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The Church Guardian.

"Grace be with all them that love our Lord Jesus Christ in sincerity."—Eph. vi. 24.
"Earnestly contend for the faith which was once delivered unto the saints."—Jude 1.

Vol. 8.—No. 36.

THURSDAY, DECEMBER 22, 1881.

One Dollar a Year.

REV. JOHN D. H. BROWNE, EDITOR AND PROPRIETOR, LOCK DRAWER 29, HALIFAX, NOVA SCOTIA.
REV. EDWYN S. W. PENTREATH, ASSOCIATE EDITOR, MONCTON, NEW BRUNSWICK.

A TELEGRAM from Madeira announces the death there of Mr. Adam Maccall, the leader of the Livingstone Inland Mission on the River Congo, Central Africa. He was thirty-one years of age.

It is reported from Kimberly that a stone of 461 carats has been found and sold to an illicit diamond buyer for 810*l.* by a native, the broker having afterwards obtained 11,000*l.* for the same stone.

A DESPATCH from Konich announces the death of the chief of the Dervishes, the greatest Sheik of the Mussulman world. His family possess the hereditary right to gird the sword of Osman on the new Sultan.

We learn from the *Morning Post* that a layman, who some years since seceded to the Church of Rome, has recently been publicly received back into the Church of England, the ceremony taking place in St. Paul's Cathedral after a celebration of the Holy Communion.

It is stated that the Rev. W. Page Roberts, late Vicar of Eye, and now incumbent of St. Peter's, Vere-street, London, is of Wesleyan origin, and that he spent three years at Richmond Wesleyan College. He then relinquished his connexion with Methodism, and went to Cambridge University.

THE Rev. F. E. Toyne, a clergyman of the diocese of Winchester, is said to be the author of an article on Methodism in the last number of the *Edinburgh Quarterly*. Mr. Toyne belongs to a family that for generations has been connected with Methodism. He and several of his paternal ancestors were Wesleyan ministers.

THE Bishop of St. David's has completed his confirmations for the year, the total number confirmed having been 2,428. The statistics during the triennial period ending December 31, in this and the two previous years, show a marked increase:—Three years ending December 31, 1879, 5,870; three years ending December 31, 1880, 7,126; three years ending December 31, 1881, 7,591.

THE Rev. J. Leven, Rector of Burnam-thorpe, where Lord Nelson was born at the time his father was rector there, has applied to the Admiralty for a portion of the Victory, Nelson's ship at Trafalgar, with which to make a reading-desk for his church, requesting that it might be a piece of the original vessel. Accordingly their Lordships have directed that an oak pillar, believed to have been in the ship when Nelson was killed, should be forwarded to Mr. Leven, together with some old copper bolts, taken out of one of the trusses, which are to be beaten out thin and made suitable for inscription plates.

THE annual summary of British contributions to missionary societies has just been completed by Canon Scott Robertson, of Sittingbourne. It shows an increase in the total sum contributed. The separate details for each of the seventy-four societies form a small pamphlet, but the summary of the whole is as follows:—Church of England Foreign Missions, £465,816; Joint Societies of Churchmen and Nonconformists, £161,074; English and Welsh Nonconformist Societies, £304,313; Scotch and Irish Presbyterian Societies, £170,975; Roman Catholic Societies, £6,772. Total British contributions for 1880, £1,108,950. This amount does not include interest on investments, nor balances in hand at the beginning of the year, nor any foreign contributions.

On Thursday the *Bishop of Durham* wrote to the morning papers in the following terms:—"I have great pleasure in making an announcement which will be received with joy and thankfulness by all who are interested in the religious welfare of the northern counties. Mr. John William Pease, banker, of Newcastle-upon-Tyne, and a member of the Society of Friends, has presented to the committee of the Newcastle Bishopric Fund the mansion known as Benwell Tower, with the lodge, cottage, and grounds. Benwell Tower stands on the site of an old border tower which formed the summer residence of the priors of Tynemouth, is about two miles distant from Newcastle, and is in every way admirably adapted to be the palace of the see. This princely gift is valued, at a moderate estimate, at more than £12,000. It remains for Churchmen to show their sense of this munificence by making proper sacrifices for the immediate creation of the see and its endowment on a scale commensurate with this gift."

THE *Gazette* announces her Majesty's consent "to a contract of matrimony between his Royal Highness Prince Leopold George Duncan Albert, Duke of Albany, Earl of Clarence, Baron Arklow, Duke of Saxony, and Prince of Saxe-Coburg and Gotha, K.G., K.T., G.C.S.I., and her Serene Highness the Princess Helene Frederica Augusta, daughter of his Serene Highness the reigning Prince of Waldeck and Pyrmont."

THE Old Testament Company of Revisers finished their seventy-second session on Friday afternoon, at the Jerusalem Chamber. The following members were present:—The Deans of Canterbury and Peterborough, Mr. Bensly, Dr. Chance, Mr. Driver, Dr. Ginsburg, Dr. Getch, Archdeacon Harrison, Dr. Kay, Professor Leathes, Professor Lumby, Professor Wright and Mr. Aldis Wright (secretary). Communications were received from the Bishop of Llandaff, Professor Birrell, Principal Douglas and Mr. Geden, who were unable to attend. The company continued the second revision of the prophetic books as far as the end of Jeremiah ix.

An article in the *American Naturalist* for August, on "the reasoning faculty of animals," gives many amusing illustrations of this faculty; among them the following story of a goose and a hen. The latter hatched out some duck eggs, and of course the ducklings wished to take immediately to the water. The hen objected seriously, but without avail, and while she was mourning over the obstinacy of the brood, a solitary goose swam up, and with a noisy gabble, took charge of them. After piloting them up and down for a while, they were turned over to their foster mother. Next day, the scene was repeated. This time the goose came close up to the bank, and without further parley the hen jumped on her back and sailed about while the ducklings were enjoying their swim. This took place day after day, until the ducks were large enough to take care of themselves.

At a meeting held at Cuddesdon to form a branch of the Church of England Temperance Society, the Bishop of Oxford, who presided, said it was not at all difficult to find a reason for the existence of the Church of England Temperance Society. In India some thousands of persons perished every year from the attacks of tigers and the deadly poison of serpents; and in England they had an enemy far more deadly than even tigers and serpents—no fewer than 60,000 persons were killed every year by it, and that deadly enemy was drink. That fearful disease known as *delirium tremens* was worse than the death from a wild beast, for, in the first place, this latter death was soon over, but the death from drink was often lifelong, a living death; then, too, the tiger killed but the man himself, but drink killed the man and injured his children; the taint was found even in a man's grandchildren, in their constitution, in their intelligence; when they saw them they knew they were a drunkard's children; they could tell by their look that they belonged to a drunken family. Of the £120,000,000 spent every year in drink, not all, but a great part was spent by those who had far better not drink anything in the nature of beer or spirits at all. There were far more people who drank too much than those who drank just what was good for them, and it was much better to be on the right side.

DID NOT KNOW IT WAS IN THE BIBLE.

A WELL-TO-DO farmer in Connecticut was one morning accosted by his pastor, who said, "Poor widow Green's wood is out. Can you not take her a cord?" "Well," answered the farmer, "I have the wood and I have the team; but who is to pay me for it?" The pastor, somewhat vexed, replied, "I will pay you for it on condition that you read the first three verses of Psalm xli. before you go to bed to night." The farmer consented, delivered the wood, and at night opened the word of God and read the passage: "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him and keep him alive; and he shall be blessed upon the earth; and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness."

A few days afterward, the pastor met him again. "How much do I owe you for the cord of wood?" "Oh!" said the now enlightened man, "do not speak of payment; I did not know those promises were in the Bible. I would not take money for supplying the old widow's wants."

THE new big bell has been cast for St. Paul's by Messrs. Taylor, of Loughborough. It will weigh no less than seventeen tons and a half. It is said that the Midland Railway Company has declined to transport the ponderous load to the metropolis, and that it will have to be conveyed by road.

CANON HARVEY writes from College Green, Gloucester:—"The Bishop of Melbourne, Dr. Moorhouse, is raising funds to complete the first part of his cathedral, which is to cost 55,000*l.* He has himself given 1,000*l.*, and some time since 25,000*l.* was subscribed. A Presbyterian has recently offered 5,000*l.*, provided Churchmen will furnish the remainder by the end of this year. This has led him to call a meeting, at which 17,500*l.* has been subscribed, and he is now trying to raise the remaining 6,500*l.* Will not his friends in England, especially his former parishioners at Paddington, come forward at once and help him in obtaining what is still required?"

THE *English Churchman* says:—Mr. Medd, or some other speaker at the late Church Congress, expressed a wish that a "party" could be formed "to put down all party." It seems at first sight a paradox; but if it were practicable, the proposal would do excellent service. Nothing can be more prejudicial to the interests of true religion than this continuous beating of the drum ecclesiastical. The Church Association had its field day on Thursday in the last week, and announced an appeal for a second contribution of £50,000 for the aggressive purposes for which it was established; while on Monday evening last the large room in the Canon-street Hotel was over-crammed with a vast and enthusiastic meeting to demand the release of Mr. Green from custody. The words of old Bishop Pilkington about the controversies of his day are still true, "All sober people weep, while atheists laugh, and the devil blows the coals."

Church Bells says—The Charge of the Bishop of Rochester is instinct with sympathy for all who are labouring for Christ, and the Bishop especially has a tender regard for his younger brethren, and he urges the elder clergy not to neglect their duty to them, or to throw undue responsibility upon them. The Bishop has all the courage of his well-thought-out opinions, and makes bold statements which cross the prejudices of those who hold pronounced opinions, either in the Anglo-Catholic or Puritan direction. He evidently desires to be fair himself, and to encourage a kindly tolerance. "Let those," he writes, "who prefer the Eastward position, as Catholic or Rubrical, no longer be stigmatised by those who differ from them as playing at Popery. Let those who, because they honor their Lord and desire in the highest way to edify His people, celebrate occasionally in the Evening if they think proper, and as they think the most convenient time for their flock, be no longer coarsely scolded by brethren who deprecate the practice as if such clergymen dishonoured Christ or scoffed at antiquity."

FOREIGN MISSIONS.

CHINA.—IX.

THE FUH-KIEN MISSION.

Persecution—that touchstone of all earnest work has, in an especial manner, followed the reception of the gospel in the Province of Fuh-Kien, which lies to the South of the mission stations of Che-Kiang mentioned in our last two papers.

The converts in Fuh-Kien have been robbed, beaten and imprisoned on various false pretences. Mission buildings and chapels have been pulled down or burnt down. We who are surrounded by all the privileges of civil and religious liberty, can scarcely understand the sufferings of those who are deprived of these great blessings. Let us listen to one of the missionaries as he describes the dangers and difficulties of the Christian converts under his charge. The Rev. R. W. Stewart writes:—"At Keng-Kiang there has been very severe persecution this year. The catechist, Jing-Ing-Soi (one of our former students, and the one I like best of any I have had), has, poor fellow, been called to suffer very severely for the truth. The work was being greatly blessed, and the Christians had just built a beautiful chapel and catechist's house, the value altogether amounting to about \$1100, and of this they only received \$210 from foreign sources. Just as the work seemed thriving and extending, Satan endeavoured to interrupt it. First of all, a Christian's field at a neighbouring village, called Ngiang-Tau, was taken from him by the heathen; then the other poor Christians of the place, altogether seven families, had their things stolen from them at night—potatoes, pea-nuts, and other produce of their

fields. When the thieves were caught, the heathen would not allow them to be brought to the mandarin. This went on for some time, but the enemy was not satisfied. Next a proclamation was put out on the walls by the leading men of the place, forbidding the people to give the Christians rice or water, or to have any communication whatever with them. The same day our poor catechist, Jing-Ing-Soi, passing through the village, was set upon by an immense crowd, instigated by these chief men, and was terribly beaten, and was then dragged off, no one knew where, and shut up in some place. He was stripped of his clothes, though at the coldest season of the year; and, had he not been liberated next day by some runners of the mandarins, he probably would have died. As it is, he has been seriously ill ever since, and was obliged to come up to the hospital in Foo Chow to be healed of his wounds. His bravery all through was something remarkable. He told me he never once felt the slightest fear. Even when he saw a knife in their hands, and believed they were going to carry out their threats and kill him, he boldly told them they could not kill his soul, and that, if it was God's will he was to die, he was only too ready and rejoiced to go; and since his liberation he has refused to have any notice taken of his own sufferings. I went through the village with him since the attack upon him, and even into the miserable opium-den where he had been imprisoned. Its wretched inmates made no concealment about the matter; they all knew they had nothing to fear; he was only a Christian, and the mandarins did not punish them for hurting a Christian. The men of the seven families have had to flee for their lives, and, though it is now some five months ago, they have not been able to return. All their season's crops have been put up to public auction, and three of their cows sacrificed to the idols in honour of the defeat of the Christians. The poor fellows are wandering about the country, seeking shelter among their fellow-Christians, who indeed have behaved with great liberality towards them, providing them with food and clothes so far as their small means would allow.

The little house we had been using there as a chapel in wet weather, when it was difficult to get over to Keng-Kiang, was on that day entirely wrecked—books, furniture, everything taken out into the street and burned. I went into the place myself. There is nothing left but the bare walls; even the doors are gone. So far, all our applications for redress have been of no avail; it is, indeed, wonderful that, with such risks before them, any should be willing to join the doctrine. There is at Keng Kiang a congregation on Sundays of above 100. May God in his mercy at this time bless and comfort them in their sore distress!

The other place in this large district to which I will now call your attention is Lanyong. We have no chapel here as yet, but are extremely anxious to open one as soon as we have a suitable man to occupy the place; the number of Christians is, however, increasing, and six or eight of the men walk over every Sunday to the Achia chapel, about eight or nine miles distant, the road between being a steep mountain path. The earnestness shown by this little body of converts is the more remarkable seeing they have been called upon already to suffer very severely. Two of them were imprisoned by the mandarins on an entirely false charge. Every endeavour to obtain their liberation was tried, but without success, till a few months ago, when at length they were given their liberty. During their long incarceration the mandarin admitted that there was in reality no charge against them; still, by means of heavy bribery, their enemies were enabled to keep them still in prison. However, while there, they did good work for the cause of Christ. First of all, the jailor himself was impressed by their behaviour as well as their words, and, before very long, openly joined "the doctrine." This was followed by the conversion of one of their fellow-prisoners, and, owing to the friendship of the jailor, they were allowed to hold service in the prison every Sunday; they were also given small positions of trust in the place, and the good to the Church which resulted from their imprisonment was altogether perhaps greater than if they had never been imprisoned. This is one of the many cases where we have found that persecution has been over-ruled for good, and the firmness the converts have shown this year under trial should for ever set at rest all doubt as to the reality of the work. One word at any time in denial of their Master would have freed them from their tormentors, yet not in one case has that word been spoken; they have preferred to wander homeless and foodless, or languish in Chinese dungeons, that they might "obtain a better resurrection."

(To be Continued.)

News from the Home Field.

DIOCESE OF FREDERICTON.

FREDERICTON.—The offertories at St. Ann's Church on Sunday, Nov. 27th, for the sufferers by the Woodstock fire, amounted to \$20.

The ladies of the Church of England Sewing Circle held a sale of useful and fancy articles in the Madras Building, King street, on Thursday evening last, in aid of the funds of the Church Hall. The display of useful and fancy articles was quite a nice one, and there were also refreshments. The sale was successful.

The many friends of Mr. E. H. Allen, son of the Chief Justice, are pleased to see him home on a visit after an extended absence from the home of his boyhood. He has been located in Oregon and came back after a round about journey, having gone to Liverpool and crossed the Atlantic for the benefit of his health, which has been somewhat impaired for some time.

Mr. C. G. D. Roberts, son of Rev. G. G. Roberts, is also on a visit to his parents in this city.

At the annual meeting of the Church of England Temperance Society, held in the Temperance Hall, on Tuesday week, the following gentlemen were elected officers for the ensuing year:—Rev. G. G. Roberts, President, ex-officio; Rev. Sub-Dean Alexander, His Honor Chief Justice Allen, William Carman, Jas. S. Beck, George E. Fenety, Geo. J. Bliss, Esquires, Vice-Presidents; A. A. Sterling, Treasurer; J. D. Hazen, Secretary; John Black, G. R. Parkin, John Richards, W. A. Quinn, Frank Stratton, George White, D. C. Orpwood, Managing Committee.

An event of more than usual social importance took place at Christ Church Cathedral, last week, attracting at an early hour a large and fashionable congregation. The occasion was the marriage of Miss Myshraal, youngest daughter of Joseph Myshraal, Esq., to Mr. Ernest J. Howell, of Montreal. The marriage ceremony was conducted by His Lordship the Metropolitan of Canada, assisted by Sub-Dean Alexander. The Cathedral choir, of which the young lady was a former member, lent an additional charm to the service, by their fine rendering of the choral parts of the ceremony.

CARLETON.—The ladies of St. George's, Sewing Society, held a Christmas sale at the house of the Rev. T. E. Dowling, on Thursday, December 15th.

HIS LORDSHIP THE METROPOLITAN reached the age of 77 on the 19th. The CHURCH GUARDIAN, and all its readers, tender their respectful congratulations, and wish him a long continuance of health and happiness.

DIOCESE OF NOVA SCOTIA.

The following resolution, very reluctantly passed at the last meeting of the Widows' and Orphans' Committee, was ordered to be published in the CHURCH GUARDIAN for the benefit of all concerned:

Resolved, That the Pensions to the widows of the clergy for the coming half year, owing to want of funds to pay more, must be reduced from \$200 to \$150 per annum, making \$75 the half yearly payment.

The following resolution was also, at the same time, unanimously adopted, and ordered to be published:—

Resolved, That every clergyman on his ordination to the Diaconate, or on his entrance into the Diocese, is expected and will be called upon to insure in the W. & O. Fund.

JOHN D. H. BROWNE,
Secretary.

HALIFAX.—St. George's.—An election to fill the Rectory, made vacant by the resignation of the Rev. J. B. Uniacke, B. A., took place on Thursday night last, when the Rev. Canon Partridge, M. A., B. D., of Rothesay, N. B., was unanimously elected to the important position. The new Rector was born in England, and educated for the ministry at St. Augustine's College, Canterbury. After coming to this country he received, after examination, the degree of M. A., from Harvard College, Cambridge, U. S. A., and subsequently, after a strict examination, was made a B. D. by King's College, Windsor. Mr. Partridge was ordained Deacon in 1869, and Priest in 1870 by the Lord Bishop of Fredericton. St. George's Parish has every reason to congratulate itself on so fortunate a choice, Canon Partridge being well known for his scholarly attainments and zealous labours. He will be greatly missed in the Diocese of Fredericton, where he was universally respected and beloved, but by his entrance into the Diocese of Nova Scotia he will simply be an offset to the many Priests who have removed from Nova Scotia to Fredericton within the last half dozen years. There is a grand field of usefulness before the new Rector of St. George's, and great expectations are entertained with regard to his work in Halifax.

St. Luke's Cathedral.—The Lord Bishop of the Diocese held an ordination in his Cathedral on Sunday morning last, and advanced to the Priesthood the Rev. C. W. McCully, B. A., of Louisburg, C. B., and the Rev. D. A. McLeod, of Tangier. The sermon—an admirable and warm-hearted one—was preached by the Minister-in-charge, the Rev. W.

L. Currie, and the candidates were presented by the Archdeacon. In the evening the preacher was the Lord Bishop of Newfoundland, who had also preached in the Bishop's Chapel in the afternoon. His Lordship's evening discourse we had the pleasure of hearing, and for beauty of thought and richness of chaste expression, as well as telling earnestness, it could not well be surpassed.

St. Paul's.—The Lord Bishop of Newfoundland preached to a very large congregation in this church on Sunday morning last. The gifted Prelate's remarks were most thoughtful and pointed, and made a strong impression. Dr. Hill and his Curates are labouring with great earnestness, and the fruits of their labours are to be seen in the large congregations at the Parish Church and at Trinity.

NEW GLASGOW.—A Branch Depository of the Society for the Promotion of Christian Knowledge (S. P. C. K.) has been opened by Mr. A. O. Pritchard, the Lay Reader of St. George's. Here Bibles, Prayer Books, Hymn Books, Sunday School Books and Tickets, Christmas Cards, "Dawn of Day," and in short, everything on the Society's Catalogue, can be obtained. The Society is the oldest Bible and Prayer Book Society, dating from 1698.

Bayfield.—Holy Trinity Parish.—That the Kilburne Sisters, Members of the "Church Extension Association," London, should make us a grant of books and costly Church articles, marks an era in this Parish, in the highest degree gratifying to both priest and people. The day of the arrival of that precious box will not soon be forgotten, so full of joy and gladness was it. When the S. S. Library books, the reward cards, the illuminated texts, the devotional books, the numerous illustrated sheets, (all of the true Church stamp), and the fancy articles, mats for the sanctuary, canvas scrap books, etc., combined with the no less appreciated and desired altar linen of chaste designs and workmanship, full set of alms bags, a choice surplice, and a partial set of coloured stoles, of costly material and superbly embroidered, were spread out, we could not but bless God for the provision made for our instruction and edification. It raised within us higher conceptions of the Missionary spirit, and exhibited in a clearer light the spirit of the Divine Master, impersonated in the donors, by their endeavours to widen our knowledge of Divine things, exciting faith, stimulating hope, increasing charity. These gifts were obtained through the intervention of Mrs. Shewen, of Stinchcomb, who continues to take an unabated interest in us. It may be remarked that the box was forwarded by friends, (our own Mrs. Fishwick included), freight and duty paid. Of Mrs. Shewen, thus so mindful of us, we cannot omit mentioning that she has passed through severe afflictions during the past year, culminating in the death of her brother, Colonel C. H. Bell. This gentleman, shortly before his death, commanding the Colonial forces in Basutoland, in which country for ten years he acted as Magistrate, was not less the brave soldier than the pious Churchman. Entering the army as ensign in 1843, he rose successively to the rank of colonel, passing through the Kafir war, in which he fought several engagements, in 1850-52. His wonderful caution joined with his knowledge of human nature, enabled him to govern most successfully for ten years 40,000 natives of South Africa, and through his influence the late war was greatly deferred. His many labours as a Churchman stamped him as a good soldier of Jesus. His death, at an early age, is universally regretted, as an evidence of which the *Graphic*, among other papers, gives in a late number, an interesting sketch of his life, with his likeness. In connection with this subject, it may be noticed, that Mr. Thornborough Shewen, resident engineer H. & C. B. R., was recently presented by the company with a pocket case of Mathematical instruments, imported from England, costing not less than fifty dollars. As Railway Companies never indulge in much ceremony, this testimonial to Mr. Shewen's industry and faithfulness is the more valuable. Our special Advent Services are being held. We rejoice to be able to say, that no less than three clergymen, converts from dissent, have been ministering to our spiritual wants during the summer, the Rector, who was a Presbyterian, Rev. McCully a Baptist, and Rev. Downing a Methodist.

MILL BROOK.—The Church people of this part of the mission of Falmouth are at present interested in the work of building a Church. A few years ago a good stone foundation was laid and the frame erected, boarded in and roofed. But unfortunately the framing proved imperfect, and during a storm the building was blown down. Since then nothing has been done until this fall, when a meeting was held for the purpose of devising ways and means to enable them to rebuild. It was resolved that a building be erected the size of former foundation—26 x 40.—The plans of a Church suitable for that community and designed with special attention to their wants and means, were submitted by a student at King's College. As there are several saw mills in the place, there will be no difficulty in procuring all required lumber at small outlay. Several hundred dollars have been subscribed. (The writer does not know the exact amount). They intend to put up the frame in the spring, and to have it enclosed and ready for holding service in, if possible, by next fall. The Rector in charge, Rev. Prof. Wilson, is very energetic, and no doubt, will see

that the structure will be a creditable one and pushed forward to completion as soon as possible.

DIOCESE OF MONTREAL.

(From our own Correspondent.)

AYLWIN.—The Rev. Percy Chambers reports progressive work in his mission. Four Sunday Schools are in active operation, the congregations at the services are large. An organ has been subscribed for, and probably ere this has been put into position. As the services here have been so far without this effective aid, and as some of the rising generation have never heard instrumental music in the Church services, doubtless its tones will make the services appear more attractive than ever.

MONTREAL.—The usual monthly conference of the city clergy was held at Bishop's Court, on Monday last. The subject for discussion was Parish Visiting; and a number of valuable suggestions were made concerning the best method of conducting such visits. These conferences, which were organized a little more than a year ago, are very profitable and interesting gatherings. The subject of the appointment of a city missionary was discussed at some length, and arrangements were made, which, it is hoped will secure this most desirable, and at no distant date. The subject for discussion in January will be "absolution," and it is to be introduced by the Rev. Dr. Sullivan.

CHRIST'S CHURCH CATHEDRAL.—The Band of Hope is now engaged in establishing a coffee house in the business part of the city, to counteract in some measure the baneful influence of the almost innumerable corner saloons. This is a most excellent work and its promoters are very energetic, and therefore, it is likely to succeed. The people of Toronto propose to raise \$50,000 for a similar work, and it is to be hoped that they will attain their object. The Cathedral Band, however, ask for one thousand, and it is to be hoped that a work, which must commend itself to every one, whatever his views upon the temperance question, will receive the support which it deserves. The ladies of the Cathedral held a sale of useful and fancy articles at the Natural History Rooms on Wednesday and Thursday last, and realized the sum of \$800. The proceeds are to be applied to the rectory debt.

DUNHAM.—The closing exercises of Dunham Ladies' College took place on the fifteenth instant. The Bishop of Montreal inspected the College which opened in September last, under new management and a new staff of teachers. A choice programme had been prepared for the occasion. It is very creditable to the teaching staff to be able to produce such a programme at the end of the first term. It promises well for the future. An institution of this kind is very much needed in the Eastern Townships, and it only requires efficient management to make it a most successful educational work.

BERTHIER (EN HAUT).—The Parish of Berthier is entering upon a course of active winter's work, under the direction of its new Rector, the Rev. E. McManus, who was for several years assistant minister in the Parish and who succeeded the late Rector two months ago. An effort is being made to pay off a small debt upon the Church. A literary society has been organized and a course of lectures or social evenings will be given during the winter, in which gentleman from Montreal and elsewhere will take part. The village of Berthier is widely known for its boarding schools, which among other good points offer special advantages for the study of French. The young ladies' school is especially popular and the list of applicants always exceeds the capacity of the school.

DIOCESE OF QUEBEC.

(From our own Correspondents.)

Some of the missions of this Diocese are of unusual interest. I propose, therefore, to give your readers some account of them. The Diocese of Quebec extends from the Province line at Stanstead to the Straits of Belleisle, some 1200 or more miles. A large proportion of this large territory, however, is exclusively French. From Quebec to Anticosti, on the North Shore, there are no Protestants, with the exception of a very few families attached to the Messrs. Prices' great lumbering establishments up Saguenay. There are, of course, large gatherings during the warm weeks of summer at Murray Bay and Tadousac. Our people are not neglected at these watering places. We have a church at Tadousac, and usually a clergyman. When no clergyman can be obtained, a layman has always been found to officiate with acceptance. There is a sort of mission building at Murray Bay proper, with a Church of England service one part of the day and a Presbyterian service the other. At Cap a l'Aigle the Rev. M. M. Fothergill, and in his absence Professor Johnson, of Montreal, officiate. On the South Shore also, from Quebec to Gaspé, the coast is exclusively French, with the exception of a small mission at Rivière du Loup, and a Scotch Presbyterian settlement at Metis. We have a church also at the fashionable watering place of Cacouna, which is open during the summer season; in which, indeed, a daily service is maintained by the zeal of the Rev. C. Hamilton, as well as very hearty and efficient Sunday services. After

passing over this blank of 700 miles on the North shore of the St. Lawrence you reach Labrador, which extends for about 400 miles further eastward to the Province line. Dotted over the whole of this 400 miles of now really sea coast are found Protestant settlers—now one solitary family far from all others, now two near together; and again, miles apart, several quite considerable settlements. This 400 miles of sea coast thus dotted over forms our Quebec Mission of Labrador, and a most interesting mission it is. The Labrador coast is composed of two somewhat distinct parts, known among the fishermen on the South shore, who resort to it every year, as the Little North and the Big North. The Little North is the first hundred miles at the West end. Here are a succession of large fishing establishments ("rooms," they are called) belonging to the great Jersey fishing houses, where a vast number of men are employed in summer, but which are closed, with only a few care-takers, in winter. Then comes a brake, and the 300 miles of coast with permanent settlers—our mission proper. Still East of this, along the Straits of Belleisle, and on, and on to the North, the Labrador coast continues, but it belongs to Newfoundland. Our 300 miles of coast was utterly neglected by the Church and all others until 1866, when our saintly Bishop Mountain visited it—the first Protestant clergyman ever seen there—accompanied by his son, the Rev. A. W. Mountain, and arranged to send a missionary. The aged Bishop, then 73, suffered much hardship during this visit, but there was one bright point in it—he chanced to fall in with the Newfoundland Church Ship, with the veteran Bishop Feild on board, and the two Bishops had much refreshing intercourse. The next year Bishop Mountain sent a missionary, and the succession has been kept up ever since. Our custom now is to send a young man, if possible, in priest's orders, and to let him remain there not more than 2 or 3 years. His work consists in travelling up and down the coast, in summer in the Church boat, and in winter with kamatik, as the sledge is called, and dogs, ministering to the people day by day as he reaches them. We have also, for the last three years, maintained a resident Church schoolmaster there, who was mentioned in one of your late issues. The present schoolmaster is a young gentleman of considerable culture, and his presence on the coast is, of course, a great help and comfort to the missionary, whose companion and fellow-helper he is. There are four considerable settlements within our mission on the coast, where the people form quite respectable congregations, and the worship is very hearty, and where little Sunday Schools are formed; but between these are the isolated settlers, to whom the clergyman's visits are paid with equal regularity. All these people, of course, are fishermen, the coast no where admitting of agriculture, though in the more westerly portions a few potatoes are raised. Nearly all belong to the Church, and all who do so are, I think, without exception, communicants, and in every house the voice of prayer is heard day by day. The present writer had the honour and happiness of visiting the coast twice and ministering to the people from house to house over its whole extent. Their simplicity, and piety, and heartiness made a deep impression upon me. A very warm attachment naturally springs up between these children of Nature and their pastor, whose influence over them is, of course, very great. Many of your readers in Nova Scotia have heard, no doubt, much about Labrador from the Rev. R. Wainwright, who was our missionary there for, I think, 6 or 7 years, and where he was much beloved. Mr. Wainwright is as celebrated on the coast for his daring feats of seamanship and his wonderful success in medicine as for his devotion and zeal as a pastor. The success of the Church in this mission is manifest. The whole face of the little society has been changed through his labours. All are gathered in, and the missionary's work is simply that of a pastor to feed these sheep, who are always docile and always hungry for the Bread of Life. S. T. C.

QUEBEC.—There died at Quebec, on the 13th inst., at the residence of Mr. Henry Kerr, farmer, St. Lewis Road, an old lady named Rebecca Hodge, at the patriarchal age of 101 years and 9 months.

RIVIERE DU LOUP EN BAS.—We hear that the Temperance Society in this Parish contains 70 members, that the weekly readings are going on well, and that Mr. Tams is greatly encouraged in the matter of the Mechanics Library.

MEGANTIC.—Ireland Mission.—The Lord Bishop of the Diocese has just paid a three days visit, administering the rite of Confirmation throughout this Mission to 25 young persons, and delivering missionary addresses in two of the Churches in behalf of the S. P. G. It is cheering to find his Lordship willing to devote Sundays encouraging the struggling congregations of the country missions. We believe it is also his intention to spend the fourth Sunday in Advent at Leeds in the same county.—

DIOCESE OF NIAGARA.

(From our own Correspondent.)

ACTON.—In St. Alban's Church a Mission of eight days, commencing 1st Sunday in Advent, and conducted by Rev. C. E. Whitcombe, was held in this Parish, with great success. We learn from the Incumbent, Rev. H. F. Pigott, that he is deeply gratified, and has already received evidence of its good effect, under God, in deepening the spiritual life among members of His Flock. There were

present upon different evenings, Revs. G. Cooke, (Georgetown), P. L. Spencer, (Elora), A. F. Bett, (Eria), C. R. Lee, (Port Colbourne.) The Mission as conducted was comprised of instruction classes on Holy Communion on every afternoon, with the Mission Service and sermon on each evening. The service was informal, but always gathered from Prayer Book, interspersed with bright hymns, which were heartily sung by the congregation. The responses were devout and reverent; in fine, the whole of the exercises had every evidence of true spirituality. The sermons—thoroughly evangelical, free from theological polemics—were extempore, of an hour's length, and listened to with the utmost attention. Such services, carefully prepared by the Missioner, cannot but succeed in reaching the hearts of the people through the Holy Spirit. At the close of the Sunday evening Service (post benediction), the Incumbent briefly addressed the Missioner, testifying to the good effect already manifested in the congregation, not only by the unusual attendance at the Holy Communion, but by the earnest assurance of many families to lead a new life in the love and Word of God; after which the Church Wardens and Lay Delegates presented a brief address on behalf of themselves and the congregation, expressing "their heartfelt thanks for your kindness in bringing to us the words of instruction, peace and joy," to all of which the Rev. Missioner replied by impressing once more the duties and responsibilities of the Christian life. The Missioner pronouncing the Admonic Benediction, the congregation dispersed.

DIOCESE OF RUPERT'S LAND.

THE BISHOP'S ADDRESS (Continued.)

The district of Pembina Crossing will have 15 or 20 townships about half settled, and probably one-fifth of the population belongs to the church.

Holy Trinity Parish, Winnipeg, has through its rector guaranteed our mission fund at least \$800 a year, and expressed a wish for another district to be taken up to be more immediately connected with itself. The Mission Board has accordingly taken up a district, without any outside grant, to be associated with Holy Trinity. The district selected is to have the promising new town of Brandon as its centre, and will also contain at present Millford and Roundthwaite. Brandon did not exist six months ago. Now it has over 100 buildings. There may be, within a year after the presence of a clergyman, three churches in this district. A very earnest layman, Mr. Fortier, who has my license, has been most kindly holding services every Sunday at Brandon. A clergyman from the diocese of Niagara has been anxious to spend some months in this country. He has been temporarily appointed to Brandon. The appointment of missionary has been offered to a clergyman of experience in the diocese of Quebec who has been desirous of getting work in this diocese, but it is not yet certain whether he will accept it.

During the past year, owing to the sudden rise of land near Winnipeg, we have, by a sale of the largest portion of the glebe of St. James, obtained an endowment of \$1,000. At the same time the Incumbent Mr. Pinham felt it his duty to resign the parish on account of the rapidly growing demands on his time of the office of superintendent of Protestant schools, which he has held for a number of years with such credit and usefulness.

I have had the pleasure of collating to St. James the Rev. Alfred Cowley, Incumbent of St. Clement, who I have no doubt will prove a most worthy rector of what is to be a very important parish. On my recommendation the Society for the Propagation of the Gospel have transferred £50 of the grant of St. James after the end of this year to Christ Church parish, Winnipeg, to help that parish during the next two or three years when the congregation is being established. Canon Grisdale deserves the best thanks of the Church for having accomplished in Christ Church parish the good work he did at Holy Trinity.

When the time comes for Christ Church parish to go alone, I hope it will be like Holy Trinity, a comfort and strength to the diocese. We hope to have the pleasure, to-morrow, of opening the new Church.

(To be continued.)

BOOK NOTICES, &c.

STUDIES ON THE ENGLISH REFORMATION: By J. Williams, D. D., Bishop of Connecticut. (Tenth, pp. 227. Price \$1.00. New York: E. P. Dutton & Co.

In 1880 Mr. Geo. A. Jarvis, of Brooklyn, founded a lectureship in the General Theological Seminary, New York, somewhat on the plan of the Bampton Lectures, and out of love to his friend, the Bishop of Massachusetts named it the "Bishop Paddock Lectureship," and nominated Bishop Williams as the first lecturer. This book is the first fruits of the founders noble benevolence, and well sustains the reputation of its author as an ecclesiastical historian. It was delivered in 1880, before the students of the Seminary and others.

We have been handed "Whittakers' Churchman's Almanac for 1882," by D. MacGregor, 145 Hollis Street, Halifax. We understand that Mr. MacGregor, who visited the Church of England Publishing Houses in New York and Philadelphia last spring, purposes selecting and importing the latest and best Church of England literature as it comes out.

Family Department.

"BEHOLD, I STAND AT THE DOOR AND KNOCK."

THE Saviour stands without. Hast thou not heard His low light knocking at thy humble door? Why is it closed? Ah, open unto Him. And pardon for thy grievous sins implore. Long have thine ears been deaf to His low call, Pleasure hath lured thee on her pathway free; Is this wild fleeting changing world thy all? Absorbed in self, no higher canst thou see? The wind and rain beat on Him. See, He leans So wearily against the close-shut door; O draw those bolts, and gladly bid Him come Into thy home to dwell forever more. Close not thy heart, O friend, to that great Guest, His "still small voice" shall whisper, "Peace" and "Rest."

—Alice Gray Cowan, in the Standard of the Cross.

CHRISTMAS.

God on high hath heard; Let sighs and sorrows cease; Lo! from the opening heaven descends To man the promised Peace.

Hark! through the silent night Angelic voices swell; Their joyful songs proclaim that "God Is born on earth to dwell."

See how the shepherd-band Speed on with eager feet; Come to the hallowed cave with them The Holy Babe to greet.

But, oh, what sight appears Within that lowly door! A manger, stall, and swaddling clothes A child, and Mother poor!

Art Thou the Christ? the Son? The Father's Image bright? And see we Him Whose Arm upholds Earth and the starry height?

Yea, Faith can pierce the cloud Which veils Thy Glory now; We hail Thee God, before Whose Throne The Angels prostrate bow.

A silent Teacher, Lord, Thou bidst us not refuse To bear what flesh would have us shun To shun what flesh would choose.

Our sinful pride to cure With that pure love of Thine, O be Thou born within our hearts, Most Holy Child Divine.

UNDER THE ROOF.

A CHRISTMAS STORY.

Translated from the German for the GUARDIAN.

"Martyr Street" led straight to the Town wall. It was narrow, as are the oldest streets of old cities, almost without exception, and the upper stories of the narrow houses leaned over towards each other, as though they wished to call across, "I will hold you, neighbour, if you should be seized with the dizziness of old age and fall forward." Darkened with smoke and dust were all these houses up to the end of the street, where the "wall-lane" traversed it like the arms of a cross.

The corner house to the left had been formerly a nunnery, and looked the blackest of all, for near by there was a bakery, the black smoke of which had for many years past been driven by the prevailing east wind upon the building, long since abandoned by the nuns. "The black corner" the spot was called by the whole of "Martyr Street," which was, however, indebted to it for its name, for the corner of the nunnery had been sloped off above the ground story, and there a sculptor of the sixteenth century had placed a crucifix, roughly carved in sandstone, which time had now worn into ugly indistinctness. Poor people lived in the "black corner"; the cheapness of the rent was the only thing which would have induced a human being to inhabit this world-forsaken spot; to pass through the heavy, weather-worn entrance into the Egyptian darkness of a damp, cold, brick-paved passage, and to ascend the precarious, worn-out stairs, which wound upwards, like an attenuated worm, to the attic. The stairs, too, retained a remembrance of the nunnery-time; the skylight, which made an attempt to light it about the first story, threw a gleam upon a painting in the darkest tints—a Head of the dying Christ, of such appalling appearance that more than one visitor of the house, coming suddenly upon it, rising like a vision out of the darkness, had started back in horror and barely escaped a fall.

Under the roof of the black corner there were four inhabitable rooms, occupied by four tenants, a seamstress, an old tailor, a typesetter in the last stage of consumption, and the destitute widow (blessed with four children) of a journeyman mason who had been killed some years previously by a fall from a scaffolding. The latter managed to exist by gathering the refuse and scraps from the streets and houses, in which occupation her children helped her, when not at the poor school. The children were the enlivening element under the roof of the black corner. But just now nothing was to be heard of their merry laughter and chatter; they were wandering through the wintry streets of

the city, between the booths of the Christmas market, before the great plate-glass windows in Dorothy street, in the crowd of busy people passing to and fro, endeavoring at the last moment to fill up what was wanting in their lists of Christmas purchases. The children wanted to see Christmas brightness and beauty, and, since last year when they had found in the crowd on Christmas Eve a lost toy-sheep, they were blessed with the silent hope that Providence might have arranged for this year a similar delightful surprise.

It was Christmas for the black corner too and its rooms under the roof, although nothing of the brilliant life of the city penetrated there, nothing of the Christmas beauty or rejoicings, not even sounds from the neighborhood, for it was bitterly cold outside, and it was advisable to shut the windows as tightly as possible. But the people up there recognized in their own fashion the fact of the festival. The sick typesetter was best off, he lay in bed in the dark; he could look undisturbed out of the window, into the star-bright winter sky, the Christmas-tree of the poor, he could look and dream. He dreamed of a room full of light and merry children, and of a woman who was his wife. Yes, it should be so when he got well. And surely he would soon be well, to-day he felt so light and easy.

The widow sat by the stove, and waited for the children; she had made some coffee, and on the table were some little pieces of cake, apples and nuts, and some new pairs of stockings.

The tailor squatted on the ground, also in the closest vicinity of his little stove. He had his legs crossed in good Turkish fashion, and gaily whistled the tune

"O thou happy, O thou blessed Peace-bringing Christmas tide,"

Although he had plainly to work hard, he was content with his Christmas; in fact, he was proud; for he had to finish a WHOLE COAT, which was to appear at Church on the morrow. That was something very different from the everlasting sewing up seams, darning and putting on patches; a real master-piece, and the needle flew up and down.

The seamstress' little room was perhaps the most comfortable; of course she had to work as hard as the tailor, or rather harder; a dress had to be finished ironing in half-an-hour, a dress with countless frills and folds that was to be placed among Christmas presents. The irons had been glowing uninterruptedly for two hours past in the stove, and the stove was glowing itself, so that the air was filled with the hot vapour of scorched atoms.

The seamstress was a rather tall, neatly, but poorly-dressed person, spare and old-maidish. "Faded" was written upon her forehead. But yonder over the little looking-glass between the attic windows was written something else. It was worked on canvass in large letters, framed and glazed:

"Better to suffer than to stoop."

Strange! Was that the motto of the jaded woman who inhabited the attic of the "black corner"? A motto is something unusual with a poor seamstress, and especially one expression of such masculine energy. But she did not look as energetic, as self-reliant as her motto. Her attitude was somewhat stooping, her features wore a certain look of exhaustion, and had you looked into the mostly downcast eyes which watched her toilsome work, you would have noticed that their expression was at once hard and weary. Weary? Yes, that was it. Weary of work—of the mechanical ironing—which yet needed such close attention; perhaps weary of the life which laid this yoke upon her.

She ironed on for a while, her whole attention on her work. The whistling stopped, a door opened, and there was a knock at hers.

"Come in!" she said; and for a moment a kind smile came to her lips.

"Good evening, Fraulein!" said the voice of the old tailor. "I want to keep Christmas for a quarter of an hour; I have just put in the second sleeve. Thunder! but it's nice and warm here! My little stove won't hold out much longer. Can I have your iron presently?"

"Certainly, Herr Fendel! Pray, come in and take a seat."

Evidently, people were very polite to one another under the roof of the "black corner." The tailor drew one of the worn-out, cane-seated chairs close to the stove and rubbed his hands.

"Well, Christmas is here once more, Frauleinchen! You see everything in this world is only what I call illusion or imagination. I used to think once that a Christmas-tree and lights and presents belonged to Christmas. Now I am content if I have fir-wood to make a fire, and oil for my green-shade lamp, and I have not had a present for a long, long time, except the making of the new coat which Providence has given me. If I did not know that other people bought fir-trees and hung them with presents for each other, I should think that Christmas could not be kept in any other way than the way I keep it."

The 'Fraulein,' as the black corner called her, sighed, but she smiled at the same moment, as she looked up. "That is all very fine, Herr Fendel, but we know that it is Christmas, and one remembers the light and the splendour and the smell of the fir-trees, and one would like to belong to the happy ones." A longing, dreaming, far-off look came into her eyes before she took hold of another frill and began to iron.

*Little Miss.

"To the happy ones you say, Fraulein, quite right, quite right!" the tailor went on undisturbed, while he drew his thumb and forefinger pressed together through the air, as though he were drawing out his thoughts like a thread. "Why are human beings not happy? because they give way too much to their imagination. If one gives way to it, all kinds of wishes spring up like mushrooms, and when wishes are unfulfilled, there is unhappiness." A deep shadow crossed the seamstress' face, and she bent her head lower. "It is true," she said wearily—"wishes bring unhappiness." "Ah, is it not so? Fraulein," continued the tailor cheerfully. Now, you see, I never let my imagination show itself at all. Christmas-trees—nonsense! I say to myself. If you had never seen one you would not believe that anyone needed a Christmas-tree to be happy. Cakes and pies and lights just in the same way. Everything else just so, except my own necessities. Therefore, everything that people wish for is really nothing, therefore I need not wish for it, and, you see, because I wish for nothing I am happy. Every misfortune comes from imagination and wishes; that is the whole moral of it." A noise on the stairs of little feet eagerly stumbling up, and merry children's chatter in between interrupted the philosophical reflection of the tailor. "There are our rogues," he said, smiling good naturedly. "They seem to be in great spirits, I'll just step over to Mrs. Bremser. They are really good children, are our children." "I will come too, Herr Fendel; I am nearly done, I'll put another heater in the iron." She put aside her work, screwed down her lamp, and they went together.

"Fraulein, Fraulein, we have had a Christmas-tree given us!" Happy children's voices greeted them out of the midst of delighted confusion, "and cakes and apples, and nuts too, and beautiful stockings." "And where did all the stuff come from?" asked the tailor, as he examined the little stand, covered with twisted green paper, amongst which the tinsel glittered in the light of a few wax tapers. "Well, you are really keeping Christmas here." "A man gave it to us when we were standing still in front of a booth with trees like this."

"A cup of coffee, Fraulein. Here, Herr Fendel; certainly you must," said the widow. "I took one over just now to that poor fellow Zeidler. Ah! such a poor fellow is badly off indeed, so deadly ill and not a soul belonging to him to take care of him. The best of all this Christmas is to know that we're well."

"There! you see the pleasure of getting something that you never wished for, Fraulein. When you've wished for a thing till you're sick and tired, it scarcely gives you any pleasure when you get it. I always say, no wishes!" And the tailor pointed triumphantly to the four children who were trying on their stockings, each with an apple in its mouth and with shining eyes fixed on the tree.

The seamstress drank her coffee. "I will go and see Zeidler," she said. She nodded and went out softly. A dimly-lighted pane of glass let into the board petition which formed the sick man's room, and a hacking cough coming from thence, guided her in the dark. A night light burned beside the bed—the widow had lighted it.

(To be concluded.)

CHRISTIAN CHEERFULNESS.

Mr. Frank Pocock, whose death in the Stanley expedition was so universally mourned, was, it appears, not unprepared for the sad event that so prematurely ended his days. Mr. Stanley, in his "Dark Continent," relates that the party had been in great danger, and had passed through severe fighting. Frank Pocock, the sunniest of them all, and the best loved, broke into a strain of singing:

"The home land! I long to meet Those who have gone before; The weeping eyes and weary feet Rest on the happy shore."

Mr. Stanley said, "Frank, you will make every boy cry with such tunes as that.—Choose some heroic tune." "All right, sir," he replied, with a bright face, and struck up—

"Brightly gleams our banner, Pointing to the sky, Waving wanderers onward To their homes on high."

"Ah! Frank," said Mr. Stanley, "it isn't the heavenward way you mean, is it? I should think you would prefer the homeward way."

"How do you like this, sir?— "My God, my Father, while I stray Far from my home, in life's rough way O teach me from my heart to say, 'Thy will be done!'"

"Frank, you are thinking too much of the poor fellows we have lately lost. Sing, my dear Frank, your best song." He responded by singing—

"Onward, Christian soldiers, Marching as to war, With the cross of Jesus Going on before."

—Christian Herald.

NOTHING so increases reverence for others as a great sorrow to one's self. It teaches one the depths of human nature. In happiness we are shallow, and deem others so.

AND the angel said unto them, Fear not, for, behold, I bring you good tidings of great joy, which shall be to you and all people; for unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.

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CHRISTMAS.

HAPPY CHRISTMAS is almost here, and we are reminded once again of the "choir of squadroned angels," the watching shepherds and the Son of God sheltered in the stable. In wondrous humility and in human form He lay in Mary's arms, but Faith sees in Him a sovereign, "Whose kingdom is everlasting and power infinite." In our short lives we have often celebrated the Feast of the Nativity, perhaps not always rightly or profitably. In the happy meetings and pleasant intercourse, and even in the work for church purposes, we are too apt to forget Who hallows all innocent pleasure, and for Whom the work is to be done. It is not wrong to be cheerful, and awake to the pleasures of this happy season. It is not Christ's will that we should turn from human intercourse and sympathy and shut up our hearts. He hallowed a marriage feast by His presence, and was a guest in the house of Mary and Martha. "What our Lord would have us do is not to be dead to all kindly influences, but to beware lest our hearts be so wedded to earthly pleasures that they forget altogether the higher and holier reasons for rejoicing and gratitude at Christmas-tide." Christmas has a joy even for the sorrowful. If earthly homes be broken up, and there are those whom nevermore on earth we shall see around the Christmas fire, still there may be true rejoicing. We can worship by the manger and be glad that God "hath visited and redeemed His people." Those who know not God regard this season as simply one for merry-making and pleasure. But the baptized, who have "put on Christ," and are members of His Kingdom, should remember that it is the birthday of their King, under Whose banner they are pledged to fight. Weak and cold and unworthy is all our service, but if we are trying humbly to follow Him, we can rejoice and be glad, for He loves "a penitent and obedient heart."

DECEASED WIFE'S SISTER BILL.

THE agitation for the repeal of the marriage law with respect to the deceased wife's sister is to be forced upon us again. The following official announcement has been made through the *Montreal Star*:—

"The Montreal Honorary Committee of the Marriage Law Reform Association, composed of Sir Francis Hincks, K.C.M.G., Rev. A. deSola, L.L.D., Rev. Gavin Lang, A. W. Ogilvie, Esq., Rev. J. F. Stevenson, L.L.D., with Mr. R. D. McGillibon as Honorary Secretary, have announced that a vigorous effort will be made this year to carry Mr. Girouard's bill to legalize marriage with the sister of a deceased wife. Already a large number of journals have pronounced themselves in favor of the reform, and we take it, the Senate will have no occasion to reject the bill another time on the ground that public opinion had not clearly been expressed on this question. If ever there was a popular bill, Mr. Girouard's is one."

The question now is, what action is the Church to take? The Church in Canada, in the last session of the Provincial Synod, passed a Canon forbidding her clergy, in case the law should be altered, to solemnize such marriages. The Provincial Synod also adopted a petition to the Legislature against tampering with the law of marriage. This petition will of course be presented as soon as notice of the proposed Bill is given. The Synod also appointed a committee to watch proceedings and concert action so soon as the attempt to alter the law should be renewed. It is to be hoped that this Committee,

of whose doings we have as yet heard nothing, will now bestir itself at once, and urge upon Church people everywhere such energetic measures as may be most likely to induce our legislators to stay their hands. This is just where the Church usually fails. The enemy is active, energetic, well organized and thoroughly in earnest; exerts and enlists personal influence as widely and ceaselessly as possible, spends money. With the Church, usually, it is a little spurt of talk and all is over. How much of time, personal influence, energetic persistent action, money, have our leading Church people exerted since, two years ago, this agitation was sprung upon us? Next to none. We have slumbered while those seeking to pull down this bulwark round the purity of our homes have been ceaselessly undermining. We are responsible to God, let us all remember, not perhaps for the success of this wicked attempt, if it should succeed, but certainly if we have not done our best to defeat it. Now is the time to begin at once to work. Every parish throughout the Dominion should, without an hour's delay, prepare its petition and get it signed. Why should not our Bishops call meetings of Church people at all the great centres, and provide for those meetings effective and instructed speakers able to stir the hearts of all who shall hear them, and to open the eyes of the people to the true nature and certain results of the proposed legislation? What are Bishops for but to lead the Christian people in such a holy war? And let us not fail to say that there is one weapon in addition with which the weakest may fight—*prayer*. If we know that this proposal is wicked, dishonouring to God and injurious to man, must we not feel constrained to besiege His throne of grace with our petitions, where no faithful prayer is heard in vain? Let us all be reminded, at such a crisis as this, that it is of the Church acting in defence of her Lord's discipline that He has promised, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in Heaven."

"SIGHT TO THE BLIND."

We were present at the annual meeting of the Directors of the Halifax Blind Asylum, on Saturday week, and were highly gratified by all we heard and saw. Before the business began the pupils sang several pieces excellently well, accompanied on the piano by one of their number, a boy about sixteen.

The Report of the Directors speaks well of the work of the past year, and declares the future to be most promising. They state that twenty-three pupils are now receiving the benefits of the Institution, that four have graduated during the year, three of whom are pursuing their vocation as teachers of music in Amherst, Yarmouth and Cow Bay, C.B. They announce that by the will of the late W. P. West, of Halifax, \$1,000 will shortly be added to their funds, and that independent of that sum the receipts have been \$4,700.69, and the expenditure \$4,720.44. They mention that it was found necessary to provide better heating apparatus, both for the comfort of the inmates and as a protection against fire, and that, at an expense of \$2,400, they have introduced hotwater pipes all through the house, making the temperature equable, and greatly adding to the comfort and convenience of all. The report speaks in warmly eulogistic terms of the labours and faithfulness of the devoted Superintendent, Prof. C. F. Fraser, himself totally blind, who, besides attending to the manifold duties of his position at the Asylum, has visited forty-five of the principal towns of Nova Scotia, lecturing on the subject of the education of the Blind, especially with reference to a Bill to be introduced into the Legislature at its coming session, asking to have the blind recognized as entitled to the same privileges as those who see receive, viz., a free education sustained by the Government out of the public funds. The Directors were able to announce that Prof. Fraser's views have been warmly endorsed by crowded meetings at all the places named.

The report of the Superintendent himself was afterwards read by the President, and truly a valuable and able report it proved to be, evincing not only care in its preparation and a happy felicity of expression, but showing how practical are the Professor's views and aims with regard to those committed to his care. Perhaps it would be difficult to find a more thorough appreciation of the true position which such an institution should occupy, and a more practical and in every way

sensible understanding of the training which the blind should undergo, as well as a clearer perception of the future relation of the blind to society at large, than the Professor gives expression to in his most admirable report, which is to be printed, and which will, we hope, be most widely circulated.

We speak of "the charitably disposed," of "charity to the blind," and of "the poor blind beggar," and use other expressions of the kind, and certainly if any class of our fellow-beings should draw out our sympathy and awaken our deepest interest, it is these most deserving and afflicted people. But Prof. Fraser has no intention of making or keeping the blind objects of charity. He aims to give them such useful trades and professions as will make them self-reliant and self-supporting, entirely independent of and above asking for charity, able, in a word, (as several of the graduates now are doing) to earn their own living and occupy useful positions in society. We say, as a simple matter of Christian charity, such an institution should receive a large support, but when all the efforts and work are directed to raise these "children of the night" from a helpless condition of utter dependence to one of self-dependence and useful citizens, who can fail to recognize the value and consequent importance of sustaining such an institution.

We trust the Government will not hesitate to do for the blind what is asked for them, viz., that they shall enjoy *equal* rights as citizens of the Province, to a free education with their more highly favored brothers and sisters.

KING'S COLLEGE.

The following paper has been handed to us for publication by a zealous alumnus of King's College. It comes from one who is working faithfully to promote her advancement, and we gladly give it a place in our columns:—

What is involved in the downfall of King's College at Windsor? The humiliation of every graduate and alumnus of that venerable institution of learning, in an especial manner, but also of every member and adherent of the Anglican Church in Nova Scotia. How must every one who has been personally connected with King's contemplate, with the deepest pain, the prospect of the extinction of his Alma Mater! for something which merits gratitude must surely have been bestowed upon all who have entered her portals, and there cannot be any to whom the days which he passed there do not recall pleasant memories. How little, comparatively speaking, with very rare exceptions, has any living graduate or alumnus of the Windsor University done on her behalf; how insignificant are the sacrifices which any has made for her; how small and poor have been the offerings towards her support! Once it was not so. There was a time when the suggestion of her decadence from want of support would have been regarded as an insult—her extinction as an impossibility. At one time there was such enthusiasm for old King's—such a filial love for her in the breasts of all her sons, that to uphold her honour and her *prestige* was a matter of course; and their love for her was proved by their acts. They gave to her maintenance, and they gave it with a cheerful alacrity which would indeed rejoice the hearts of her present friends if such a good disposition existed in any marked degree at the present day.

Let us ask if the present generation of alumni does not run the risk of being stamped for all time as ungrateful, selfish, and narrow? Does it not appear as if there was a want of appreciation of the benefits which their Alma Mater has conferred upon them? Is their apparent scorn for her the result of the regret which fills them for the time spent at Windsor in the training of their minds? Do they think that that time would have been more profitably spent in the counting-house, at the lawyer's desk, or behind the counter? Perhaps there are some who may be of this opinion, but they are unworthy sons of King's. If their education did not forbid the thought, one might imagine that that degrading love of money which counts as worth nothing everything which does not directly minister to money-getting is the cause of their hatred or their indifference to King's. It would be almost pardonable to imagine that the idea possessed them that their hoards might have been greater had the years given to learning been spent in getting gain, or in learning how to acquire it, and that it is that idea which is responsible for making them forget the obligations they are under for benefits which no money could purchase, and which is above the price of rubies. If there be any who are of this mind, of them it may be said that they have no "madness of ambition," except avarice.

Not after this manner did they reason and act from whom King's derived much of her renown. The graduates and alumni of a former generation were men, some of them of distinguished mental endowments, but all of them loyal to Windsor. And when we speak of alumni we mean to include Churchmen generally. In no case did they plume themselves upon their indifference to the institution to which they owed so much; nor did they withhold their time, their money, or their best efforts

from her in the hour of her need. But we of the present generation cannot give to her support, for we are too poor, or we cannot work for her, because we are too busy; we can put forth no efforts on her behalf, because, concerning her welfare, we are steeped in indifference. We want

"Nothing to mar the sober majesties
Of settled, sweet, epicurean life."

Why trouble us to give or to solicit on her behalf? Let her go.

The sentiments of some in reference to any attempt to stir them up to a proper sense of their duty in this matter, so important as it is to every Churchman in Nova Scotia, may thus be interpreted: "It is true the Church must suffer. There is no doubt, if native clergy are to continue to serve at our Church's altars, and to minister to the spiritual needs of our people, that they will be but poor substitutes for those who have preceded them; but then to have them so highly educated as our clergy have hitherto been, and in order that they may keep pace with the learning and intelligence of those who minister to the spiritual needs of the people of other Christian bodies, it would be necessary for us Churchmen to deny ourselves somewhat. To avert the catastrophe which threatens the Church, nay, which is certain to befall it, ways and means must be devised. But the furnishing of funds means exertion on our part, the putting of our shoulders to the wheel in respect to this, we acknowledge, most necessary work,—a work, though, which after all, is of no immediate profit to us, which will put no money in our pockets, but the contrary rather." Should many of those who deign to give a thought to this subject dismiss it from them after this fashion, the chances then for the success of the Endowment Fund must be considered small. But the sense of duty among Churchmen is too high to dismiss it in that way. We Anglicans dare not do it, for we can have no peace of mind until we resolve to shake off the lethargy which seems to steal upon us whenever this subject of sustaining the Windsor University is suggested. Although many of us do not care to bestow upon it the attention which its importance certainly demands, yet it is, truly, a most worthy object to be busy about, and a most important subject to consider: for without this College our clergy must deteriorate, and then comes the time when the Church in the Lower Provinces will have fallen upon evil days; when her "priests will be made from the lowest of the people"; when the Church will go down. May God, of His infinite mercy, avert that day! May our sins of omission and commission not be considered to merit such deep degradation!

What should every friend of the Church wish for her? That she should be independent and powerful. And why should she not be both? Those who adhere to her communion, and who wait upon her ministrations, number amongst them some of the most wealthy, intelligent, and influential people in the several Provinces. It will seem surprising, therefore, if the College shall continue to want funds once an appeal has been made to those classes for aid, and when once they understand and realize the fact that the Provincial Grant is withdrawn, upon which the College has hitherto so largely depended for its maintenance. But the Church will certainly not be either independent or powerful in Nova Scotia should King's College cease to be. Should that day ever arrive, then good-bye to the Church in this Province. She must sink low indeed, and so continue in her degradation until a brighter day shall dawn for her—when in the place of the present Royal Chartered Institution shall arise another College devoted to the Church's interests in these Lower Provinces, in respect to the training of a learned and godly priesthood, and devoted also, we hope, as hitherto has been old King's, to leading the van in the march of all true learning, science, and culture. We trust and pray, however, that old King's may never be wiped out; that Death may not seize upon her; but that she may continue to flourish and to be a shining light in the land; that her influence may still be felt for good; that many sons whom she shall nourish in the future may arise, who shall call her blessed.

Let us, her Alumni—and surely we may call all Churchmen, as we can some dissenters, her Alumni—resolve that it shall be so; that nothing—no sinister influence, approach us as it may speciously and with concealed design—shall make us swerve from our allegiance to Mother Church, or shall induce us to be false to what we owe to the present and future generations, or false to past generations of Alumni who sacrificed much, and to whom we are largely indebted for any fame which the Windsor University may have acquired, and to whom we owe it that we shall hand down this seat of learning in unimpaired efficiency to those who are to come after us.

MR. MAYCOCK'S open letter, even if it does not influence Methodists, will do good in impressing the important fact upon Churchmen that modern Methodism is in direct opposition to every doctrine and precept of John Wesley, its supposed founder. We say its supposed founder, because, as Mr. Maycock's quotations prove, and as we have often shown in these columns, John Wesley instituted a Society for the increase of spiritual life *within the Church*, while now, unhappily, it would appear as if no more determined opponents of the Church are to be found than those who call themselves after his name, but who have departed so widely from his example and express teaching.

OUR COLLECTS.

THEIR HISTORY AND SOURCES.

(Compiled for the Church Guardian by Rev. ISAAC BROCK, Sherbrooke, Quebec.)

No. V.

So far I have endeavoured to trace the sources to which we owe sixty-two out of the ninety-eight Collects now under consideration. These are all derived from the three ancient Sacramentaries of the Western Church, to which reference has been so frequently made in these papers: the most fruitful source being the Sacramentary compiled by Gregory the Great. The other ancient Collect to which I referred in the last paper, may possibly be of Gregorian origin; the Collect for purity with which the Communion office opens,—“Almighty God, unto whom all hearts be open, etc.” We find this Collect first, however, is a Sacramentary of the early English Church, drawn up by Alcuin of York, the friend and tutor of Charlemagne. This Sacramentary belongs to the close of the eighth century: from thence it found its way into the celebrated Missal of Sarum, drawn up about twenty years after the Norman Conquest.

I have already stated that it was from the Missal of Sarum, drawn up by St. Osmund, Bishop of Salisbury, A. D. 1085, that the Reformers of our Church in the Sixteenth Century took the ancient Collects now in our Prayer Book. These Collects came from the Sacramentaries of the early Church, through the Sarum Missal Church, which belongs to the Mediaeval Church. The Sarum Missal is thus a kind of connecting link between the older offices of the Church and our present English Prayer Book.

I have thus been brought naturally, by following the order of time and the continuous course of the Church's history to the Collects which we owe to our Reformers—which I may therefore call the Reformation Collects. These are thirty-one in number; most of them, perhaps all of them, we owe to the pen of Archbishop Cranmer. Of these all but one, the Collect for St. Andrew's Day, appeared for the first time in the first Prayer Book of our Reformed Church, published A. D. 1549; commonly called the first Prayer Book of Edward VI. The Collect for St. Andrew's Day appeared for the first time in the second Prayer Book of Edward VI., published in A. D. 1552.

To our Reformers we owe seven of our Sunday Collects; the two first in Advent, Quinquagesima Sundays first Sunday in Lent, first and second Sunday after Easter, and the Sunday after Ascension Day, though the germ of this last they found in one of the Antiphons for Ascension Day. Sufficient reasons may be given why our Reformers discarded the Collects they found in the Sarum Missal for the above Sundays: and the warmest admirers of the ancient Collects must, I think, be constrained to admit that the above modern Collects are worthy to take their place by the side of those gems of devotion which have come down to us from the early Church. The Collect for the first Sunday in Advent is one of the noblest in our whole Prayer Book, while that for the second Sunday in Advent supplies a great want in the cycle of teaching through which our Collects lead us, being a prayer for the right use of the whole Word of God.

The contribution which our Reformers made to the Saints' Day Collects was very much larger. Only six of the Saints' Day Collects were derived from the older offices—Holy Innocents, St. John the Evangelist, Conversion of St. Paul, Purification and Annunciation of the Blessed Virgin, St. Michael and All Angels; and the three first of these were considerably modified by Bishop Cosin at the Restoration. No less than fourteen of the Saints' Day Collects were made new at the time of the Reformation. The gangrene of the invocation of Saints, as Dean Goulburn has remarked, and of confidence in their prayers and merits, had, as was to be expected, eaten much deeper into these than into the Sunday Collects. To our Reformers we owe the Collects for St. Andrew's Day, St. Thomas, St. Matthias, St. Mark, St. Philip and St. James, St. Barnabas, St. John Baptist, St. Peter, St. James, the brother of St. John, St. Bartholomew, St. Matthew, St. Luke, St. Simon and St. Jude, and the Collect for All Saints' Day. The last Collect acts as a sort of key-stone, holding together the whole group of the Saints' Day Collects; it sketches briefly, but very exhaustively, the whole doctrine of the regard in which the saints departed are to be

held according to the teaching of our Reformed Church.

Besides the above seven Sunday Collects and fourteen Saints' Day Collects, we owe to our Reformers the Collects for Christmas Day, the Circumcision of our Lord, Ash-Wednesday, Good Friday (No. 3), the third, fourth and sixth of the final Collects in our Communion Office, the Collects in the Communion of the Sick, the Confirmation Office, and the Burial of the Dead. This last Collect—that in our Burial Office—Dean Goulburn regards as one of the most perfect specimens of Collects contained in our Prayer Book. All the constituent parts of a Collect are to be found in it. (1.) The Invocation: “O Merciful God, the Father of our Lord Jesus.” (2.) The doctrine, or fact, which is made the basis of the petition: “Who is the Resurrection and the Life; in Whom whosoever believeth shall live, though he die; and whosoever liveth and believeth in Him shall not die eternally; who also hath taught by His holy Apostle St. Paul not to be sorry, as men without hope, for them that sleep in Him.” (3.) The petition: “We meekly beseech Thee, O Father, to raise us from the death of sin unto the life of righteousness.” (4.) The aspiration, which is the wing, as it were, to the petition: “That when we shall depart this life we may rest in Him,” etc. (5.) The pleading of the Mediator's work in our behalf: “Grant this, we beseech Thee, O Merciful Father, through Jesus Christ, our Mediator and Redeemer.”

In Archbishop Cranmer's Collect for Christmas Day I would call special attention to the distinction in it between *regeneration* as a thing past and completed, and *renewal* as a thing present and daily to be progressing—“Grant that we, being regenerate and made Thy children by adoption and grace, may daily be renewed by Thy Holy Spirit.” It behoves all English Churchmen who would be loyal to the principles of the English Reformation to note this marked distinction between regeneration and renewal; it behoves them not to confound the work of the Holy Ghost in the passive human soul with the work of the Holy Ghost in the intelligent human will, if they would understand aright that office for Infant Baptism, which we owe mainly to the same pen to which we owe our Christmas Day Collect.

One more short paper on the work of our Revisers after the Savoy Conference, with a general summary of the subject treated of in these papers, will close this series.

THE REVISED VERSION OF THE NEW TESTAMENT.

A Paper read by the Rev. D. SMITH at a Rural Deanery Meeting, held at Cow Bay, on St. Luke's Day, 1881.

(Continued.)

I now come to the more particular examination of St. John's Gospel and the First Epistle to Timothy.

A. The number of alterations in St. John's Gospel is, at first sight, rather startling, being, as has been said, about seventeen hundred and twenty. But when we analyze them, we find that by far the greater number do not materially, if at all, affect the sense of the passages in which they are found. More than a seventh of the whole number are more correct renderings of the Greek Verb. In the Epistles such changes are often important in their bearing upon doctrine. But in the Gospels, and especially in the narrative parts, most of them will scarcely be noticed by the ordinary reader. About ninety, again, are altered renderings of the infrequent particle *oun*, generally the substitution of “therefore,” and sometimes of “so” for “then.” In addition to these alterations, there are passages in which “*oun*” has been expunged from the text, and others in which it has been inserted. The list of changes is swollen again, by the endeavour to preserve, as far as possible, the same English equivalent for the same Greek word. There are, too, many such changes as “the Father” for “my Father,” such changes being sometimes made for textual, and sometimes for grammatical reasons; and many changes of proper names, as “Isaiah” for “Esaias,” “Simon, son of John,” for “Simon, son of Jonas,” and “Judas, the son of Simon Iscariot,” for “Judas Iscariot, the son of Simon.” A very large proportion of the alterations belong to one or other of these classes, and while generally representing the original more faithfully, they do not materially alter the sense.

The omission of part of the third and the fourth verse of the fifth chapter, and the marking as doubtful of chapter vii. 53—viii. 11, have already been noticed.

Of the numerous changes and alterations I choose a few for special mention. In chap. iii. 36, the Revised Version reads: “He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life;” the Authorized Version

having “believeth not” in both clauses, which is also the marginal reading of the R. V. The word “*apeithon*” might mean either “believeth not” or “obeyeth not”; and the two principal Versions have translated it differently. The Revisers in preferring “obeyeth not” have understood our Lord to teach that obedience, as well as faith, is necessary to eternal life. Much may be said in favour of both renderings of “*apeithon*” in chap. v. 39. The word, so far as the form and the accentuation go, may be either indicative or imperative, and the question must be decided by the context. In view of the fact that nearly all the Greek Fathers have interpreted it as imperative (the most notable exception being Cyril of Alexandria), it seems to me that the old rendering, “Search the Scriptures,” should have been retained, and the indicative given as the alternative rendering in the margin. Many of us will regret the substitution of “we” for “I” in chap. ix. 4. “We must work the works of Him that sent me, while it is day.” So far as I am able to judge the external testimony is far from decisive, while the internal evidence seems in favour of the old reading. The new reading obscures the reference to the work immediately before our Blessed Lord, and to His approaching death. But there can, I think, be no question as to the great gain in chap. x. 14, 15—“I am the good shepherd, and know mine own, and mine own know me, even as the Father knoweth me, and I know the Father.” The Good Shepherd's knowledge of His sheep, and their knowledge of Him, is of the same intimate kind with the mutual knowledge of the Father and the Son. In the next verse the word “flock” is rightly substituted for “fold” in the last clause. “Other sheep I have which are not of this fold (*aulos*); them also I must bring, and they shall hear my voice; and they shall become one flock (*poimne*), one shepherd.” While all Christ's people are spiritually one flock, there is no promise that they shall be gathered into one external fold upon earth. Another improvement is in chap. xiii. 10—“He that is bathed (*ho teloumenos*) needeth not save to wash (*nipsasthai*) his feet;” where the Authorized Version is wrong in not distinguishing between “*nipo*” and “*niplo*,” the former always meaning to wash or bathe the whole of the body, the latter to wash a part. And the teaching of our Lord is made much clearer, that he who is in a state of justification and forgiveness needs to be cleansed only from the daily pollutions which he gathers as he moves through this sinful world. The adoption of the dative singular “*ho*” in place of the accusative plural “*hous*” in chap. xvii. 11, 12, makes a very great difference in the sense.

A. V.

“Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name; those that thou gavest me I have kept.”

R. V.

“Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we are. While I was with them, I kept them in thy name which thou hast given me; and I guarded them.”

The alteration is an important one. The Father hath given to the Son His own name, His Covenant name, Jehovah, and the Son prays that His disciples may be kept in this, in the truth and confession of this name. The substitution of “tend” for “feed” in chap. xxi. 16, does not seem to me to bring out the fullness of meaning contained in the original. “*Boske*” in the 15th and 17th verses, is simply “feed”; but “*poimaine*” involves much more, “the whole office of a shepherd, the entire leading, guiding, guarding, folding of the sheep, as well as the finding of nourishment for them” (French. New Test: Synonyms); and this the word “tend” fails to express. It is much to be regretted that the resources of our language did not enable the Revisers to express the beautiful distinction between the “*agapas*” of Christ and the “*philo*” of St. Peter in the same passage, and that they could do no more than say in the margin, “Love in these places represents two different Greek words.” And, perhaps, there was no one word which could well represent “*probata*,” the choicest, the most loved of the flock, which is the best supported reading in verse 17th, “*probata*” being not improbably repeated from the former verse.

Besides changes, such as I have noticed, there are many lesser ones, for which I must confess, that I fail to see the necessity, or how to reconcile them with the Reviser's first rule, “to introduce as few changes as possible, consistently with faithfulness.” I mention a few as specimens:—

A. V.

The works thereof are evil.

The Father of it.

The sheep fold.

Men gather.

I have given unto them the works which thou gavest me.

His Kinsman.

A malefactor.

R. V.

Its works are evil, chap. viii. 7.

The Father thereof, chap. viii. 44.

The fold of the sheep, chap. x. 1.

They gather, chap. xv. 6.

The works which thou gavest me I have given unto them, chap. xvii. 8.

A kinsman of him, chap. xviii. 28.

An evil doer, (*Kakou poion*), xviii. 30.

(In St. Luke xxiii. 33-39 malefactor is retained as the rendering of “*kakourgos*.”)
(To be Concluded.)

METHODISM.

(For the Church Guardian.)

An Open Letter to the Editor of the Methodist Record.

SIR, —In a recent number of your paper you make a request of the President of the Conference which would, indeed, require a “master hand” to succeed in doing, it being no less a task than silencing “Churchmen, who insist upon the High Churchmanship of John Wesley.” But have you carefully perused his Works or Journals?

You deny that he believed in the Apostolic succession. In his Works, vol. vii. p. 284, the following words appear: “As to my own judgment, I still believe the Episcopal form of Church Government to be Scriptural and Apostolical. I mean, well agreeing with the practice and writings of the Apostles.” In a letter to the Rev. Francis Asbury, who, with Dr. Coke, pretended to be a Bishop, he wrote under the date “London, Sept. 20th, 1788,” (he died, you will remember, two years subsequently): “But in one point, my dear brother, I am a little afraid both the Doctor (Coke) and you differ from me. I study to be little; you study to be great; I creep; you strut along; I found a school; you a college! nay, and call it after your own names. Oh, beware! Do not seek to be something! Let me be nothing, and ‘Christ be all and in all.’ One instance of this your greatness has given me great concern. How can you, how dare you suffer yourself to be called Bishop? I shudder, I start at the very thought! Men may call me a knave, or a fool, a rascal, a scoundrel, I am content; but they shall never, by my consent, call me Bishop! For my sake, for God's sake, for Christ's sake, put a full end to this! Let the Presbyterians do what they please, but let the Methodists know their calling better.”—(Wesley's Works, vol. ii. p. 188).

In his 39th sermon he says, “I wish all of you who are vulgarly termed Methodists would seriously consider what has been said, and particularly you whom God hath commissioned to call sinners to repentance. It does by no means follow from hence that ye are commissioned to baptize or to administer the Lord's Supper. Ye never dreamed of this for ten or twenty years after ye began to preach. Ye did not then, like Korah, Dathan, and Abiram, ‘seek the priesthood also.’ Ye know ‘no man taketh this honour unto himself but he that is called of God, as was Aaron.’ O contain yourselves within your own bounds!” Mr. Wesley says in his Journal: “We believe there is and always was in every Christian Church an outward priesthood ordained by Jesus Christ, an outward sacrifice offered therein by men authorized to act as ambassadors for Christ and stewards of the mysteries of God.” And again: “We believe that the threefold order of ministers is not only authorized by the Apostolic Institution, but also by the Written Word.” Again and again he besought his followers to continue in the unity of the Church, as may be seen in his Works, vol. vii., pp. 276, 293, 298; iv., pp. 650, 727. One passage must suffice: “I never had any design of separating from the Church. I have no such design now. I do not believe the Methodists in general design it when I am no more seen. I do and will do all that is in my power to prevent such an event. Nevertheless, in spite of all that I can do, many of them will separate from it, although I am apt to think not one-half, perhaps not a third of them. These will be so bold and injudicious as to form a separate party, which consequently will dwindle away into a dry, dull, separate party. In flat opposition to these, I declare once more that I LIVE AND DIE A MEMBER OF THE CHURCH OF ENGLAND, AND THAT NONE WHO REGARD MY JUDGMENT OR ADVISE WILL EVER SEPARATE FROM IT.”—(Works, vol. vii., p. 3267).

Doubtless, you have read these words often, and they can be found in any complete works of the Rev. John Wesley; let me ask you, then, in all sincerity, to “mark and inwardly digest them.” I have not quoted them to raise any question between the Church and the Society of Methodists, but rather to act as an Eirenicon. “The original Methodists,” says Charles Wesley, in 1778, “were all of the Church of England; and the more awakened they were, the more zealously they adhered to it in every point, both of doctrine and discipline.”

Let not the prayer of our common Lord be in vain; if He prayed for unity, shall we “judge it,” to use the word of the Ecclesiastical Historian Sozomen, “and that very justly, a foolish and frivolous thing for those that agree in the weighty matters of religion, to separate from one another's communion for the sake of some petty customs and observances?” Were the Church and the Methodists united as at the first, what might they not accomplish in evangelizing the world? “O Almighty God, who hast built Thy Church upon the foundation of Apostles and Prophets, Jesus Christ Himself being the head corner-stone, grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto Thee, through Jesus Christ our Lord. Amen.”

Yours faithfully,
BENJAMIN T. H. MAYCOCK, *Presbyter*.
Severn Parish, Md., U. S. A., Dec. 6, 1881.

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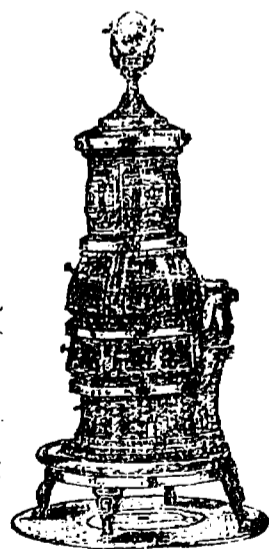


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