the proposal. It is as follows:—The Pan Anglican Synod will be assembled in London (it is believed) some time during the ensuing year, for consultation upon many important subjects. Amongst these, no one can exceed in preciousness and importance the question of union and unity. Could not some members of that Synod construct a Divine office for use by the faithful of, and in, all lands; not for a moment (now or hereafter) to the exclusion of any of their present respective offices of worship, but as the especial and Catholic office of union, unity, and love, and of seeking the teaching and direction of the Holy Spirit, under whose dispensation we all believe the Church to be living? The creed might be the Apostles', or the Uninterpolated Constantinopolitan Creed. The Communion Office, and any other desirable order of prayers upon this subject would probably be agreed upon without much difficulty, after due and patient consideration, by the committee of Bishops selected for the purpose. And it is believed that the office or offices might be so constructed, that not only might they be occasionally used in every land wherein a Bishop of the Anglican Communion is found, but that many, at least, of the various branches of the Eastern Church might be induced to use them, as *Special offices in the promotion of unity*, also.

It is most respectfully urged, but with the deepest earnestness, that the Pan-Anglican Synod should, in some such way as has now been suggested, first, approach 'the throne of the heavenly grace,' to seek guidance in this question of unity; and then, secondly, that it should enable and encourage the whole Church to do the same.

God grant that this grand (may it not be termed providential?) opportunity may call forth the attention of the Bishops in every part of the Church which claims to belong to the Pan-Anglican Synod of 1888.

TWO EXPOSITIONS.

The first suggested is to General Gordon while making a journey by camel across the Korosko desert in the Soudan. On the borders of this most dreary and most dreadful of sandy and stony wastes "grows a grass which when sear and withered with the heat, breaks off and mats and felts itself together. The prevailing wind, blowing desertwards, sets these bundles in motion, and they gather and increase as they roll, till some are even three feet in diameter; all finally get driven out on the fiery sea." Day and night these rolling balls rush on, impelled by the fiery breeze, and sand and stones, unable to stop to turn or rest, bringing out with terrible emphasis the force of the Psalmists imprecation (Ps. 83, 13, Prayer-Book) "O my God, make them like unto a wheel (Heb. *Gulgal* from *gatal* to roll) and as the stubble (Heb. *kash* from *kashbash* to collect, gather, lxx. *Kararyn*, *vuly stipulam*) before the wind." The second exposition is from Captain Condors, "Tent work in Palestine" and throws a most welcome ray of light upon the murderous act of the wife of Heber the Kenite, which is made so perplexing to the

majority of people, by the eulogistic reference of Deborah the Prophetess. Says the Captain (p. 133) "The murder of a fugitive, and a guest, is so contrary to the morality of the Semitic morals that we must seek for a very strong justification. It could not have been national enthusiasm which actuated Jael, for she was a Kenite, not a Jewess—one of a nation hostile to Israel, and there was peace between Jabin, King of Huzar (Sisera's master), and the house of Heber, the Kenite. The true reason is probably to be found in Sisera's entering the tent at all.

There are instances in later history in which a defeated Arab has sheltered himself in the women's apartments, but such an infringement of Eastern etiquette, has always been punished by death, and it is not improbable that in revenge for such an insult Jael seized the iron tent-peg and drove it with the mallet used to fix the tents to the ground through Sisera's brain." Dr. Moody I think in a rather laboured article in the current number of the *Expositor* corrects Captain Condors's evident slip, with regard to the hostility of the house of Heber "of the children of Hobart, the brother-in-law of Moses." Perhaps the Captain would have been safer had he conjectured that rigid tent law, gave Jael an opportunity of proving his devotion to Israel's cause, which she gladly embraced. However, there still remained the deceitful greeting "Turn in to me, fear not," to be accounted for, before Jael becomes quite immaculate in our eyes. Deborah, would be inclined to laud the woman, because she was outside of the covenant, and though friendly to Israel, at peace with Jabin. Her act would be all the more welcome, because it was unexpected. And the *act itself*, we now learn, was intrinsically a blameless one. W.P.C.

CORRESPONDENCE.

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

LETTERS FROM CALIFORNIA.

(CONTINUED.)

SACRAMENTO, CAL., Nov. 25, 1887.

Leaving Denver next morning via Denver and Rio Grande Railway, we are promised some very fine scenery along the route, which takes us through some of the finest gorges and canons of the Rockies. The day is fine and clear, so clear that the sharply defined peaks of the mountain seem very near, and here one of the passengers tells a story of a Briton who was staying in Denver, and not being used to such a clear atmosphere, got up one morning and seeing the mountains so near thought it a good idea to take a walk there before breakfast, set out and walked and walked but seemed to get no nearer the goal, the everlasting hills bore the same stern front, he could even see the small stones on their sides, but they got no nearer and no farther. After walking four miles he accosted a man whom he was fortunate enough to meet, and who informed him he was still fifteen miles away from them, with a saddened heart but a wiser head he set out to return to his breakfast; the next day he went out with a friend, they came to a brook, he turned up his trousers, took off shoes and socks, what are you about said his friend, you can leap that brook? Oh, no, he said, I know more about this country than I did, if those mountains are twenty miles away this stream must at least be a quarter of a mile across. After leaving Denver, except looking at the mountain, there are only the flat plains, until about two o'clock we come to Colorado Springs, and into a lovely valley, this, a favorite resort in summer, is a pretty and well built town, the springs are famous and attract a large number

of visitors through the season. Maniton, another summer resort, is passed, nestling in a valley; soon we come to Castle Rock, a fine study, looking a complete castle with four towers. Now the scenery grows grand indeed, we are coming to Canon City and are among and in the very heart of the Rockies. Starting from Canon City the observation car is put on; a rush is made for it and it is soon filled, the air is sharp but not too keen; in a few minutes we are in the grand canon of the Arkansas, there is just room for the track and the rushing river, high over-head the great rocks wall us in, and we go deeper and deeper into the heart of the range, here the sun's rays never penetrate; the cliffs are a thousand feet in height and get higher and higher, until we strain our eyes up a height of 3000 feet. Neither flowers nor birds are ever found here. After passing through this canon we emerge into the valley of the Arkansas, pass Saleda, ascend the Continental Divide and plunge into the Marshall pass; the track doubles and twists; the two engines have all they can do, and looking out we see the head engine apparently turning back on the road. As we go towards the summit Mount Ouray towers above all with its bald summit and billows of rock boulders are around in every direction. After leaving the summit we go down the valleys of the Tomichi and Bunicon into some fertile meadows, beyond Gunnison City we reach the Black Canon; here is another marvellous panorama of rocks and hills. We descend again into Grand and Castle valleys, and journeying on behold Castle Gate and Spanish Fork Canon, Castle Gate guards the entrance to Price River Canon, through which the railway runs into the heart of the range; the Gates are 400 and 450 feet in height and of a rich red color. At Soldier Divide we are on the summit of the Wasatch range, and we pass Sentinel Rock, another wonder standing 1,200 feet in height, its pinnacle-like top seeming to pierce the blue sky. In our descent into the Utah valley from Soldier's divide we pass towers, pinnacles, every form of rock, bare and bald, but awful and grand, rocks piled upon rocks, deep gorges and ravines, no animal life, no green thing to be seen; measureless gulfs with solid walls piled up on either side, until night closing in all fades away from our vision, and the never to be forgotten scenes give place on our awaking in the morning to the bare and desolate stretches of Utah, all day long we rush through the desert of sand; coarse sage brush and weeds, desery wastes—the great American desert it is called, nothing cheering greets the vision; the fine dust of the plains sift through the closed windows and covers everybody and everything in the car. We were to reach Salt Lake City at 4:30; but high up in the mountains we ran into a two horse team in a narrow pass—one horse was pitched into the stream and drowned, the other escaped unhurt, the driver escaped with only a few bruises, but his load of wood was a sight to be seen, the engine had sawed and split the logs for him in a different style from what he was accustomed to; the next detention was a breaking of the coupling, a hot box and another breakage makes us in all three hours late at Salt Lake City, where we arrive at a 7:15 and drive to a hotel, glad to find a haven of rest after an exciting and wearing ride.

Yours truly, S.

MAGAZINES.

The Christian Year for 1888,—*Kalendar for the people*—Wm. Egerton & Co., N. Y., 50 cts each, mounted on roller, will be found full of information and instruction regarding the Church, its Lessons and Holy Days, and its Ritual and Worship. In many particulars it will doubtless appear "advanced," but there is so much that is thoroughly good and practical in it, that even those who prefer plain services, and abhor

'Altar lights and Altar crosses' will find much that will be instructive.

The Pulpit Treasury—The portrait of Professor H. W. Green of Princeton Theological Seminary forms the frontispiece of the December number. This is followed by a sermon by the professor on "Mighty in the Scriptures," and a Biographical Sketch of him by the editor, with a Historic Sketch of Princeton Theological Seminary, a view of the Chapel and Seminary Building, and a view of the First Presbyterian Church, New York, of which, Professor W. M. Paxton of Princeton, was pastor for seventeen years. Professor Paxton's portrait is also given with his Inaugural Address as professor at Princeton. Leading Thoughts for Sermons are by Bishop Andrews, Drs. Griffith, Bonar, Duffield and C. H. Spurgeon. "Preachers and their Subject," by Dr. John Hall, is full of timely thought and wise counsels. "Labrador and Missions," by Dr. Draper, is an exceedingly interesting account of that mission. Dr. Cuyler writes in his usual felicitous style on "Honoring Parents." "The Remedy for the Liquor Traffic," is ably treated by Dr. R. D. Harper. These with other important papers make up a capital number.

Yearly, \$2.50. Clergymen, \$2.00. Single copies 25 cents.—E. B. Treat, Publisher, 771 Broadway, N. Y.

The English Illustrated Magazine for December, looks Christmas like outwardly in its red covers, and being a double number contains an extra amount of good things. There are twelve full page illustrations of different subjects; and amongst the reading matter is found the 1st and 2nd parts of Lawrence Oliphant's description of the Sea of Galilee and neighborhood; and the continuation of W. Outram Tristram's interesting articles on Coaching Days and Coaching Ways "The Exeter Road," receiving notice in this number. A new serial by Mrs. Molesworth entitled "That Girl in Black," is commenced, and besides there is much more which space does not allow us to notice.—Macmillan & Co., 112 4th Ave., N. Y. \$1.75 per an.

Our Little Men and Women closes its 8th vol., with the December number, an excellent one in every respect. Parents will find this an acceptable Christmas or New Years gift for the "Little Men or Women" of the family; and the pleasure awakened by its reception will be renewed as it arrives month by month.—D. Lothrop & Co., Boston. \$1 per an.

Intermediate Fridays.—Choice selections for recitation by boys and girls from eight to twelve years of age. Compiled by S. R. Winchell. Price 35 cents. Published by The Interstate Publishing Co., Chicago and Boston.

It is not an easy task to sift from the mass of stuff published for children to learn, such short pieces in prose and verse, as are really suited to their age and understanding. The collection comprised in this volume consists chiefly of poems, and a number of sprightly dialogues suitable for school exhibitions. There is a refined and elevating tone pervading them all, which is noticeable. Children, parents, and teachers, can confidently turn to this volume to find what is both wholesome and entertaining for boys and girls in intermediate and grammar school grades of school.

The Interstate Monthly Readers are indeed good and well merit the success which they seem to have achieved. The series consist of the *Primary*; the *Intermediate*, and the *Grammar School*, all published monthly, and containing fresh interesting and instructive reading for scholars of the various grades. There is also a *Monthly Primer* designed for Supplementary Reading in the first year of School. When will Canadian Schools be provided with like monthlies.—The Interstate Publishing Co., Chicago and Boston.

"Recitations for Christmas" under this title a new collection of the best Christmas thoughts

of the best Authors, and edited by Margaret Holmes, author of "The Chamber Over the Gate," "Little Speeches for Little People," &c., is presented to the public. The selections appears to be good.—16 Mo 122 pages, price 25 cents. Charles A. Bates, Publisher, Indianapolis, Indiana.

Some Considerations showing why the name of the Protestant Episcopal Church should be changed, is the title of a Tract issued by the *Young Churchman Co.*, Milwaukee, Wis., containing Bishop Seymour's paper read at the last Church Congress held in Louisville. It merits the attentive and careful reading of all.—Price 10 cts.

The same enterprising Company issue a Tract *Elementary Notes on the Church, Doctrinal and Spiritual*; which is intended to be a manual of the *very least* that every member of the Church should know. It will be found a useful Tract for parish use.—Price \$2 per 100.

NEW BOOKS.

MEDITATIONS ON CHARITY, by Rev. Francois Washburn; T. Whittaker, 2 and 3 Bible House, N. Y.

In this little book are published 13 admirable Meditations on 1 Cor. 13th chapter, by the author of "Thoughts on the Lord's Prayer." These meditations are full of spiritual instruction, conveyed in plain and simple language, easily understood of the people, and would answer for Lay Reading. They will also be found useful by the clergy.

THE AMERICAN PRAYER BOOK—its Principles and the Law of its Use; by the Rev. J. J. Garrison, D.D.; Porter & Coates, Phil.

Under this title the Bohlen Lectures of 1887, delivered by the author, Professor of Liturgies, Canon Law, and Ecclesiastical Polity, in the P. E. Divinity School at Philadelphia, are given to the world. The purpose of the Lectures was to present as clearly and fully as possible the leading features of the primitive services of the Church, and the doctrines connected with them in the early ages; to trace some of the more important and injurious of the mediaeval departures from these Catholic truths and forms; and to indicate the manner in which in the offices of the P. E. Church were restored the essentials of the Apostolic and Scriptural teachings of the Primitive Church. The author also gives an outline of the Ritual law of the P. E. Church of the U. S. Much valuable information will be found in this book; and it is one which might well find place in Clerical, parochial, or Diocesan libraries.

A MANUAL OF CHURCH HISTORY—By the Rev. A. C. Jennings, M.A., author of *Ecclesia Anglicana*; S. R. Briggs, Willard Tract Depository, Toronto; cloth. 75c.

The work, in two volumes, is intended to present to theological students and others the prominent incidents of Church History, and this from an ethical rather than a religious standpoint, and excluding all influences of theological proclivity. In the first volume, now before us, the author refers to the events transpiring between the first and the eleventh centuries; and concludes his work with a list of Sovereigns, Bishops and Popes and General Councils, giving the succession of the Bishops of Rome from St. Peter to Leo IX, in 1848. The book will undoubtedly be found very useful to students for whom it seems to be primarily intended.

O come, Thou Day-spring, come and cheer
Our spirits by Thine Advent here;
Disperse the gloomy clouds of night,
And death's dark shadows put to flight.
Rejoice! Rejoice! Emmanuel
Shall come to thee, O Israel.

The Church Guardian

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Special Notice.

SUBSCRIBERS IN ARREARS are respectfully requested to remit at their earliest convenience. The LABEL gives the date from which subscription is due.

CALENDAR FOR DECEMBER.

DEC. 4th—2nd Sunday in Advent.

" 11th—3rd Sunday in Advent.—[*Notice of Ember Day*].

" 14th—
" 16th— } EMBER DAYS.
" 17th— }

" 18th—4th Sunday in Advent.—[*Notice of St. Thomas*].

" 21st—St. Thomas,..... A. & M.

" 25th—CHRISTMAS DAY—[Pr. Pss. M. 19, 45, 85; L. 89, 110, 112. Athan. Cr. Pr. Pref. in Com. Service till Jan. 1st, included.—*Notice of St. Stephen St. John and Innocents' Days*].

" 26th—St. Stephen—First Martyr.

" 27th—St. John—Apostle.

" 28th—Innocents' Day.

THE CHRISTMAS FESTIVAL.

REVISED BY GEORGE C. THOMAS.

(From *The American Church Sunday-School Magazine for November*.)

The brightness of the Christmas season in every household wakens the question, "What can we do to make the children happy?" In the household of Faith the same question comes, "What can the Church do to make her children glad?" It will not do for us to let Christmas pass without somehow proving to the young that all the innocent happiness of the world at this season has something to do with the birth of the Christ. Yet we feel that in whatever we do, we must guard our children from learning only the selfish side of joy, the expectation of gifts, or the merely pagan side of Christmas in thoughtless merry-making.

One cannot forget, in making suggestions, that there are many sided wants to be met in the Sunday school field, wants that are created to no small extent by the way in which different schools are managed. There are too many schools in which the uppermost idea is that the children must always be having "a good time," forgetting that every exercise of the school should, in a measure, yield the fruit of religion. Even in our secular schools, public exercises in some way are subordinated to the cause of education, and the end of the exercises is to exhibit the fruit of the training in school-houses. Much more should religious schools mold all their exercises before the public, so as to make the public festival speak for the benefits of the schooling received by the pupils. A horticultural exhibition shows what the gardeners and florists have been doing to

improve the growth of fruits and blossoms. In much the same way the public exercises of all Sunday-schools should show what culture the young have been receiving. If this principle be kept in view the festival will show fruits that have ripened in the hours of the school.

Let us take the music of the festival as an example. It is usually composed of carols specially learned and practiced. The excellence of the music speaks of the training of the school in this department. As many teachers know to their own loss, this training has occupied undue time, subtracted too often from the lesson period of the session, or has supplanted the Scripture study entirely. Time for practising music can be gained by beginning the session a quarter of an hour earlier and omitting the review of the lesson. Again, the excellence of the school at its festival in singing carols is perhaps exceptional, and the music at the weekly sessions is flat and monotonous. While the carols are appropriate and well selected, the hymns week after week are inappropriate to the lesson, and the tunes either too old or, what is worse, too new. The festival music, it seems to us, should represent only such average excellencies as the common level of the school session maintains. It would be more advantageous to the school at its anniversary to sing well a chant that is a steady feature of the church or school service than to render the Halleluiah Chorus. It must be remembered, of course, that appropriateness in the music for a festival demands carols adapted to the season or day, but inter-persead among the carols should be one or more musical efforts which show exactly what the school is doing to train and perfect the young in general worship.

The same principle can be exemplified and applied in bringing the children forward. We hear, now and then, of exercises where some child is put prominently forward to sing or declaim. Fortunately in our church schools this kind of nonsense is a rare exception; but, on the other hand, we give but little opportunity for the children to take any part beside the singing. Now, the one thing that children enjoy is having a part in the exercises themselves. To secure this properly room should be provided for responsive exercises in which the whole school can prove their ready participation with earnest, hearty voices. In responses clearly, but not boisterously, rendered, are an enlivening feature in any religious exercise, and prove the training of the young to take part in regular church worship. There yet remains a higher exhibition of the school's fruitfulness in catechizing. The review of some part of the year's study, the proof by clear, ringing answers that solid instruction has been received, should be a part of the public programme. A public gathering in which meet parents, teachers and children, is an opportunity for marking progress, and challenges all the participants to bring a plentiful harvest of sheaves from the fields of study. The first ripe sheaf was waved before the Lord as an offering by the Jews in their feasts. Now the first ripe sheaf of the Sunday-school is a well prepared answer to a question. It would be well for every school to be put to the proof as to how it has been instructed, and to be required to evince in the answers of its pupils that it has a clear comprehension of the truth or the fact represented by the festival season through which it is passing at the hour of the public celebration.

When the festival is an anniversary the annual report is to be read. There is ample room in such reports for mere boastfulness. The opportunity tempts to a liberal statement of names on the roll. The one thing left out is the average attendance. The comparison between the names on the roll and the average attendance is the only real test of a school's work. The number of children who attend

church as well as Sunday-school, should be stated as a feature of the work. How many scholars have become communicants, how many have been confirmed, and how many are old enough to be confirmed, but neglecting it, should be named in a well digested report. The amount of money given by the school to missions and charities, the amount absorbed in running the school, the amount contributed by the congregation for the support of the school, should appear in the treasurer's exhibit of the finances. This fruit of attendance and giving is a test of the efficiency of the school which should be compared with the work of preceding years, so that progress be marked and retrograde prevented.

An enlivening feature of an anniversary is the judicious use of emblems. There are the simple emblems of twenty years ago, each class presenting a motto and a design with its offering. This experiment has a drawback in the fact that ingenuity fails to discover novelties sufficient to supply the demand, and one such anniversary exhausts the stock of emblems so that the next year the twenty or thirty new designs cannot be found. No such general use of emblems can be adopted oftener than once in four or five years. A more moderate and feasible use of emblems is possible by adopting one large design which can be built up or filled in with bouquets of flowers, so as to develop before the eyes of the audience. The monogram of I. H. S., or the monogram of Christ in Greek letters, can be fashioned out of wood by any carpenter, with holes in the framework for bouquets offered by the classes. Any handbook of Christian art will give cuts of emblems which can be enlarged and used singly or combined; as, for instance, the cross and crown; the cross and an anchor; the shepherd's crook and crown; the star; the triangle; the sceptre; the ladder; the altar; the lantern; the lamp; the shield; the sword; the Book, and many others. The shield may be used as the background for any single emblem as in heraldry, and with a little instruction from a person of taste a good florist can produce at moderate cost an effect which will delight the eye. An unlimited variety of designs can be produced by taking an appropriate text or title of Christ, and having the single letters prepared separately by a florist, allowing each class in the school to offer a letter. A framework on which these letters can be displayed in order can be prepared by any one who can handle a carpenter's tools. Sentences can also be made of gas jets and the letters lighted one by one. The symbolism of colors is interesting in this connection, as the choice of flowers for a design should be managed so that the colour shall harmonize with the thought presented. White is used to represent purity and joy. Red is the emblem of suffering, love and atonement. Red and white combined are significant of love and holiness. Blue is the symbol of heaven and truth. Green expresses hope and victory, the color of spring. Violet is a passion color. Gold is the emblem of glory, and belongs to all symbols of royalty and Divinity.

Christian symbolism in the early ages of the Church was less fantastic than in mediæval art, and it is to the symbolism of the earliest centuries of Christianity that we turn to find the sign language of faith in its purity. Some of the favorite symbols of primitive days were the vine; the lamb; the fish; the lion:—to represent Christ; the emblem of the Spirit of God was the dove, whose white plumage signified holiness, and whose nature suggested gentleness. The olive tree and the palm branch were favorite symbols of peace and victory. Emblems of the Trinity were the triangle, three circles, the three-leaved clover (trefoil). The cross, the crown, and the lamp burning, were much used in the ages of darkness and persecution. In the use of emblems it is to be observed that there has always been a tendency

THE KINGDOM OF GOD.

In mankind to turn symbols into images and fetiches, and to elevate what was meant merely to convey an idea into an object of worship. In the Catacomb at Rome the grief of Christians expressed itself in a very innocent way by the use of the emblems of faith and hope. At present the use of emblems to catch the eyes of children is merely a system of object teaching, such as God planned for Israel in the furniture of the Tabernacle. It will be well for us all to remember that the emblems sanctioned in the New Testament were not mere ornaments, but were living forms: the lamb, the dove, or things in actual use, the lamp, the armor; so, to-day, the living emblem, "the child set in our midst" is the central object in every group of disciples to teach what is greatest in the kingdom of heaven. Do not let our anniversaries get so clogged with ornaments that we forget the larger symbolism of actual life which teaches us through every living form and work of God, and consecrates our daily bread and water to signify the deepest blessings of God's grace.

If the question of expense forbids the preparation of a floral design, the cheapest expedient, and by no means the least entertaining, will be a good blackboard design drawn before the children's eyes by a competent hand.

There are many ways of celebrating Christmas which are not adapted to the church building. A Christmas-tree is best erected in the parish building, if there be one, and all exercises of a semi-secular character or mirth-provoking nature must be excluded from the church building. It will be often questioned whether prizes shall be given or not; if given at all, they should be awarded for the highest objects in the school, excellence in studies and regularity in attendance at church and school, never for separately attending school. Gifts of free grace and not as prizes are costly unless they be merely mementoes of a happy occasion. If some rich patron wishes to give a competent should be carefully selected by a wholesome reading committee. None but the best books should ever go out in the name of the Sunday-school. And very few individuals are discreet enough to be left to decide on the character of a large number of books, and if discreet enough, still fewer are so patient as to make thorough examination of a large quantity of gift books. Better and cheaper will it be for the book-giver to select three or four good books and then give all children of suitable age, the same volume. This will reduce the labor of selecting and satisfy the demand for impartiality.

The cheapest and not the least prized gift, is in the shape of a tastefully printed and bound copy of the programme which may be infinitely varied as to illustration and embellishment.

There are mission schools where the gifts may be any useful article, which poor children lack. But in this charity field there is also ample room for tact and taste in planning to meet the simple wants of the least of the Christ Child's little ones. Much giving fails to win the gratitude it looks for by omitting to add the tender graces of refinement and consideration in selecting its favors.

It is hoped that these suggestions will be helpful to rectors, superintendents and scholars, and that those whose experience has enriched them with better ideas will send the results of their wisdom to us by letter, so that if we reach another season we may have new words to add for the benefit of the schools.

Great Judge, to Thee our prayers we pour,
In deep abasement bending,
O shield us through that last dread hour,
Thy wondrous love extending:
May we, in this our trial day,
With faithful hearts Thy Word obey,
And thus prepare to meet Thee. Amen.

It is one of the dangers of human life, amid its keen and varied interests, to lose sight of one or other of the standing and primary realities by which it is surrounded and which cannot be forgotten without loss or risk. The utilitarian forgets that there is such a thing as poetry and passion, and the mere sense of what is beautiful. The practical man cannot think how so much time is spent on literary training or abstract speculation; the thinker, absorbed in a great philosophy, wonders at the fascination of politics or commerce. Yet all these things belong equally to the great facts of the world, whether we remember them or not; they don't depend on our observing them; they go on and work and tell upon the world; and it is we who are the losers, if we are too busy or too narrow or too blind to take account of them. And so, whether we forget it or no, whether we appreciate it or no, the kingdom of God, the Gospel and the Church of Jesus Christ, with all their wonders, exist; exist, not in books or theories, but in fact—exist, not in word, but in power"—exist, prior to all views and speculations about them—exist, really and widely and inexhaustibly, animating and governing human life—exist, after the long testing of time and experience, after the fiercest hostility and the most merciless criticism—exist, after enduring everything that undermines and kills ideas and institutions—exist, as really, I do not say as worthily, but as really, as they did at first, in that which is their true seat—the convictions and the affections of the souls of men.

If that which is best in us is not to be maimed and cramped, we have need to take full account of this as much as of the facts of nature and society. We shall be living, if we do not, in an imaginary and unreal world. We must meet the Kingdom of God. We find it here and we must meet it either as friend or foe; for it is a practical thing; and however much we may dispute—and while we are disputing, we are born and are dying—men, sin and suffer, we need but too deeply all that can be fer, and

In this world, which is often done for the startling a contrast to what we in its reality so speculations and imagine in our assume in our speculation truth many a time, even dreams, high practical actions of our rush in the hurry and distance the Sphinx; it through life, comes to us like those who requires an answer, and, alas for those who give the wrong one! But we must give an answer. In such a thing as the claims of the Kingdom of God, we must make our choice and abide it. In all practical matters, in the domain of politics, in the conduct and critical turning-points of life, there are things which cannot be open questions. No one has a right to expect that to those who believe at all in the Kingdom of God it should be, however questioned, to them an open question. They cannot look at it simply as a matter for argument. Their whole being must be revolutionized for them to contemplate steadily the possibility of the Kingdom of God turning out a mistake or an untruth. If we, who believe in it, are wrong, it is little what the consequences will be to ourselves; for our mistake will mean a final and fatal sentence passed on all that we know of human intelligence, and, what is more, on the moral capacities of mankind. But it is not we only who must make the venture.

If, then, you find yourself dealing with the claims of the Kingdom of God and sitting in judgment upon them, recognize what you are questioning. Recognize that you are judging the greatest spiritual and moral force in the world. And, at least, take care that you know what Christianity is before you judge it. Take

it all in, not partially or by suppositions; take it all in, all that such life and reality imply such living power, living you know not how, and reaching you know not whither, but certainly living and working; take it all in, and all that would not be, if all this were not. And if you don't know it and cannot know it, as only it can be known, own to yourself that you don't know it, and be as modest and careful as all men ought to be about what they don't know. Leave it alone, if you are not prepared to be serious; leave it alone, if you are not prepared for what such inquiry involves of steadiness, of time, of thoroughness, of sacrifice; leave it alone, if you are not prepared to deal with it as the great and tremendous reality that it is. It is not the love of being right which makes the love of truth; it is this desire to be right, planted in the heart of sincerity, of patience, of purity, of unselfishness, of humility; in a character which shrinks from indolence and negligence, which shrinks from that blinding and deadly enemy of all truth, the habit of insolence and scorn.

But on us, to whom the Kingdom of God is no dream or supposition, but the most solid of certainties, who could not, if we would, shake off the conviction and the consciousness of its existence and power, what a responsibility rests! Christianity, it is said everywhere, is not a thesis, or a system, or a school of thought, but a life answering to great certainties around us and within us. What a responsibility for being as good as our word, in sincerity, in courage, in loyalty to our King! What a note it will be against our generation if it ever shall be said that it was one in which Christians had not the moral fibre to understand and value all that they had in Christianity, and can hope for nowhere else—in which, with all that they knew, with all their experiences, they had not the courage to face the difficulties of choice, which are the common difficulties of all men—in which they gave it up, with all its powers for righteousness and all its hopes for man, cowering before the ominous aspects and prophecies of the hour. Ours is really no new and strange trial, though it seems so to us; in every age the faith and patience of the saints have had to endure the perpetual contrast between things seen and things not seen. It was this contrast which made St. John write, "This is the victory that overcometh the world, even our faith." It was this contrast which drew that burst from St. Paul, alone, against the thought and opinion of the world of his time, "But God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." May we not, loaded as we are by God's gifts, "enriched in all utterance and all knowledge," be weak and poor followers of such great examples! "O Lord, in Thee have I trusted; let me never be confounded."—Dean Church.

CHRISTMAS LETTER MISSION.

The Christmas Letter Mission was started in England about fifteen years ago, and has grown from a very small beginning to be so widely extended that on last Christmas and New Year's Day there were over 500 000 letters distributed in England alone, while in the United States the last year's distribution amounted to nearly 40,000. The object is to distribute at Christmas through hospitals, prisons, homes and other institutions as well as to individuals, printed letters suitable for each, enclosed with Christmas cards in envelopes bearing these words: "A Christmas Letter for You." These letters are written for "all sorts and conditions of men," in German, French, Spanish, Dutch, Swedish, English, Italian and Chinese, and are so arranged for distribution as to ensure the greatest possible variety.

FAMILY DEPARTMENT.

ADVENT.

By the Rev. John Cullen, M.A., Author of
"Poems and Idylls."

Thou hast come, O gracious Saviour, once in
great humility,
Soon shall we Thy second Advent, with the
holy angels see.
Lord, come now in love and pity, gather those
who far may roam,—
Weary ones who lonely wander,—take them to
Thy blessed home.

In Thy Word and in Thy servants, who pro-
claim the way of life,
Daily now to us Thou comest, giving peace in
daily strife.
In each prayer and sweet communion, Lord, to
us Thyself reveal;
Sanctify us with Thy Spirit, let us all Thy good-
ness feel.

Come, O Lord, to bless and succour all who
look to Thee for aid,
Speak to us Thy word of comfort, lest our
hearts be sore afraid;
Come to teach us and direct us, come to help
us and to cheer,
Come and give bright hope to lead us through
another holy year.

In the time of woe and sickness let us know
Thy chastening hand,
And when thus refined and perfect, lead us to
Thy promised land;
Lead us gently, holy Saviour, in the path
which Thou hast trod,
To the country where Thou reignest,—to our
Father and our God.

Bless to us each visitation, when Thou comest
near, O Lord,
Strengthen us by grace and promise, open for
us all Thy word;
And when Thou shalt come to judgment,
crowned with awful majesty,
We shall then in holy gladness lift our hands
and welcome Thee.

Gipsy's Baby.

A STORY FOR OTHER PEOPLE'S CHILDREN.

Continued.

Hurrying up the steps, she went into the
church, straining Mollie more tightly to her
heart, that beat so fast she could hardly breathe.

Inside were tall pillars that upheld an arched
roof, wide aisles, subdued light, a sense of space,
of quietude—all strange and awe-inspiring to
the girl, who never had been in a place of wor-
ship before.

Softly she stole up the aisle, and there, at
the further end of the church, stood a young
man with outstretched hands, and what looked
like the "gown" of the picture in Gipsy's
eyes. He was talking to and smiling kindly
on a group of children who sat near, listening to
him.

A rush of indescribable feelings, came over
Gipsy's ignorant soul, full of the latent, beauti-
ful faith of childhood—feelings of mingled awe,
wonder, and rapture, a strange, sweet certainty
of help and safety.

She had found Jesus! All was well now.

Right up the aisle she came, looking neither
to right nor left—up to the very feet of the as-
tonished minister, and held her baby out to him
with both arms.

"He said you'd cure people as was sick," she
cried breathlessly, her eyes like two stars in
her white face. "He said you loved little child-
ren, and called 'em to you, and—and—I've been

looking for you—cause my Mollie's sick; and
oh Jesus! you'll make her well, and 'elp us to
get away from father, won't yer?"

Some of the young congregation began
to titter, but tears were in the minister's eyes
as he laid his hand very gently on Gipsy's
head.

"My dear child," he said; then paused, as if
here was something in his throat that hindered
his speaking.

"Oh, sir!" cried Gipsy, breaking into sobs,
"he said as you was good and kind; and you'll
cure my baby quick, won't yer?"

"Come with me," said the minister, recover-
ing his voice, and taking Mollie from her sis-
ter's arms, he carried her into the vestry, where
a bright fire was burning. "Sit down my
child," he went on bringing a comfortable chair
to the blaze, "and get warm, both of you. When
I have finished with the children, I will come and
speak to you."

Very soon he returned, and sitting down by
Gipsy's side, he told her very simply and ten-
derly that he was only a servant of the dear
Lord Jesus, but that Jesus was indeed with
Gipsy—looking upon her, listening to her—
though she could not see Him.

At first Gipsy's disappointment was intense,
but soon she was listening with renewed eager-
ness to all that Mr. Somers told her. After all,
it was true that there was such a Man as the
Lord Jesus who did love and call little children
to Him, who could cure sick people, and make
sicked ones good!

Some day she would see Him, Mr. Somers
said, and live for ever with Him. Meanwhile,
He would teach her to love and serve Him.

"I do love Him," asserted Gipsy, with con-
viction, "cause He's so kind. I know He'll
cure my baby, too."

Mr. Somers thought of those gracious words
of old—*According to your faith be it unto you*—
and said "Amen!"

* * * * *

Gipsy is a grown-up woman now, with little
children of her own, who are never weary of
hearing how mother went to look for Jesus and
found Him. They like to hear how Gipsy went
back to the old attic full of joy, to find her
father—alas!—laid dying on the bed, and Jim-
my playing his drum as if it were quite a festive
occasion; they never can be persuaded to feel
any sorrow for the man who kicked poor Mol-
lie! They like to hear how Mr. Somers found
the orphans a happy home with a kind old
widow, who cared for them as if they had been
her own children; how Gipsy and Jimmy went
to school, and learned to be useful, industrious
members of society; but most of all, they like
to hear how the Lord Jesus cured Gipsy's baby,
through the instrumentality of a skilful doctor,
a friend of Mr. Somers', who worked amongst
the poor in the same loving self-sacrificing
spirit.

"Ah! that was a blessed day for me, when I
found the Lord, and asked Him to cure my Mol-
lie!"

This is always the way Gipsy finished her
story, and as surely as she does this, her young-
est child turns gravely to the plump, merry-faced
auntie whom they all love so dearly, and says,
with ever-renewed wonder—

"So, you were mother's baby once!"
"Yes!" says Aunt Mollie, with a fond smile
at Gipsy.

A Christmas Sacrifice.

By PAULINE.

Hurrah! a letter from home at last? It was
dinner hour at the Longly Boy's School, and
Ernest Kingdon was one of the last of the group
that was dispersing after the distribution of the
daily mail, which always took place at this
time.

Some say boys do not care for letters nor let-

ter writing, but anyone watching Ernest's
bright face at this moment would have been of
a different opinion. "I wonder why Murray
did not wait," he said, as he sprang up-stairs
two steps at a time, whistling to himself in a
way that would certainly have drawn down
upon his head a reprimand had he been over-
heard by any of the teachers. Up two flights
of stairs, to his dormitory, where a number of
boys were preparing themselves for dinner.
Ernest took a seat on the edge of his bed and
began tearing open the envelope. "Home for
Christmas at last," was the happy thought
which the sight of the handwriting brought to
him. This letter was to bring the money for
the journey.

"Yes, there were the bills, but ——— why,
what could it mean; one glance showed him
there was only half the amount he had ex-
pected.

He crushed the notes into his pocket and be-
gan to read.

All round the boys were joking and laugh-
ing as they washed their hands and related to
one another stories of their morning's experi-
ence, and the time was passing, but still Ernest
sat on the bed without stirring or hearing a y-
thing.

"Hello! look at Kingdon, he's going to have
a fit or something!"

"What's the matter, old boy?" from another,
"just let me clap you on the back."

"You'd better hurry up about it too! The
hell will ring in half a minute."

The boys clustered round with their different
comments, wondering what made Ernest look
as if he was going to choke.

It was true he was very red about the face,
but none of them guessed that it was with the
effort to keep back something very like sobs.
He was horribly afraid he was going to cry,
and would willingly have choked rather than
be seen doing such a thing—"All those fellows
watching too!" Where could he go?

He shook off the detaining hands of his com-
panions, and rushed out of the room.

Down stairs again, even faster than he had
come up, only this time he chose the back stair-
way, never pausing till he was safe in a far
away class-room, where he knew no one would
come at that time—and then he gave way to
the tears which would be kept back no longer.

Do not laugh boys, I daresay there have been
times when you have looked for a place to shed
a few tears too. Ernest was almost fourteen
and quite a manly boy, but he could not help
it now, he had had such a disappointment. Af-
ter a while he recovered himself, and lifted his
head from the table.

"What a baby I am," he said thinking at the
same time what a good thing he had opened
the letter before his brother had seen it. He
spread the offending missive before him, and
read it again. It was from his mother. She
generally addressed her letters to them both,
but this was only to him, and ran thus:

My Dearest Ernest.—I am afraid you will
feel badly when you hear what I have to tell
you, but my boy, it cannot be harder to you
than it is to me. One of you will have to re-
main at school during the Christmas vacation.
It will have to be so, Ernest; I cannot possibly
spare the money to have both of you come and
return, though you may feel sure I have tried
in every way to do so before writing. I ad-
dress myself to you because you are older than
Murray, and will. I hope be able to make him
understand that this is unavoidable. To keep
you at Longly another year, as I wish to do, it
will be necessary to exercise the strictest econ-
omy, and I know your great desire is to help
me, as you will by bearing this bravely. One
of you must come in order to take back the
things I have prepared for you. I do not say
which it is to be, for I long so much to see
both my sons that I cannot decide. You must
settle it between you. Murray is quite as able

to travel alone as you are, so that need make no difference in your decision. I know I can trust you, Ernest, to break this gently to him, for I am afraid the little fellow will take it to heart.

There was more in the letter, but here Ernest almost broke down again. Of course, he knew Murray would take it to heart. There was no question about the decision. He had felt that the first time he read the letter. Could he leave his little brother to spend the holidays alone at school, and go home to enjoy himself? He was not quite such a wretch as that, and Mamma knew it. "She only wants to make it easier for me to stay," he thought; but in a moment he was ashamed of the idea. "For she must want me, now Papa is not there," and his lips quivered at the thought. This was the secret of all their trouble! The Kingdon children had lost their father within the last year. They had been summoned home shortly after the term commenced to see him before he died, and returned to school directly after the funeral; since then they had not seen their Mother.

Mr. Kingdon had been a clergyman in very comfortable circumstances, owing to the charge he held, but now things were changed, and Mrs. Kingdon found herself with barely enough to make both ends meet. Ernest well knew this for he had promised his father to do all he could to help her. He had been studying hard, and looking forward to Christmas when he would be able to comfort her. As the boy remembered the long talk he had had with his mother the night before they left home, and how she seemed to depend on him and consult him about everything, it seemed impossible to believe that it was not his duty to go to her. How could he ever stay here alone anyway? But again the thought of how Murray had talked incessantly for the last month of their going home and how he wanted to see Mamma and his little sisters and above all the idea of leaving the harder part to one younger than himself to bear, made Ernest feel that he must be the one to stay at any cost. Other thoughts too came to him as he sat there; he had been striving of late to overcome the boyish faults, to "put away the works of darkness and put on the armour of Light." "It is hard," poor Ernest said, but when he at last left his hiding place in the old classroom there had been a battle fought and won, far nobler than the grandest tasks ever recited there. He was determined that Murray should only know that he was to go home alone; that would be quite enough to quiet him down.

Ernest went upstairs to the now empty dormitory, of course dinner was almost over, and besides he could not eat. He knelt by his bed and slowly repeated the words of the collect for Advent Sunday, and it seemed to mean more than ever to him now. There was only time to bathe his flushed face and brush his hair, before he went down

to report himself to the master on duty, and then the school bell rang for the afternoon lessons.

(To be continued).

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It is a mistake to suppose that Japan is an uncivilized land, not civilized throughout in the occidental sense, perhaps, but having culture peculiarly its own, and a high grade at that. The greatest drawback is that Christianity, especially in Japan, has pronouncedly socialistic tendencies. In the church there can be no recognition of rank; the once-time feudal lord must here meet with his former vassals on a footing of equality. They use the same hymnal, the same prayer-book, read one Bible. What if the master sits in the highest seat? He is no more welcome than the poor, the outcast of the streets. And it is perhaps due to this cause that Christianity has made very few converts in the highest classes; it is those of the middle or lower walks of life that have most eagerly listened to this new gospel.

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ished, the evangelist replied that all men were now free to believe in Christ. Overjoyed but still incredulous, the old peasant took the evangelist to his home, and there showed him under promise of the strictest secrecy a few loose leaves of a manuscript translation of St. Matthew a battered rosary, and a tiny crucifix. For 250 years those treasures had been hidden in those lonely hills, and the old peasant and his family had been worshipping the one true God in secret "and in truth."

(To be Continued)

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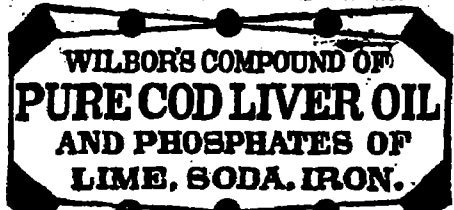
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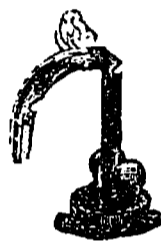
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