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The Church Guardian

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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ECCLESIASTICAL NOTES

LADY FRASER has presented a handsome brass altar cross, to St. George's Cathedral, Perth, Australia

BEFORE the Bishop of Barbados' departure for England, he confirmed at Holy Trinity Cathedral, Barbados, 189 candidates.

THE election of the Right Rev. O. Hadfield, D.D., bishop of Wellington, to the primacy of New Zealand, has been declared invalid, and the Rev. A. B. Suter, D.D., bishop of Nelson, has been declared Primate.

THE famous manuscript, Codex B. of the Old and New Testaments, so long carefully guarded from the eyes of the public, is now to be published in photographic *fac simile* under the auspices of the Pope and the editorship of the Abbe Cozza Cuzi.

THE Pope having impressed upon the Roman Church the duty, at this time of trouble and ecclesiastical worry in Italy, of turning for help to Joseph, the husband of the Blessed Virgin, has also furnished a prayer: "We turn to thee, Blessed Joseph."

THE venerable Bishop Crowther has been suffering from a severe affliction of the eyes, but the very painful operation which he has undergone at the hands of Dr. Crichton has proved entirely successful, and the Bishop is progressing favorably toward recovery.

DURING the past year British foreign missionary societies have contributed \$6,134,000 for work in pagan and Mahomedan lands. Of this amount \$2,300,000 came from societies connected with the Church of England; \$1,885,000 from English and Welsh Nonconformists; \$1,1014 from Presbyterians in Scotland and Ireland.

It is said that there are more Jews in New York city than in Jerusalem itself, the number being nearly 90,000. They keep up their distinctive worship, and maintain 49 synagogues. They are a recognized force in commercial and political circles. Among them are wealthy bankers, princely merchants, able and influential editors, active politicians. They are generally moral and industrious.

THE Society for Promoting Higher Education in Religious Knowledge in the diocese of Rochester, formed 1889, which has for its object the promotion of definite and systematic study of the Old and New Testament, the Book of Common Prayer, the History of the Christian Church, and Christian Evidences, by prescribing a course of study, by recommending certain books to be read by members, and by holding examination appears likely to do good work.

THE *Homiletic Review*, referring to the advice of an authority in regard to pulpit delivery, which was "Propitiate your hearers, draw your auditors toward you," remarks that the winning manner must not be overdone. The writer had a friend, an evangelist, who habitually called his audience "dear souls." He would say inadvertently, passing from place to place, "dear Belfast souls," "dear Dublin souls," etc., and before he knew it, was saying "dear Cork souls, which convulsed his Irish hearers.

Mr. Andrew Young, the author of the children's hymn, "There is a happy land," who lately died at Edinburgh at the age of eighty years, was a teacher. He was a very diffident, retiring man, and though for nearly twenty years his little sacred song had an almost unexampled popularity, he made no effort to secure his title to its authorship. It is said that this hymn, with its associated Italian melody, has been sung in more lands, and in a greater number of languages, than perhaps, any other.

THE Bishop of Reading has been presented with a solid silver candleabrum with two side-pieces, that had been subscribed for by a number of the Bucks clergy. The presentation took place in the Aylesbury Vicarage, and was made by the Rev. T. J. Williams, rector of Waddesdon. The inscription on the candleabrum was in Latin, the translation of which was:—"The Bucks clergy, mindful of his archidiaconate, so well worked, and praying for every blessing on his episcopate, presented this to James Leslie Randall, D.D, consecrated on the festival of All Saints, in the year of our Lord 1889."

A FEW ladies connected with the New York branch of the Woman's Auxiliary have prepared and published catechisms upon the missions of the P.E. Church of the U.S. in China, Japan, and Africa for the use of Sunday-schools and mission bands. They are illustrated with pictures relating to the several missions, and are bound in bright colored paper covers. There is no better way of informing the Church and extending the interest in missions than by instructing the children through questions and answers concerning the leading facts and incidents of the missionary work.

THE CHURCH MISSIONS HOUSE.—The committee to promote the erection of a Church Mission House in the city of New York, consisting of the Bishop of New York, chairman; the Rev. Dr. John W. Brown and the Rev. Dr. W. F. Nichols, and Messrs. Lemuel Coffin, Benjamin Stark, Cornelius Vanderbilt, William G. Low, Julien T. Davies, and W. Bayard Cutting, have secured a plot of ground on Fourth Avenue, near 22nd Street, adjoining the property of Calvary Church on the north, and have also accepted a design for a building which will provide suitable arrangements for the Society and sufficient space for renting to yield a considerable revenue. The cost of ground and building is estimated at \$200,000.

NEW HAVEN.—There are in N. H. Cong. twelve churches and chapels, with three thousand and two hundred communicants and two thousand and two hundred Sunday-school scholars. There are fourteen clergy doing full duty, and seven others. The population of the city is about eighty-thousand. Within ten years the population has increased about twenty-five per

cent., the communicants of the Church about thirty five per cent, the Sunday-school scholars about fifty five per cent. Three of the clergy have been long in their places; the Rev. Dr. Vibbert at St. James' Church (the only rector of the church, and this his only parish) since 1845; the Rev. Dr. Beardsley at St. Thomas' Church (the only rector) since 1848; the Rev. Dr. Hardwood at Trinity since 1869.

RECREATION.—The Rev. Dr. Thain Davidson, of London, says in answer to this question: "How far may a young man, who is trying to lead a godly life, join in athletic sports and recreations?" "Generally, every recreation is to be avoided by Christian young men which (1) naturally leads them into evil or doubtful company; or (2) tends to produce reaction, either in the form of mental depression or physical lassitude; or (3) is in any way associated with betting or gambling; or (4) disinclines and unfits for religious duties. I believe you may apply this four-fold test as rigidly as you like, and it still leaves a wide range of out door and in-door recreations and amusements sufficient to satisfy the most high-spirited youth, and brace him up for his daily toil."

THE following from the *Literary Churchman* disposes of objections to our orders:—"The same methods which are resorted to by the Roman Catholics to overthrow Anglican Orders, would overthrow some of the facts of the Creed; and indeed would have led in many instances to ultimate scepticism. In the face of such unimpeachable witnesses as Lingard, Dollinger, and Mr. Beard—none of them belonging to our communion—to the validity of Anglican Orders, it must be something more than a moral defect which allows some tyro in theology and history to express doubts of our position. The judgment of the acute Unitarian, Mr. Beard, expressed in his "Hibbert Lectures," and quoted by the Head of the Pusey House, is too remarkable not to be transcribed. He says, "There is no point, at which it can be said, Here the old Church ends, here the new begins. . . . The retention of the Episcopate by the English Reformers at once helped to preserve this continuity and marked it in the distinctest way. . . . It is an obvious historical fact that Parker was the successor of Augustine, just as clearly as Lafrance and Becket, Warham, Cranmer, Pole, Parker; here is no break in the line, though the first and the third are claimed as Catholic, the second and fourth Protestant. The succession from the spiritual point of view was most carefully provided for when Parker was consecrated."

FRUIT IN DUM SEASON.—Canon Twells, in "Colloquies on Preaching," tells this anecdote:—"A friend of mine, a layman, was once in the company of a very eminent preacher, then in the decline of life. My friend happened to remark what a comfort it must be to him to think of all the good he had done by his gift of eloquence. The eyes of the old man filled with tears, and he said, 'You little know! You little know! If I ever turned one heart from the ways of disobedience to the wisdom of the just, God has withheld the assurance from me. I have been admired, and flattered, and run

after; but how gladly I would forget all that to be told of a single soul I have been instrumental in saving! The eminent preacher entered into his rest. There was a great funeral. Many pressed around the grave who had oftentimes hung entranced upon his lips. My friend was there, and by his side was a stranger, who was so deeply moved that when all was over my friend said to him, 'You knew him, I suppose?' 'Knew him?' was the reply. 'No; I never spoke to him, but I owe to him my soul!'

LAY MINISTRATIONS IN CHURCH.

Various schemes are put forth from time to time to show how the Church, by carrying them out, would be enabled to reach the masses of the population more effectively than in the past. Proposals are made, for instance, in certain quarters, for Lay Ministrations in Church. Amongst other objections to this scheme is the loss of sacredness and dignity which would inevitably result to the Church from the ministrations of unordained men in her consecrated buildings. But, apart from that very important consideration, it is difficult to see either the practical advantages of such lay ministrations or the necessity for them. It is simply childish vanity for laymen to suppose that any conceivable multiplication of lay ministrations in church or lay preaching in church would fill with devout worshippers churches now half empty, or would convert the indifferent to Christianity. Where the people anxious to attend the services are so numerous that additional services ought to be put on, the offertory must surely be large enough to support one or more additional priests. If the offertory is not large enough, either the teaching has been defective, or the district must be extremely poor. In the former case the remedy is obvious; in the latter, many societies and richer parishes would be ready to help a work so obviously progressive. But how many instances are there in London of a church attended by such crowds that the clergy are physically incapable of ministering to them? It is all the other way; it is outside the sacred building that the erring or indifferent are so numerous as to render the parochial clergy wholly unable to gain the ear of the vast majority of them. Again, if a new form of service in addition to, or in place of, our venerable morning and evening prayer, be deemed necessary in order to meet the special wants of a particular district, surely the ordained ministers of God are the proper people to conduct it, and would, as a rule, be ready, competent, and desirous to do so. Why should an easily understood and popular service under such circumstances, be entrusted to laymen; while the clergy are relegated to services, on the hypothesis, too antiquated and difficult for parishioners?

But there is one mode of 'reclaiming the lapsed masses' as to which we hear far too little—perhaps, because it is too self-denying, unobtrusive, and laborious for noisy reformers. It is, however, a mode to which the clergy are solemnly pledged, by their ordination vow, 'to use both public and private monitions and exhortations as well to the sick as to the whole, within their cures, as need shall require and occasion shall be given.' Never was the need for steady parochial visitation from house to house greater than now, and the occasions given are simply innumerable. And such visitation is more certain to be effective than any of the fussy organizations proposed. Nor is there any need to waste time over interminable discussions before beginning. Let the parochial clergyman provide himself with a nicely printed card containing the names and addresses of the clergy, and a few simple facts about the existing parochial organizations, and let him set to work with this official visiting-card, and with prayer, and see what comes of

it. In such parochial visitation an earnest layman would find, under the direction of the clergy, an inexhaustible field for his energies and his spiritual tact, and that, too, without any attempt to trespass in the sanctuary. It is a work which must be fruitful, and which is a sure test of earnestness. Those laymen whose zeal for the Church is a thinly veiled desire for self glorification in a surplice would not enter upon, or would soon abandon, a task so laborious. Those who are really in earnest would rejoice in having found a field upon which immediately to enter without any further debate; and such work, combined with a wise and loyal use of the Mission Room, ought fully to satisfy men who have chosen, or who have been called, to serve God in those spheres outside the sanctuary, and in the parish from which the worldliness of the age would fain banish God altogether.

There is another consideration which cannot be passed over in connection with the proposal for lay ministrations in church. Large numbers of the clergy would, the writer believes, neither allow them in their churches, nor take part in any service in church of which lay ministrations should form a part. Another cause of dissension inside the church would be originated by them. The fact is, that the really hard and laborious part of a clergyman's life lies outside the sacred building. The work that he does in a surplice is often, by comparison, light and refreshing. It is often almost the only recreation of a hardworking man. The clergy do not see why they should be inundated with offers of so-called 'help' where it is least required, and should be left practically unaided in the really heavy part of their duties.—*R. R. B. in Church Bells.*

THE CHURCH.

[Ascension Church Life.]

Ours is "The Church of the living God, the pillar and ground of the truth." She is One, Holy, Catholic, and Apostolic. Our Church was founded by Jesus Christ and His Apostles, A.D. 33, at Jerusalem. She is One; because Jesus founded one, and not many Churches "I am the vine, ye are the branches." The Church is Christ's Body, and all the various parishes or congregations (like our own Ascension Church here in Stillwater) throughout the world are branches, small or large, of the great Vine. She is Holy; because Christ is in, and with His Church, His holy Spirit being the power and the life of the Church, and all Her teachings and work are holy. "Lo, I am with you always, even unto the end of the world."

She is catholic, because she is Universal, extends over the entire world, in fulfillment of the command, "Go ye into all the world, and preach the Gospel to every creature," and teaches that truth which is universally accepted. She is Apostolic; because She has always maintained Apostolic orders and been the zealous and jealous guardian of "the Faith once delivered to the Saints."

Ours is the true

PROTESTANT Church for she protests against all error. She is the true

EPISCOPAL Church for she has always maintained the holy office and dignity of the order of Bishops—Episcopoi—in the Church. She is the true

PRESBYTERIAN Church, for she has always maintained the order of Priests—Presbyteroi—an recognized the sole authority of each in the spiritual affairs of his Parish. She is the true

CONGREGATIONAL Church, for she declares the right of the whole congregation to all her sacred privileges, and to each congregation the right to administer to its own temporal affairs. She is the true

BAPTIST Church, for she distinctly declares Baptism to be a Sacrament for the benefit of all, infants as well as adults; that it is a means of Grace, and that there is no other known way of becoming a Christian; and the form is by pouring or immersion, as the candidate may desire. She is the true

METHODIST Church, for all her services are methodically pre-arranged by which the chief events of the Saviour's life are kept ever before the people, and the doctrines of Christ systematically taught; everything in Her work and worship being done decently and in order. She is the true

UNIVERSALIST Church, for She asserts the universality of the one catholic and apostolic church of Christ; denying man's power or right to constitute churches upon opposing interpretation of scripture; declaring that Christ died for all, and all will be, or are saved who accept Christ's offer of Salvation. The Church is not Arminian, Calvinist or Wesleyan, for in obedience to Her Sacred head, the Lord Jesus Christ, She "calls no man Master," but Jesus who was "crucified for Her" and in whose name all Her members are baptised.

This is the church—the Bride of Christ—and She lovingly, pleadingly invites you to come in and be saved. "Believe on the Lord Jesus Christ and thou shall be saved." The priest or minister is the duly constituted and commissioned Messenger of Christ to carry the Gospel to all His creatures, and administer the Sacraments of the Church—Baptism and the Lord's Supper. The Church is extending its borders to-day, and gathering in the wanderers from God faster than any other religious body. Without one word of criticism, and with feelings of charity for all, I call attention to the following summary of report for the year 1888, in the United States:—

Dioceses 68, Bishops 69, Ministers 3,766 Parishes and Missions 5,053, Ordinations (Deacons 116, Priests 103) 218, Baptisms 56,709; Confirmations 39,590, Communicants 450,042, Baptized Members 1,800,163, Sunday School Teachers 39,601, Sunday school scholars 342,431, Contributions \$11,433,597 48.

To understand the great growth of the Church, note this table, from the *New York Evening Post*, for the city of New York only.

Number of Communicants at the date mentioned:—

Religious Bodies.	1882.	1887.	Gain in 5 Years.
Episcopal.....	25 733	33 903	8,170
Presbyterian.....	21 520	23 016	1,306
Methodist.....	12 856	12 981	25
Baptist.....	13 027	13 687	660
Congregational....	2 440	2 315	loss 125

These figures are but a fair illustration of The Church's growth all over our country. How all ought to take courage and help swell the army of God; build up the Kingdom.

We often hear people remark that the Episcopal Church is one of the "Smaller Sects;" we have already shown that she is not a sect, and if she were, statistics show abundantly that she is not a "Smaller" one. The English speaking religious communities of the world stand as follows: Episcopal 21,450,000, Methodist, all kinds, 16,100,000, Roman Catholics 14,750,000, Presbyterians, all kinds, 10,700,000, Baptists, all kinds, 8,210,000, Congregationalists 5,650,000.

The names of the founders and date of organization of the above Protestant Societies are as follows, in the order of their inception:

Presbyterian, by John Knox, A.D. 1520-60; Congregationalist, by Robert Brown, A.D. 1583; Baptist, by Roger William, A.D. 1639; Methodist, by John Wesley, A.D. 1784.

These figures and facts are given not for the purpose of criticising our brothers of these societies—for under God's providence they have all done a great good, which otherwise would not have been done, "for he that is not against

us is for us"—but they are given to show the members of the Church how rich a legacy is theirs and how appreciative all ought to be, and thankful that they are members of the holy, Catholic, and Apostolic body of Christ; how all ought to take courage and life, and do valiant service for the Church. Mr. Barnes, an evangelist in one of the Southern States, thus speaks of our Church: "After all, rail at her as we will, there is no Church on earth like the Church of England; no holy Army of Martyrs like unto hers; no ritual so pure and uplifting; no giants of theology like hers; no history, on the whole, so honorable," and another adds, "in short to be a devout and consistent Churchman brings a man through aisles fragrant with holy associations, and accompanied by a long procession of the good, chanting as they march, a unison of piety and hope, until they come to the holy place where shining saints sing the new song of the redeemed, and they sing with them."—*The Sentinel, Salina, Kansas.*

"A WORKMAN OF THE SIXTEENTH CENTURY."

"Man's greatest is seldom God's greatest." It is a saying which Time, with its various revelations of human character, has made almost an axiom. Not once, but many times, have we seen those elevated by the world to positions of trust and power, during their lifetime, and enlogized as immortal after their death, who had laid little or no claim while living to that higher immortality, in a world to come, which alone can satisfy the genuine yearnings of human hearts. Then, again, in the points of contact in the world's history, which mark its important eras by reformations, the rise and fall of dynasties, and great social revolutions, which always develop its certain number of heroes, men who are ready to suffer martyrdom if needs be, for their faith, their rulers, or what they believe to be truth.

Among the greater names which come down to us through the historians of their times, often more or less biased by their personal likes and dislikes, those of men who were equally great but occupying more obscure positions are overlooked; and it remains for a solitary enthusiast, of some centuries later, to collect the scattered fragments of such lives, and to bring to light in another age, more appreciative and dispassionate, the names of those who may with equal right lay claim to their lesser immortality which lies within the power of the world to give. This was the kindly office in the last century of such men as St. Fond, Fontenelle and Buffon; and in this, of MM. Cap and Dumesnil in recovering from oblivion the productions, and bringing to notice the life and works of the great master workman of the sixteenth century, Bernard de Palissy. A peasant by birth, the son of a poor potter, he rose self-taught, through long years of anxiety, privations and hard work, to become famous in Italy and Spain, and to be the honored of princes and the French court.

Accustomed from earliest childhood to commune with nature, and to keenly observe her every shade and variation, he later reproduced in clay those forms in which he had learned to love her most; and, in the new art of which he was the creator, he proved, by his close adherence and the wonderful simplicity and truthfulness of all his work, to be in all things her most dutiful son. One room in the Louvre is now almost entirely devoted to his works; and the neighborhood of the paintings of Raphael, and of the marbles of Michele Angelo, do not eclipse his glory. But the test of real genius is that it rises, longs for completeness. So his fortune, renown, and the favors of the court did not suffice for Bernard de Palissy. He felt he had something more to fashion—his soul; for the most precious discovery of his solitary contem-

plations of nature was not his art—"but God, the object and end of every perfect art."

It was at this time that the Reformation began in France, owing to the oppression of the Medici; and the adherents of the reformed religion were hunted down, like wild beasts, in the west and south, tracked by spies, imprisoned and dragged through the streets of the cities, a gloomy prelude to the massacre of St. Bartholomew. Palissy was one of these and was preserved from the latter, only to be imprisoned a short time later in the Bastille. It was during the remainder of his life spent there, that he wrote those books concerning his art, his soul and his faith, which appear so singular as coming from the uncultivated pen of a workman, and which one of his present-day critics has compared favorably with the words of Montaigne and Bossuet. In his last work, which he called the "Garden," his great love of nature seems to have enabled him to understand her, and to impart his knowledge in strangely simple and touching language to others. It breathes the spirit of the laborer, the workman, and we feel that it is pervaded by the adoration of the great Creator, in spirit and in truth. Yet nothing so truly tested his greatness as one of the closing acts of his life, when we behold him, an old man, in the dungeon of the Bastille, when King Henry III. visits him, desiring to give him his liberty and asking as the price of his pardon the easy condition of giving up his faith.

"My worthy friend," said the king, "you have now been forty-five years in the service of my mother and myself. We have suffered you to retain your religion amid fire and slaughter. I am so pressed by the Guises and my people that I find myself compelled to deliver you into the hands of your enemies. To-morrow you will be burned, unless you are converted."

The old man bowed, touched by the goodness of the king, humbled by his weakness, but inflexible in the faith of his forefathers.

"Sire," he answered, "I am ready to give up the remainder of my life for the honor of God. You have told me several times that you pity me, and now, in my turn, I pity you, who have used the words, 'I am compelled.' It was not spoken like a king, sire! And they are words which neither you, nor the Guises, nor the people shall make me utter. I can die!"

Henry III., however, in consideration of the beautiful works which graced his palace, and of his mother's memory, decided not to give up Palissy to the Guises or the people, but to let him die a natural death. He expired a short time after, a voluntary martyr, and so only gained his liberty in death.

Bernard de Palissy is the most perfect model of the workman. It is by his example, rather than his works, that he has exercised any influence on civilization. If he had remained unknown as an artist, we should still have had the fine porcelain of Sevres of China, Florence and Japan; but we should not have had his life, for the operative to admire and imitate, and his works would have been void and useless if he had not bequeathed, with them, an example of patience, labor, perseverance under difficulties, and of "a mastery over matter, of gentle dignity, piety and virtue, to workmen of all professions."—*St. Barnabas' Chronicle.*

SETTLED PRINCIPLES IN BROTHERHOOD WORK.

1. That the sole object of the Brotherhood of St. Andrew is the spread of Christ's Kingdom among young men.
2. That every Christian is pledged to devote his life to the spread of Christ's Kingdom; to that end doing those things which he can most effectively do with his whole heart, mind, soul, and strength, in that state of life into which it has pleased God to call him.
3. That, as a rule, young men can most effectively spread Christ's Kingdom among young

men, and therefore, that they are especially bound to work for them.

4 That the Brotherhood of St. Andrew, acknowledges this responsibility, and that each member upon entering accepts his share of its burden.

5. That the Rule of Prayer and the Rule of Service simply define the least amount of service which a loyal member of the Brotherhood may render.

6. That the grandeur of our object, and the vital nature of the issue, call for every talent and every sacrifice, that the Kingdom may indeed come. "When ye shall have done all those things which are commanded you, say we are unprofitable servants; we have done that which was our duty to do."

7 That the Brotherhood, as an organization, cannot properly work for any other object than its own "Sole Object."

8. That all methods of Brotherhood work, not of plainly religious and spiritual nature, can only be justified when used avowedly and actually as means whereby to spread Christ's Kingdom among young men.

9. That the brotherhood works in and for that branch of the Holy Catholic Church known as the Protestant Episcopal Church in the United States of America, and only by the approval and under the leadership of her clergy.

10. That the Brotherhood consists of Parochial Chapters entirely independent in all particular and local affairs, but dependent upon one another, and responsible to one another, as regards the interests and obligations made common to all.—*J. L. Houghteling in Church News.*

THE BISHOPS ON BIBLE STUDY.

The following is from the concluding portion of the Pastoral Letter issued by the House of Bishops of the P. E. Church of the U.S. :—

"We would not close our brief consideration of the Faith, its securities and its relations to modern life, without most grateful reference to our enlarged opportunities for the study and understanding of God's Holy Word. We hail with deep, heartfelt satisfaction every pious undertaking by which the knowledge of the sacred Scriptures is brought home to men. The advances made in Biblical research have added a holy splendor to the crown of devout scholarship; and the wide distribution of the oracles of God must forever mark with gracious distinction this Christian century. The merciful marvel of the great Pentecost is, in a sense, repeated, when multiplied versions of the Bible enable the scattered nations to read in their own tongues the wonderful works of God. This priceless possession, this heavenly manna of the pilgrim Church, is the people's Book, open and free to all men. As it is impossible to estimate the blessed influence which it has already exercised upon the life and character of our English-speaking race, so let us readily believe that it has a mission for all to whom it shall come in its living power.

"There dwells on its sacred pages a light from beyond this world. May that light never be obscured by any earth-born clouds, either of shrinking superstition or irreverent self-will. Let it be still the Book of the home and the family, that its noble and pathetic language may mingle itself purely with the common speech of the worshipping household; and that minds filled with its lofty images and unearthly tone may be bound, as under God they will be, firmly and lovingly to the Faith which it enshrines. No method so potent as this to frame in the soul a vision of eternal truth which shall live there to hallow the life, to resist doubt and disbelief, and point the way to God's perfect peace. Here, as always, your Bishops and fellow-servants in Christ commend the Holy Scriptures to your faithful, reverent love and constant daily use."—*St. Andrew's Cross.*

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

ALBION MINES.—During the Advent season the Church people here had the privilege of being ministered to by the Revs. V. E. Harris, G. R. Martell and J. R. S. Parkinson, Mr. Moore exchanging with these his brethren to enable them to leave their own flocks each for a Sunday. Christmas services here were hearty and bright. The anthem 'And so the Angel,' by an anonymous composer was beautiful, and Mr. Hemsly's playing and work as choir-master deserves and receives the highest appreciation. Dr. Burnet's Magnificat and Nunc Dimittis, and the hymns and carols reflected the greatest credit on the choir.

Mrs. Poole has presented a very beautiful altar frontal of white corded and brocaded silk; this with the reredos, chancel screen, banners, tablets, &c., made the church look chaste and beautiful as becomes the Festival of the pure and Holy Babe of Bethlehem.

LIVERPOOL.—The Christmas season has again passed from us, and we find another year rushing in swift upon us. The bad state of the weather has prevented any large enjoyment of this looked for time, but as human nature cannot make wind and weather they must submit to it.

Our church was not so largely decorated with spruce, mottoes, &c., this year as it has been in the past, caused by an absence from the town of a great number of those who in other years have helped nobly in the Christmas decorations; yet the satisfactory looks fairly well, as well as the willing hands could make it.

The services of the day opened with an eight o'clock a.m. celebration of the Lord's Supper, with service again at 10:30 a.m., concluding with another celebration of the Eucharist. A goodly number attended both celebrations, and the service was throughout worthy of being a service. A service at the Hunt's Point station in the afternoon, and at the Western Head station in the evening, concluded the engagements for the day.

On New Year's Eve, the Sunday School scholars enjoyed themselves in the way of a feast, provided for them gratis by some of our noble women. Presents were distributed to teachers and scholars, and carols sung by the children.

Yet, while thus enjoying ourselves we did not forget the millions who have never known a Saviour's love, or read of his holy birth.

ANTIGONISH.—Time with its untiring rapidity has brought to us once more the Christmas festival of feast and song. St. Paul's was tastefully decorated with appropriate texts, emblems and spruce hangings, reflecting good taste from those to whom the favorable result is due. The Xmas morning service was well attended, and the earnest participation in the services evinced the fact that the birthday of our Lord and Saviour was being commemorated in all honor and praise. The music was exceptionally good the Te Deum anthem and carols, having been well selected and well rendered. On Xmas evening the children of the S.S. with their relatives and friends, received a most cordial welcome at the residence of Mr. and Mrs. Milledge, where a bountiful tea had been prepared by the ladies who are always well doing. The Xmas tree was radiant with its wax tapers and pretty gifts, &c. After a brief entertainment of carols, dialogues, &c., Santa Claus most agreeably dismantled the branches and gladdened the hearts of the dear little ones. Our esteemed pastor, Rev. R. F. Brine, was not forgotten, as several envelopes with most acceptable enclosures have been sent to him. "The liberal deviseth liberal things by these shall they stand."

Miss Fannie Brine, organist, was also the recipient of \$14 from the congregation in token

of appreciation of her services, for which she has deserved a very sincere expression of thanks. Miss Brine was waited upon at her home on Xmas day, and the presentation made by Master Fred. Gray (through the kind and indefatigable efforts of Mrs. R. Gray the gift had been collected). Such tokens emanating from generous hearts (at a season when the home circle of their pastor is deeply saddened with the memory of a much beloved wife and mother, now resting in Paradise) will be more particularly felt and appreciated.

HERRING COVE.—The Christmas decorations in the church at Herring Cove are worthy of a brief notice. The church itself is a beautiful little gothic structure, and the young people of the congregation delight in keeping its beauty ever fresh with nature's floral riches. At this Christmas-tide they have adorned it with evergreens, and added in crimson and gold the announcement of the Angel to the shepherds on the plains of Bethlehem. Nor is the interest shown only in their care for the Church; but having been blessed with greater success than usual in their fishing, the whole congregation united in making up a Christmas present for the Rector, as God had prospered them, amounting to the handsome sum of \$42.15. The choir also made a present of \$5 to Miss L. L. Bowman, the punctual and painstaking organist. In this section of the parish there are but twenty-one church families, all fishermen, but they attend the church well, and with a powerful choir and a singing congregation the service of praise ascends in ample volumes in chant and hymn and carol.

PORT GREVILLE.—The following from a Missionary address, delivered on Tuesday evening, Nov. 24th, by Rev. S. Gibbons, Rector of Parrsboro', N.S., in the church at Port Greville, in connection with the Board of Home Missions, will be found interesting. He said: "I am going to give you the same account of my work in building up a mission in Cape Breton, which I gave a few Sundays ago at the church in Newark, N. J. That mission extending from Baddeck the beautiful, to Bay St. Lawrence is the largest, poorest and hardest to work of any mission belonging to the Church of England in Nova Scotia, and twelve years ago was poorer and harder to work than to-day, but it must not be taken, as some of my American friends took it, as a specimen of ordinary work in Nova Scotia; the people to whom I then ministered were Newfoundlanders principally come to Cape Breton to seek their fortunes." The Rector gave touching incidents of their love for their church and parson, told of his long snowshoe tramps, from the northern to the southern end of his hundred miles of coast line, told of the first confirmation at Hungry Cove by Bishop Binney in the upper room of a fish store, kindly loaned for the occasion by a large hearted fish merchant, a Presbyterian. He spoke lovingly of the successful efforts, through much self denial, by which a church was built at Church Point between Hungry Cove and Neil's Harbor, how strong men dragged the frame sticks from the woods with ropes over their shoulders, how men and women carried boards, &c., from the landing place to the site of the church. He enlarged upon the kindness of the Newfoundlanders vacating at times their own beds in order to place there their tired missionary, often walking upon snowshoes ahead of him from settlement to settlement to make a better path for him.

He contrasted his lot in Cape Breton with the lot of the first Church of England Missionaries in Newfoundland and on the Labrador, where often the snowbank hollowed out with snowshoe brooms the clean resting place for the night—Where on Labrador, shut out for eight months, no news reached them from the outside world—where the 'money bag' was in winter the constant companion among Esqui-

maux and white settlers also. Having given a graphic account by death in a snowstorm of Rev. H. Roland in Newfoundland, he concluded by running up the outward result of eight years work in Cape Breton, and asked how a missionary in such a large and poor district as the northern end of Cape Breton was supported? Answering that it was mainly through the Board of Home Missions whose funds should be supported by every churchman.

AMHERST.—The decorations in Christ Church are principally confined to the nave. The beautiful hot house roses, crimson and white, which adorned the altar, were the gifts of Mr. Kelsie, resident engineer, and Mrs. Kelsie. There was an early celebration at 8 and children's service at 10 a.m., which was very beautiful, the children sang several carols and were addressed by Rev. H. H. Pitman. The Vicar presented the prizes which had been won by each class during the year, and gave each pupil a booklet or card. At 11 o'clock there was a full service with sermon and celebration. The church was filled with devout worshippers. St. John the Evangelist day was duly observed by Acacia Lodge A. F. & A. M. attending Divine service at Christ Church. The violence of the storm, which raged all day, prevented a large attendance.

A very impressive midnight service was held on New Year's Eve, commencing at 11 o'clock. The Rev. H. H. Pitman took part in the service. The last few moments of the old year was spent in silent prayer, while the bell solemnly tolled its dying knell.

NEW ROSS.—The service during the Holy season have been very well attended. Everything was done to make the Church teach the many lessons of Christmas. The church was profusely decorated by willing hands with evergreens; the altar being the centre of attraction, as indeed it should be. At the early celebration some walked in quite a distance to make their Xmas Communion. At the midday celebration the church was crowded with devout worshippers. During the day about one hundred received the Blessed Sacrament.

On St. Stephen's day the Sunday School children had their annual festival. Two large trees were laden with gifts and cards, each child received three presents, consisting of a toy or book, a bag of candy and a Xmas card. It was a pleasant sight to see the trees with tapers burning, but much more pleasant to see the bright eager faces of the children. After some carols had been sung, the teachers assisted the Rector in distributing the prizes and gifts to the numerous applicants. Our best thanks are due to some Halifax friends in helping us to meet the large demand for toys. The parishioners thought this a favorable opportunity to show their appreciation of the services of our organist, Miss Groser, who for some years has freely given her time and ability to the musical part of the worship of Almighty God. Consequently it was decided to invite the parishioners to subscribe some small amount as a Christmas present. The people responded so willingly, that it was in the power of the Rector to present Miss Groser with a substantial evidence of the kindly feeling that exists between the organist and people. With the purse was presented an address. The Rector, the Rev. E. T. Woollard, came in for a large share of the gifts, the parishioners presenting him with valuable and useful presents. It is much to be thankful for that the parish is at peace and unity. Outside we hear of wars and rumors of wars, but here we experience the calm which is so needful for spiritual growth. There is a laudable rivalry going on as to who shall do most for the Church and the priest. Between forty and fifty men turned out and filed the Rector's woodshed. The offertories at Xmas were devoted to the Widow's and Orphan Fund.

DIOCESE OF QUEBEC.

SHERBROOKE.—*St. Peter's.*—On Monday evening, 30th December, the children of *St. Peter's* Sunday school participated in their annual Christmas treat, which this year partook of the nature of two huge Christmas trees, instead of the proverbial feast. The trees were literally broken with the good things they contained, some of the present being very handsome and substantial. There must have been fully 250 children, besides a large number of older people, present in the hall, when the Rector opened the proceedings with a few well timed remarks on the progress of the school. A very pretty little dialogue from *St. Nicholas* opened the entertainment, in which three little men dressed in full regimental costume, and the little Misses took part and reflected credit on the ladies in charge of that part of the programme. At the conclusion of the dialogue Mr. Santa Claus, in Polar costume, appeared on the scene, and began handing down the presents, every child being remembered, from the smallest to the largest. During the evening the popular Superintendent of the School, Mr. H. D. Lawrence, was presented with an address signed by the teachers, and a Teacher's Bible. The address was read by Mr. Heneker, to which Mr. Lawrence feelingly replied. Miss Worthington was also remembered by her class, they presented her with a handsome bound volume of selected poems. Mention should also be made of a pretty and suitable present made to the Rector by the boys of one family. By the indefatigable exertions of one of the ladies and the liberality of the friends of the school every scholar was provided with a bag of candy.

EAST-SHERBROOKE.—*The Church of the Advent* was most tastefully decorated for Christmas with evergreens, banners, mottoes and devices. The whole of the interior was prettily festooned with evergreens, and the design at the end near the chancel was peculiarly artistic and appropriate to the style of the building. The lower part was arranged in panels from the sides of which sprang light rustic arches, while over these was a larger arch surmounted by a cross. The text in large letters "Glory to God on High and on Earth Peace, Goodwill Towards Men," partly surrounded the upper arch and partly formed a relief to the facade. The whole of the work was undertaken by the ladies of the church who most effectually presented the idea of the designer. Service was held on Christmas afternoon, when Rev. Canon Thorneloe and the Rev. Mr. Fothergill officiated, the sermon being preached by the latter clergyman.

COOKSHIRE.—On Christmas day the service in the Church was of a very hearty and joyous kind. The singing is very much improved; the *Te Deum* and *Adeste Fidelis* were very well sung, as well as the other hymns, chants and responses. The Rev. Mr. Falconer, who seems to have regained his usual health, gave an appropriate sermon, which was listened to with close attention.

DIOCESE OF MONTREAL.

MONTREAL.—*Woman's Auxiliary.*—The Church of England Woman's Auxiliary Missionary Society held their monthly meeting in the Synod Hall last week; Mrs. Henderson in the chair. The treasurer's report showed that since last meeting \$119.22 had been received, out of which \$111 had been expended on behalf of the Zenana Mission. The best thanks of the members of the Society were accorded to Mrs. Chisholm, and other ladies who contributed useful articles, toys, etc., for distribution, and for Christmas tree decorations in Algoma, and other districts. It was proposed to hold the annual meeting early in February, but the matter was not finally decided.

St. James the Apostle.—The choir of this Church presented Mr. C. A. E. Harriss, the organist, on Christmas morning with a purse of \$100, and Bronscombe's fine picture "The Processions."

Trinity Church.—A "Service of Song" by the choir of this Church was announced to be held on Tuesday January 7, at 8 p. m., at which the offertory was in aid of the choir fund.

THE LAY HELPERS'S ASSOCIATION.—The first annual service was held in the Cathedral last evening. A large choir of men and boys surprised, led the service, which was exceeding reverential, there being no attempt at extreme musical display. The Processional was the Epiphany Hymn, "As With Gladness," and was sung with a sharpness of attack, which was very creditable to the choir engaged. The Dean and the Bishop read the lessons, the rector of the church read prayers, and Rev. John Kerr, B.D., preached an eloquent sermon addressed particularly to the Lay Helpers. Mr. Fairclough, the organist of *St. George's Church*, (in the absence of Mr. Corbett, who was unwell,) accompanied the service with good taste. The anthem was, "Arise, Shine."

The procession of choristers was the largest, and the service generally the best which has ever been led by united boys' choirs alone, without the assistance of female voices.—*Herald.*

LACOLLE.—Christmas day, *St. Saviour's Church* was as usual beautifully decorated with wreaths of evergreens. Mr. Dennis, the resident minister, preached from the oft told beautiful fact of our Saviour's birth in Bethlehem. He told it again in such truly heartfelt words that could not fail to find an echo in the hearts of his attentive listeners. The congregation was larger than is usual on Christmas day, though the weather was far from inviting. Mr. Dennis, with great kindness and patience, had been teaching the Sunday-school children the Christmas hymns, that they might sing them with the choir, and they added a happier tone to the singing on that morning. Mr. Dennis only came here late in the autumn, but already is seen the good effects of his kindly, genial nature, and his earnest work in the service of our Lord. He was ordained Deacon the Sunday before Christmas.

The offertory was for the minister and came to \$10.50.

DIOCESE OF HURON.

ST. MARY'S.—At the request of the vestry the Bishop has appointed the Rev. T. Magahy, of Seaforth, to be Rector of this parish.

LUCAN.—His Lordship the Bishop has complied with the wishes of the vestry, who asked for the appointment of Rev. Mr. Shaw.

EXETER.—Mrs. Trivett, wife of Mr. T. Trivett, who built the Trivett Memorial Church, died lately and was buried, Dec. 31st, under the chancel of the church. Deceased was a most zealous and active member of the church, which will sadly feel her loss. His Lordship the Bishop conducted the funeral service, assisted by the Rector and other clergymen. The Bishop preached a most touching and appropriate sermon, which was listened to by a large congregation.

MITCHELL.—An excellent congregation assembled in Trinity Church on Christmas morning. The children of the Sunday School sang three carols very nicely. The singing of the choir was excellent. Miss Howard, the Rector's niece, is a daughter of one of the best musicians in London, England, and with her assistance as organist and with the valued help of Mrs.

Taylor, the singing has greatly improved. The decoration of the church are in great taste, and the holly on pulpit and prayer desk, with its bright berries, looks very pretty. The offertory to the clergyman was a very liberal one. In the evening, in the Opera House, there was a large gathering at the S. S. Festival. The children had been well trained by the Rector and Mrs. Taylor, and they, with the choir; furnished the whole entertainment, which was of a high order, and in keeping with the day. A very handsome Christmas tree was laden with fruit, and every scholar received a present, several handsome gifts going to the clergyman and his wife, from their classes and friends. The Old Year closed and the New Year commenced with a midnight service in the church; it was largely attended, and was a very solemn and profitable one. A motto card, with the device of a dove, olive branch in mouth, flying in at the church window, and with the text: "As thy days, so shall thy strength be," was the clergyman's New Year's gift to each of his congregation.

LONDON.—The Rev. R. Ker, past Grand Chaplain of the Masonic Grand Lodge of Quebec, preached to the Masons in *St. James' Church* on Sunday 29th ult.; Canon Davis read prayers. There was a large congregation and the sermon was much admired and very practical.

DIOCESE OF NIAGARA.

THOROLD.—The church in this parish was decorated for Christmas far more beautifully than in former years. The chancel arch, the chancel window, the side windows, the doors and the front of the gallery were all adorned with suitable texts. Arches of evergreen spanned at intervals of a few yards the centre aisle. A silver star beneath the word 'Bethlehem' was suspended between the chancel pillars. The singing was remarkably good, the choir being present in the fullest force possible. A large congregation attended the principal service. The offertory collection was one of the largest ever made in the parish.

The congregation have now \$300 in hand for the purpose of making further permanent improvements.

DIOCESE OF TORONTO.

ASHBURNHAM.—*St. Luke's.*—The Christmas tree entertainment at *St. Luke's Church*, Ashburnham, on the evening of the 30th ult., proved very successful, the novel feature of the children giving instead of receiving seeming to afford the children as much real pleasure as if they had each been recipients of presents. The plan was this. Each pupil of the Sunday school and any member of the congregation could give anything to the tree, and the articles thus collected to be given to some of the back Missions. The result was that a good supply of useful articles of all descriptions were received and will now be sent to the needy Mission stations. The evening's entertainment consisted principally of Carols by the children and a delightful exhibition of stereopticon views by Mr. R. M. Roy. The singing of the children was excellent, while Mr. Roy surpassed all his previous exhibitions, having a new process of showing his views which proves a wonderful improvement. Rev. Mr. McCleary presided as chairman of the meeting, which closed shortly before ten o'clock after a most enjoyable evening had been spent.

TORONTO.—The Lord Bishop of the Diocese held an ordination at *St. George's Church*, on the 22nd December ult., when the Revs. C. H. Smith and H. Tremaine were advanced to the priesthood, and Messrs. Cayley, Osborne, Waller and Kahring were admitted to the diaconate.

TORONTO CHURCH S. S. ASSOCIATION.—The seventh Annual Meeting of this flourishing Association was held in the school room of Grace Church on the evening of Thursday, Dec. 12th, 1889. The Rector of the Parish, Rev. J. P. Lewis, presided, and there was a good attendance.

The following officers were elected for the current year:

President (ex-officio)—The Lord Bishop of Toronto.

Clerical Vice-Presidents—Rev. Canon Du Moulin, M. A.; Rev. J. Fielding Sweeny, D.D.

Lay Vice-Presidents—S. G. Wood, LL. B.; Geo. B. Kirkpatrick.

General Secretary—C. R. W. Biggar, M. A., Q. C.

Corresponding Secretary—Mr. J. S. Barber.

Treasurer—Mr. John C. Wedd.

Executive Committee—Rev. Chas. J. Ingles, M. A.; Rev. J. G. Lewis; Rev. C. C. Kemp; Messrs. A. W. Grasset; W. A. Browne, and John De Gruchy.

After the election of officers, a very interesting and practical paper was read by the Rev. John Langtry, D.C.L. (Rural Dean) on the question "How to keep our Older Scholars." The paper was followed by a discussion of the subject, in which several of the clergy and laity present took part.—*Teachers Assistant.*

THE INTER-DIOCESAN S. S. EXAMINATIONS.

The Examinations for S. S. Teachers and Senior Scholars, which were held at various Local Centres on the 7th ult., have proved a greater success than last year.

52 candidates enrolled themselves, of whom 37 went up for examination. The Centres at which examinations were held and the names of the Local Examiners are as follows:

Toronto, Ont.....Rev. Canon Cayley, A. M.
Belleville, Ont.....Rev. Canon Burke, A. M.
Brockville, Ont.....Capt. Geo. L. Starr
St. Catharines, Ont.....Rev. A. W. Macnab
Richmond, P. Q.....Rev. Jas. Hepburn
Kingston, Kings Co., N. B.....H. S. Wainwright

The Teachers who obtained honors, with the marks obtained by each (out of a maximum of two hundred marks) are as follows:

First Class Honors.

	MARKS
Miss Dora Farncomb, Newcastle, Ont.....	188
" Rebecca Church, Toronto, Ont.....	165
Mr. D. O. McDougall, Long Reach, N. B.....	164
Miss H. Sheppard, Toronto, Ont.....	161
" Ida Hope, Belleville, Ont.....	147
" Blanche Aylmer, Melbourne, P. Q.....	142
Mrs. R. J. Bell, Belleville, Ont.....	127
Miss F. A. Webber, Toronto, Ont.....	123
Mr. Jas. W. H. Wood, St. Catharines, Ont.....	103
Miss Eunice Simpson, Richmond, P. Q.....	102

Second-Class Honors.

Miss Alice Lister, Belleville, Ont.....	94
" Mary Simpson, Richmond, P. Q.....	88

The following scholars obtained honors:

First-Class Honors.

Miss Mary Newton, Toronto, Ont.....	180
" Lucy McGuaig, Toronto, Ont.....	177
" Blanche Storey, Brockville, Ont.....	164
" Hettie Dean, Toronto, Ont.....	160
" A. Newton ".....	147
" Annie Tennyson ".....	143
" Henrietta Jerreat ".....	119
" Ethel Paverley, Brockville, Ont.....	118
" Alice Twining, Belleville, Ont.....	110
" Agnes Warning, Toronto, Ont.....	106
Mr. Carl Lynde, Toronto, Ont.....	105
Miss Rose Warren, Toronto, Ont.....	105
Miss Mary Macdonald, Belleville, Ont.....	104
" Edith Dean, Toronto, Ont.....	101
" V. Berryman, ".....	101
" Carrie Stirrup ".....	100

Second Class Honors.

Miss Maud Gibson, Belleville, Ont.....	99
" Alice Fraser, Melbourne, P. Q.....	94
" Hortense Fraser, ".....	90
" Mabel Hunter, Belleville, Ont.....	80

The successful candidates from Toronto will receive their diplomas and certificates from the hands of the Lord Bishop, at the meeting of the Toronto Church Sunday School Association, which is to be held in the School House of the Church of the Ascension, on Jan. 9th, 1890, at 8 p.m.

The prizes and certificates won by Toronto candidates at the examination of last year will be distributed at the same time.

DIOCESE OF NIAGARA.

MOUNT FOREST.—Church work has been progressing as usual. The Ladies' Aid held a Bazaar the week before Christmas, and notwithstanding local deaths and bad weather were against them realized \$60. The great Xmas festival was duly commemorated by two celebrations in St. Paul's Church, Mount Forest, and one at Riverston, besides two evening services, the congregations were good; communicants numerous and offerings liberal—nearly sixty dollars. A very successful Xmas tree was held in the basement of the Riverston Church on the eve of the New Year; entirely got up by the energy of Mr. Lewis, the clever and energetic assistant in this parish. The little folk thoroughly enjoyed it. A handsome gold watch was presented to the organist, Miss Allan, with an address. A watch night service closed the evening, at which the Rev. C. Soudamore preached. A watch night service was held in the Towh church, which was well attended.

DIOCESE OF ALGOMA.

ST. JOSEPH'S ISLAND.—A box of articles forwarded from St. Paul's Guild, Fort Erie, enabled the missionary, Rev. C. Piercy, to hold a Xmas tree entertainment at Jocelyn on Friday, Dec. 27th, 1889. Said box contained candles, candlesticks, candies and stockings therefor, toys and books and was a present for which both S. S. children and members of the congregation of Holy Trinity Church, Jocelyn, are deeply grateful. Commencing at 6 o'clock it was nearly 11 when the National Anthem brought the proceedings to a close. The time was occupied with tea provided by the older folks, a programme of carols, songs and dialogues and the distribution of Xmas tree fruit.

The Rev. C. Piercy desires to thank the Chatham Branch W. A. for their donation of \$20 towards church improvements at Hilton and Jocelyn, also to "S.A.R.," Toronto, for \$5 forwarded for same object.

CONTEMPORARY CHURCH OPINION.

The *Church Year*, Florida, says:—

A subscriber asks us to answer the question, "Is it the teaching of the Church that baptism is essential to salvation; that is, is the word 'generally,' in the Catechism, 'generally necessary to salvation,' considered by the Church to mean *universally*?" The word *generally* is used in reference to both the Sacraments, "Baptism, and the Supper of the Lord;" and the definition of a sacrament is, "an outward and visible sign of an inward and spiritual grace given unto us; ordained by CHRIST Himself, as a means whereby we receive the same (i.e., the inward and spiritual grace,) and a pledge to assure us thereof." There are, therefore, three things necessary, in the definition of the Church, to constitute a sacrament: *First*, the outward sign; *second*, Christ's appointment of it; *third*, the means and pledge of receiving an Inward and Spiritual Grace. Under this definition it is declared, in the Catechism, that there are two Sacraments only as generally necessary to salvation, that is to say, "Baptism and the Supper of the Lord." For this definition there is sufficient authority in the Gospels, for example, our Lord's declaration to Nicodemus, who asked what he should do to inherit eternal life, and in the commission to the Apostles

as the rulers of His earthly Kingdom, both of which certainly make baptism necessary to salvation, "where it may lawfully be had." Bishop White, in his lectures on the Catechism, says: "The word 'generally' was inserted in reference to the want of opportunity. It would have been inconsistent and unauthorized to have said this otherwise, for the dispensing with observation of the ordinances, in regard to any. But it was well to guard against the uneasiness which might be occasioned to sincere persons, who are not favored with the means. Under such circumstances, God dispenses, by the course of His Providence, with an obligation which man cannot abrogate or lessen, in any instance." We think this sufficiently answers the inquiry.

The same paper adds:

Another question seeks an answer: "Who wrote the Thirty-nine Articles, and is Calvin supposed to have had any part in their composition?" It may be of service to many to give a brief outline of the history of these Articles as now in force; premising that they are no part of the Prayer Book, but simply printed with it for reference and information. They are not articles of faith, but constitute a solemn official declaration by those seeking Holy Orders, before ordination to the ministry. The doctrines of the Church are authoritatively set forth in the Prayer Book itself. If one desires to know its teaching as to Baptism, he finds it in the Office for that Sacrament; if of the Holy Eucharist, he finds it in the Communion Office; if of the ministry, the Ordinal is its exponent. To the doctrinal teaching of these, all members of the Church are obligated. Upon the simple declaration of belief in the Apostles' Creed, at Baptism, persons are admitted into the Church, and bound so to hold and believe as to matters of faith. But as in the civil, so in the ecclesiastical government, officials are specially obligated to fidelity in duties and responsibilities assumed. This is the place and purpose of the "Thirty-nine Articles." A. D. 1551, in the reign of Edward VI., a commission of thirty-two members, composed of eight each of Bishops, divines, civilians and lawyers, was appointed, with Cranmer and Ridley leading, who in 1553 reported what are known as the "Forty-two Articles of Religion." These were revised in 1562-1571, and confirmed by authority in 1604, constituting the present Articles of the Church of England, called "The Thirty-nine Articles." Through all these changes, they steadily carried a firm rejection, by the Church, of the dogmas of Calvin, on the one hand, and of the usurpations of the Church of Rome on the other. So, it is evident that whatever influence the Reformation in Germany and Switzerland may have had on the English Reformation, Calvin had no part in the arrangement or doctrinal teaching contained in the Articles.

THE GOSPEL OF PEACE.

"Peace on earth to men of good will!" Whether or not this is the true reading of the song of the angels, above the plains of Bethlehem, on the birth-night of the Prince of Peace, that is what it means. The Gospel of the Incarnation is the Gospel of Peace among men of good will, and among them only, and to them alone. The Incarnation means the union of strength and weakness, the extension of God's pitiful loving kindness, until it embraced within it the misery and the degradation, the weakness and the despair of our race.

God was manifest in the flesh, not that He might furnish our intellects with a dogma to hold or be damned, but that God might transubstantiate His own nature and character in the wretched nature and character of us men.

Christ did not come to reveal a creed for our intellects, but to reveal Himself in mankind, to bind together in one the helpless, hopeless, despairing creature and the eternal, all holy, all loving Creator. Christ came to redeem the sons of men, to purchase, to ransom them by His Blood; but He came to bind, to unite together in one with God, by the impartation of the Divine nature and character of God to those men of good will who would receive Him. But if one in God, then in one another. "The Church is the extension of the Incarnation." That is, the Church is the Body of Christ in a very real sense, in the sense of its being composed of those into whom Christ has poured His own Divine manhood by Sacramental operation, not as in a figure, but verily and indeed. If we are in Christ, it is only because Christ is first in us. If in Christ, then our fellowship is with the Father, all alike, by spiritual nature, sons of God. But if sons, then brothers, high and low, rich and poor, ignorant and learned, black and white. But it is just here that we fail, that the Church fails, to enforce the Gospel of Peace. The Church clearly enough declares the doctrine of the Incarnation so far as God's union with man is concerned. That is the Gospel of Peace in the abstract. But is she honestly, sternly enough enforcing the co ordinate truth, the concrete brotherhood of all Christians, regardless of eternal conditions of life?

If the royal blood of the Incarnate Son of the Most High God runs coursing through the veins and arteries of each son of God, what royal, or noble, or aristocratic blood of earth can raise one above another so that they cannot worship beneath the same roof, or kneel before the same Altar, side by side, to receive the children's bread, or walk together in the house of the Lord as friends. If there be any truth, any meaning, in the infinite love and condescension of God in taking upon Him flesh, in stooping from the eternal throne of Deity to dwell with and in man, how dares the Church to hide, or to suffer men to hide, her Gospel of Peace among men, in permitting pride, and arrogance, and worldliness to sit enthroned in her holy places to proclaim the inequality of her sons and daughters, before God, because of worldly rank, or circumstance, or race, because of the accident of birth, or fortune, or blood or education.

There is no Gospel of Peace among men that does not make peace and brotherhood among those who embrace and profess the Gospel of the Incarnation. Why do we lie to the Holy Ghost, in declaring our faith in the Fatherhood of God, while we refuse, brotherhood, and the tender, pitiful kindness which brotherhood demands towards one another? Why does the Christianity of wealth scornfully refuse to stand or bow before the Altar on exactly equal terms with the Christianity of poverty? Why must the Christianity of poverty envy and dislike the Christianity of wealth? Why must white Christianity say scornfully to black Christianity, "Stand thou there by thyself; I am superior to thee?"

Why disguise from ourselves the truth that even in this nineteenth century of the Incarnation, concrete Christianity is too often but a venerated heathenism, having the form of Godliness but denying the power thereof. Our churches are too often temples of ease and fashion, where, before the Christian Altar, graced with cross or crucifix, mammon and pride and selfishness, are worshipped under the names of Father and Son and Holy Ghost. The Gospel of Peace is not preached with power unless it can do away among those who embrace it with the passionate warfare that exists between class and class, between race and race, between nation and nation. This warfare is Antichrist; against it

"The Son of God goes forth to war:
Who follows in His train?"

—J. W. in St. Andrew's Cross.

CORRESPONDENCE.

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

To the Editor of the Church Guardian:

SIR,—Kindly permit me through your columns to thank some good friend (name and address unknown, though certain marks on papers possibly indicate Durham), who has mailed me several parcels of illustrated papers suitable for distribution in lumber camps.

If I were now as well off in similar French papers I should be well equipped for this winter's shanty work.

I have also to express gratitude to a little band of I.H.N. workers of Montreal, for two packets of Christmas letters, which have already been set to work spreading their influence. I was at a loss for something of that nature for Xmas day, when lo! Xmas eve mail brought those letters just in time; and after the Communion service on Christmas morning. I gave some out, adding that they had been sent by certain ones who wished to do something 'In His Name.' The mere serious mention of such a fact cannot be without influence, amidst that body of influences to which we refer, when professing our belief in the Communion of Saints.

A more sounding influence just come amongst us, is an excellent little 60 lb. ball from the firm of Meneely & Co., Troy, N.Y., who showed much courtesy and kindness in supplying us with the needed article at a lower cost than mere business terms would have allowed.

H. PLAISTED.

THE BIBLE AND THE CHURCH.

To the Editor of the Church Guardian:

SIR,—With peculiar pleasure I have read the able letter in your journal upon "The Making of the New Testament," from the pen of the Rev. Professor Roe. That gentleman deserves the hearty thanks of every lover and reverent student of God's Word. His article is a most timely one, and thoroughly exposes the shallow "learning" and specious sophistry of the writer who is so anxious to see the Bible relegated to "its proper place!" I wish the article could be spread broadcast over the land: a vast amount of good would, I believe, result.

It is a very easy thing to say that the Bible is built upon the Church. It is not quite so easy to prove, however. The fact is that the Divine Record is far older than it is generally held to be. The exhumed Tablets of Nineveh, brought to light by Messrs Layard and Smith, and now in the British Museum, can be proved to be some 4,000 years old, and thus were written soon after Noah's time. I have little doubt that God communicated to Adam and to the early "church" a certain Revelation, that this Revelation was, from time to time, added to; that these truths and historic events were written on Tablets, and, at the time of the Deluge, were taken by Noah into the Ark, and then preserved. There can be little doubt, I think, that Abraham took with him in his pilgrimage the records of his people, and that he and the patriarchs were in possession of documents and traditions of the same purport with those in the early chapters of Genesis. These documents were, in fact, the source from which all other Religions obtained their knowledge of Creation, the Deluge, etc. The corrupted cosmogonies of the Egyptians and Persians, the Assyrians, and those of the widely scattered Turanians of Northern Asia and America have all this common origin.

The original documents were ancient even in the time of Moses, and were, in all probability, incorporated by him in those remarkable Books,—the unity and symmetry of which we marvel at—the Pentateuch. God, we may well believe, supplemented these accounts of early events to Moses by a series of Visions, or

Panoramic Views of the Creation, seen by him when on the Mount alone with God ("Moses x in the Mount, and our fathers, received the lively Oracles to give unto us."—Acts vii., 37-38). See also Heb. viii., 5.

The contention of such writers as the one so ably combatted and refuted by the Rev. H. Roe should never be advanced. It is akin to contending that light is greater and more useful than the sun, saying that too much honour has been placed to the sun's account, and that it must be put henceforth in "its proper place!" The two are inter-dependent. Neither can exist independent of the other. Similarly, He who is "the Sun of Righteousness" gives us that Book of which it is written, "Thy Word is a light to my paths." Thus we may say, with new meaning, "Thou hast prepared the light (the Bible) and the Sun" (the Church.) All writers who strive to show that the Church is greater than the Bible, and that the Bible is built upon the Church, dishonour the Church, and dishonour God. The attempt to exalt the Church above the Scripture is not an evidence of deep, but rather of shallow thinking and knowledge. It is grossly dishonouring to Him who quoted Holy Scripture repeatedly, who died with its words upon His lips, and who said, "They testify of Me." The more we love the Scripture the greater will be our love for the Church and for our dear Lord.

Faithfully,

W. J. TAYLOR.

Holy Trinity Rectory, Mitchell, Ont., Jan. 3.

MAGAZINES FOR JANUARY.

The Treasury for Pastor and People—commences the year with a prime number. Each article and illustration is first-class. The great object of the magazine—excellence in matter and helpfulness in preparation for Christian work—is never overlooked. 'Does the Christian Ministry meet the Educational Requirements of the Age?' This is the first of a series of articles on 'Living Issues' by College Presidents, which will appear in successive monthly numbers of this magazine. Dr. Murphy's expose of 'Jesuitism,' which is a counterpart of Dr. Gordon's famous article in the December number on 'The Character and Aim of the Society of Jesus,' deserves the earnest, careful attention of every reader. Other articles of special note are 'The Preacher's Power,' 'How to Have a Working Church,' 'Speak Well of Your Pastor,' 'Missions in the Sandwich Islands,' 'Hindrances to the Success of Missions,' 'Doing for others and walking with God.' Yearly, \$2.50; clergymen, \$2. Single copies, 25 cents. E. B. Treat, Publisher, 5 Cooper Union, New York.

The Atlantic Monthly—Mrs. Deland's Serial, Dr. Holme's 'Over the Teacups,' and the first instalment of Mr. Frank Gaylord Cook's promised series of papers on 'Forgotten Political Celebrities' make the *Atlantic* for January a number to be remembered. The scene of 'Sidney,' Mrs. Deland's novel, is laid in a manufacturing town, and introduces us to the hero and heroine,—in fact to the dramatic personæ of the story. It is evident that a moral problem will be proposed to the reader before it is ended. Dr. Holmes writes about old age. The 'Forgotten Celebrity' of Mr. Cook's initial paper is John Dickinson, the author of 'Letters from a Farmer of Pennsylvania.'

The short story of the number is one of Miss Jewett's best New England dialect sketches, called 'The Quest of Mr. Teaby.' Agnes Repplier writes about 'English Love-Songs,' and gives a series of quotations to illustrate the subject. 'A Precursor of Milton,' a certain Avitus, Bishop of Vienne in the fifth century, forms also the subject of an interesting paper. Houghton, Mifflin & Co., Boston; \$4 per am.

The Church Guardian

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DECISIONS REGARDING NEWSPAPERS.

1. Any person who takes a paper regularly from the Post office, whether directed to his own name or another's, or whether he has subscribed or not, is responsible for payment.

2. If a person orders his paper discontinued must pay all arrears, or the publisher may continue to send it until payment is made, and then collect the whole amount, whether the paper is taken from the office or not.

3. In suits for subscriptions, the suit may be instituted in the place where the paper is published although the subscriber may reside hundreds of miles away.

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

CALENDAR FOR JANUARY.

JAN. 1st—Circumcision of our Lord. Proper Coll. Ep. and Gospel to serve till Epiphany.

" 5th—2nd Sunday after Christmas.

" 6th—EPIPHANY of our Lord.

" 12th—1st Sunday after the Epiphany.

" 19th—2nd Sunday after the Epiphany.

(Notice of the Conversion of St. Paul)

" 25th—Conversion of St. Paul.

" 26th—3rd Sunday after the Epiphany.

(Notice of the Purification)

ADVANTAGES TO BE DERIVED FROM STUDYING THE FATHERS.

BY JOHN HARVEY TREAT,

AUTHOR OF THE "CATHOLIC FAITH," ETC

It is objected that to make use of the writings of the Fathers, or Catholic traditions, to confirm Christian truth, requires the ransacking of hundreds of bulky volumes, written in Latin and Greek and Syriac, which would require more than a lifetime to accomplish. Besides, if one had the requisite time, the great majority of Christians would be forever precluded from making this examination from the fact that comparatively few have any acquaintance with the languages in which they are written.

But the very same objections apply to the Scriptures. How many ever do, or are able, even if they had the will so to do, to examine for themselves the grounds for regarding one prophet or Gospel as inspired and another as uninspired and apocryphal? They have to rely entirely upon this same Catholic tradition, which they so much affect to despise, for their testimony. Then how do they know whether the copies of Scripture which we now have are uncorrupt and free from interpolations, except by collecting a multitude of ancient manuscripts and comparing passages with similar passages in the writings of the Fathers? The difficulties are precisely the same in both cases, and those who are unable to investigate for themselves are obliged to rely upon the evidence of trustworthy persons.

Again, we seek not to put the Fathers on a level with the inspired Scriptures. We acknowledge them to be uninspired and fallible men. If any one of them, however great he may be, though he be St. Polycarp or St. Irenaeus or St. Augustine, teach anything which contradicts Scripture, his opinion is to be rejected. Yet on many grounds we hold them in great reverence.

I. Many of them were contemporary with the Apostles, as St. Polycarp, St. Iguaius, St. Clement, and received their instructions from the Apostles hands, and in turn instructed those who were to come after them.

II. The primitive Bishops were men to whom our Lord intrusted His Church here upon earth. They were for the most part men of undoubted fidelity and piety, and were frequently endowed with extraordinary gifts and the power of working miracles. Would He have intrusted His Church to men whom He must have known would err and deceive and corrupt His whole Church? He appointed them overseers over His flock, promising to be with them all days, and if they have deceived us and the whole Church for ages, wherein are we blameworthy, if, relying upon His word and promise, we have hearkened unto them.

III. Those who lived nearest the Apostolic age knew more about the rites and doctrines of the primitive Church than the moderns. The earliest Fathers retained in memory many things which the Apostles or their immediate successors taught on certain points.

IV. The works of most of the earliest Fathers are lost and no longer extant, but were extant in the time of Eusebius, who has preserved the titles and also fragments of a large number of books which have long since perished. Thus the Fathers of the third and fourth centuries had the advantage of the records of the primitive ages.

V. We learn from the Fathers what doctrines the Church held in their days, and what the Scriptures were then considered to teach.

VI. The Fathers are the best interpreters of Scripture.

(1) They lived near the times of the Apostles. Some of them actually conversed with, or were the disciples and hearers of those who had the Apostles for their instructors, and heard them expound their own doctrines, as Irenaeus, who was the disciple of Polycarp, who was the disciple of St. John. Again, Hippolytus was the disciple of Irenaeus. They were acquainted with the rites and customs of the churches which the Apostles founded, as the mode of Baptism, the form of Church Government, the Feasts and Fasts of the Church.

(2) The vernacular language of many of them was the same as that in which the Apostles and Evangelists wrote. They were, consequently, familiar with the idioms and phrases which are obscure to the moderns. The homilies of St. Chrysostom in particular are a most excellent commentary on the Scriptures. Were every copy of the Scriptures lost, they might be almost entirely restored from his works, and the same may be said of Origen. The most successful modern commentators make great use of the works of the former, and others of the Fathers, and while they get the credit of great astuteness and learning, the poor Fathers—the source from which they obtain their information—are overlooked or quite forgotten. Modern commentators have great advantages for which they should be thankful. They have the benefit of biblical criticism, scientific and geographical discoveries, the experience of the past and the storehouses of antiquity to draw from.

(3) The texts of Scripture were purer than now. Some passages which it now contains are wanting in the early copies, and thereby we discover them to be interpolations.

VII. The Fathers, living before the present controversies arose, were unbiassed, and we may appeal to them as impartial judges.

VIII. Discipline was much stricter than now. The Church in its purity was very severe on offenders, who were frequently obliged to undergo severe penances for years in atonement for offences. Heresies were most strictly guarded against, and as new forms of error arose the Creeds were made fuller to meet them. The Catechumens were long instructed and warned against heresies before they were admitted to the number of the faithful.

IX. The fact that they were so zealous in the least things, as the controversy concerning the time of celebrating Easter shows, proves how slow they were to admit innovations.

X. It cannot be denied that the Fathers were faithful witnesses, at least, of the doctrine and discipline of the Church in their respective times. Yet many prefer the testimony of a heathen writer to that of a holy martyr.

SOME OBJECTIONS AGAINST THE FATHERS CONSIDERED.

(1) There were disputes among the Fathers; so also between the Apostles (Acts 15, 36-40; Gal. 2, 11-14).

(2) The Fathers are corrupted; so are the Scriptures, and have various readings,

(3) Some of the Fathers erred; so do men now; and were not the reformers quite as likely to err as the Fathers? Was John Chrysostom more likely to be mistaken than John Calvin?

(4) Some of the Fathers became apostate; so did Judas who betrayed his Lord (Matt., 46, 28; Mark 14, 44).

(5) Some of the Fathers were immoral; so was David, who committed adultery (1 Sam., 11:4). Noah was drunk (Gen., 9:21). Peter swore and denied Christ (Matt., 26, 69-75).

(6) Some of the Fathers held wrong views as to the millennium; but the same has been charged upon the Saviour and His Apostles (Matt., 10-23, 16, 28, 24-34; 1 Thess., 4:16-18; 1 Pet., 5:7).

(7) The Fathers are charged with erroneous views concerning the earth; but the same expressions occur in the inspired writings. We read of the "waters above the firmament" (Gen., 7, 11), the sun is commanded to stand still (Josh 10:13), the sun is represented as rejoicing to run a race (Ps., 19, 4, 5).

(8) The works of the Fathers contain contradictions and discrepancies; infidels claim to find the same in Holy Scriptures, and the ingenuity of commentators is not a little taxed in meeting their objections. Many of them may be accounted for by the errors and mistakes of copyists, or from such cause; but while nothing is ever said of these, the contradictions or discrepancies of the Fathers are continually harped upon and exaggerated, and not the slightest pains are ever taken to reconcile or account for them, but every occasion, rather, is taken to magnify them. These Fathers are treated precisely in the same manner that infidels treat the Bible.

(9) The very things which in the Fathers are pronounced superstitious, excite no comment whatever if they occur in the Scriptures. If a person should find in the Fathers for the first time the account of the serpent speaking to Eve, or of devils being sent into swine, or the story of Balaam's ass speaking, of Jonah and the whale, the history of the deluge, and the ark filled with all kinds of animals, he would scoff at them and characterize them as monkish legends and puerile fables.

We see in the multitude of sects around us the danger of forsaking old lights for new, and the sad consequences of departing from the interpretations and guidance of the Fathers. An unfounded prejudice has been created in the minds of many against the Fathers of the Catholic Church by the unscrupulous manner in which they are misquoted by Roman Catholics and their continual and confident appeals to antiquity has frightened many into rejecting them without the slightest examination; or if they take up the writings of the Fathers, it is

with the prejudiced minds, and they think they see "Popery" where there is none.—*Church Critic.*

FROM THE SUNDAY-SCHOOL TO THE ALTAR*

BY THE REV. W. M. HUGHES, D.D.

This title indicates at once that I am not to discuss the Sunday-school scholar as such nor the communicant as such.

I am to limit myself to what may be called the transitional period in the young Christian's career; to discuss the best methods of preventing the lamentable waste which takes place in the transition from the Sunday-school to the altar.

It is evident that this waste ought to be prevented.

The purpose of the Sunday-school is to prepare the children of the Church for their future responsibilities and duties as communicants.

That purpose is radically defeated if even only one-half of the children of the Sunday-schools never become communicants. The percentage of loss is greater.

A crowded Sunday-school and a scant chancel rail at Communion time are self-contradictory.

Some loss there will be; causes which operate to fill the Sunday-school may not be applicable to the altar.

We can not give chromos or medals for regular attendance at the Holy Mysteries.

Nor again is it reasonable to expect that the Sunday-school teacher, however faithful, should bestow the same attention upon the young communicant as upon the young Sunday-school scholar.

Making allowances for these causes which may legitimately account for some loss, still there yet remains much which can not be thus explained. It is my purpose to point out that which I believe to be a definite and practical method of preventing this unnecessary loss. If it is spoken of somewhat emphatically it is because actual experience justifies such emphasis.

The method advocated presupposes a Rector who not only admits its reasonableness but who is determined to push it through to its completed end.

Without this determination it will be better to let it alone. But given a pastor who craves to see the boys and girls of his flock at the chancel rail as well as in the Sunday school, and who craves it with the love of their souls in his inmost heart and with a felt desire to see them grow in grace as they grow in age, and I do not hesitate to say the method to be proposed will work wonders in the way desired.

It is essentially and fundamentally the Prayer Book method.

It is distinctly founded upon the real intent of the two rubrics at the end of the baptismal office.

These rubrics are as follows: "So soon as children are come to competent age, and can say the Creed, etc., they shall be brought to the Bishop;" also this: "And whensoever the Bishop shall give knowledge for children to be brought unto him for their confirmation, the minister of every parish shall either bring or send in writing the names of all persons within his parish, as he shall think fit to be confirmed."

It will be observed that these rubrics impose upon the "minister of every parish" two duties; 1st, an especial attention to his children who are come of competent age; 2nd, the presentation of all within his parish whom he shall think fit to be confirmed.

The method advocated is simply the practical

* Paper read at meeting of the S. S. Institute of the Diocese of Newark, St. Mark's church, Orange, Nov. 14, 1889.

carrying out of these two rubrics. I will proceed to its details. Taking all things into consideration, this "competent age" is placed at thirteen and one-half years.

As soon, therefore, as "the Bishop shall give knowledge for children to be brought unto him for their confirmation," the Rector by virtue of these rubrics requires all children in the Sunday-school—and of the parish so far as possible—of thirteen and one-half and upward, and not already confirmed, to take their places in the children's confirmation class. Observe the word *requires*. The fulfilment of this requirement is made easy in the Sunday school because this confirmation class is held at the regular hour for the Sunday-school classes.

The children attend Sunday school as usual. They remain in their former classes during the regular Sunday-school services. They are marked as usual by their teachers. The only change is this: that at the time of reciting the ordinary lesson to their regular teachers they report to their rector for instruction in confirmation class. This he holds, of course, elsewhere than in the Sunday school room, but in a convenient place. At the stroke of the bell and the announcement of the rector's class it is a pleasant and a useful object lesson to the school to see the older children rising from all parts of the room and gathering together for a special purpose. Even such a little thing as this is a striking reminder to both teachers and scholars that the Sunday school looks directly to the preparation for the "laying on of hands," and by that to the privileges and duties of the communicant.

This class should be formed some four months previous to the Bishop's visitation.

Thereupon follows a regular systematic instruction of a devotional and doctrinal character.

Nothing is required or even asked of the members of the class as to whether they will be confirmed or not.

It is distinctly understood that such is an open question to be closed later on. The rubric requires of the "minister" that he shall present only such "as he thinks fit."

How is he to know who are fit unless he do both these things, viz: furnish himself an opportunity to instruct and examine all and also wait until such instruction and examination shall have been fairly made.

In order that he may practically acquaint himself with all the elements of a just judgment as to such fitness, the Rector visits the parents of each child and has a careful conversation with them regarding the confirmation of their child. He also requests—a request always gladly acceded to in my own experience—for thoughtful co-operation in leading the child to the right step.

Tracts mainly of a devotional character and short stories appealing to their love of Christ and His Church are placed in the hands of the children. Toward the middle of the four months each boy is appointed a certain hour at which to meet the rector in his study.

After consultation with the boy's father or mother the rector seeks his confidence in a tender, close, personal talk, adapted, as far as possible, to the particular boy's temperament, but always with a prayerful longing to bring him to something of a true sense of life's temptations and to lead him to see his need of the aid of the Holy Spirit and of the grace given in confirmation, in personal prayer, by faith in the word of God, and of the Sacraments of the Church.

The girls, two at a time, also come at an appointed hour; with them the talk is on the need of gentleness and absolute purity and modesty of mind and conduct, and of the like need of grace.

In both cases the talk is aimed as directly as possible at the practical, moral and spiritual dangers of youth.

It is not necessary to add that this personal talk is really the crucial point. No pledge or

promise or vow of any kind is asked. Every thing is free. A direct appeal is made to the inmost soul of the boy or girl. Probably much of it will seem unappreciated at the time. These American children of ours, especially in our Church, are not accustomed to so intimate a dealing with their souls. It is absolutely essential that no mere sentimental or cantish attitude should be assumed. Better two words awkwardly and stumblingly spoken, but which are real and rigidly true, than dozens glib enough of sound, but which do not come from the very soul of the pastor. The one will somehow get at the heart of the youth. The other will repel.

Two weeks before the confirmation, the Rector should be ready to press for a decision. By this time he should know where to insist upon it, and where to advise waiting. The day of confirmation comes. With it comes also the glad sight of seeing a large percentage of his unconfirmed Sunday scholars of fourteen and upward, "confirming and ratifying the vows made for them in Holy Baptism."

The Sunday-school scholar has become a communicant.

But much more remains to be done. What will become of these young communicants three years from that step?

Those who were not confirmed naturally return to their former classes, none the worse, be assured, for their four months' instruction in the confirmation class.

But what of the others now communicants? They are formed into the Rector's Bible class, meeting at the same hour as before, and attending the Sunday school as before. They become permanently transferred to the rector's care and instruction. This instruction is based upon their new relations as communicants.

At the time for the next confirmation class, this Bible class is resolved into a confirmation class. Its members thus receive instruction twice. They renew the impressions of the year before. Appeal is made to their former teachers to aid them in their new relationship. The rector keeps careful record of their communions, and if he finds them negligent, inquires immediately into whatever cause may be leading to such negligence. Three years pass. The older scholars have become teachers or officers in the Sunday-school; or have passed on into their Church life without having been lost to it as communicants. Others have taken their places. And thus the transition from the Sunday-school to the altar is made with but little loss to the Church.

The rector comes to know every child over thirteen and one-half in his Sunday-school, and probably in his parish. He makes them his friends. They will be the great body-guard of the future parish. Not one of the least of the results of this method is the gratitude and affection of the parents who see their children thus cared for by the rector. True, this method entails much and minute care on the rector. But, pray, what is the rector for if not to care very earnestly and work very faithfully for the children of his cure?

One word more by way of criticism on this plan:

It is evident that in very large Sunday-schools containing many mission scholars, this method would entail an almost impossible amount of work on the rector.

If there be an assistant minister in the parish, the main portion of it might be given to him.

If not, then certainly it is possible for the rector to select as many as he can attend to in this way.

But, as a matter of fact, the great, the very great majority of our Sunday schools are of a size where the method can be applied.

Practical experience has shown that, where it is thus applied, the amount of "wastage" between the Sunday-school and the altar is almost nothing.

FAMILY DEPARTMENT.

HYMN.

"In Thy Presence is fulness of joy."

Dear guiding Presence, lead us as we go
Trembling and fearful through life's wilder
ness,

Thy benediction grant, Thine aid bestow
In doubt, temptation, danger and distress.
So shall our grief be joy, our pain be blest,
Our night be morning, and our labor rest.

Dear guiding Presence, oft our pilgrim way
Is strewn with trials and beset with snares;
Oh, in our need, be Thou our strength and stay,
Remove our dangers, and relieve our cares.
For, leaning ever on Thy loving breast,
Our doubts and fears are gently lulled to rest.

So, mid the fever of the world's vain joys,
So, mid the turmoil of our daily life,
Be Thou our refuge from the heat and noise,
Our calm in tempest and our peace in
strife.

For whether tried, or wearied, or distress'd,
Thy loving Presence giveth light and rest.

Dear guiding Presence, guard and comfort still,
When death's grim shadows close upon
our eyes,

Our fears dispel, our hearts with gladness fill,
And bring us, joyful, to Thy Paradise.
There, safely sheltered on Thy loving breast,
Our souls shall bask in everlasting rest.

—H. G. B. in *The Church Eclectic*.

CHRISTMAS CAROL.

Thou didst leave Thy Throne and Thy kingly
Crown,

When Thou camest to earth for me;
But in Bethlehem's home was there found no
room

For Thy holy Nativity.
Oh, come to my heart, Lord Jesu!
There is room in my heart for Thee.

Heaven's arches rang when the Angels sang,
Proclaiming Thy Royal degree;
But in lowly Birth didst Thou come to the
earth,

And in great humility.
Oh, come to my heart, Lord Jesu!
There is room in my heart for Thee.

The foxes found rest, and the bird had her
nest,
In the shade of the cedar tree;
But Thy couch was the sod, O Thou Son of
God,

In the desert of Galilee.
Oh, come to my heart, Lord Jesu!
There is room in my heart for Thee.

When the Heavens shall ring, and the Angels
sing

At Thy coming to victory,
Let Thy voice call me Home, saying, "Yet
there is room;

There is room at My side for Thee"
Oh, come to my heart, Lord Jesu!
There is room in my heart for thee.

—Selected.

HUGH'S CROSS.

A TALE FOR THE FESTIVAL OF THE HOLY INNO-
CENTS.

[Continued.]

The wedding was over, Mr. Neville and his
bride had gone to Italy for some months, nurse
had packed up Hugh's box and bestowed on
him her last words of blessing, and the good
old Vicar took charge of the boy who had
given him more trouble over his Latin declen-
sions than all his own sons put together, and
the two travelled by express train to the great

school at Warrington. Hugh bore up like a
young hero, he had not shed a tear yet, but the
little face was very pale, and the mouth twitch-
ed nervously, and the voice trembled.

"Hugh, my child, I loved your mother as
my own daughter, and you know how I've
loved you always, except when we stumbled
over our declensions; you'll think of my
words, my boy, I know, tell the truth: always,
never do anything which you would not like
your father or me or even old nurse to know,
don't be laughed out of saying your prayers
and reading your Bible as you have done at
home; try by the innocency of your life, and
the constancy of your faith to glorify God, and
so you will escape unscathed out of the ordeal
of school life, you'll win respect from those
around you at least, it may be after a hard
struggle, and the knowledge that you are try-
ing to do right will help you to bear all that
is sent you, and may God bless you and help
you, my child. The Vicar's hand was laid
lovingly upon the boy's bent head, and Hugh's
honest face was lifted trustingly to his kind old
friend's.

"I will do my best, sir," he said, "I will try
and learn my declensions better, but I can't
promise that I will, but I can promise, and I do,
not to tell a lie, nor to be laughed out of saying
my prayers."

"That young fellow can never go far wrong
with that honest, truthful nature of his," was
the Vicar's comment, as having ascertained the
head master was out, he left poor Hugh stand-
ing in the Court-yard, whilst the ponderous iron
gate was closed upon him, and the new world
of school life was opened to the tenderly nurtur-
ed, petted child.

Cold and blank and lonely was the first night
at school, dreary and solitary were the days
that followed, then brightness came back again
to the boy's heart, a gleam of sunshine in the
shape of a letter from Hester, and one from the
Vicar, and best of all, one bearing a foreign
post mark from his father.

The boys were for the most part very kind to
him; "a plucky little chap" was the verdict
passed upon him, when he had shown himself
impervious alike to chaff and bullying, and had
distributed the cakes and sweet-meats provided
for him by Hester with something like regal
generosity, to about a score of youths. Home
was dear to him still, dearer than it had ever
been before, but after all school was not such a
heavy cross as he thought it would have been,
and he wrote such cheerful pleasant letters to
Bridlecombe, that even old Hester was satis-
fied.

"Hollingworth has not turned up yet," was
the postscript to one of his letters; "I wish he
would stay away, the little fellows here don't
like him at all, but I don't think he'll bully me
much, for I shan't have much to do with him."

Two years of school life have passed away
with but few events to mark them; there was
the usual routine of lessons, the usual pains,
and the usual pleasures which make up the
sum of most young lives; there was the strug-
gle against temptation, the struggle for high
principle, which we see every day in the world
of men and which dates back, if we could but
see it, to the faults and sins yielded to or, re-
sisted in the narrow circle of our school days.

Reginald Hollingworth bears no high char-
acter amongst his companions, for boys are on
the whole pretty fair in the estimate they form
of one another, and although there were many
who gave in to him because he had a certain
position in the school, and because his bully-
ing ways carried the day with some few timid
spirits, there was hardly a Warrington boy who
had a good word to say for him.

Very short-lived had been little Hugh's hap-
piness at school; from the day his brother (as
Reginald was pleased to call himself) crossed
the portals of those iron gates, a change had

come over the boy, a blight seemed to have
fallen on his life. He could not himself have
told the reason of it; he could not account for
the suspicion with which he was now regarded
by those who had seemed so disposed to be
kind to him, for the ridicule with which the
boys regarded the "canting ways" which at
first they had only dignified as queer; he did
not see behind the scenes, did not hear the pity-
ing words in which Reginald had spoken of
him, as a child who had been sent from home
under the ban of some disgrace, as one who
was not to be trusted in word or deed, as a
sneaking ungentlemanly youngster, instead of
the open, honorable, right-feeling little fellow
he really was. No, poor little Hugh did not
hear all this, and true to his purpose of bearing
the cross laid upon him whatever it might be,
he stood all the doubt and sneering and almost
cruelty which was his daily lot.

"It will be all right," he thought, when I go
home. "Papa and the Vicar will tell me what
to do."

But Midsummer found Mr. Mordaunt and his
wife in Italy still, and the June sun shone in all
its brightness upon the newly made grave of
the good old Vicar, who had gone after the
three-score years and ten of his life, to give an
account of his stewardship.

"Try by the innocency of your life and the
constancy of your faith to glorify God."

These had been the last words Hugh had ever
heard from his dear old pastor's lips, and more
than ever he treasured them up to his mind,
more than ever determined to bear all the
laughing and sneers and taunts, ay, even unto
death, if by so doing he could draw nearer to
his suffering Lord.

Hester was as indulgent to her darling as ever,
and in his old haunts at Bridlecombe, cantering
over the downs once more on Gaffer's back, the
colour came back to the boy's cheek and the
light to his eye, and he was once more the
merry laughing little fellow he had ever been.
All too quickly passed those six weeks of hap-
piness, all too soon came the day when Hugh
once more was to leave his home. Reginald
Hollingworth, who had been staying with some
relatives of his mother's, arrived at Bridle-
combe on the last day of the holidays, to take
his little brother back to school. Many months
afterwards there came to Hester's mind a re-
membrance of a strange expression that came
over Hugh's face at the sight of his brother, of
a crushed troubled look that succeeded the
many glances she loved so well, but the elder
boy's manner was so kind and genial, apparent-
ly so full of affection for Hugh, that the old
woman's suspicions, if she ever had any, were
entirely dispelled, and her last injunction to
Reginald was to take care of her boy, whilst
his cheery "All right, nurse, I'll look after him
well," sent a thrill of satisfaction to the anxious
heart.

Had she seen Hugh's face then, I think she
would have taken the law in her own hands,
and kept "her boy" at home, but he turned
away to hide his tears, and the poor old wo-
man was satisfied.

It was September at Warrington, the fast-
falling leaves spoke of the approach of winter;
perhaps in the hearts of the young students
there was a feeling somewhat akin to rejoicing
at the gloomy aspect of the outer world, some-
thing which spoke of the longed-for Christmas
holidays, of which those sere autumnal leaves
were the harbingers. Bright merry faces are
assembled in the school-room, waiting for
afternoon lessons; there may be some dim in-
dividual perception of the consequences of the
non-completion of a task, but the boys have
thrown off all school cares, until the entrance
of the masters forces the reality upon them.

Hugh Neville sat alone on a form, unnoticed,
apparently uncared for, taking no part in the
noisy discussions going on around him, and
in which, even boys somewhat his juniors
by a number of years are busily engaged.

His little face looks thin and anxious, all the joyousness has gone from it, all the light from his bright brown eyes; there is a heavy load upon his mind, a secret which he dare not share with anyone, which concerns another, but which weighs heavily upon the child's sensitive conscience. He dare not betray it, but he cannot help wishing, oh, how earnestly, that in some way or other it were found out, and the heavy burden taken from him. He sits there lonely amongst all that hum of voices, wondering what he ought to do, what God would have him do.

Suddenly he starts up as though some sharp pain had come to him. 'I say, there's something up,' said one of the boys, 'Seymour has been locked up with the doctor for the last hour, and now he has come out and the doctor with him, and looking as black as night.'

Now Seymour was the head boy at Warrington, deservedly respected by all, and feared by some of the mischievous insubordinate spirits; he had always been specially kind to little Hugh when he came in his way, which was very seldom, and the boy had sometimes thought that he would go to Seymour and tell him of his trouble, but then there were circumstances which rendered such a course almost impossible.

'Hallo, Hollingworth, how white you look,' was the next sentence that broke upon Hugh's ear, 'has Seymour been telling of you?'

'Oh, humbug, I should like to know how Seymour could in any way interfere with me,' and then muttered something indistinct about a book in the library, Hollingworth walked out of the room.

Shrewd glances were exchanged between some of the boys, but there was no time for any comments, for the doctor, certainly justifying the assertion that he looked as black as night, entered the schoolroom.

The afternoon's work soon began, the lessons went on as usual, there was a foreboding of evil on most of the boys' minds, a fear of some coming storm, which might bring disgrace upon some of their number.

(To be continued.)

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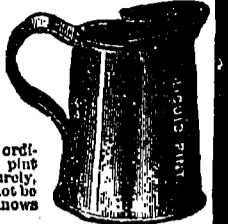
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MISSION FIELD.

WIDENING HORIZONS.

(From the S. P. G. Mission Field for December, 1889).

[CONTINUED.]

Events altogether beyond the Society's control have, in some cases, interfered with its policy of gradually reducing grants to colonial dioceses. Rules must never be allowed to stand in the way when wisdom points to their supersession. This has befallen in the West Indian Dioceses. In 1869 the Dioceses of Antigua received £125, and the Diocese of Nassau, always the least fruitful in all elements of commercial prosperity, £250. Thus the West Indies cost the Society £375 per annum. The Windward Islands, which formed part of the Diocese of Barbados, the island of Trinidad, then grouped in that Diocese, and Jamaica, had ceased to be beneficiaries of the Society's money. But in the next decade the policy of disestablishment and disendowment was carried out in the West Indian Islands. To have withheld prompt and liberal relief would have been to sacrifice all that had been done in the past. The Society helped to endow the Dioceses of Antigua and Nassau by grants of large sums, providing for the latter on the death of Bishop Venables an Episcopal stipend for his successor, and its expenditure on these churches in 1869 is £2,000 as compared with £375 in 1869. Similarly, in view of the very interesting evangelistic work carried on in the Diocese of Guiana, the expenditure has grown from £390 in 1869 to £820 in 1889.

In 1873 a grant of £100 was made to a solitary clergyman at Pretoria five years later the Society promoted the endowment of a Bishopric, and guaranteed a stipend to the Bishop until the endowment should be completed. The diocese now receives £900 per annum. In 1769 the expenditure in the then Dioceses of Grahamstown and Natal was £7,000 per annum; in the four dioceses which cover the same area it is now nearly £9,000.

In 1873 a small Mission, consisting of two priests, was sent to Japan, and in 1874 a similar body went to North China. Little or nothing was known of the countries, and everything was a venture of faith. Now there is a Bishop in Japan, with a good clerical staff around him. One of the pioneers to North China is now Bishop of that Mission, and the Society is spending about £3,500 per annum in those countries.

In 1874 the Society was enabled to secure the consecration of a Bishop for Madagascar, whom it has maintained up to the present time. The Bishop has now 16 ordained missionaries, and the Society's expenditure is £3,200, as compared with seven hundred pounds per annum in 1869.

When the Fiji group were added to the roll of our colonies in 1875 the Society felt bound to take them under its care, and two priests are

now ministering to the pioneer settlers in those remote islands.

In 1885 the conquest of Upper Burmah added to the British dominions a heathen country larger than the United Kingdom, with a population of more than four millions of souls. The Society has Missions which by comparison with some others may be called strong, at Mandalay and at Shwabo, and ought to extend Christian stations towards the frontier of China. It is not easy to estimate the cost of those Missions, which form part of the Diocese of Rangoon, but it is very considerable.

Then from time to time, within the limits of older fields of work there spring up gregarious movements which demand prompt and immediate care and involve large expenditure. Thus, in 1869, the Kol Christians came over as a body, and some thousands, with their Lutheran ministers were adopted by the Society. At this day there are about thirteen thousand souls with a clerical staff of twenty, of whom fifteen are natives. In 1872 new ground was broken in Western India, and a Marathi Mission was founded in the Nagur district, where there are now some four thousand Christians, and, alas! only four missionaries. In the following year, the Karens in the Toungoo mountains of Burmah were received in large numbers into our Communion. There are now in the two groups of villages three thousand eight hundred baptized persons, more than 1,300 communicants, and seven ordained ministers. All of these Missions have come upon the Society's treasury.

But greater than all, there was the remarkable movement of 1878 in Tinnevely, when about thirty thousand souls within the limits of the Society's Missions were moved to become inquirers and disciples. The task of shepherding these multitudes taxed all resources to the utmost. An appeal to the Christian Church at home produced some ten thousand pounds, and the Society's increased expenditure in the Diocese of Madras bears witness to the strain which this remarkable movement has laid on it.

[To be continued.]

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A story worth thinking about has been going the rounds of the newspapers. A minister, it is said, preached an eloquent sermon on "The Recognition of friends in Heaven." A man who heard it thanked him for it, and suggested that he next preach a sermon on "the recognition of friends on earth;" "for," said he, "I have attended your church for five years, and have never yet had recognition from any one." The story has force, and we can well understand why it should find place in the humorous column of the newspapers. But it is very absurd after all. It represents a man as having been an habitual attendant upon a certain church for five years, and in all that time having no acquaintance in it nor ever receiving any recognition from any one connected with it. Had he done his duty, he would first of all reported himself to the pastor. He could then at once have had acquaintance with, and glad recognition from, at least one fellow worshipper. Besides, if a sensible and Christian man, he would have engaged actively in some sort of Christian work there; would have done what he could and all that he could to bring others to the Lord's House, and enlist them in His service. In that way alone he would have surrounded himself with brethren from whom he could have had all the recognition that any sensible man could desire. Suppose we ask: Of what use is a church, anyway? You have, perhaps, one or two dozen churches in your city. What purpose do they serve? A very useful and important purpose, we think. But it is possible for a man to misapprehend that purpose altogether; possible to consider the matter purely from a worldly standpoint; to consider these organizations as clubs, and these churches as club houses. He may say that no moral obligation rests upon him to belong to one of these more than to another; or, for that matter, to any of them. Yet he may think there are good reasons for so doing. Should it cost him anything to do so (say twenty or thirty dollars) he may yet think it a wise investment. It is a business matter. He wants to spend his money where it will bring the best return. So he looks about, and considers where he can find the most "privileges" for the least money. It is as much a secular matter as buying a piano or renting a house. If a man "chooses his church" in any such spirit, he will certainly complain if he does not get "recognition." That is what he paid for, and what he looks for—recognition either in a business way or socially. He will of course complain if his investment brings no return. Recognition! If he does not get it at the "P. E." church, he will try the "M. E." or the "R. E." or some other "E." Recognition! Could any man in this country live twenty-four hours without recognition? But let us think of another sort of person altogether; of a man who believes

the Christian Faith, and is trying to live a Christian life. What a totally different matter it will all be to such a man. He believes, and knows what he believes. If a Churchman, it is on principle and on conviction. His parish church is the House of God. It is his duty and privilege to worship Him in His holy temple; to seek unto Him in all His appointed ways, and to do all that he can to bring other men to the knowledge and worship of the Lord. Will not such men have all the recognition they want, and more too? They are sufficiently rare to be noticeable enough. Where is the rector that doesn't recognize such men as far as he can see them? Some day we hope to know what sort of recognition they will meet in heaven; and yet we have no great concern about it. They are so easily recognized here, that we have no doubt they will find ample recognition there.—Living Church.

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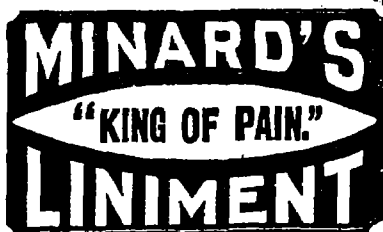
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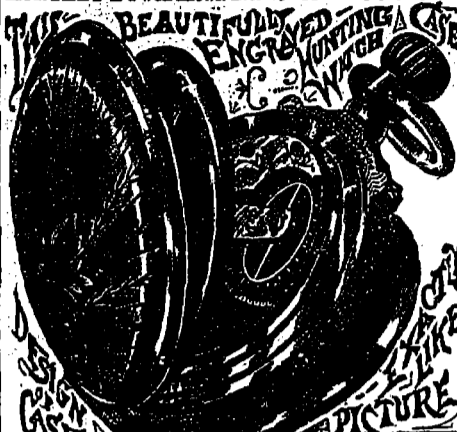
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