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# The Church of the Holy Trinity

## Upholds the Doctrines and Rubrics of the Prayer Book.

"Grace be with us, and peace, from our Lord Jesus Christ in sincerity."—Eph. vi. 24.  
 "Earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

MONTREAL, WEDNESDAY, JANUARY 9, 1889.

CLERICAL  
 FEB 7

### BASICAL NOTES.

Two English Bishops (The Bishop of Peterborough and the Bishop of Ripon), have recently united in carrying out a ten days' Mission in the important centre of Leicester, a town filled with Nonconformists, some of whom are not very friendly towards the Church. The late Bishop served at least to bring under their notice the great spiritual forces latent in the Church, and the deep desire that exists to bring the sacred and elevating doctrines of the Christian faith before the working classes.

The Bishop of Bedford has become one of the patrons of the Church Army. One of their evangelists has been working under his sanction on the very spot where the Whitechapel murders have taken place. Among the converts of the Church Army are a considerable number of persons who have formerly threatened to murder their wives or old companions. Two more working men officers were recently sent to labor in India among their own class.

In the presence of St. Luke's Day, in St. Michael's, Birmingham, the Bishop of London set apart the consecrations by the laying on of hands. The choir as upon a former occasion, was formed of priests. The warden, the Rev. G. F. Prosser, and the Chaplain presented the candidates to the Bishop, who, after the laying on of hands and giving them each a cross to wear, solemnly committed them to the care of the Sister Superior of the Order. In addressing the members of the Order who were present, the Bishop dwelt upon the virtues of that palimpsest which is only maintained by constant communion with the Lord.

**EXCITED SCENE IN AN ISLINGTON CONGREGATIONAL CHURCH.**—On a Sunday night lately, while service was proceeding in the Islington Congregational Chapel, there was a sudden and shrill blast from a horn, and a voice exclaimed, "Repent, for the Kingdom of Heaven is at hand." At once the preacher (the Rev. Robert Barry) stopped in his discourse, and there was a small party among the female portion of the congregation, as the man who had blown the horn continued to declare that, "as the walls of Jericho have fallen before the blast of a trumpet in the hands of a very unworthy person, so the walls of London should fall before the blast of a trumpet, because he was commissioned to warn the people that the millennium was at hand, and that the wicked would be destroyed at last." A policeman was called to the offender and given into custody. He is about twenty-six years of age, and has a ram's horn, and a small number of religious books. He was arrested at a police-station, and afterwards to the workhouse.

**CONGREGATION AT ST. PAUL'S.**—Long before the service began on Dec. 2nd, all Ludgate-hill was filled with eager crowds, all hurrying to the service. There were hundreds of people gathered in the streets, and the church was filled to the top.

to gird up their loins and run up Ludgate-hill, but not thinking it decorous. The vast building seemed full, and many hundreds stood patiently all through the service. The pale sunlight filled the "aery dome, where live the angels and a sunbeam's sure to lurk." The intoning and reading were practically inaudible. I sat just at the opening of the nave, and strain my ears as I would, not one word could I catch even of the familiar "Dearly beloved brethren." But by and by the Canon entered the pulpit, and the clear, bell-like voice filled the building with ease—every word being distinctly audible. The sermon was on the limitations of human justice and knowledge as contrasted with the divine, and it touched on individual and national responsibility. I am bound to admit that it was distinctly old-fashioned in form, and though of course scholarly in diction, much was nothing more than mere eloquent truisms. Here and there, however, it was lit up by beautiful human insight—such was a fine passage on the action of self-love in estimating motives. On my way home I passed the humble little chapel that sufficed to hold the congregation of a greater than Canon Liddon, viz., Bishop Butler. It seemed to me significant that a style of preaching, not unlike Butler's in some respects, should in this sensational age still hold its own, and attract its thousands of hearers.—*Pall Mall Budget.*

The late Duchess of Sutherland was a very remarkable woman. From her early life she had the confidence of the Queen, by whom she was greatly beloved and trusted. For many years she was a regular attendant at the services held by the late Dr. Cumming in Covent Garden. When Mr. Moody paid his first visit to London she was to be seen almost every day at his meetings, which she induced a large number of her friends of the nobility likewise to attend. But these preachings and sensational services failed to satisfy the hunger of her heart, and in her later years the Duchess of Sutherland slowly, but surely, turned towards the doctrines of the Church, and therein found the complete rest she looked for. For years past she was a constant worshipper at All Saints, Margaret street, in whose charities she took the greatest interest. She confessed to the great help she had gained in her spiritual life from the writings of Prebendary Sadler. The late Duchess was a firm abstainer, and conspicuously wore the blue ribbon.—*Irish Ecclesiastical Gazette.*

The Rev. Cyrus F. Knight, D. D., D. C. L., rector of St. James', Lancaster, Pa., has been elected Bishop of Wisconsin to succeed the late Bishop Welles. Dr. Knight is a graduate of the General Seminary, has been rector of St. Mark's, Boston; St. James', Hartford; and St. James', Lancaster. He is about fifty-five years of age.

[If we mistake not Dr. Knight was one of a deputation sent a few years ago by the Sister Church in the United States, to convey its greetings to the Church in Canada in Provincial Convention, and was remembered.

**KANAS.**—Bishop Vall, in his annual address at the late convention, said that the Church in Kansas had had a substantial growth during the past year; that it is stronger than ever before; many new churches have been established, and a great many churches report a good increase of membership.

Rev. Dr. Holland has been elected rector of St. Paul's parish, Boston, in place of Right Rev. Dr. Courtney, elected to the Bishopric of Nova Scotia. The vestry and people of the parish are now considering the propriety of selling their property on Tremont street, and removing to a point somewhere between the Back Bay and Brookline. The Tremont street property is valued at one million of dollars.

The Missionary Council at Washington was notable for the interest manifested, and the attendance of clergy and laity. The report of the Missionary Board showed that the Enrollment Fund has been raised during the year to nearly \$33,000; and that the increase in contributions this year over last was about \$50,000. The children's Lenten offering amounted to \$26,800. The gross receipts of the Society for the year come to \$575,905.11.

**ARKANSAS.**—A most interesting and touching service was held at St. Phillip's church, Little Rock, the second Sunday in Advent. Bishop Pierce after preaching to the large congregation, confirmed a class of seven, all of them being either heads of or from the leading intelligent colored families of Little Rock. They seemed deeply touched by the beauty and solemnity of the service. A very interesting feature in the presentation of this class is that it was collected and prepared by the wife of the Bishop, who has visited and instructed them separately in their own homes.

No less than one hundred and five Israelites were last year admitted into the Church by holy baptism in the city of Berlin. So says Dr. DeLom in his new paper. He also says, the three daughters of Mr. Joseph Rabinowitz, the leader of the Hebrew Christian movement in South Russia, have lately been received into the Christian Church by baptism. He adds: During the present century, no less than 100,000 Hebrews have been received into the Christian Church. Reliable statisticians estimate the number of Hebrew Christians in the world at about one quarter of a million.

**MEMORIAL GIFTS.**—On St. Thomas' Day, the choir of St. Luke's Church, Milwaukee, celebrated their anniversary, and two chorists were admitted. There was also presented an altar cross bearing the inscription: "To the Glory of God and in memory of Edward Randolph Welles, S. T. D., third Bishop of Wisconsin. Entered into rest Oct. 20, 1848." The cross is of solid brass, on three steps, on the lower of which the words are inscribed. An elegant and elaborately embroidered white altar cloth, with other altar vestments, was presented, the former bearing the inscription: "In memory of William N. Blackston, rector Oct. 15, 1888, Rathernford, Wis." The vestments were presented by the choir.

hangings in white. The chalice veil is a present from the infant class.

**THE DIVORCE LAWS OF THE U. S.**—In a recent address on "Marriage and Divorce," delivered at Saratoga Springs, New York, the Rev. Herrick Johnson, D.D., showed from unquestionable statistics that, as things are now, about one marriage out of every twelve, taking the whole country, is foredoomed to a violent disruption under the operation of our corrupt divorce laws. "As brought out in official reports, Connecticut's ratio of divorces to marriages is about one to eleven. The average for ten years in one of the counties of Connecticut was one to six and a half. Massachusetts has steadily advanced her ratio. It was one divorce to fifty one marriages in 1860. In 1880 it was one to twenty-eight. Rhode Island, Vermont, Maine, Ohio have gone on the same descending scale with all to eager feet. California, in twenty-nine counties, has struck as low a ratio as one divorce to a fraction over seven marriage licenses; Chicago one divorce to eight marriages; Indiana one to eleven; Denver one to a little less than four! This is the way we guard the most sacred and fundamental institution of our social life! Statistics also support the view that sins of unchastity, so far from diminishing, positively increase with increasing facilities for divorce. Massachusetts increased her population fifty per cent, in twenty years prior to 1880. During this period she more than doubled her divorces. But in these twenty years, while crime in general increased only twenty and four-tenths per cent. The guilt of the nation in this whole matter is greatly aggravated by the legalization of the re-marriage of parties who are divorced for causes not recognized in the teaching of Christ. We are outlawing divine law by our human law, and at the very point where every interest of the family and every interest of the State should plead for stay of the irreverent and challenging legislation, lest God give us over to a riot of lust, and this fairest heritage left us of Eden become a moral cesspool. We are ruthlessly breaking the seal which He has solemnly used for wedlock, and are substituting one of our own, stamped with the national device, and are thus guilty of the monstrous usurpation of setting ourselves up in the place of God, and pronouncing that a legitimate and chaste union which He has pronounced adulterous. A voice sounds out of heaven, 'They have sowed the wind, and they will reap the whirlwind.' Our divorce laws are in direct, open flagrant contravention of the divine law. *We must change these laws, or God will curse our choicest blessings.*

#### CONTEMPORARY CHURCH OPINION.

The Southern Churchman says:—

The family life, based upon Christ and the teachings of Christ, exalts marriage into a divine institution, and sacred. It was the Christ that Christmas tells of, who sanctified marriage at Cana of Galilee, and all married life blessed of Christ grows elevated and nobler, because Christ takes it as emblematic of His relation to the Church. The Church is the bride, the wife of Christ. If not perfect now, yet to be adorned hereafter with beautiful garments and presented to Him without spot or blemish.

Children begotten in and by this divine institution—how they grow in largeness and grandeur as we go back to the time when Christ took little children in His arms and blessed them, and said, "Of such children the kingdom of Heaven is composed." Family life, child life, ennobled by Christ—is it any wonder that the domestic associations of Christmas should have grown larger as the family got to be better understood as divine and of Christ?

The Church Year, says:—

The New Year begins its course again with

"The Name of Jesus" as its starting point. Doubtless there was a purpose in the minds of those who united in one the two festivals of the Circumcision of our Blessed Lord and the first day of the opening year. That purpose must have been to head the daybook and ledger, and twine the sinews and nerves of the new year's struggles, with the living impress of the reconsecrating presence of Jesus Christ, the one true representative of perfect humanity, God manifest in the flesh for the world's redemption. The festival gives thus the keynote for the reconstruction of the last year's wrecks of purpose and attainment; a staff to lean upon in the onward pilgrimage and a sanctifying influence for all the efforts, trials, duties, loves and losses of the speeding years.

#### NEWS FROM THE HOME FIELD.

##### DIOCESE OF NOVA SCOTIA.

**STEWIACK.**—The Feast of the Holy Nativity was reverently celebrated in this Parish by the faithful. The Holy Eucharist was offered at 8 a. m. in the Parish Church, with matins at half-past ten. At St. George's Dutch Settlement, evensong, was sung at 3 p. m., and a successful entertainment in aid of the Sunday-school library, with a Christmas tree for the children, at half past seven, brought the sacred day to a close. As we returned home we were still singing our *Gloria in Excelsis Deo*, which had been begun before God's holy altar at our early morning sacrifice. *Deo gratias.*

##### DIOCESE OF FREDERICTON.

**CAMPOBELLO.**—St. Anne's Church has every reason to be thankful for having experienced an unusually successful and bright Christmas this year. The building, which, it may be remembered, was enlarged last summer, was decorated in excellent taste by the young ladies, who certainly did not grudge their time and labor. The plan adopted with the new arches was to drop wreaths from the point, and loop them up to the capital of the pillars, and then twine them round to the base. The effect was graceful, avoiding formality. Flowers were very scarce and not to be bought; however, the altar and the font were made to look specially attractive. The services commenced with prayers on Christmas Eve at 7.30. The brilliant lights and prime novelty of the decorations, "beautifying the place of His sanctuary," were gladdening, and proved an inspiring preface, to the 50 or 60 worshippers, of what was to be held the next day. A short address on "the watching shepherds and their beatific revelation," was delivered by the Rector. On the great festival there were two celebrations, one at 8 o'clock and the other after morning prayer, and altogether 34 communicants, an increase of 15 since last Christmas. The psalms and canticles were well sung to Anglican single chants. "Adeste Fideles" was used as an in-trait, and was succeeded by "Hark, the Herald Angels Sing," and a Christmas carol from Hutchins' School Hymnal and service book. The sermon was from the "Gloria in Excelsis," and was a plain, earnest invitation to behold and worship "God manifest in the flesh," to consider the glory due to God in the Highest, the peace between God and sinners, and between man and man. The congregation, for a week-day morning in Welshpool, was very large, there being close upon 100 persons present. There was no evening service, the rest of the day having been devoted to mirth and festivity *nem. con.* On Friday, the 28th, the Christmas tree was reared up in Hagg's Hall. From 250 to 300 gifts were suspended on the branches, soon to be distributed to the happy children. We are proud of our Sunday-school; it is the special care of the Rector's wife, who, as superintendent, spares no pains to make the school a success. Including teachers, there are 128 members, and for

the last two months there have been upwards of 100 in attendance every time. The young men of the island got up a capital entertainment and handed over to Mrs. Pember, the superintendent, \$30, which, with subscriptions, and a box of gifts from a lady of New York, furnished the tree with abundance of valuable presents. We are indeed glad and thankful to own a proper and excellent feeling subsisting among the Church people here, and indeed the Islanders generally. We only hope that time will increase and strengthen it.

**NEWCASTLE BRIDGE.**—St. Mary's Church, Little River, was beautifully decorated for Christmas. Everybody admired it. A beautiful temporary reredos was erected by Mr. Coburn; and though it rained the church was full. Bridgewater's evening service was sung with animation and feeling by the excellent choir. A great surprise awaited Mr. Hansen, rector of Canning and priest in charge of St. Mary's, on Xmas night. On entering the vestry he found a large parcel containing two beautiful sleigh rugs and other little presents, the thoughtful gifts of the young people of Little River. Mr. Hansen was not a little moved by this mark of thoughtfulness on the part of the young men and young women; and at the conclusion of his sermon he thanked the people heartily and said that he hoped it was rather a sense of the debt of gratitude they owed to God than any miserable efforts of his own, which had made them think of this. He was proud, however, of his little congregation to-night, proud that they, so mixed up in denominations, should be so kind and so thoughtful; proud that they should seem to know the many discouragements of a clergyman and try to relieve it with such thoughtfulness. He was encouraged to greater efforts because he felt that he had the sympathy and good-will of his people: for though the aim of all aims should be that we might please God, yet it was only human to have a craving for human affection and human sympathy. He was sure that they mutually felt closer and warmer for each other; he was sure that they, too, were happy to-night, for it is written it is more blessed to give than to receive, and that was their position to-night. May God grant, he concluded, that we may all meet in those happy realms above, where we shall be happy with the happiness of heaven.

##### DIOCESE OF MONTREAL.

**FRELIGHSBURG.**—The Christmas festivities in the Parish of St. Armand east, were of a very lively character. Earnest hearts and willing hands had been busy during the week, and on Christmas Day the beautiful Bishop Stewart Memorial Church was well decorated. The Memorial hall was the scene of preparations ample for a hearty welcome to old Santa Claus, who had indicated that the unusually open season of navigation would enable him to bring to moorings at Frelighsburg "three ships" laden with the products of different climes and gifts expressive of his large range of affection. The service on Christmas eve was a joyous one, participated in by the congregation largely filling the capacious edifice. The music of canticle and song embraced an exceptionally bright and inspiring selection fitted to stir most effectively the warmest emotions of the sacred season. The Rev. N. P. Yates, B. A., preached a faithful and practical sermon. At the conclusion of the service all adjourned to the hall, where at the appropriate strains of the legendary carol "I saw three ships come sailing in," Father Santa Claus steered his gaily decorated barks (manned by some youthful forms) oreaking and straining with his generous burdens into the centre of the expectant multitude. Amazement and curiosity were excited to the utmost as to the identity of the one traveller, but he soon turned attention to the beneficent intent of his visit and in quiet terms



employed Canon Davidson to aid in the disposition of his generous gifts. To judge from the diversity of names Father Xmas had a heart to embrace the community itself and when his powers and generosity appeared at last exhausted Santa Claus pulled out a document from the depths of his capacious pocket and requested the reading of the same in distinct terms in the ears of the assembly. The tenor thereof proved to be a warm-hearted address from forty-six Parishioners to Mrs. Davidson requesting the acceptance of a beautiful and costly fur cloak with an additional largess thrown in. Mrs. Davidson being duly habited requested Canon Davidson to express his acknowledgement at such an absolute surprise which was done in terms indicating the genuine appreciation of the recipient and the gratification of the speaker. The fact that the Rector had been by one of the Parishioners, Miss Reid's, generous action previously provided for, made this manifestation doubly appropriate and by pleasing coincidence Santa Claus had on his journey picked up the final addition to Miss Reid's previous gift of splendid fur coat and cap, comprising a pair of fine fur mitts and collar for the Rector. Altogether the celebration was of a character inspiring to lofty thoughts and abiding remembrances. Father Santa Claus and his co-workers in every department deserve well of the many who were made happy and their labors will not be forgotten.

**MONTREAL.—Christ Church Cathedral.**—The Festival of the Circumcision of Our Lord (New Year's Day) was duly observed by special service (shortened form of morning Prayer) with administration of Holy Communion at ten o'clock at which time there was quite a large attendance, the number of communicants also being larger than usual. The Rector, the Rev. J. G. Norton D. D., the Rev. E. A. W. King, and the Rev. Mr. Smith assistant, were present and took part in the services. The Rector himself preached an admirable sermon, appropriate to the commencement of the new year. A pleasing and exceptional feature was the large attendance of boys and men of the choir, and we cannot but congratulate the Rector upon the great improvement which has been made in the conduct of the services at the Cathedral, and upon the reverent and orderly demeanor of the members of the choir both boys and men. The entrance of a properly vested choir, in procession followed by the clergy; all preceded by the verger robed, is a wonderful improvement upon the order of things for some years prevailing in the Cathedral; and we have no doubt that ere long we shall have a service which will be fully *Cathedral* in character and which will be an example to the other churches in the Diocese.

We regret having to notice the presence of ladies in the stalls, but doubtless as soon as the boys voices have been sufficiently trained and they have acquired confidence, the necessity for this irregularity, will have ceased. We look forward to see a choir of several hundred well trained voices taking part in the services in this, the Mother Church of the Diocese; but we feel that both Rector and congregation are to be congratulated upon the improvements already made.

**ST. JAMES' BELLS.**—It is a well known fact that of all the cities throughout the States and Canada, there is no city that boasts of so many Churches in like proportion to its population as Montreal, and for this reason strangers here christened our city "The City of Churches." Is it not therefore strange that with all its beautiful sacred buildings there is not one amongst them that has a complete chime of bells? indeed for the most part no bells whatever. In England every village Church boasts its chime of bells, and in the quiet Sabbath evening nothing is more beautiful than the music of the

bells sounding o'er the green meadow fields. Here, however, in the heart of the city of bustle and strife, we are, through the munificence of Mrs. Anne Philips, to have a peal of ten bells which will ring out their first joyous peal in the belfry of the Church of St. James the Apostle on Easter Sunday morning next. The stipulation given by the generous Donor was "that the chime was to be the best that money can buy," and consequently tenders from the leading Bell Founders in England and America well sought with the result, that after mature deliberation, the Messrs. Clinton, Meneeley & Co., Bell Founders of Troy, N. Y., were awarded the contract, this celebrated firm being the best in the opinion of the experts who awarded the contract. The *Troy Daily Times* in speaking of this matter, calls attention to the fact that during the past year alone, the Clinton, Meneeley Bell Company have founded no less than eight hundred bells for different churches. The Church of St. James the Apostle having set the example doubtless ere long the Cathedral, St. George's, St. Martin's, and hosts of other churches in this city will follow suit. It is much to be wondered at that the Cathedral has but the one "call bell" when it possesses such a magnificent belfry, it is to be hoped that one of the many of its wealthy members will present the Mother Church of this city with a peal to rival even those of St. James', which we understand will be the finest chime when completed throughout the Dominion.

[Our correspondent has forgotten the chime of bells in St. Stephen's Church; the gift of the late Miles Williams, Esq.—Ed.]

**COTE ST. ANTOINE.—St. Matthias'.**—On New Year's Eve, at 8 o'clock a most pleasing service was given at the above Church when the combined choirs of the Church of St. James the Apostle and St. Matthias' rendered in a joyful manner the musical part of the service. Impressive addresses were delivered by the Rev. Mr. Smith, Curate of the Cathedral, and the Rev. J. A. Newnam, Rector of the parish, before a large congregation. Mr. Harriess, the Organist of St. James the Apostle and also of St. Matthias' Church, presided at the organ. Mr. Macfarlane very generously entertained the choirs at his house afterwards, when a most enjoyable time was spent.

**LACHINE.**—The Guilds of this parish held a Bazaar at the Town Hall on the 12th inst., and cleared \$150, after paying all expenses; the result of six weeks work only. The object is to raise sufficient funds to justify the commencement of a Sunday-school Hall in the spring. With such energy as is being now displayed in every part of the parish in doing Church work, success is guaranteed.

St. Stephen's has lately been much improved by the introduction of handsome lamp standards of ecclesiastical design in the chancel, and a carona in the nave, so that the sacred edifice is now brilliantly lighted.

On Christmas Day the House of God received two gifts in the shape of rich bannerets for the pulpit and lectern. The former, the present of Mrs. Johnson, and worked by her, bears the text, "We preach it." On the following Sunday evening the church was packed, when the choir and a number of the Sunday-school children rendered a service of sacred music, entitled "The Child Jesus," published by Rev. W. Hutchins, of Medford, Mass. This beautiful service consists of passages of Holy Scripture descriptive of the birth and early years of our Lord, illustrated in each instance by a carol or hymn.

Our able organist, Mrs. W. Thornloe, deserves great credit for her careful and painstaking training of the choir and children, as the way in which the service was rendered bore witness.

On New Year's Eve St. Stephen's was again filled to take part in the solemn and appropriate Watch night service, when all appeared to be greatly impressed. *Lays Deo.*

**DIOCESE OF QUEBEC.**

**BROMPTON AND WINDSOR.**—Brightening and making cheerful the life of children has ever been connected with the joyous season of the nativity of our Blessed Lord until Christmas-tide has become almost the distinctive property of the young. Rightly or wrongly they claim a place in all the arrangements and festivities of this glad season. Throughout this Mission distinct opportunities have been afforded for promoting their happiness and instructing their minds. On the evening of December 21st an entertainment with Christmas tree was given in the schoolhouse at Brompton Church. All the children in the neighborhood were present and went away delighted. Christmas eve a tea-party was held in the schoolhouse at Hardwood Hill for the benefit of the Sunday-school, (a union one), in which the Church and dissenting bodies took part. On December 26th, the evening of St. Stephen's Day, a children's service in St. George's Church, Windsor Mills, with Christmas tree. As this was not sufficiently mirthful, Mr. Briggs, lay reader, then kindly invited all the children of the congregation with the Sunday-school teachers and others to his house on New Year's Eve, when a magic lantern exhibition was given with a feast of good things for the body as well, and heartily enjoyed by all present. On the evening of the 28th, there was a school exhibition at Brampton Falls, in which the teacher and others took part. The children showed very careful training both in singing and recitations.

Among other valuable gifts was a very pretty hanging lamp from the congregation at Brampton to the Rev. T. L. Ball, and a jewel case and card receiver from the Sunday-school at Windsor to Mrs. Ball, who was also again kindly remembered by her Sunday-school in dear old Megantic with very seasonable gifts. A purse of \$6.50 to Miss McHardy, organist at Windsor, and one of \$8.10 to Miss Monroe, of Brampton Church also.

**BARNSTON.**—A day unusual interest was St. Andrew's day this year to the Township of Barnston, and indeed to the whole diocese of Quebec, for on that day were opened for divine service two new churches in Barnston, where twelve months before the Church had scarcely begun her first missionary work; and the same day witnessed the Missionary and his family settled in a new parsonage built for him by the people of the place by their own exertions within the same year; and all free from debt. Some account of this unique example of church extension will be acceptable to the readers of the *GUARDIAN*.

Two years last June, an earnest appeal was made by the clergy of the District of St. Francis to the Bishop, the Diocesan Board, and the Synod (the Board and the Synod being just then in session on consecutive days) to provide at least three more missionaries for as many new centres in the district as presenting most hopeful fields for the Church's work. The appeal was met in the most encouraging spirit, and a special fund was provided by private subscription, amounting to \$1,500 a year for three years to open these new missions; \$1,000 being raised in Quebec, and \$500 in the district itself. The first of the three Missions was opened in ground prepared by the arduous labours of the Rev. A. H. Judge in "parts adjacent" to the parish of Eaton. The second Missionary, as soon as one was found a year ago, was given to Barnston. The third has just now been planted in Fitch Bay in the Township of Stanstead.

There was something unusual and romantic about the opening of this Mission in Barnston. The Township of Barnston, lying between the Townships of Stanstead and Bedford on the American frontier, is one of the most fertile and wealthy of our townships, and yet the Church had never gained a footing in it. This

reproach it was felt must be wiped away. The earnest loving labours of our devoted Missionaries in the townships alone, in Stanstead, Hatley, Magog and Bedford had wrought a great change in the feelings of the native people towards the Church, respect and a willingness to welcome her ministrations as something valuable taking the place of the contemptuous coldness and prejudice formerly prevailing. Nothing could more strikingly illustrate this change of attitude than what was to be told. The chief village in Barnston is Barnston Corners, and this would have been the natural place to select as the headquarters of the new mission if it had only been central for the field to be covered. The rising little village of Way's Mills was chosen as more eligible from this point of view; and the Bishop took the bold step of making the people of Way's Mills this offer, that if they desired the Church of England to open a mission among them, and would build at their own cost and make over to the Bishop a residence for the clergyman, the Bishop would place the clergyman there, and also, with some trust funds he had in hand, build for them a new church. This offer was at once taken up by the men of Wayville, and in less than twelve months the Missionary was occupying his new and commodious parsonage, and the church was built and opened for divine worship.

In the meantime, until the parsonage was ready, the Missionary resided in Barnston Corners, where he was warmly welcomed, and the few churchmen in the neighborhood at once rallied loyally around him. They were indeed much chagrined that the headquarters of the Mission was not placed at Barnston Corners; but they soon decided that they too must have a church of their own. Accordingly a building committee was formed, who all set to work with a will, and the Barnston Corner's Church was completed in time to be opened for divine service on the same day as that of Way's Mills. For the opening, St. Andrew's day was chosen. The churches, though completed and out of debt, could not in the absence of the Bishop be consecrated. The morning service was conceded to Way's Mills. The clergy, of whom eight were present: the Archdeacon, Canons Foster (Rural Dean), and Thornloe, and Revs. Messrs. Henburn, Stevens, Washer, Forsythe, and the incumbent, the Rev. Joseph Eames; robed in the Union Church hard by and walked in procession to the new church, which was found crowded with an intelligent and sympathetic congregation. They were met inside the ample tower by the churchwardens and the building committee of the parsonage, who presented the Archdeacon with an address, in which they said: "We have the pleasure of handing to you, as representing the Bishop, the key of the parsonage, which is now completed, in token that we have fulfilled our agreement entered into with his Lordship, that we would build a house for a resident clergyman on condition of the Bishop's building a church and placing a clergyman amongst us. We trust you will find the parsonage satisfactory. We trust the house we have built will long remain the happy home of our respected pastor, and that from it the best moral and religious influences will flow out while this world lasts into the community round about us." The Archdeacon accepted the key and handing to the incumbent, warmly congratulated the committee on the successful completion of their arduous undertaking. He was, and the Bishop, he was sure, would be entirely satisfied with the parsonage house. He now, on the part of the Bishop, had the pleasure of handing to them the key of the new and beautiful church they were met to dedicate. He explained that the service they were now to join in was not the service of consecration, which was of this church reserved to our Bishops, but simply a solemn opening of the building for divine worship; and he to join with invited all him now in in-

voking God's blessing upon the undertaking. Then, after two suitable Collects, the procession of the clergy proceeded up to the chancel singing the beautiful hymn, "O Word of God above." The service was hearty, the singing particularly good. The sermon by the Rev. Canon Thornloe, rector of Sherbrooke, was a soul-stirring exposition of the Church's claims as the Divine Society instituted by our Lord for the conversion of the world and the training of his people for His Eternal and Glorious Kingdom. The sermon was beyond all praise and was listened to with breathless attention to its close. The number of communicants was, considering all the circumstances, large, and the Eucharistic service very impressive.

After service, the clergy, wardens, building committee and other friends from a distance were entertained by Mr. and Mrs. Eames in the new parsonage, the dinner, we believe, being provided by the ladies of the place.

The Church, which is a memorial to the late Mrs. Davidson, of Quebec, is a very successful building—indeed one of the most beautiful in the country. The plans were drawn and generously presented by the Rev. Arthur Jarvis, Rector of Carleton Place, and were faithfully carried out by the builders, Mr. B. F. Kezar, of Stanstead. The church is of wood, on a stone foundation, 54 feet by 22, inside measure, with a tower ten feet square. The tower and spire are very successful. The people of Way's Mills are particularly proud of their new church.

After dinner, the clergy drove to Barnston Corners, five miles from Way's Mills, where the new church was opened with a similar scene. The Church of Barnston Corners is a replica of that at Way's Mills, with the exception of the tower and spire, which are replaced by a porch and gable, bell and turret. In the address here presented to the Archdeacon, grateful mention was made of the generous gifts by Mr. Shorey, of Montreal, formerly a resident in Barnston, and with a very warm heart for his old home, of the beautiful stained glass on triple lancet window in the chancel: the two handsome chandeliers, and a pair of costly chancel chairs, to which he has since added a cabinet organ. This church is carpeted throughout and is heated by a furnace, and is in every way a successful building.

Too much cannot be said in praise of the zeal and devotion shown by the promoters of these important works, whose success is their best reward. Their names deserve to be here recorded. The Way's Mills Building Committee was composed of Messrs. S. W. Sergeant, W. A. Cramer, W. H. Davidson, M. Chamberlain and O. E. Webster; that of Barnston Corners, of Messrs. Putney, Irwin, Backland, Stone and Whelan.

In the evening several of the clergy returned with Mr. Eames for a Missionary meeting at Way's Mills, which was well attended, and was addressed by the Archdeacon and by the Rev. James Hepburn, and the Rev. W. T. Forsythe.

So ended an ever memorable day for Barnston, and a day full of hope for the Church in the District of St. Francis.

#### DIOCESE OF ONTARIO.

KINGSTON.—On Sunday morning the 30th December, Rev. R. A. Olin, rector of Trinity Church, Watertown, N. Y., officiated at the dedication of the new Altar and Reredos, given to St. Paul's Church by the Rev. W. B. Carey as a memorial to his mother. The form of service used was a most appropriate one, drawn up by the Bishop of Niagara. The altar is of red quartered oak, with marble top. The reredos is of the same wood, and both are finished in oil. The altar consists of three central pannels and two narrow ones at either side, at the north and south. The central pannels contain carvings of the sacred monogram and Alpha and Omega. The north and south pannels are filled with Aaron's rods. On account

of the East window extending much lower than it should have done, there was very great difficulty in designing a suitable reredos so as not to obscure any of the beautiful medallions, in the window, representing scenes in the life of our Blessed Lord. This great difficulty the designer has most artistically and effectively overcome by combining the reredos with the window. The three lower medallions, representing the Baptism, the carrying of the Cross, and the Resurrection, are allowed to show through the oak work, while gothic arches, filled with tracery, and springing from floriated capitals and shafts, rise heavenward and partly fill the spaces between the lowest and centre rows of medallions. The three medallions immediately above represent the Adoration, the Crucifixion and the Ascension. On either side of the three open pannels are two seats of three gothic pannels, their arched heads all resting upon carved capitals and columns. Between the large central pannels and at each side wall of the chancel stand handsome buttresses, finished with carved crockets and finials. The central point of the middle gothic top is finished with a suitable finial and the emblem of man's salvation, which terminates immediately below the crucifixion figure in the window; the gothic tops all having carved oak leaves running up their sides. Immediately above and behind the altar is the Re-table with the sacred text "Holy, Holy, Holy," carved on a "picked out" ground on its front. Over the Re-table and under the open panels are three pannels carved in relief. That in the centre has a chalice with clusters of grapes and bunches of wheat and grape vines and leaves on either side of the chalice, all emblematic of the elements of bread and wine used in the Holy Sacrament. The pannels to the left and right are carved with the same emblems and have two quatrefoils with a Chi-Rho in the one and an Alpha and Omega intertwined in the other. Both altar and reredos are the work of Mr. B. H. Carnovsky, of this city; and the manner in which he has conceived and carried out the whole design stamps him as being one of the ablest artists and workmen in Canada. Competent judges, who have seen the work, say that they have nowhere in Canada seen anything superior to this piece of church furniture. As the beautiful East window was erected many years ago as a memorial to the first rector of the church a brass plate is placed at one side bearing the following inscription: "This window is an offering made in memory of the late Rev. William Greig, A. M. clerk; and for eight years incumbent of this church, died December 5th, 1855, aged 46 years. Blessed are the pure in heart for they shall see God."

Another plate at the opposite side reads as follows: "This Altar and Reredos are erected to the Glory of God and in loving memory of Ellen E. Carey, mother of the fourth rector of this church, who entered into rest May 31st, 1807."

Mr. Olin preached a most excellent sermon from the text St. Math.: 26, 13, and showed that Mary's monument, the record of what she had in her love done for Christ was the only monument handed down to us from His time. He strongly urged all to erect monuments to their loved ones within the houses of God instead of spending costly sums on perishable structures in cemeteries, of which the question might often be asked, "Which was the greater, their cost or their uselessness?" He also alluded in fitting terms to the other memorials in St. Paul's Church besides the East window. That in the north aisle to Mr. and Mrs. Patrick, the beautiful font in memory of the late Rev. Robt. S. Cartwright, and the massive solid silver communion vessels in memory of the late Hon. John S. Cartwright. In the evening Mr. Olin preached upon "Congregational music and vested choirs." He gave his own experience since last Easter, of a vested choir of some thirty men and boys in his own church, and

told about the good effect the "uniform" had upon both the choir and congregation.

**PAKENHAM AND ANTRIM.**—The Christmas services in this parish were of a very joyous character, and well attended.

The Holy Communion was celebrated at 8 a.m. at St. Mark's when 53 communiated, and again at St. John's, when 49 partook, making in all 102. The offertory for the day was \$52, which was duly handed over to the clergyman. The handsome new altar lately presented by Capt. O'Neil looked beautiful in its Christmas dress, and both churches were very neatly and tastefully decorated. Rev. Mr. Partridge, our beloved pastor, gave us most eloquent and soul-stirring addresses on the Christmas festival, and all went away feeling satisfied and thoughtful.

**SHARBOT LAKE.**—On the 20th instant the Bishop visited the Mission of Sharbot Lake, Oso and Maberly.

He was entertained at the first named place by Mrs. J. Thompson, until Friday morning, when in company with the Rev. Rural Dean Carey, and the incumbent, Rev. Geo. Scantlebury, he drove to Christ Church, Oso, for service, at 10 30 a.m. The churchyard here was to have been consecrated, but the inclement weather made the service impossible. The Church, however, was consecrated, and immediately after a class of 15 males and 18 females were confirmed. Over 100 persons were present, filling the little building completely, and about 60 of these received the Blessed Sacrament. Mrs. F. Moore presided at the organ. Lunch was taken at the house of Mr. S. C. Boark, after which the Rural Dean was obliged to leave for Kingston, the Bishop and the incumbent driving on to Maberley, where they were entertained by Mr. J. Hughes. On Saturday morning the Church of St. Alban the Martyr, built during the incumbency of Rev. Mr. Radcliffe, was consecrated, and another confirmation service held, at which 16 males and 30 females received the Apostolic rite. Here again the Church was crowded and over 70 received Holy Communion. The Rev. Mr. Coleman, Baldwin's Corners, was present at this service, and Mrs. J. Soyle took charge of the organ. It is hoped that the Bishop's presence and addresses will give a great impetus to Church work here.

**TRENTON.**—Rev. Dr. Bleasdel has somewhat recovered from his recent indisposition, but it is doubtful if he will ever again be strong enough to take part in the active work of the parish. The Rev. F. W. Armstrong, for over three years curate of the parish, has assumed the whole duties.

On New Year's Eve a slight change was made in the time of the services. Instead of holding matins on New Year's morning, a service of evensong was held at 11 on Monday evening. The service consisted of the usual evensong, with an address in which the preacher, Rev. F. W. Armstrong, brought forcibly before his audience the danger of neglecting opportunities, of wasting chances and leaving duties undone. The sermon, solemn and impressive from beginning to end, was listened to with marked attention. After its close a few moments was devoted to silent prayer, during which the choir sang the parting knoll to the old year in that solemn hymn, "Lowly and solemn be," and then the bell rang out in clear tones, telling the old year had gone beyond recall and the new one had just begun. The choir, rising from their knees, burst forth into that grand old hymn, "All people that on earth do dwell." Then followed as an appropriate way of commencing the new reach in the Christian life, a celebration of the Blessed Eucharist, of which 60 partook. The Church, lighted up by two electric lamps and decorated handsomely and appropriately by kind and

willing hands, presented a very beautiful appearance. The congregation was very large and attentive, and comprised members of all denominations, who cannot fail to have been impressed with the beauty of our solemn Liturgy.

**BROCKVILLE.**—*Trinity.*—The Christmas season was observed at this Church with increased devotion on the part of the congregation. At the 8 o'clock celebration of the Holy Communion, there were 26 communicants, and at the mid day 89, making a total of 175. During the octave there were also 4 private and 2 public celebrations with 74 communicants, making upwards of 200 who celebrated the Festival of the Incarnation. An orchestra of 5 pieces assisted the organ at the mid-day service. At 7 30 p.m., a children's festival service was held, the service being sung by Rev. M. M. Harding, assistant minister, the choir being formed entirely of Sunday-school children. Immediately after the service a Christmas tree entertainment was held in the school-room, when presents were distributed to upwards of 200 children, and some 25 teachers and helpers. Rev. Mr. Harding was the recipient of a handsome Seal-skin cap and a \$30 00 overcoat. The Rector's Christmas offering was \$115 00.

On the last Sunday of the year, the Rector gave a few encouraging statistics of the progress of the parish. The number of Communion made since Easter was 1807, an increase of 400 on the previous year, the number of communicants on the parish list being for this year 326. The average attendance at the Sunday-school is now 170. The total number of Baptisms for the year was 47; marriages 14, and burials 24. The regular offerings for parochial purposes since Easter have amounted to \$1,172.70; the special offerings to \$352.49. The Sunday-school offerings have amounted to \$65.28, and the amount raised by socials, &c. \$522.45. In addition to this the Women's Auxiliary have collected in cash \$70.95, and have sent away to Algoma boxes valued at about \$242, whilst the Children's Auxiliary have sent also boxes to the value of \$100.26, making a grand total of \$1,726.13.

A branch of the St. Andrew's Brotherhood has been formed in this parish, and a Young Men's Bible Class is held in connection therewith. On Christmas morning a very handsome kneeling pad, worked by some of the ladies of the parish, was presented and used for the first time. Daily services have been held in this Church for about two years and have been fairly attended.

**DIOCESE OF NIAGARA.**

**ORDINATION.**—Mr. Marsden, of St. Augustine's, Canterbury, was ordained at St. Matthew's, Hamilton, on 4th Sunday in Advent. He was presented by the Archdeacon of Guelph, who preached the ordination sermon.

The Rev. Lenox Smith also passed an excellent examination Priest's orders, but desired to postpone his ordination for three months, and he is now assisting Professor Roper in Toronto.

**GUELPH.**—*St. George's.*—This beautiful structure never appeared to better advantage than it did on Christmas day. The Rev. G. A. Harvey and several ladies and gentlemen had devoted much time to its adornment and it presented a very tasteful appearance. The pillars were wreathed with evergreens and two graceful arches spanned the choir, while some beautiful trellis work had a pleasing effect in the chancel. The pulpit and font were also beautifully decorated. The service commenced with the good old hymn, "Hark the Herald Angels Sing." All the musical parts were admirably rendered, especially the anthem. At an early hour the Holy Communion was administered to a large number of communicants, and also at the second service. The Archdeacon preached an appro-

priate sermon from the text "Behold I bring you good tidings of great joy which shall be to all people."

The St. George's Y. P. A. have secured the Archduke Joseph's Hungarian Gipsy Band for a concert in the City Hall, on Tuesday, January 15th 1889, the proceeds to be devoted to the Chimes fund.

On Friday evening 3<sup>rd</sup> inst., the school room of St. George's Church Guelph, was crowded with the scholars and their parents. Several beautiful carols were sung, Miss F. Dixon, the S. S. organist, played the accompaniments, and prizes were given for regular attendance. Some of the most beautiful magic lantern views ever seen in this city were shown.

At the close Mrs. Hogge's bible class presented her with some beautiful tokens of their regard, accompanied by a very well expressed address.

**WATERLOO AVENUE MISSION.**—A successful Christmas festival for the Mission Sunday School of which Mrs. T. W. Saunders is Superintendent was held on the 2<sup>nd</sup> ult., at the South Ward school house.

The young people turned out well and with their parents were supplied with refreshments. The Rev. Mr. Harvey and Miss N. Saunders presented the prizes. A vote of thanks to Mrs. Saunders was passed with much applause.

**MOUNT FOREST.**—The Ladies' Aid and Girl's Friendly Society, two societies in connection with the congregation of St. Paul's Church, held a bazaar which was very well patronized and proved financially a success, viz: \$140. Mrs. W. L. Smith has filled the President's chair most ably, and has been well supported by a band of most cheerful and willing workers.

The Sunday-school Treat and Christmas tree passed off very well indeed, and the children all thoroughly enjoyed themselves.

A Watch night service ushered in the New Year; there was a good congregation and a large number of communicants. May the Christmas anthem resound in all hearts, "Glory to God in the highest, and on earth, peace, good-will towards men."

**LOWVILLE.**—*St. George's.*—The Sunday-school here held its Christmas Festival gift and prize distribution on Christmas Eve. Taking into account the unfavorable weather and bad roads the hall was well filled. The reputation of St. George's people for giving entertainments of high quality is long established. They work with that kind of conservative enthusiasm called pluck, and which leaves the impression of force unspent and available for continued effort and additional successes.

The Superintendent reports an increase of attendance of 15 per cent, and of offerings of 30 per cent, for the term just ended. Another advance has been made by our excellent clergyman, Rev. J. Morton, by appointing the use of the "Manual of Christian Devotion" series of Catechisms; he best series of Church teaching, or that can be called a complete course adapted to the use of Sunday-schools.

St. John's Church, Nassagawez, under the same pastorate, is enjoying much renewed prosperity. It has been somewhat in storm and darkness, "toiling and taking nothing." But the tackle has been put in good order—the helpers encouraged, Sunday-school revived and choir efficiently organized. The concert held on New Year's Eve was a brilliant success; nett proceeds \$35. The local choir was assisted by the popular amateurs, Mr. Baker and Miss Winstanley, Waterdown; W. O. Morae, Lowville; Mr. Taylor and Miss Carroll, Springfield.

We want 10,000 subscribers; who will help in securing them?



## DIOCESE OF HURON.

**AILSA CRAIG.**—The Rev. W. M. Shore, the incumbent, has arranged for a Mission to be held here, by the Rev. W. J. Taylor, rector of Mitchell. It commences on Saturday, January 12, and lasts ten days. The prayers of all believers are asked for, that God may own and bless this work.

**MITCHELL.**—The service on Christmas Day was well attended, the church very tastefully decorated, the singing of two carols by the children of the S. S. good, and the offertory a liberal one. A largely attended service of an hour was held to commemorate the outgoing of the old year, and incoming of the new year. It was a deeply solemn one, consisting of part of the communion service, a hymn, sung while kneeling, reading of Scripture, &c., with an address from the words, "It is finished."

The S. S. festival was a great success; the Town-hall was filled, and everybody was delighted. The entertainment consisted of a cantata, entitled "New Year's Eve," in which appeared Father Time, the Old and New Year, the Four Seasons and their attendants, Santa Claus, Christmas, &c. One scene, in which appeared the Star of Bethlehem, with shepherds watching over their flocks, and an illumination with the words, "Peace on earth, good will towards men," was strikingly effective. The chorus, "Glory to God in the Highest," was beautifully given, an excellent tone pervaded the piece throughout, and all was rendered in a most thorough and reverent manner. A large number of choruses and carols were given by the children, in which they were trained by the Rector. To Mrs. Taylor, Miss Howard and the Church choir, great credit is due for making this the most successful S. S. festival ever held in Mitchell.

**POINT EDWARD.**—The annual Christmas Festival, in connection with the Sunday School of St. Paul's Church, came off most successfully on Friday evening, 28th ultimo. About one hundred children put in an appearance and the best of order prevailed throughout. The programme consisted of Christmas carols, choruses and recitations by children of the Sunday-school, and drew down the well-merited applause of the large assemblage gathered in Oddfellows' Hall. A cantata by six young girls dressed in white, and entitled "The Two Paths," interspersed by singing appropriate to each path of "duty and pleasure," was well received. Towards the conclusion of the programme an address was presented to Mrs. Geo. Mellon by six young girls of the Sunday-school who had been under her training, accompanied by a beautiful inkstand in a gilt stand. Also an address by the choir of St. Paul's Church, to Miss Sophie C. Steele, organist, accompanied by a very handsome toilet set in a morocco case; to both of which addresses suitable replies were given. Santa Claus then distributed to all the children present gifts from an illuminated Christmas-tree. Several valuable prizes were also awarded by the Incumbent, in the name of the teachers, to successful competitors in the different classes for regular attendance, good conduct, and perfect lessons. The financial result was gratifying. *Laus Deo!*

**EXETER.**—The Lord Bishop of the Diocese opened the handsome Trivett Memorial Church here on December 23rd. There are few churches equal to this in the Diocese. It cost about \$25,000. The stained glass windows throughout the building are handsome in design and rich in coloring and beauty. Indeed, the entire building, interior and exterior, is so complete in every particular that nothing remains to be wished for. Money has not been a consideration in the erection of this magnificent church, as Mr. Trivett only wished to have

it perfect, irrespective of cost. The congregations, three in number, were very large, the building being packed in every corner with eager listeners and earnest worshippers. The Bishop was the preacher on each occasion, and with his usual earnestness propounded God's truth. In the afternoon he held a confirmation service, when a goodly number received the rite of laying on of hands. The collections during the day amounted to exactly \$250.

The Rector, Rev. S. Robinson, is to be congratulated, as well as the congregation. They have all worked hard, and now feel that their labors are rewarded. It would be well if others followed the good example of Mr. Trivett in erecting memorials of this kind during their life-time.

**HYDE PARK.**—The new brick church in this village was opened for Divine Service on Sunday, December 30th. His Lordship the Bishop of Huron preached a most able and eloquent sermon at the morning service. Rev. Canon Davis preached at the 3 p.m. service, and Rev. J. T. Wright at the 7.30 service. The Rev. G. B. Sage officiated during the day. At each service the church was crowded. Many were unable to get seats even in the porches. The collections amounted to a little over \$100.

For a few years past Mr. Sage has been holding service in a school house here, and the congregation has continued growing until they felt it necessary to have a church, and with becoming zeal and earnestness set to work some months ago to accomplish this end. They are now in a happy and prosperous condition and deserve much praise for what has been done.

**LONDON.**—His Lordship the Bishop preached in St. Paul's on Christmas Day. The day was wet and most unpleasant. The congregations in the several churches were, in consequence, rather small. The music was specially good. The churches are neatly decorated. The several Rectors occupied their respective pulpits (excepting St. Paul's.)

The Bishop again preached in the Cathedral Sunday evening, the 30th, and also at the Watch night service on the 31st.

An ordination will be held in Christ's Church on Sunday, Jan. 31.

The Rev. Canon Richardson has secured the services of Mr. Wood, a Divinity student of Huron College, to assist regularly in the services at All Saints' Chapel.

**FOREST.**—His Lordship the Bishop is to open a new Church in Forest on Sunday next.

**SARNIA.**—The handsome new school-house is to be opened here on the 13th. There has been great delay, caused by the Stained Glass Window Company of Toronto not forwarding their work weeks and weeks ago. The building is a very neat and convenient one, costing about \$4,000. The Rev. Principal Fowell will preach on the occasion.

The total voluntary income of the Diocese last year amounted to \$18,744, being a gain of \$2,902.69 over the previous year. The Mission Fund debt has been reduced from \$4,916.48 to \$335.08, and it is hoped this small balance will soon be removed. This is most gratifying and shows the Diocese is in a most prosperous condition.

The Christmas offertory in St. George's Church, Sarnia, was \$91.

On the Sunday before Christmas all of the members of Trinity Church, Mooretown, put an envelope on the offertory plate, which, when opened, contained \$25 as a Christmas gift to the Rev. Dr. Armstrong, the Rector of the church.

## DIOCESE OF ALGOMA.

Notes of a visit to the Indian tribe of Cherokees:

There are two great parties in the Cherokee

nation; the Nationalists, answering to the American Republicans, and the "Downing" similar to the American Democrats. The Nationalists had been in power for some time past, but at a recent election they have been defeated, and now the Downings were at the top of the tree, and their favoured candidate, Mr. Mayes, was now the Governor. The next day was to be the opening of parliament, and the newly elected Governor would deliver his message. All this I learned from the Cherokee lady in her conversation with the Cherokee driver of the stage. I learned moreover that potatoes and fruit were cheap in the Territory and that everything else was unusually dear; My, said the Cherokee lady, but 15 cts. for eggs is a price! and turkeys they tell me are worth a dollar apiece and chickens 40 cts. a couple! I ventured to moot the question what proportion of the Cherokee Nation are full blood? The opinions expressed by the passengers and driver were a little varied, one sixth of the whole population is full blood, said one; about thirty per cent, said another. We reached Tallequah, the capital of the Cherokees at one o'clock. There were two hotels at Tallequah. I went to the "National" and had dinner. It was not very cleanly or nicely served, and the bedroom they gave me upstairs was of a decidedly third class character, they said however that the place was overcrowded on account of the opening of Parliament. After dinner I sought out Senator Foot to whom I had a letter of introduction, they said he was having a nap, so I thought I would see him by and by, and I went out to see what was going on.

In the square near to the hotel, and opposite the entrance to the Parliament House was a large gathering of Cherokees, and I dropped in among them. There were several large trees in the middle of the square, and under their shade a platform had been erected, and just as I joined the throng a stout, comfortable looking gentleman of about sixty summers mounted the platform followed by two or three satellites; this was the signal for a round of applause; the gentleman who had mounted the platform was the Hon. J. B. Mayes, the newly elected Governor, and his object in mounting the platform was to deliver his message to the assembled senators, councillors, and general public. The Governor was not very much Cherokee. I was told that his mother was half Cherokee and his father was a full blooded Irishman. The election of Governor it appears takes place every fourth year. In the upper House are 10 senators, and in the lower House are 36 councillors, all elected every second year. The Territory is divided into nine electoral districts. Each district is entitled to be represented by two senators and by from 3 to 8 councillors. Laws are read three times in the lower House and three times in the upper House and then have to be approved and signed by the principal Chief or Governor. The Executive Council consists of the Governor and three councillors, they hold office for four years. It costs about \$150,000 a year to run the Government.

## DIOCESE OF RUPERT'S LAND.

**WINNIPEG.**—The Christmas services were well attended in all the churches. The weather up to date has been mild and delightful, and on Christmas morning it was perfection. The six churches in the city were all tastefully decorated. Some of the decorations at All Saints are intended to be permanent. At All Saints', Rev. H. A. Tudor, there were celebrations; the Rector was assisted by Rev. W. St. John Field, late of Moose Mountain, Assinabojia. At Christ Church, Rev. Pentreath, there were celebrations at 7.30; 8.30, and 11, and a children's service of carols at 10. The Bishop of Saskatchewan and Calgary preached and celebrated at the Choral Communion. At Holy Trinity there were two celebrations; 123 communicating at the Easter service. Rev. Archdeacon Fortin

preached. At St. John's Cathedral service was held at 11; the Dean being the preacher. Rev. J. J. Roy preached at St. George's, and Rev. A. S. Cowley at St. James.

**Holy Trinity.**—At a recent sale of work and lunch the Ladies' Aid realized \$350. A branch of the Girl's Friendly Society has been formed in this parish. There are now three branches in the city, and the members are working for the furnishing of a Girl's Friendly Lodge in the spring. This will be a Home for the reception of girls arriving from England, and where girls can board.

**Christ Church.**—A Boys' and Girls' Guild has been recently formed for children between ten and 15. A Chapter of the Brotherhood of St. Andrew is also in operation. The Brotherhood here rented and fitted up a Hall on Main street for parochial purposes. Three hundred pounds of beef were distributed to poor English families on Christmas Eve in the Church Hall. This was partly from St. George's Society and partly the gift of Mr. G. W. Girdlestone. Mr. H. B. Collier will be ordained to the diaconate in Christ Church on the 30th Dec. by the Bishop of Saskatchewan and Calgary. The candidate will be presented by the Rector. Mr. Collier will reside in Calgary and will work the outlying Missions.

The old English custom of the "Waifs" or carol singing on Christmas Eve has been kept up by a number of young men of Christ Church parish for the past five years. This Christmas Eve a party of twelve secured a double horse sleigh, and taking the organ from the school house, started about 11 o'clock to visit the houses of a number of the parishioners, where they sang outdoors Christmas-hymns. They concluded early in the morning before Christ Church Rectory. About two o'clock in the morning another party of carollers were invited into the Rectory. They had been to several places and were starting out this year for the first time to keep up this good old English custom of ushering in the birthday of the Prince of Peace.

**All Saints.**—Children's Guild's are in successful operation in this parish. A parochial Society has been formed called the "All Saints' Church Association," to organize lay help, and divided into committees for various purposes.

**St. John's Cathedral.**—The late Mr. Magnus Brown, an old resident of the city has left by will \$2,000 to the Dean and Chapter of the Cathedral, to be at their disposal for any purpose; also \$500 to found a scholarship at the Levis' school. Both these will be paid on the death of his aged wife, who survives him.

The College school is full, and the College has a large number of students.

The Bishop has confirmed in Brandon, Gladstone, Portage la Prairie and a number of other places, since his return from England.

We are looking on with interest at the communication anent the barrier of the Church in the Dominion. Any delay in bringing this matter before a Conference for discussion must be laid at the door of Eastern Canada. After the unanimous passage of a resolution in the Provincial Synod of Rupert's Land appointing a Committee to confer with the Committee appointed by the Provincial Synod of Canada and discuss a basis of union, the members of that Committee personally saw the authorities in Victoria and New Westminster, B.C., and gained their consent to have British Columbia represented at such Conference. When, however, communication was held with the committee appointed by the Provincial Synod of Canada, it was learned that that committee had no power outside its own Synod, and had no authority to meet or confer with any other committee. Consequently as far as we in the West are concerned the matter dropped. The two resolutions on the pages of your Provincial Synod are very misleading if they meant that no steps should be taken to meet or consult us in the West. If a meeting could have been

held in Toronto of representatives from Eastern Canada, Rupert's Land and British Columbia, to discuss a basis of union which, if agreed upon, could have been reported to the next Provincial Synods, the matter of union would have been much further advanced than it is now. One important point has to be taken into consideration. The prevailing sentiment of the Church in the Northwest is strongly opposed to the relinquishing of Provincial systems. The constitution and provincial institutions of Rupert's Land have been built up after years of labour and thought. British Columbia is about to form a Provincial Synod. As far as we are concerned, while there would be probably modifications required in the Provincial system, the union that would meet with favour here and in British Columbia would be a union keeping intact the present Provincial Synods, increasing their number in the future if necessary, with a General or Dominion Synod binding us all together. Amalgamation into one unwieldy Synod is impracticable. A Conference is imperatively needed to thoroughly ventilate the whole subject.

DIOCESE OF CALGARY.

**LETHBRIDGE.**—The Rev. J. F. Pritchard has been inducted into the incumbency of this parish by the Bishop of the Diocese. It is expected that Lethbridge will soon become self-supporting.

Additional clergy are expected from England in the spring for different points in the Diocese. A Diocesan school for girls is under consideration, to be located at Calgary.

**CALGARY.**—*Church of the Redeemer.*—There have been some marked improvements made in our Church lately, and the congregations that met in it on our bright sunny Christmas day, had reason to be grateful for the kindness of friends.

Early in the fall it was decided by the vestry that a change should be made in the heating of the building, and soon the unsightly stoves and piping were replaced by a furnace in the basement. Then Bishop Pinkham's visit to us last month, on his return from England, brought us a beautifully embroidered altar cloth and set of linen, from the good ladies of the Church Extension Association, Kilburn, who had promised them to the Rector of the parish when he was in the old country last spring. This kindly gift set other streams of liberality flowing, and some ladies of the parish set to work and provided a new white altar frontal for the season, and just in time for Christmas day came up a handsome sanctuary carpet and kneelers from Winnipeg, the gift of Mrs. Pinkham.

The church was as usual decorated; the chancel and altar being especially good this year. Upon the latter stood a pure white cross rising from a bed of real flowers, and the vases were filled with chrysanthemums and mignonnettes supplied from a greenhouse in our town.

The communicants at both services numbered only a little over 50; but weekly celebrations with a fair average have been held in the church for more than a year past.

EDITORIAL NOTES.

**CHURCH IMMIGRATION.**—We trust that our readers,—especially those of the clergy,—have taken note of the short account of the work of the Church Emigration Society which has appeared in the two last numbers of the GUARDIAN, and especially of that feature of it which contemplates the immigration of a better class, such as small farmers.

In this Province of Quebec, the withdrawal of the English population is a matter which seriously engages the thought and attention of many. Even in the Townships, where, a few years ago, the bulk of the population was large-

ly English-speaking, there has been a most marked change; and if clergymen and others would take an interest in this Church Emigration Society, and supply particulars as to farms likely to become vacant, we have little doubt that instead of being filled by Roman Catholics and French-speaking people, they might be occupied by Church people. We would beglad ourselves to assist in furthering this object by keeping a record of openings in the different parishes, and would like to see a local society formed which might act as a branch of the Parent Society, and through which information might be conveyed to those in England who, desiring to leave the old country, would wish to take up farms and continue farming operations in the older sections of the Dominion; and thus fill up the places left vacant by the departure of so many of our people in obedience to the cry of "Go West."

We do not, as a rule, meddle with politics or political matters, not considering that such subjects fall properly within the scope of our work. The frequency, however, with which political elections have been voided and the innumerable contests which have taken place within a few years, seem to give rise to the question whether The Church and the pulpit have not a duty to perform in regard to this matter?

Some definite and distinct teaching in regard to the moral aspect of the political franchise would seem to be absolutely necessary. It cannot be denied that the effect of the frequent avoidance of elections for bribery and corrupt practices, and indeed the delays and intrigues consequent upon an election trial, most injuriously affect the moral sentiment of the community. It is to be feared that at the present time there is hardly any recognition on the part of electors of the moral responsibility attaching to them in the exercise of the franchise; and everywhere people seem to regard with apparent equanimity the most unblushing and barefaced corruption. Perhaps in no Province of the Dominion has this been more fully illustrated than in this Province of Quebec. It is only a few days ago that an ex-member of the Government of that Province was declared guilty of corrupt practices in connection with an election in the neighborhood of Montreal, and was disqualified for a period of seven years; but so little did this result shock the feelings of the community, or render the offender despicable, that it is forthwith announced that disqualified by law for any honorable position in the Government, and debarred from the exercise of his political franchise, he would nevertheless appear as a candidate for the mayoralty of the chief city of the this Dominion!! And there are those who think that the mere fact of the judgment having been rendered against him will probably benefit,—and it may be, secure,—his election. If there were any moral sentiment such as should exist in every community, an effort of this kind would scarcely be possible. It is high time that The Church, through its clergy, enforced the duty of obedience to law and taught in unmistakable terms the heinousness of the offence of bribing and being bribed; and it is high time also that such legislation was had as might secure speedy trial in all cases of contested elections, and mete out punishment not alone to the briber, but equally to the person accepting the bribe.



# The Church Guardian

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4. The courts have decided that refusing to take newspapers or periodicals from the Post office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

## CALENDAR FOR JANUARY.

- JAN. 1st—Circumcision.  
 " 6th—Epiphany.  
 " 13th—1st Sunday after Epiphany.  
 " 20th—2nd Sunday after Epiphany.  
 (Notice of Conversion of St. Paul)  
 " 25th—Conversion of St. Paul.  
 " 27th—3rd Sunday after Epiphany.  
 (Notice of Purification.)

## THE INCARNATION AND THE CHURCH.

It does not seem amiss in these days, when members of religious bodies have so vastly increased, all professing some form of Christianity, and each alike claiming to be the best, if not the only true one, to consider what is the Church of Christ, and how is faith in it of such vital importance as to warrant the prominent place which it holds in the Creeds.

If belief in the Church is a necessary concomitant of a true apprehension of the mystery of the Incarnation, a few words will show the connection. Seeing that it was the will of God that the creation of men should not be simultaneous or immediate, but should proceed by the way of nature from one common progenitor, so it pleased God likewise that the renewal of our race should be effected through one Man, Christ Jesus our Lord, in whom dwelt all the fulness of the Godhead bodily.

Now, because of the unity of the human race, and because of that well known principle of connection which the permanence of nature bears witness to, it follows that every child born into the world partakes truly of Adam's sin. It is no more imitation of Adam's sin which men are prone to fall into, when they attain to years of discretion, through the influence of example, "but the doom pronounced against the first transgressors holds in its gripe the whole race of their captive posterity; and no one is exempt from condemnation, because no one is free from sin."

"Accordingly, amid the universal ruin of the whole human race there was but one remedy which, under the mysterious law of Divine procedure, could come to aid the prostrate, and that was if some son of Adam could be born un-

connected with original transgression, and innocent, who would benefit the rest both by example and merit; and thus the Lord of David became the Son of David, and from the root of the promised sprout arose an unvitiated offspring, by the combination of two natures in one Person." It was not, says Bishop Beveridge, any human Person in particular, but the Human Nature which the Son of God assumed into His sacred Person. "He took in hand," says S. Chrysostom, "the common nature of men, as some excellent workman might take in hand a house decayed by time. He filled up what was broken off, banded together its crevices and shaken posterns, and raised up again what was entirely fallen down."

Now it is the great fact that our Lord holds an exactly analogous relation to restored man as Adam does to fallen man, which St. Paul so repeatedly insists on. "The first man is of the earth, earthy; the second Man is the Lord from Heaven. As is the earthy, such are they also that are earthy; and as is the Heavenly, such are they also that are Heavenly." Thus, then, there must be a real union with Him through whom our nature is raised, in order that our renewal may be effected. For as "original or birth sin standeth not in the following of Adam, but is the fault and corruption of the nature of every man that naturally is engendered of the offspring of Adam," so the restoration of our nature can be wrought by no mere subjective contemplation of Christ, but there must be a real and vital participation in His sacred manhood. And here let us note that it is because of the perfect and indissoluble union of the higher with the lower nature that the supernatural gifts, graces, and effects of that nature are communicated to His flesh, which make it of such sort as to be a full and sufficient sacrifice for all sin, and the only instrument of restoration for fallen man. And thus, to quote S. Leo again, it was necessary that both the Divine and Human substances should meet in our Lord's flesh and blood, that our mortal nature might, through the Word made Flesh, receive aid alike from the birth and Passion of the New Man; and so "the union with the the Godhead enabled," as Hooker says, "the Humanity to do more than otherwise it could have done." As it is on the truth of the Incarnation that our nature is changed by the introduction into it of a higher than our nature, so "that from it there is infused into humanity graces sufficient for the generation of the race," so it is on the reality of our union with that perfect nature that each individual Christian is made partaker of the Divine nature. For the Body of Jesus is the new and living way whereby we must approach God.

Inasmuch as our Lord came in our nature to establish a similar relation to restored man, as Adam bears to fallen man, it is necessary that there should be some means whereby men might be united with His humanity as the stock or pattern from whom all renewal is derived. Now, on this subject it may be said in general that our union with the manhood of Christ is brought about in our union with the Church, which is His Body mystical. "The words of Adam," says Hooker, "may be fitly the words of Christ concerning His Church: flesh of My flesh and bone of My bone; a true natural extract out of Mine own Body." And if we refer to Holy Scripture we find that it is thus the Church is spoken of. It is the mother of those reborn in Christ, and so the Church is called not only His spouse, betokening a bond which savoured of actual union; but further, St. Paul transfers expressions applicable to our Lord's Body to His Church, thus showing the true dependence of the one on the other. "No man ever yet hated his own flesh, but loveth it and cherisheth it, even as the Lord the Church. For we are members of His body, of His flesh, and of His bones." "They two (the man and his wife) shall be one flesh; this is a great mystery, but I speak concerning Christ and the Church."

And thus St. Augustine writes: "Christ and the Church are two in one flesh." The Church, then, is an unearthly society, founded by our Lord wherein His acts are perpetuated and the blessings of redemption are applied to individuals by engrafting them in that True Vine whence the life of our regeneration flows, the divine humanity of the Great Restorer of our race. It is no mere name given to classify a branch of persons, united under the same system of laws through a common interest: but it is a living body—one, Holy, Catholic, and Apostolic—animated by the indwelling of the Holy Spirit, who is the "soul of the Church," by whose operation we receive the adoption of sonship, for, descending upon men's souls in baptism, "He burns up the image of the earthly and produces the image of the heavenly." It is then through this Society, which rests eternally in God that those renewing gifts, from the manhood of the Mediator, are diffused as the life giving seed through the mass of mankind. Had God so wished He might, doubtless, have effected the change in our nature by an internal spiritual communication of grace to man's spirit, but He willed instead to come among men, as an object external to themselves, bearing the identical relation to renewed men as Adam did to fallen man; that as by natural descent we partake of sin from the old man, so we should partake of that regenerating influence which flows from the Divine humanity of the new man, by supernatural birth. Faith, then, in Christ is wholly inadequate and powerless to effect that change in our nature, which alone is wrought by real and actual union with the manhood of our Lord; and thus in the words of a thoughtful writer, "though the Divine nature is the prime fountain of life to all, inexhaustible in itself, yet it is a fountain whereof we cannot drink save as it is derived unto us through the human nature of Christ;" and St. Chrysostom very beautifully—"When, therefore, thou art told that the Son of God is Son of David and Abraham, doubt not any more that thou too the son of Adam shall be the son of God." Now it is with reference to the abiding presence of His humanity with man as the perfect type which may "leaven the whole lump" that our Lord speaks when He says, "I will not leave you comfortless; I will come to you; and lo; I am with you always, even to the end of the world." For as God is everywhere, properly speaking He does not come or go, for God is a spirit. Wherever, therefore, there is a limitation of Presence, we may understand it of that inferior nature which alone can be absent. Now, it is because of the union with the manhood of Christ that the Church in Holy Scripture is called "the Body of Christ." The Church then is not a means or process whereby we are united to our Blessed Lord; but incorporation with it is union with Christ, and thus the sacred rite of holy Baptism, which engraves men into the body of Christ's Church, makes them also "members of Christ, the children of God, and inheritors of the kingdom of heaven."

Seeing, then, our Lord became man and redeemed man's nature by uniting it inseparably to Himself, and exalted in it that He received gifts which He might bestow on man—and seeing that it is through the Church the benefits of the Incarnation are applied to men individually—it follows that the Sacramental media are no mere external forms by which we are reminded of an absent Saviour, but they are the pledges of His presence in our midst, and sure and certain channels of His communication with us. They are the veins, so to speak, in which flows the life giving Blood which cleanses from all sin. They rest in God for their efficacy; for it is by His Word alone, who is the incarnate Word and the Creator of all things, that earthly elements are elevated into the kingdom of grace, and become the media of God's choicest gifts to men, and bind them in loving union with Him, the great Head and Restorer of our race.\*

Now to fail to recognise the absolute necessity of Church membership is to fall into Rationalism. For unless we acknowledge that human nature in itself is all sin, and therefore that it could only be restored by the union with the perfect nature of the Son of God, which is effected through the Church, we must necessarily hold that man in his fallen state can yet apprehend God and attain to the knowledge of His truth. In other words, we are forced to admit that there is inherent in our nature a germinant principle of perfection which at any time might be developed by man's unassisted effort. Thus the Sacred Humanity of our Lord is overlooked, the effect of the Incarnation nullified, and Original Sin practically denied.

But the Church of God deals with us as members of a fallen race, which we are conscious to ourselves of being, and thus it takes us and unites us one by one to the great Head of our renewed nature, and puts us, even while on earth, to sit in the Heavenly places, partakers of the never-ceasing intercession of the one Mediator, borne up and strengthened by actual contact with His perfect Manhood, fed and sustained by that Body which was given for the life of the world; and through our union with the Humanity of our Lord and Saviour Jesus Christ, we are actual partakers of the Divine Nature.—*Irish Ecclesiastical Gazette.*

OUR MARRIAGE SERVICE.

It is something of an anomaly that there should be a tendency in current thought to regard social institutions, however venerable, as upon their trial. It is strange that there should be a class which effects to regard usages and customs which form an integral part, not only of the life of nations, but also of civilization itself, as only makeshifts to be tolerated until some more perfect condition of social life shall be excogitated. Institution which have stood the test of centuries are haled by any self-constituted accuser to the bar of so-called 'advanced thought,' where their antiquity, if it do not at once procure their condemnation, is at least remembered against them. There is no need to be either a pessimist or an alarmist, but one would be blind indeed who did not see in the latest manifestation of this spirit at once a menace and a warning. That it should have occurred to any one to consider seriously, as likely to furnish conclusions of more than personal application, whether any substitute can be found for monogamy, indicates a lamentable departure from a healthful standard—we will not say of morality—but of right thinking and well-being, for moral no less than physical health is to a large extent not self-conscious. Evil times must indeed be at hand if the very basis of the body politic is thus to be attacked, and if the sanction of centuries of Christianity are to be deliberately weighed against a chimera and a theory which has failed where, and whenever tested.

It will, then, be but a minor wonder that the Marriage Service of the Church of England should be made the object from time to time of criticism and of avowed dislike. It is not intended here to offer any apology for this office of our Church, still less to defend that state of life the entrance to which this service consecrates and hallows. Nothing more will be attempted than to endeavour to make clear the Church's view of the married state as set forth in her formularies, and to present what we conceive to be the central or germ idea of the whole.

It is an extremely significant circumstance that in the very first sentence of the opening exhortation, the mystical meaning of human marriage is brought out. We are none too ready to see in earthly things and earthly relationships types of the heavenly. The whole tendency of modern thought is to assert

the reality of the world of sense. But here we are placed upon a widely different plane. If from the few words of this exhortation we might presume to generalise, it might be said that this appears to be the argument from design carried into a more spiritual region than that in which it is ordinarily employed. If we find it difficult to conceive of the visible universe without a mind which has formed and fashioned the various parts with direct reference to their uses, then it is still more difficult to comprehend the facts of man's emotional and spiritual life, unless we admit that they have reference to some eternal reality external to humanity. The facts of our higher nature—truth, love, justice—are relative only, relative that is to some mightier and grander reality of which there are but the earthly adumbrations. Here is a case in point: The wedlock of man and woman is only the shadow of that perfect bond of union which subsists between Christ and His Church; it is the stepping-stone by which we may rise to that eternal verity, the full apprehension of which at present escapes us. An unhappy marriage, therefore, implies more than the saddening of two lives, it is the *depravation of a spiritual image*, the darkening of a spiritual type.

And then the opening exhortation proceeds to speak of the care, the forethought, and the circumspection, with which this estate should be adventured. This theme, in its worldly bearings, at any rate, is trite enough: has not Malthus written? But the admonition has a far wider scope, and is not concerned alone with mere temporal well-being. We are to learn that this estate of matrimony should be entered upon by none save those who feel themselves called thereto by God; that just as some few men and women have a vocation for the celibate life, so to others, and these the majority, God sends a call to the married state, and that the vocation is as true in the latter as in the former case. Marriage is looked upon far too much by both sexes as an inevitable and ordinary incident in life, and as requisite for its completeness; it should rather be regarded as something to be consciously undertaken in conformity with God's will and for His greater glory, and as distinctly not necessary to complete self-realisation and development unless seen and felt to be in harmony with the spiritual life.

In connection with the impediments to marriage, there is only one thing to be pointed out. Next to the frequency of divorce among us, the gravest scandal is the carelessness and the levity with which engagements to marry are broken off and set aside. A contract to marry which has not been cancelled by mutual consent of both parties to it is really as fatal a bar to the marriage of either with another, as though the marriage had been consummated. If, instead of that solemn farce known as an action for breach of promise of marriage, the defaulter were held to be barred from marriage with a third party, the reform would be a most salutary one.

Now, although the consent of the parties, formally and publicly stated, plays a very important part in the conception and in the structure of the marriage office, yet the mutual declaration which follows the charge in reference to any known impediment cannot be taken as constituting the essence and gist of the service. The declaration—couched, be it noted, in the future tense—is the surviving representative of the ancient betrothal—formerly a separate service—and though now incorporated in the marriage office, is still purely introductory. This is obvious from what follows. Although the parties to be married have mutually declared their consent, yet after that the priest inquires, 'Who giveth this woman to be married?' implying that she is still in the power of some one other than her husband. The idea seems to be this. *The woman's relations yield her up to the Church in the person of the officiat-*

ing minister, and the Church gives her to the man, who thus, like Adam, receives from God a *helpmeet for him*. This may seem an unimportant distinction upon which to insist, but much flows from it. If it be admitted that the essence of the marriage rite is the consent of the parties, and that all the Church does is to witness the consent and to bless the union, then the indissolubility of marriage can no longer be logically defended. We shall only be playing into the hands of those who confessedly wish to see the marriage contract placed upon precisely the same footing as any other social or even commercial agreement, by adopting such a view of the marriage rite, which is indeed nowhere to be found in the Prayer-book. If, on the other hand, it is seen that the man and woman have *really* been joined together by God, and that the marriage rite is the *authoritative* act of an accredited representative, than any separation short of that effected by death will be rightfully abhorrent. It seems difficult, looking at the express language of the office, to hold any other view but this. 'Those whom God has joined together let no man put asunder.' Could anything be more explicit? However much this may traverse the sentiments of the age, it is pretty plain, and only that this is the central thought of the marriage service, but that it is also one of the *fundamental conceptions upon which the institution rests*.

We go back a little, to notice the phrases in which the woman plights her troth—a point which more than any other in the service has provoked, and does still elicit, much animadversion. The promise to *obey* naturally comes in for a great deal of vituperation: how should it be otherwise when the sense of authority is practically dead among us? Moreover, there can be no doubt that the position of woman is gradually being considerably modified. The entrance of women upon various worldly callings necessarily produced an important variation in the relation in which they stand to men. And so people begin to think that the family is a republic in microcosm. But it is nothing of the kind—an absolute monarchy would be a fitter comparison. Christianity has, it is true, effected an enormous revolution in the social position of women, and so there are those who claim for women an equality with men which Christianity can never be made to sanction. The whole trouble is due to the fact that democratic nations have permitted almost every relation of life. Accustomed to a belief in a theoretic equality of all men which nowhere exists, men imagine that *authority* is only to be derived from the *consent of equals*. This may be true of the body politic, but it is in no sense true of spiritual offices. The Member of Parliament may derive his authority from the consent of his fellow-electors, but the *Bishop* does not derive his authority from the *clergy* of his diocese, nor the *parish priest* his authority from the *members of his congregation*. If secular authority is derived from below, *spiritual* authority is always derived from *above*. If, therefore, there is to be an order in family life, any obedience due and rendered, the authority of the head, as the representative of the Divine authority, must be derived not from the consent of those beneath, but as the gift of the power above. Fitly, therefore, does the woman promise to obey her husband—not as yielding something which might be withheld, but as recognising an authority which demands obedience. To regard marriage as the union of equals is neither in accordance with Scripture nor with the Prayer-book.

With the rest of the service, which is hereafter purely one of benediction, we are scarcely now concerned. It may be added, however, that they greatly err who think they do well to embark upon life together without the Church's blessing, and without recognising in the holy estate of Matrimony types and shadows of the sublimest truths of the spiritual world.—*W. H. Wade, in Church-Bells.*

## FAMILY DEPARTMENT.

## A DAY DREAM.

Sitting alone in the twilight,  
Not very long ago,  
Quietly watching the shadows  
So softly come and go,  
Methought I heard a whispering  
Quite close beside my chair,  
And paused in my day dream to listen  
To that which I might hear.

It spoke of the time past and gone,  
It spoke of the dying year,  
It spoke of the absent loved ones,  
And all whom I held dear;  
And with accents light and tender,  
Put questions one by one:  
"What hasty words have you spoken?  
"What deeds have you left undone?"

"Have you tried to do God's bidding?  
"To seek and save the lost?  
"To bind up the broken-hearted  
"No matter what it cost?  
"Have you thought of that loving Saviour  
"Who left His house on high?  
"For you He left His Father's house!  
"For you He came to die!"

How could I answer such questions?  
Alas, what had I done!  
I tried to recall a kindly act,  
Yet failed to think of one.  
Too often I had been hasty,  
My tongue had gone astray,  
And from those who needed love and care  
I oft had turned away.

Had I tried to do God's bidding?  
My conscience told me "No,"  
I had overlooked God's saying,  
"You reap just as you sow."  
Yet surely I had done something  
For Him who died for me,  
Something for some of His children  
That He alone could see.

In vain I scanned my actions o'er  
They seemed but one dark blot,  
My misdeeds were so numerous,  
All good deeds were forgot.  
When suddenly the gentle voice  
Was once more by my side,  
And said "Yes, thou did'st comfort one  
For whom the Saviour died."

Did comfort one. And was that all  
That I had done for Him?  
With that my heart did prove quite sad,  
My eyes with tears grew dim.  
Oh! that I could the past recall  
How much more would I do.  
The future now, is all that is mine  
Perhaps a short one too.

Another year was almost gone  
A year's march nearer Home,  
The New Year's morn might dawn for me  
The night might never come.  
When happiness and health surround  
Our pathway on this earth  
We all are tempted to forget  
The Hand that gave them birth.

But let us for the future days,  
A solemn promise give;  
To try and follow His commands  
As long as we do live.  
Then when by Him we're called away,  
From this dark world of care,  
He'll lead us to our Heavenly home,  
And bid us welcome there.

Dec. 29th 1888.

Etta.

THE CHOIR BOYS OF ST. MARY'S BY  
THE SEA.

It was a chilly day; the trees in the wind shivered as if they were cold. Ned Winthrop had been the only boy to sing in the choir of St. Mary's-by-the-sea, for somehow, even in the time of vacation, the most of the youthful choir-isters did not seem to feel any obligation about the services on holy days. This was a holy day and Ned had stood up in the choir and sung sweetly as a bird in the freshest and brightest summer days.

Then he said good bye to his friend, the rector, Mr. Barrett, and seizing his crutch, that had been leaning against the corner as if a tired traveler, limped away. The road home skirted the sea awhile and then ended in the little fishing-village of which Ned's home was a humble part. The village could boast of a few stores, a doctor's office and a lawyer's office, for there were some sure to quarrel and others still more sure to be sick and die.

Ned was limping past the lawyer's office. Jones Grayson, the lawyer, stood before his office, his hands in his pockets, for just now the people were very peaceable. But a stranger stood beside the lawyer—a stranger fashionably dressed and conspicuous for a large, handsome watch-chain that stretched across and ornamented his vest. Ned could hear the stranger say, "Look at that little fellow hobbling! Now what are such people good for?"

"Oh, I don't know, Bartley."

They did not suppose that this passing boy heard them any more than could his wooden crutch, but he had an ear quick to catch sounds and he heard every syllable. He went home in sober, painful thoughts.

He lived alone with his grandmother, who was aged and infirm, and the two were forced to struggle to keep body and soul together.

"What's the matter, Neddie?" said the old lady, observing his sober face.

"Oh, I was only a thinking, Granny."

"But just thinking don't make people so sober."

"Oh, I don't know, Granny."

He was recalling the words of the stranger that the lawyer called Bartley, "what are such people good for?"

A week from that day was an Ember day and the bell of the little church echoed through the green forest and then across the water. The echo did not fly out to sea very far, for there was a hard, violent wind, driving from the northeast, bringing the rain and rolling up the breakers along the sands. Oh how dear seemed the little church in the storm! And the Litany with its plaintive pleas was in sad harmony with the choir boy's thoughts.

"I will ask the rector after service," he said to himself. "He will tell me about what Mr. Bartley was speaking of."

They lingered a few minutes in the robing-room after the service and looked up into the rector's sympathetic face, that always seemed to say, "if you have got a trouble bring it to me." Ned unburdened his heart. "Why, why do you think it is, that so many people have—troubles?"

The rector shook his head. "That is a big sea to cross if you try to explain all of people's troubles. Well, some trials we bring upon ourselves. If I should tamper with liquor, if you should begin to drink it, then some time you might expect trouble. That would be no mystery. Having done an unwise thing, we must expect some time to pay for it. There are also other trials that come another way. We may be in sorrow because our friends die. Then something may happen to us for which other people are responsible."

The rector did not say it, but he thought of the time when Ned was a baby in the arms of a nurse who had been tipping a bottle of gin on the sly. She lost her senses and, dancing madly while Ned lay in her arms, she dropped him

and a broken limb was the result. The rector remembered all this. He went on to say, "There's a verse in the Bible which says, 'For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight in glory.' I can see, Ned, if we take all these things coming to us as meant to help us in the end—meant to be a kind of educating and training, though hard<sup>d</sup>ow, yet by and by they will work out for us a better character than we could have had without them. Our happiness by and by will be all the deeper. It is the hard digging that tires us now which will give us the deep, cool waters. Now when sn trying to do your best, trials will yet come, don't you worry. Let God have His way and trust Him to bring about the desired end."

The rector had a pleasant voice, rich and full, and it made sweet music in the ears of the boy that leaned upon his crutch.

"Wish Granny could hear him," thought Ned, "It would help her. I must try to tell her."

Half a dozen boys came down the wind-swept road when Ned began to walk home, hardy, vigorous fellows. All were going to the fishing-village and by the shortest way over the ledges in the pastures back of the highway.

"Come Ned!" cried Steve Lingdon, their leader. "Go with us!"

Ned shook his head. The only rout for a boy with a crutch was the old highway that ran level and broad, not far from the rocky rim of the sea.

He hobbled away, wishing for a moment he was strong and could take the shortest path over the ledges.

Then he thought, "The minister said 'Let God have His way.'"

Ned hobbled on cheerfully. He had all the road to himself. It was lonely and the wind roared among the pines to the right. Over on the left, as if in answer to the wind, roared the surf.

"Much as ever I can do to hold up my head," murmured Ned. "But I just want to have a look at the sea."

And when he lifted his head what did he see off at the very extremity of Haddock Point? At first he could only catch a mass of frothing waves—the white foam contrasting vividly with the green patches of uneasy water amid the wave-crests. Then he saw something else. It made his crutch stop and he stopped with it.

"Oh, a vessel, a vessel!" cried Ned. "And it will go to pieces! The waves will tear it in pieces and the sea eat it up!"

But nobody seemed to have discovered the wreck. There was a life-saving station in the neighborhood but these stations are not open all the year. The keeper lives at home in that case and if any wreck occur he will go round and notify the men who make his crew at the station in the rough weather season. But who would notify the keeper?

"Nobody seems to know of it but me," thought Ned, "and if I hadn't been lame I should have gone home another way and wouldn't have seen the wreck at all. I hope my crutch is doing some good."

Off went the crutch and Ned with it to hunt up Jotham Byles, the station-keeper.

"You don't say!" exclaimed Jotham. "I will get my men together and we will down to Haddock Point at once."

The life-saving men reached a wreck by going to it in a boat, or they send a line to it by means of which they rig up an apparatus for carrying ashore the shipwrecked.

"Boys," said Jotham to his crew, "we never can get off to that point in our boat and we must shoot them a line."

The wreck gun was loaded, shotted with shot to which a line was attached and then fired.

"Whiz—z—z" went the line after the shot, and this went directly over the wreck, the line falling across a puzzled, affrighted group of

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passengers, for the vessel carried such a human cargo besides the sailors.

By means of this line other ropes were stretched and at last there swung from the ship to the shore a rope-bridge along which people could travel in a car. But the car did not run on the top of the bridge, as is usually the case. It was a so-called life-car and it ran under the bridge, suspended from a stout rope, and by those on shore it was ran out to the ship. I was drawn out by a hauling line and then pulled ashore. And now the life-car that had gone to the wreck was traveling back, packed with passengers and drawn to land by the hardy surfmen.

"Stiddy, boys!" cried Jotham, the keeper. "Pull stiddy!"

Behind Jotham was his son Jerry, who sang in St. Mary's choir, and had a big voice something like the deep bass of the sea. Then came Timothy Haven, John Winthrop and two new surfmen.

There was an excited group of spectators on the shore. Among them was Ned, leaning on his crutch, looking off at the wreck and looking up toward God in prayer, his heart in its anxious petition seeming to flutter like a bird's wing seeking the skies. And they were all rescued, all who had been clinging to the wreck. And who was it that reached the shore last? It was the stranger that addressed by Mr Grayson as "Bartley" had made the remark so painful to Ned. He now said something very different.

"Who, Cap'n," he asked, turning towards the keeper of the station, "who started this movement to rescue us poor fellows?"

"Well, this—this little fellow roused me," the keeper replied, turning towards Ned. "Couldn't travel as fast as other boys that went across lots and so took the shore-road and saw your wreck."

"Indeed! That crutch saved us! Indeed! I remember—"

Mr. Bartley recalled the remark he had made to the lawyer about Ned. He said no more, but taking a big bank bill out of his pocket handed it to Ned and then handed more money to the surfmen. But Ned shook his head.

"I want, I want to think I did it for nothing. Just to have the fun of thinking so," said Ned, and stooping, he lovingly patted his faithful crutch.

"Oh take it," urged Mr. Bartley. "You must take it."

"You might give it to my granny, but I don't want it."

"Well, I'll send it to granny," So Granny had the money. Ned was satisfied with his crutch.—*Edward A. Rand, in Young Churchman.*

**CORRESPONDENCE.**

To the Editor of the Church Guardian:

SIR,—In your issue of the 26th December I find the following as part of the proceedings of the meeting of the Synod of Huron, viz:—

"A motion was made for the

appointment of a special committee of fifteen to fully consider the relations now existing between the various Dioceses and the Provincial Synod, and also the possibility of uniting the whole Church of British North America in one ecclesiastical jurisdiction, with power to confer with any similar committee that should be appointed by other diocese, and should report at next meeting of Synod. After a short discussion an amendment was moved and carried."

Now, as an amendment to a motion is often a material change of the subject matter of the original, I would ask that you also publish the following as the amendment:

"That this Synod will welcome with satisfaction any well considered measure tending to promote unification of the Church in the Dominion, and such changes in the constitution of the Provincial Synod as may tend to greater usefulness without impairing the autonomy of the Diocesan Synod."

The mover and seconder of the original consented to substitute this. Mr. Imlach, as the mover, explained that as the Provincial Synod Committee, to whom was referred the Provincial Synod resolution, had met recently and would be prepared to report thereon at the meeting of the Provincial Synod in Sept. next, there might therefore be no immediate necessity for the appointing of a special committee of this Synod, as it was not probable that any further action could be taken until after the Provincial Synod meeting. This amendment would cover the ground necessary to be taken at present and would be sufficient to show that Huron, like all the other dioceses in this Ecclesiastical Province that passed similar resolutions, as also dioceses in other parts of the Dominion, was willing to consider the great and important question of a consolidated Church of England in British North America.

This latter resolution was carried unanimously.

The report of the Special Committee to the Provincial Synod will be looked forward to with great interest by the whole Church of England in the Dominion of Canada. As the future consolidation of The Church will largely depend upon what action is taken at the next meeting of that Synod, it may fairly be looked forward to as the most important session that has ever been held by that body.

"HURON."

London, Dec. 31, 1888.

**MISSIONARY MEETINGS.**

SIR,—Has it occurred to you mind that the day of missionary meetings is fast coming to an end, and that something more interesting, instructive and lucrative is wanting. Glance at a country meeting, three clergymen address a church full of people; the collections amount to \$3 or \$4. Does this meet the wants of the deputation? Then look at the towns; the meetings must be on Sunday night, or no collections at all.

Where is their missionary zeal? The clergy have failed to warn the hearts of their hearers, or to open their pockets. By way of suggestion, let me quote a few words from the *Church Times*, Dec. 7th:—"It will generally be found, where the parish priest has the work of The Church at heart, the people will respond as much to his own appeals as those which come from a stranger. We advise the clergy to become their own deputation." So does the writer.

One more suggestion. Suppose every parish would give a mission tea and invite some laymen and a couple of the neighbouring church clergy to give missionary speeches, people from other denominations who generally attend these meetings would learn what the Church is doing for the great cause, and from \$50 to \$100 could be added to the fund. I hear some of the Rev. Fathers say, what a dreadful idea. Stop a bit my dear friends. Are you not doing worse with bazaars, lotteries, theatricals, dances, many of these things going on, or being prepared, during some holy season, and the money made at them, given for some Church object. Where is the self-denial? the only free will giving is by the Parochial Cards. May some warmth and zeal be thrown on the subject is the sincere wish of a

Well wisher.

**BAPTISMS.**

At Albion Mines, N.S., on Dec. 23rd, 4th Sunday in Advent, Nora Primrose, the daughter of John George and Maud Rutherford.

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MCPHERSON—At Albion Mines, N.S., on Dec. 10th, Margaret Rose, daughter of James and Elizabeth McPherson, aged 18 months.

BLAKLEY—At Ship Harbor, after a long and painful illness, Elizabeth, beloved wife of John Blakley, aged 68 years, on Dec. 19th, 1888.

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Windsor, N.S., Oct. 9th, 1888.

**MISSION FIELD.**

**THE SYRIAN CHURCH.**

At a drawing-room meeting recently held in Edinburgh, Mar Gregorius, Bishop of Hama (Emesa) in North Syria gave the following account of the Ancient Syrian Church to which he belongs.

The chair was taken by the Right Rev. J. Dowden, Bishop of Edinburgh.

The Bishop welcomed the Syrian Bishop, who has come over to England by invitation of the London Committee formed 14 years ago under the auspices of the late Archbishop of Canterbury, when the Syrian Patriarch of Antioch (Ignatius Peter III.) and Mar Gregorius (then Syrian Bishop of Jerusalem) came to England at the Archbishop of Canterbury's invitation. The Bishop of Edinburgh spoke of the comfort and pleasure which it has given to eminent theologians in this country—among them Canon Liddon—to hear from the Syrian Bishop of the Articles of Belief of the Syrian Church, which shows that on the great and essential points—such as those concerning the Persons in the ever blessed Trinity—the Syrian Church is in agreement with the Beliefs of our own Church and with that of the orthodox Greek Church. (Copies of the 15th Article of the Syrian Articles of Faith were distributed in a translation made by the late Rev. Dr. Budger from the original text furnished by the Patriarch when in England in 1874.)

The Syrian Bishop then spoke, in Arabic, his address being translated sentence by sentence into English by Mrs. Frim (formerly of Jerusalem). After expressing his gratitude to God Who had brought him in safety to this country, and his acknowledgments to the Bishop of Edinburgh and all those whose kindness had been the means for giving him this opportunity, the Syrian Bishop went on to describe the territory within which the Syrian people and the Syrian Church are to be found. The district is North Syria from Lebanon to Asia Minor, and from the Mediterranean Sea on the west to the Tigris on the east,—of course, including Mesopotamia between the two great rivers of Euphrates and Tigris, which fall into the Persian Gulf. This great tract was the territory of the ancient nations of Aram in Syria. Within it lie the places through which Abraham passed when on his way to Canaan—and Haran, where he and Jacob sojourned. To this people belonged Naaman the Syrian. Their language, called Aramaic or Syriac, is closely related to the Hebrew and Arabic languages. The land is so near the Holy Land that what occurred in the one was soon known in the other,—indeed, it includes a portion of the land of promise given to Abraham, as may be seen in Numbers xxxiv. and Ezekiel xlvii. Thus it came to pass that the wonderful works of our Lord Christ were known, not only in Judea and Galilee, but also in Syria; and the people were in a sense prepared to receive the Gospel when it was



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preached to them. This happened after the martyrdom of Stephen, when the disciples were scattered abroad. Then Paul and Peter and Barnabas, Silas and Jude, came even as far as Antioch, which was then the maritime capital of Syria. Then was founded the first Gentile Christian Church at Antioch, where the disciples were first called Christians (see Acts xii). From thence the disciples went abroad, northwards into Asia Minor, and eastwards not only over Syria, but to the confines of Persia (where the daughter Church of the Nestorians or Assyrians still exists), and further east of Asia, the Church spread, and the word was received with joy. But in time the words of the Lord were fulfilled. Division arose within, and persecution came from without. Heathen and Mohammedans sorely distressed the Syrian Church. Many martyrs were found who were ready to give up their lives rather than deny their Lord. But the church was reduced in numbers: "unless the Lord had been with them according to His Word, and had left them a remnant, verily they had become even as Sodom and Gomorrah." He had preserved them. Although driven from Antioch back into the interior, among the mountains of the north—the Church has been preserved. The present Patriarch is the 144th chief Bishop, reckoning from St. Peter as the first Ignatius the martyr and saint was the third in succession. Among the fathers of the Syrian Church were Eusebius, Chrysostom, Ephrem, Syrus and others. The Syrian Church has been in successive persecutions, despoiled of most of its churches, its property, its precious manuscript books, including copies of Old and New Testament scriptures; but the

faith in the Saviour is firm and ardent, like the grain of mustard seed, small yet warm at heart. The Bishop then recited the article of faith concerning the Trinity and our Saviour; and he then described the condition of the people—without printed books, and without schools and colleges—until the Committee formed under the late Archbishop Tait enabled the Patriarch to open elementary schools in the Mesopotamian district. Here, above 2,000 children have been given the first rudiments of learning. But in the diocese of the Bishop himself, there are as yet no schools at all, nor a woman or girl who can read at all. The Bishop pleaded for help to carry on the good work which has been begun. The schools already opened have to be kept up, and new ones opened where there are none.

Money is needed; for in a country where the income of a Bishop is scarcely £40 a year, and where the other clergy have to work for their own daily bread, it is impossible to establish schools without help. Two Committees (one of gentlemen) have been formed in London to carry on this work. The chairman of the committee is Rev. Dr. Tremlett, St. Peter's, Balsize, London. The Treasurer of the Ladies' Committee is Lady Monier-Williams, to whom contributions may be sent, care of Messrs. Coutts, Bankers, Strand, London. £1,000 is all the Bishop asks for, to enable him to start and carry on several schools for some years.

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