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The Church Guardian

W. H. Naylor 1894
NEWVILLE QUEBEC

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.

VOL. XV. }
No. 21. }

MONTREAL, WEDNESDAY, JANUARY 17, 1894.

In Advance } Per Year
\$1.56.

ECCLESIASTICAL NOTES.

ON Dec. 22nd, ult., the Bishop of Northern Texas laid the corner stone of his new Cathedral at Dallas.

THE increase of Communicants in Northern Michigan during the past year has been at the rate of 42 per cent.

Mrs. Rosa Blanche Woodyear, of Baltimore, has given \$2,500 to complete the Episcopal church at Curtis Bay.

THE Oxford University term closed with a meeting of Convocation at which the degree of D.D., *honoris causa*, was conferred on Father Hall, Bishop-elect of Vermont.

THE *Central Glamorgan Gazette* announces that Miss Talbot, of Margam, has decided to build a church for Taibach, a village near her Welsh home, at a cost of about £10,000.

THE sad news was lately received of the death of Miss Sarah Ethel Swaby, eldest daughter of the Bishop of Guiana, who was lately Vicar of St. Mark's, Sunderland. Miss Swaby died on her way to Guiana, and was buried at sea.

THE Bishop of Albany, Dr. Doane, in view of the pressing need of money this winter for the relief of the poor and unemployed, has declined the proffer of a banquet in his honor on the occasion of the twenty-fifth anniversary of his consecration.

BESIDES the two Archbishops, twenty-two English and three Welsh Bishops, together with the Archbishops of Rupert's Land and Ontario, have lately become Vice-Presidents of the Church Lads' Brigade, the 250th company of which has just been enrolled.

THE death of the Rt. Rev. Walter Chambers, D.D., (who was sometime Bishop of Labuan, Sarawall and the Straits Settlements), in his 70th year, is announced. He has been more or less an invalid since 1881, when, through overwork and the trying climate of Borneo, his health broke down. He was one of the first S.P.G. missionaries to Borneo.

THE Rev. G. H. St. Patrick Garrett, B.D., T.C.D., incumbent of St. Paul's, Prince's Park, Liverpool, formerly vicar of Widnes, has been asked by the Committee of the C.M.S. to allow his name to be submitted to the Archbishop of Canterbury as one of the new Bishops in Japan. Mr. Garrett was curate of Christ Church, Leeson Park, for seven years.

Two thousand Nonconformists in Hull recently passed a resolution at a public meeting, congratulating Lord Salisbury upon the action taken by the House of Lords in rejecting the

Home Rule Scheme. "I am very much gratified to know," was Lord Salisbury's reply to the resolution, "that the Nonconformists of Hull perceive the serious danger with which Mr. Gladstone's Home Rule Bill would threaten our friends in Ireland, to whom we are bound by so many ties."

THE Bishop of Iowa (Rt. Rev. Dr. Perry) says that during his Episcopate of 18 years there have been received into the Church in Iowa from the Roman obedience over seven hundred adults who have exchanged, intelligently and with a full knowledge of what they were doing, a false Catholicity for a true. In the same time, the Bishop adds, we have lost to Rome, so far as I can learn, less than half a dozen individuals.

THE Bishop of London held an admission service in Fulham Palace chapel last month, when he admitted to the unpaid office of Diocesan reader Mr. A. P. Laurence for St. Dunstan's parish, East Acton, Mr. A. Tarring for St. Thomas's, Finsbury Park, and Commander W. Dawson, R.N., of the Missions to Seamen for the dioceses at large, to conduct services and give religious addresses in parish rooms, "and also such extra services in consecrated buildings as the incumbent may wish, and as the Bishop may approve." There are now 26 unpaid Diocesan readers, and about 159 voluntary parochial readers in the Diocese of London; the latter are not authorized to give addresses in consecrated churches.

THE COMING APOSTASY.

A crisis is rapidly approaching. We are upon the threshold, as it seems to us, of the greatest apostasy from Christ the world has yet witnessed. It behoves us to understand the issue, and to count the cost.

If there is one belief in the Christian Church which has been held without question everywhere and by all, it is that the Author of the Holy Scriptures is the Holy Ghost. If there is one belief which the reformers in the English Church, whether their preference was for Catholic or Protestant theology, held in common, it was that from the Holy Scriptures properly interpreted there could be no appeal. If there is one doctrinal basis which the Episcopal Church endeavored to embody in its Prayer Book and Articles, it is that the Holy Scriptures of the Old and the New Testaments are the infallible and undecivable Word of God.

No one can say that the Church has not stood up for these things. Moreover, there is not a scrap of evidence that the Episcopal Church (in the United States) has ever abandoned her position. Her Articles are the same, her Ordinal in the same, the doctrinal expressions of her Prayer Book are the same as were ratified and established by the General Convention. Again, the wording of the formu-

laries of the Church is plain, but the meaning of these formularies is still plainer, for when they were framed all were agreed that the Holy Scriptures were the very oracles of God. There is no loophole of escape between the words of the Church and the thought she intended to express.

Now a brand-new school has arisen of late years, which absolutely rejects Holy Scripture as the Church has received it. This school has no traditional place in the Church; yet the men of the school, regardless of honesty, continue to subscribe to formularies they reject. They will retain their offices until such time as they shall have sufficient weight to turn the scale in the councils of the Church. Then they will let down the bars for those tender consciences whose honor prevents their present subscription; and the Episcopal Church, released from its thralldom, will become "the Church of the future."

Last month we gave our readers a glimpse of the *Ethics of Doctrinal Subscription* taught by this school. The recent Church Congress has even more glaringly brought out the facts. We would say a word now upon the broad churchman's contention that the thinking man is compelled by intellectual necessity to give up the belief that the Bible is infallible.

We once heard a child who expressed his firm opinion that the world was not round, as his first Geography told him; because if it were, men would tumble off the other side. The argument satisfied him; it would probably satisfy other children as well, and not long ago it satisfied grown folks. If the child had his way, no doubt he would have chosen a more accurate text book. But he protested in vain. He must use this book and no other, and must learn his lessons or suffer the consequence.

Now the child with his primer is the man with his Bible. Compressed into two short chapters of Genesis, man finds an account of the act of creation, which, if written in detail, would fill all space with its bulk. Can not God select from the book of creation if He will? Does He not know what extracts are most needed by man? Can we not study nature without telling the God of nature that His analysis is false? The child's *First Geography* was an outline sketch, by no means complete, adapted to the present state of his mind. The child found fault with his text book because its author thought well to omit an elementary discussion of the laws of gravitation. We smile at the folly of the child, but we bow to the wisdom of the *great thinker* who can dispense with God's text book. The child may become a man, and may then revise the very primer he studied; would it not be more modest for man to wait until he becomes a god before he revises God's Bible?

When the Creator gave mind to man, He gave him an intelligence, though infinitely above that of the brute still infinitely beneath that of God. To speak mathematically, the mind of man and the mind of God are magnitudes of different orders. Multiply man's mind by infinity, in other words, give him the power to observe all things, in the heaven above, in the earth beneath, and in the waters under the earth; give him the power to acquire and retain all knowledge, that was, and is, and is to be; in other words, give him omniscience, and

the mind of man would be of the same order as the mind of God.

But the mind of a man and the mind of a child are of the same order. Multiply the mind of a child, not by infinity, but by a finite quantity; in other words, give him the common experience which comes with growth and it becomes the mind of a man; multiply again the mind of a man by a finite quantity by giving him the opportunities for special research and development, and it may become the mind of a wiser man, but it still will remain a magnitude of the very same order as the mind of a child. Here, if you please, is a *Natural law* which will hold in the spiritual world, which some others will not. Strive as he will, the experience of a man can be no more than finite, his mind of itself can approach no nearer to God than an infinite distance from Him. Let him study as he will, comprehend all human knowledge, if he can, in his grasp,—all the sciences and all the "ologies,"—and the wisdom resulting is not in the order of its magnitude separated from the simplicity and ignorance of the child. We may write the ratio thus: The mind of a child is the mind of a man, as one is to two; but the mind of man is to the mind of God, as one to infinity. If we draw a moral from this, we must say, "Some of the truths of revelation are beyond man's comprehension, and all are beyond his criticism." Yet, if God had given us a Bible without difficulty, man would reject it, arguing thus, "If this infinite subject had been treated by an infinite Author, it would have contained difficulties for my finite mind." But, as God has given it to us, the Bible does contain difficulties, and man makes this fact the excuse for his unbelief.

Now all this, of course, does not argue the point whether God is the author of the Scriptures or not. It simply shows that, if a man has so believed, he need not abandon his position because God has given him a mind. But a word to the Catholic. You may see that all Old Testament prophecy points forward to Christ, or you may be blind to this fact; you may be able to reconcile apparent discrepancies in the Gospel narratives, or you may not; you may find in the contemporary Assyrian monuments agreement or disagreement with the sacred text; but the one final argument for you is that the Scriptures are given you by that Church against which the gates of hell shall never prevail. Believe the Holy Scriptures you must if you believe the Church; and if you take the gift you must take it as given. Some are urging to-day that the Church has not defined the true theory of inspiration, but they can find no shelter behind such sophistry as this; for the Church has ever held, what is much more important, that as the Holy Scriptures came from their writers they contained nothing but truth.

In each age of Christianity there is some one principle more than another which a Catholic must stand for. It is always a principle which is opposed to the spirit of the age, and which takes from him the support and the sympathy of the world. It may be a principle he is unable successfully to defend against the great ones who oppose it. If so, it becomes his cross, which he must not refuse to carry. The life of the Son of Man is a continual Way of the Cross. In each age He is arraigned at the bar of the world and is sentenced to die, because He utters no word in His own defense. "Behold how many things they witness against Thee. And Jesus yet answered nothing." Again and again the world has buried the Nazarene and His doctrine, only to find that it has planted a seed which will cover the earth.—*The Arrow*, N. Y.

The only way to regenerate the world is to do the duty which lies nearest to us, and not to hunt after grand, far-fetched ones for ourselves.—*Charles Kingsley*.

A Paper

ON

"THE NECESSITY OF DISTINCTIVE CHURCH TEACHING,"

Read by W. J. Imlach, Esq., at the Meeting of the Middlesex Sunday-School Association, held in the City of London, on Jan. 9th, 1894.

MR. PRESIDENT,—At your request, and being desirous of assisting at these Deanery and S. S. Association meetings, have consented to read a paper and have chosen for my subject, "The Necessity of Distinctive Church Teaching," believing as I do that there never has been more need of such teaching in our Church than in the present so-called enlightened 19th century, in which it is imperative that the Church should speak out fearlessly, and that with no uncertain sound; for while we have not to contend with a Babel of languages, we have to contend with what is far worse a Babel of Religions. For the United States' census reveals the astounding fact that there are no less than 200 distinct religious bodies with divisions and subdivisions among the older sects, and numerous new devices for the formation of so-called churches, all claiming the Bible as their foundation and authority for their strange creed and doctrines, and all claiming that theirs is the true church. Look also at the Babel of religions as held at the World's Fair in Chicago, thus bringing the Gospel of Jesus Christ to the level of heathendom. The Rev. Dr. Morgan Dix, of New York, says on this parliament of religions, "without impugning the motives of its promoters, that it was a masterpiece of Satanic ingenuity, the baneful influence of which could not be over estimated." Surely all this Babel of religions is the rending of the Body of Christ afresh, for God never could have intended such, as he is a God of order and not of confusion, as witnessed by His revealed Gospel in the New Testament, through his divinely appointed and inspired Apostles. Knowing and believing that the Church and only true Church was established on earth by these Apostles, surely then it is the duty of a Branch of this Catholic Church if she desires to perpetuate these truths to be "clear and distinctive in her teaching." For truth to be the truth cannot be tainted with what is not true, or it loses its truthfulness. So in religion anything that deviates from the government or doctrines of the true revealed religion of Jesus Christ, as made manifest through the inspired Apostles in the New Testament cannot be real and is, therefore, untrue; then is it not high time for Churchmen, lay as well as clerical, to speak out for Christ and His Holy Church by plain and distinctive teachings? For have we not in this 19th century the same creeds, sacraments and teachings of Apostolic days, with one Lord, one Faith, one Baptism." This Church, of which we are privileged members by this baptism, may truly boast that she has been the custodian of these Holy mysteries and brought them down to our days unimpaired. Nor in all these centuries has she deviated from or added one iota to these creeds and sacraments, and surely if they are to be handed down as pure as we have received them, to our children's children, it can only be done by distinctive teachings and precepts. Is the Church of God not a living organism, born on the day of Pentecost, filled with the spirit of God, crowned by the blessed sacraments, and sent forth to conquer the world? The Church is no aggregation of voluntary societies, man made and man inspired. For on this day alone we read of 3,000 being added to the Church by baptism; it was twelve years after this Pentecost before the first Gospel was written, and during those twelve years the Church was in full operation in Judea,

Asia Minor and Rome. This is to say that the Church, which according to this latter day wisdom was guided in its organization by the Bible, had started off in its organic career, without waiting for a line of the Christian Scriptures, which were the outcome of this Apostolic Church, and which grew and made conquests such as are unknown in these days, for sixty years before either the Gospels or the Apostolic writings were completed. We may add this fact to the foregoing that it was not for some centuries fully decided by the early Church that even all these words were canonical, or possessed of divine authority, and this decision was rendered by this very Church sitting in judgment on their merits, as the proper expounder and arbiter of Holy Writ; thus the Bible depends for its authority on the Church, and which is accepted by all denominations as a true version of Holy Writ, given to them through the Catholic Church. This is not to claim infallibility for any branch of the Church in any age. It simply affirms that our trust in the Holy Scriptures as the Word of God must rest upon the witness of the Church. Our branch of the Catholic Church affirms this principle in her "Sixth Article of Religion," as accepting these canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church." I have simply introduced this part of my subject to endeavor to show the vast importance of this Apostolic Church that has given to the world the blessings of an inspired New Testament as the guide and practice for God's Church militant on earth—and assuredly requires the distinctive teaching that I am here advocating.

Before coming to the main object of this paper, Sunday-school work, I will refer to a few examples only of the distinct teachings on religion so fully revealed in both the Old and New Testament. From the former we learn how God chose one nation out of the world to be the keeper of His Holy Word, and to preserve the true faith amidst heathens; only by belonging to this nation could any one enter into direct covenant with God's Church on earth. Beginning with Abraham how distinct were God's instructions as to initiation of membership into his covenant, (corresponding with our baptism.) Moses, again; nearly the whole of one of his books is taken up with most distinct details of the law and commandments, received direct from God himself on Mount Sinai—even to every detail of the construction of the Tabernacle and vessels to be used therein. It was not enough for men of other nations, who desired to serve God to take out of the Jewish system what suited them and leave the rest; they had to take all or none and become a part of that people. Not so with the sects in these days: we know the fate of Korah, Dathan and Abiram for trying to create a schism in the Jewish Church.

Joshua, again, after he had led the hosts of Israel over Jordan, and by order of God set up the twelve stones as a memorial of God's mercies, said to the people, when your children ask their fathers what mean ye by these stones—ye shall answer them (as he described). What an example for us in this day, that we too should be able to give our children the answer, showing them what God hath done for us under the light and life of the glorious Gospel of our Lord and Saviour Jesus Christ.

The New Testament is fuller yet in distinct teachings and denouncing all error and new fables and doctrines—just two quotations from St. Paul's Epistles will suffice—to the Corinthians he beseeches them, that ye all speak the same thing, that there be no divisions among you, see I. Cor. 11, 12, 14 vs. Then, again, to the Galatians, how strongly he denounces those who would preach or receive any other gospel than he had preached to them—surely all clear and distinct enough.

Now it is for me, after the foregoing to urge the necessity of distinctive Church teachings in our Sunday-schools. The Sunday-school, as we know, is a modern institution of not much over 100 years standing, but in these degenerate days a necessity, if we wish our children to receive any religious instruction, for all such is excluded from the public schools in our land; but not so in the early Church days, or even in the days of our forefathers, when religion was the basis of all learning. It is not only the unbeliever and the godless that clamour for the exclusion of religion from our schools, but also many of the sects, who would put all religions on one dead level. Under this state of things the Romanist has the advantage of us with their separate schools. One of their Bishops said give me a child until it is twelve years old and I have no fear of losing it afterwards. Dissent was unknown in the English Church until a little over 300 years, first the Baptist and Presbyterian, then Methodist and the hundreds of other 'isms up to our days. Then we may teach our children that for at least 1,500 years, the Church into which they have become privileged members by baptism, has held the truth as once for all delivered by the Apostles—not deviating from or adding thereto. These facts, if properly presented to our children, should surely imbue them with some love for their Church and faith in its Apostolic origin and teachings.

I would ask where is the necessity of going outside of our own Church for sound and faithful teaching in our Sunday-schools, or for our interpretation of the Holy Scriptures. Have we not an open Bible with our almost inspired Prayer Book—truly suitable for all sorts and conditions of men. Yet those outside of our communion pooh-pooh this our heritage as of merely human composition, when it contains all essential points of Faith and practice of the Apostolic Church of the first century, and has been handed down from age to age in every part of the globe the same. Expunge the Bible from the Prayer Book and nothing would be left. Within this priceless book have we not all the requirements for the true teaching of the children of the Church—in our simple and clear catechism faithfully taught and understood. What of the Thirty-nine Articles of religion? do our children know anything of them? I doubt if 10 per cent of them do, or under what circumstances they were formulated after the reformation, when the British Church purged herself from Romish superstitions. Then, of the creeds, they may be used, but are they clearly taught, daily they may say, "I believe in God the Father Almighty and in Jesus Christ," etc., this first part we may say they are taught to believe, but what of the latter part, "I believe in the Holy Catholic Church"? This is as much the creed of the Church as the former. Do they believe it, are they taught to understand what it means to them as baptized members of that Church. In my youth a child was thought little of, if it could not clearly repeat the catechism, and with a fair knowledge of the Thirty-nine Articles of his religion; would it were so in this day? Much more might be said on this part of my subject did time permit.

I would ask, are we consistent and honest in the teaching of our children as to their real position in the Church? Do we not rather by the terms we use, and our action towards those outside of us lead them to believe that "one church is as good as another." If this view is correct, what is there to hold them in a true allegiance to the good old paths of their fathers; and thus the Church of England becomes the recruiting ground of the sects. On this question of one church is as good as another, the Bishop of Algoma says in a letter in the *English Guardian* as to an appointment in his diocese: "I am strongly opposed to the theory of one church being as good as another, and should

"this be Mr. C.'s view must decline to receive "him."

Owing to the Consolidation of the Church in B. N. A. it has been our privilege to hear for the first time read in all our churches a Pastoral from a full House of Bishops of the Canadian Church, in which among other things *definite teaching* was enforced, showing that our Bishops are in full accord on this most important question.

Do our children know anything of the grand history of the English Church, and the struggle for centuries to throw off the yoke of Rome? Are they not rather misled by the way the Church of the Reformation is applied to us as without any knowledge of this history prior to that period? are they not led to suppose that we left Rome and set up a new Church? Rome of course tries to prove this so as to make us one of the sects; who also use it so as to bring the Church of England down to their own level.

Then again, as the term Protestant is applied to us, mixing the Church up with every conceivable form of the Christian religion except Rome; we are a Protestant Church, for we not only protest against the Roman dogmas, but also against the forms of heresy and schism, as we pray in our Litany to be delivered from all such.

Do our children not hear it asserted that there is no visible Church, that the Church is purely spiritual, composed of all who love the Lord and Saviour and is in the heart? If this is so there is no use for the Apostles' teachings as laid down for our guidance and faith in the New Testament Scriptures as to Christ's Church on earth. I have had it said to me, do you not make too much of the Church: my answer is, is it possible to make too much of what I believe Christ Himself established on earth.

I do not doubt some will say that I am illiberal towards those outside the Church. I do not presume to judge them, to their Master they must stand or fall. I concede to them what I claim for myself, to defend and uphold what I believe to be right and true. And in conclusion will only say that if there is no "necessity for distinctive Church teaching in this so called enlightened age of religious confusion and contradictions, the Catholic Church may as well give up the conflict and let the world run riot in religions.

INTER-DIOCESAN SUNDAY-SCHOOL EXAMINATIONS.

ADVENT 1893.

	Scripture Paper.....	Prayer-book Paper.....	Total.....
75 per cent. of the marks required for first-class.			
50 per cent. for second-class.			
25 per cent. for pass.			
Maximum on two papers, 200.			
TEACHERS—SECOND CLASS.			
Miss Carrie Orr, St. Mark's S.S., Toronto.....	58	85	143
Miss Elizabeth Scrivener, St. John's, York Mills.....	62	75	137
Miss Mollie M. Orr, St. Mark's, Toronto.....	55	78	133
Mr. A. Firth, Linton, Ont.....	56	74	130
Miss Alice Owen, St. Anne's, Toronto.....	53	76	129
Miss Clara M. McConnell, Georgetown, Ont.....	71	57	128
Miss A. L. Applebe, Esquesing, Ont.....	58	69	127
Miss May Saunders, St. George's, Kingston.....	47	78	125
Miss Grace Thompson, St. Mary Magdelene, Lloydtown.....	56	65	121
Miss May Lingham, St. Thomas', Belleville.....	55	62	117

Miss Z. McGuire, Georgetown, Ont.	53	63	116
Mr. James H. Morrison, Ashgrove, Ont.....	55	58	113
Miss Jennie Bradley, Georgetown, Ont.....	55	46	101
Miss Susie Briggs, Grace Church, Toronto.....	40	61	101

PASS.

Miss Loretta Morrison, Ashgrove, Ont.....	43	49	92
Miss R. Morrison, Ashgrove, Ont.	53	24	77
Miss Louise Morrison, Ashgrove, Ont.....	28	48	76
Miss Sadie Nicholson, Grace Church, Toronto.....	45	30	75

SCHOLARS—FIRST CLASS.

Miss Annie Newton, All Saints', Toronto.....	88	79	167
Miss Katie Bowling, All Saints', Toronto.....	84	80	164
Miss Annie L. Chipman, St. John's, Cornwallis, N.S.....	76	83	159
Miss Eloise Girdlestone, St. Philip's, Toronto.....	80	79	159
Miss Helen Good, Shantz Bay, Ont.	72	84	156
Miss Gertrude Girdlestone, St. Philip's, Toronto.....	75	75	150

SCHOLARS—SECOND CLASS.

Miss Aggie L. Cox, St. John's, Cornwallis, N.S.....	73	71	144
Miss Edith Abel, Trinity, Barrie.....	69	70	139
Miss Lizzie McClellan, St. Philip's, Toronto.....	59	65	124
Miss Eliza Healey, St. John's, Cornwallis, N.S.....	56	68	124
Miss Grace Jones, St. Philip's, Toronto.....	59	64	123
Miss Maggie Mitchell, St. Philip's, Toronto.....	73	50	123
Master Laury E. Healey, St. John's, Cornwallis, N.S.....	53	64	117
Miss Ida Curran, St. Philip's, Toronto.....	48	67	115
Master Harry Perry, St. Mary Magdelene, Lloydtown.....	58	54	112
Master Tracey Curry, Esquesing, Ont.....	53	53	106
Miss Mabel Stevenson, St. Anne's, Toronto.....	57	49	106
Miss Maggie Ellingsby, St. Anne's, Toronto.....	47	53	100

PASS.

Miss Wilhemina Thompson, Georgetown.....	36	53	89
Miss Annie Price, St. Olives, Toronto.....	45	42	87
Miss Edith E. Potter, St. Thomas', Belleville.....	50	35	85
Miss Lena Johnson, St. Thomas', Belleville.....	40	44	84
Miss Violet Armstrong, St. Mary Magdelene, Lloydtown.....	56	28	84
Master Chas. DeCue, Trinity, Barrie.....	52	23	75
Miss Edith Worman, St. Anne's, Toronto.....	32	38	70
Miss Minerva Howard, St. Stephen's, Toronto.....	35	34	69
Master Edward Colgan, St. John's, Dundalk.....	30	35	65
Miss Agnes Shortley, St. George's, Montreal.....	48	15	63
Master Edward Lewis, Trinity, Barrie.....	35	25	60

[Signed], J. BRADFORD, Archdeacon.
WILLIAM BELT, Canon.
H. POLLARD.
G. B. KIRKPATRICK. } Examin.

News from the Home Field.

Diocese of Nova Scotia.

PARRSBORO.

The usual Carol Service was held in St. George's church on Christmas Eve, a very large congregation being present. Between carols, reading by the Rector, the "Adeste Fideles" was succeeded by "For unto us a Child is born," by Hutchings, "In the fields with their flocks abiding," "Carol Brothers Carol," the Anthem, "Glory to God in the Highest," a solo by Mr. Gillod, lately of Mission Church, St. John, and "Sing ye the song of praise," completed a service of song well rendered and reverently sung. On Christmas Day there were celebrations of the Holy Communion in the parish church at 8 a. m., and at the 11 o'clock service; and at Port Greville the Holy Communion was dispensed by Rev. C. deWolfe White.

In a good sermon upon the visit of the "Magi"—upon the first Sunday after the Epiphany, in the parish church at Parrsboro,—some very practical lessons were drawn forth by Rev. C. deWolfe White, the incumbent of Port Greville, amongst others the duty of the rich and well-born to devote the best they have to the service of the Church—not only of money and service, but of their sons for the Ministry. Note was made that few of the oldest and best families of Canada are proud to have a soldier son in the Ministry of the Church of Christ; a good hint, this, for our Bishops to act upon.

On January 2nd the Sunday school of St. George's had an entertainment in St. George's School Hall, upon the success of which the promoters and careful trainers are certainly to be congratulated. The opening chorus, "A Hungry Fox," was sung by children grouped upon the platform in white. A dialogue, "The Gossips," was calculated to do good in any community. The "Robber Kittens" was delightfully rendered, the littles ones having been trained for this, and "The Old Fashioned Courtship," by Miss M. Woodworth. The great feature of the evening was the fancy march and flag drill, beautifully and most correctly executed, the result of long and patient skilled training by Miss DuVernet, who also painted the "Sunflower Screen" Tableaux; a song by Mr. Gaillod, by Miss Beckman. "The Old Fashioned Courtship," by two little ones, was much applauded, as also a recitation by Mr. Harry Woodworth; "The Seasons," and God save the Queen completed a most enjoyable and successful entertainment. Besides the above mentioned ladies, especial thanks are due to Mrs. Gibbons, who instructed the children in the songs and dialogues, and to Miss Bossie Upham, valued coadjutrix to Miss DuVernet.

REPORT OF THE STUDENTS' MISSIONARY SOCIETY, KING'S COLLEGE, 92-93.

The year just passed has been an exceptionally busy one for our Society, and we trust its members have done much to help those people who have no clergy of their own, that they may not be entirely without the services of the Church.

With great cause for thankfulness, we are permitted this year to report that death has taken no member from our midst. The number of active members, i. e., members resident in our University, is about the same as last year—several old members having left us, and new ones sufficient to fill up having come in. Among those who have left our ranks we have especially missed one who was among the founders of the S.M.S., who was always full of interest for

its welfare, and who was at the time of his removal our President. By his admission to Holy Orders last Trinity, Mr. Geo. Howcroft was called to more active work in the same cause and field, the better preparation for which this Society is, in part, designed.

MEETINGS OF THE SOCIETY.—The Constitution provides for a regular monthly meeting to be held on the third Wednesday in each month. For these meetings, which are held in turn in the rooms of the members, our Executive Committee endeavors to provide a short programme, consisting of readings on missionary work, papers by various members, or addresses by the Chaplain or some of our neighboring clergy. During the past year Prof. Vroom has addressed us on several occasions, and from without our immediate circle we have had the privilege of addresses—two from Canon Maynard, one from the Rev. Mr. Harvey, and one from Rev. Mr. Draper. That these addresses from experienced clergy are most helpful to us Divinity students, I need not say, and we would here express our warmest thanks to those who have so kindly favored us. In addition to our regular meetings, during last Lent, our Society, under the direction of the Chaplain, held devotional meetings. These meetings, simple though they were, for they only consisted of a hymn, prayers, and then a few words on some special department in the Christian life, were felt by all to be stimulating breaks in the midst of our hurrying College life. This much then for what might, I think, be called the passive side of the S.M.S.; and to turn to the active side.

LAY READING.—In this branch the Society has a considerable work to report. All through last winter and up to the Trinity ordination, the S.M.S. provided for two services each Sunday at Hantsport, one each Sunday at Falmouth, and one fortnightly at the Forks. Until the division of the Parish of Horton last Easter the Society further provided for two services at Wolfville, three Sundays in each of the months of January, February and March. Since that time we have occasionally held the services at Wolfville, and also occasionally at Kentville. A service has been held every Sunday evening, during the academical year, at St. Thomas' Church at the Three Mile Plains, and the Sunday School has also been held every Sunday afternoon. In addition to this regular work, our members have frequently been called upon to take services at other places for a Sunday, every now and then. During the long vacation, too, several of the students undertook lay reading in different parts of the Provinces, and in this way the S.M.S. has been able to give valuable assistance to our overworked clergy. Thus you may see the Society has had plenty of active work during the past year. But now that Wolfville, Falmouth, Hantsport and the Forks are provided for, though we may not but rejoice that they are, it necessarily takes away much work which was before in the hands of the S.M.S. At present the work at the Plains, both in Sunday School and the Sunday evening service, is kept up; we are also able to help our old President, Rev. Mr. Howcroft, and almost every Sunday one of our members goes to some portion of his Parish. In addition to this work, our Executive Committee are arranging for services both at Wentworth and also at Ellershouse, and we hope to be holding services at both places very shortly. Thus, as one portion of the Church is provided for, another is taken up.

Some may remember that in the Secretary's report last year reference was made to Mr. Khadder—our Arab from Jerusalem—and that the Society had guaranteed the sum of \$200 per annum, for two years, towards his education—that, having completed his course, he may labor as a missionary amongst the Jews in the East. That sum, we are pleased to say, has been subscribed, and almost all of last year's subscrip-

tions have been paid in. Mr. Khadder, lecturer on Jerusalem and the East, made an extensive tour through Nova Scotia during the summer vacation, under the auspices of the S.M.S., and met with great success. We, as well as Mr. Khadder, owe a deep debt of gratitude to the many friends who entered so heartily into this scheme, and who did so much to make the trip both pleasant and profitable to Mr. Khadder.

One more matter, and I have done. The S.M.S., believing that union is strength, and that one combined Missionary Society can do more for the advancement of Missionary zeal than many scattered ones, has recently joined the Church Students' Missionary Association—an Association which embraces all the College Missionary Societies of Canada and the United States. As a result of this step, two of our members will proceed to Montreal in January next and represent our Society at the annual meeting of that Association. This, you will see, is a most important move, as it brings us in touch with the Missionary spirit of the whole of Canada and the United States, and will thus tend to widen our sympathy and strengthen our position.

C. D. SCHOFIELD,
Sec'y Students' Missionary Society.

—King's College Record.

Diocese of Quebec.

QUEBEC.

The first number of the Quebec *Diocesan Gazette*; a Monthly Record of Church work for the Diocese, has been issued under the sanction of the Bishop, and looks well. We trust that it will prove successful, and be the means of great good. We take from its columns, the following items:—

Stanstead.—The Christmas services here passed off successfully at 10.30 a. m. and at 11 a. m. Holy Communion was celebrated, the former in All Saints' Church, and the latter in Christ Church. The total number of communicants at both, being 49. The weather was unpropitious, and doubtless prevented many from attending, who otherwise would have been present.

During December, the congregation at Libby's Mills presented the Rector of the Parish, Mr. Forsythe, with a handsome robe for his sleigh, thus evidencing their appreciation of his services.

Quebec.—The Cathedral, with the hearty concurrence of the select Vestry, new choir stalls have been erected in the Cathedral, at the expense of the Bishop, and the choir now sits in the body of the Church, instead of in gallery, as formerly. There is a daily Cathedral service in All Saints' Chapel, within the Cathedral precincts, at 9.30 a. m. and 5 p. m.

Amongst the special preachers during this month in the Cathedral, appear the names of the Lord Bishop of Athabasca, the Bishop of the Diocese and Rev. Canon Von Iffland.

The Sunday evening services, are now fully choral.

The Rev. L. V. Lariviere, who for several years past has been in charge of the C. and C. S. French Mission work in the City of Quebec, has obtained leave of absence from the Bishop for 12 months and has gone to Florida.

Amongst the appointments of the Bishop of the Diocese for January are: Attendance at the Brotherhood of St. Andrews' Convention, in Ottawa, from the 17th. to the 23rd; 'Quiet Day' at Bishops' College, Lennoxville, on Jan. 24; Consecration of new Church at Hall's Stream on the 26th; Confirmation and other services at the same place and Hereford on the 28th, inst.

Diocese of Montreal.

MONTREAL.

A quiet wedding took place in St. George's church on Wednesday, the 3rd inst., when the Very Rev. Dean Carmichael joined in holy matrimony, the Rev. Thomas Wm. Ball, B.A., incumbent of Milton, Que., and youngest son of the Rev. Josiah Ball, at present missionary to the Magdelene Island, and Miss Margaret Elizabeth Ellicott, eldest daughter of Jas. Ellicott, of this city. The bridesmaids were Miss Mary H. Ellicott, and Miss Amelia F. Ellicott, sisters of the bride. The groom was supported by the Rev. R. F. Hutchings, incumbent of Arundel, Que., and Robt. J. Parker, of Montreal.

STUDENTS' MISSIONARY ASSOCIATION.—The seventh annual Convention of the Church Students' Missionary Association for the U. S. and Canada opened on the afternoon of the 11th of January inst., in St. George's school-house Stanley street.

The proceedings of the Convention commenced with an informal reception of delegates by the Rev. Canon Henderson, D.D., principal of the Montreal Diocesan Theological College, who introduced to the Right Rev. W. B. Bond, LL.D., Lord Bishop of Montreal, the following delegates: *Montreal*, F. H. Graham, W. P. Roy, Lewis, A. C. Wilson; *King's College*, Windsor, N.S., E. W. Simonson, C. D. Schofield; *Wycliffe College*, Toronto, H. E. A. O'Malley; *Virginia Seminary*, Alexandria, Wm. S. Bernard, W. D. Johnson; *Bishop's College*, Lennoxville, C. E. Bishop, B.A., A. H. Moore, B.A., B. Watson; *Seabury Divinity School*, Fairbault, Minn., J. H. Perkins, C. Reed Taylor; *Trinity College*, Toronto, J. G. Carter Troop, M.A., G. Farquhar Davidson, Rev. A. U. DePenier; *Berkeley Divinity School*, Conn., Wm. Carson Shaw, D. Trumbull Huntingdon, Franklin Knight; *Philadelphia Divinity School*, J. B. Van Fleet, H. R. Huise, F. B. Hartshorne; *Episcopal Theological School*, Cambridge, Mass., Wm. Howard Falkner, Albert Crabtree; *General Theological Seminary*, New York, Charles Herbert Young, W. T. Brown, McKnight and Leach; *St. Stephen's*, Annandale, N.Y., Arthur E. Gorter and Herbert S. Hastings.

After addresses by Bishop Bond and the Rev. Dr. Henderson, Mr. Fred. H. Graham, the president of the Association, delivering his presidential address. He referred to this as an eventful year in the history of the C. S. M. A., this meeting of the Association being the seventh and the first to be held on Canadian soil. From its past history there was every reason to hope for future success. Six conventions had been held, at which thirty-one Church Schools, Colleges and Societies have been represented, and at which addresses have been given by some of the leading men of the Church, and the proceeds of which have been devoted to some Foreign Missionary cause or causes. The advantages to be gained by gatherings such as these were manifold. One was the acquisition of missionary knowledge, another the arousing of an enthusiastic missionary spirit—and the latter the more valuable of the two. Missionary knowledge can be easily and readily found by those who seek it, but missionary enthusiasm, which is a plain necessity for the true progress of any missionary enterprise, is a living medium for its transmission; we must feel it bounding and leaping through our pulses and then it will communicate itself by the sweet power of sympathy to our fellows. Their motto should be: "Go ye into all the world and preach the Gospel to every creature."

"Record of the Missionary events of the Year," was the title of the next paper, by the Rev. Wm. Howard Falkner. Commencing with the home mission work, and passing to Japan,

China, India, Greece and other fields of labor, he gave a brief record of change and progress over the whole world. The results were most encouraging.

"Five minute reports from institutions respecting their Missionary efforts," were given from Berkeley Divinity School, Conn.; Episcopal Theological College, Cambridge, Mass.; General Theological Seminary, New York; King's College, Windsor, N. S.; Seabury Divinity School; Montreal Diocesan Theological College; Philadelphia Divinity School; St. Stephen's, Annandale, N. Y.; Trinity College, Hartford; Trinity College, Toronto; Theological Seminary of Virginia, and Wycliffe College, Toronto.

The reading of the minutes of last year's proceedings and reports of committees having been read, the meeting adjourned until Friday.

STUDENTS' MISSIONARY MEETING.—On Thursday evening, in the school-room of St. George's church the first of the two public Missionary meetings in connection with the Convention was held. There was a large attendance of friends, and of those interested in the Missionary work. The Bishop of the Diocese presided, and there were on the platform with him their Lordships of Nova Scotia and Athabasca; the Ven. Archdeacon Carey, of Saratoga, N.Y.; the Rev. Dr. Magill, Rector of Newport, R.I.; the Revs. Canon Mills and Dr. Ker, of Montreal.

Rev. Canon Mills welcomed the delegates in the name of the Bishop of the Diocese, of the College and of the Church people of Montreal, in a pleasant and eloquent address. He was followed by Archdeacon Carey in a beautiful address upon the "Missionary" motive, in which he mentioned amongst other things, that the best men were required for the service of the Church, the best learning and the purest life. Bishop Courtney, of Nova Scotia, followed, taking as his subject, "What is to be expected from Missionary operations." The meeting closed with the singing of the old Missionary hymn "From Greenland's Icy Mountains," and the Benediction pronounced by the Bishop of Athabasca.

COTE ST. PAUL.

The 16th anniversary of the opening of the Church of the Redeemer here was celebrated on the second Sunday after Epiphany, Jan. 15th inst., by beautiful and appropriate services, largely attended. In the morning the Rev. Dr. Ker, Rector of Grace Church, was present, celebrated Holy Communion and delivered a beautiful and practical sermon. Immediately after the sermon, a presentation was made to the Lay Reader in charge of the Mission, in the presence of the congregation, by the Church Wardens, in token of their appreciation of the services rendered, and of their rejoicing at the return of the 16th anniversary of the opening of the church.

In the evening, the Rev. H. W. Garth, B.A., assistant minister of St. Martin's church, Montreal, was the preacher, and he delivered an earnest and practical address.

At the celebration in the morning there was an attendance of forty communicants, a large number for so small a mission; some of these had come a distance of several miles, having removed from the Mission to another quarter of the city, but retaining all their affection for the Church of the Redeemer.

Diocese of Ontario.

KEMPTVILLE.

Christmas was bright and joyous in this Parish, although there was a great number of the people prevented from attending church in consequence of la grippe. The congregation at

St. Paul's made a handsome offering, accompanied by an affectionate address, in which they expressed deep gratitude to the rector, Rev. C. P. Emery, for his spiritual care over them, for his plainness of speech in speaking to young and old, his constantly catechizing the young, "after the Second Lesson," being particularly emphasized. St. James' Children's Service was held on the Octave, their offering being devoted to the "Clergy, Widow's and Orphan Fund."

An offering of \$7.25 was made for the "C.E.A." of the Church of England, to assist them in their all-important work in furthering the kingdom of the Divine Master.

The Annual Tea Festival was an unprecedented success this year in every way.

The St. James' Ladies Aid presented the parish hall with sixty new chairs this Christmas. They have done a great work in the parish under their persevering President, Mrs. Emery.

Diocese of Niagara.

GUELPH.

St. James'—The sermon to young men arranged for Jan. 21st will be preached (D.V.) by Rev. C. E. Whitecombe, of Hamilton, on Sunday evening, 14th inst.

The sewing-school has made an excellent start under the direction of Mrs. Dobreiner and Mrs. Saunders. The class meets every Saturday afternoon at three o'clock.

The rector desires gratefully to acknowledge and return his thanks for the Christmas offertory, and for the kind gifts sent to the rectory.

The annual missionary service will be held on Sunday, 28th inst. The deputation are Revs. W. Bevan and Gabriel Johnson. The offertory will be for Diocesan missions.

The Rev. Oswald Rigby, Professor of History and Dean of the Faculty of Trinity College, Toronto, preached for us on the closing day of 1893. His sermons, which were much appreciated, were striking and interesting.

The annual choir tea took place on Friday evening, 12th ult. After the tea a short programme of songs was rendered, and then the prizes and medals were distributed to the boys. This annual gathering of the members of the choir has become an established custom, and is much enjoyed.

We record, with deep sympathy for the bereaved ones, the death of Mrs. R. M. Lindsay, which took place on Sunday evening, 10th Dec.

The visit of the Bishop of Athabasca to St. James' was a missionary treat. At the meeting on Monday evening, Dec. 18th, Bishop Young gave an exceedingly interesting address upon mission work in his Diocese. The lecture was illustrated with a large map of the Northwest, which showed the relative positions of the several dioceses there. Athabasca lies to the north of the District of Alberta, and covers 250,000 square miles of country. It is watered by the Peace and Athabasca rivers, and is well wooded, many parts giving promise of great fertility. No railroad has yet touched the border of the District, the Bishop's mode of travelling being by canoe in summer and dog sled in winter. He is an ardent canoeist, and often works his own way up and down the stream. With such missionary Bishops the Church in the Northwest ought to be strong. A vote of thanks for his lecture was tendered on motion of Mr. T. W. Saunders and Dr. Lett, and warmly supported by Archdeacon Dixon.

The regular Sunday school entertainment was held on Wednesday evening, Dec. 27th, and proved very successful.

Miss Chisholm, leader of the choir and organist, was presented by the boys of the choir with

a volume of Whittier's poems as a slight token of their regard and esteem.

A Young People's Association has been formed in connection with the parish, and has started out under good auspices.

ST. CATHERINES.

On the 7th of January the Parish of Christ Church celebrated the 21st anniversary of its formation, thus attaining majority. In the morning the Rev. Rural Dean Armitage, Rector of the Parish, preached a sermon in which he reviewed the history of the two churches, St. Thomas, Ontario street, and Christ church, Great Western Hill, which are now included within the Parish.

The mandate of the Bishop of Toronto, setting aside the Parish, bears date Dec. 19th, 1872. The Rev. W. Shortt was appointed first Rector, and entered upon his office January 5th, 1873, retaining the same until January, 1875, when he resigned and removed to Walkerton. He was succeeded by the Rev. Mr. Brookman, under whose ministry the congregation largely increased, and it was soon found necessary to hold two services within the bounds of the Parish. The third Rector was the Rev. O. J. Booth, appointed in 1880, who resigned his charge in 1886, and the present Rector, Rural Dean Armitage, succeeded him. The particulars given by Mr. Armitage in his sermon showed steady and rapid growth.

Diocese of New Westminster.

The *Churchman's Gazette* for January announces the arrival at Vancouver on Dec. 15th of the new Rector of Christ's Church, the Rev. L. N. Tucker, M.A., formerly of Montreal. He spent a few days with the Bishop as his guest, on his way to his new parish.

St. Barnabas, New Westminster, has decided to become self-supporting, and dispense with the assistance hitherto received from the parish of Holy Trinity towards the stipend of curate in charge.

Owing to the illness of both the Bishop and the Rev. H. Gowen, the usual choral celebration on Christmas Day at the Cathedral had to be omitted, and the services were somewhat irregular. Both the Bishop and Mr. Gowen were positively forbidden to preach on account of ill-health.

On the 15th and 16th December a sale of work was held at the See House, the result of which was \$60; distributed between the Diocesan Fund, the G. F. S., and the Cathedral Branch of the W. A.

A Chinese class has been established for the winter evenings in All Saints', Tremant, the members of which are drawn chiefly from the local laundries.

Venerable Archdeacon McKay has left Vancouver for Donald, where he will be stationed for the next few months.

PROF. BRIGGS ON DENOMINATION-ALISM.

Denominationalism is the great sin and curse of the modern Church. *Denominationalism* is responsible for the elaborate systems of belief which are paraded as the banners of orthodoxy and which by their contentions impair the teaching function of the Church and destroy the confidence of the people in its possession of the truth of God. *Denominationalism* is responsible for all those variations of Church government and discipline, for all those historical tyrannies and wrongs which have undermined

the faith of the people in the divine authority of such imperious, self-complacent and mutually exclusive ecclesiastical institutions. *Denominationalism* is responsible for all that waste of men and means, all those unholy jealousies and frictions, all that absorption in external, formal and circumstantial things, which disturb the moral development of the individual and the ethical advancement of the community, and especially retard the great evangelistic and reformatory enterprises at home and abroad.

"The denominations have accomplished their historic task. There is no longer any sufficient reason for their continued existence. They should yield their life and their experience to a more comprehensive and more efficient Church plan, one that will embrace all that is best in each, combining the executive Bishop with the legislative presbytery and the electing people in one comprehensive organization."

THE S. P. C. K.

The report of the S.P.C.K. is a record of a great variety of useful work. It says that the work of the Society is as comprehensive as the Church itself, and as wide as its own title, and the assertion is well borne out by the account of its operations. At home it has assisted in many ways to promote religious education, not the least of them being by the agency of its Training College for Schoolmistresses at Tottenham, and by means of its grants for the erection of Sunday schools. Abroad, church and school building have been aided in most of the colonial and missionary dioceses, and scholarships have been given for the training of native clergy and catechists in different parts of the world. This is one of the most important branches of the Society's work. If the Church is to grow abroad, and to maintain itself, it must be made indigenuous, and the only way in which this end can be attained is by the training of native clergy and lay mission agents. The Society has continued its well-known work for the spiritual welfare of emigrants, and medical missions—a very important branch of foreign evangelistic work—have been more largely aided than hitherto.

Grants of the Society's publications for a bewildering number of objects and classes have been made, and the Report of the Foreign Translation Committee of the Society shows that the providing of a literature for native races won for Christianity is proceeding apace. We note, for instance, among many others, that works have been produced during the year in the following little-known tongues: Secoana, Luganda, Giryama, Quagutl, Sagalla, Pashtu, and Tomne. It would, we fancy, puzzle even well-informed people to indicate offhand the places where these strangely-named tongues are spoken. The Prayer Book in the Hausa tongue is now being prepared as an aid to the new efforts which are about to be made for the evangelisation of that people. We have thus briefly touched upon some of the good works being carried on by this, the oldest Church Society, which alone show how it is justifying its glorious title. Its members have good cause to feel proud of their Society, which has ever adapted itself to the changing needs of the Church, and is now doing a more varied and more important work than at any previous period of its history. There is, however, one thing we very much regret to notice, viz., the shrinkage in the amounts of the subscriptions and benefactions. These two items show a falling off of nearly £1,000 compared with last year. It may be thought that this is not a very serious matter, but as the Society's income from those two sources does not amount to more than about £19,000 a year, it will be seen that it is a comparatively large loss. It means, too, that the Society had that amount less to use for its great

and good work. Church people should beware of letting new claims draw away their support from the pioneer Societies of the Church, which in the old time bore the burden and heat of the day. The work of the Church is not extended by "transferring subscriptions" from one Church Society to another, as a good many people appear to think. By all means help new works, but do not be economical in your charity, and do so at the expense of a Society like the S.P.C.K., which deserves well of Church people of every school of thought.—*Church Bells.*

A SERIOUS WEAKNESS.

It is impossible to be free from apprehension as to the immediate future of Christianity in this country (England.) One sign of weakness just now is the absence of men from church, and even still more from Holy Communion. The same state of things, it is believed, equally prevails in all Dissenting communities, who certainly have greater cause to mourn over the present state of affairs than Churchmen. So that, although the present state of affairs, as regards the influence of Christianity upon men, is one that is truly distressing and alarming.

Churches in which within a few years ago, at least, a fair proportion of the congregation were men present a painful contrast now. In some instances the church is even crowded because the congregation of females has actually increased. But the proportion of men is about one in twelve! The proportion of communicants is still worse. And in many churches the congregation of men and women together presents a chilling aspect in comparison with what it ought to be. This matter must be faced, or results will be fearful.

Beyond doubt, the chief cause is in the heart of men who, in an age of unbelief, rejoice in the self-complacent declaration of the Agnostic. They simply say that they know nothing. 'The god of this world hath blinded the eyes of men.' Of this there is no sort of doubt.

But is the Church answerable in any way that can be remedied? Is the preaching unreal? Do men detect that the parson hardly believes what he says? Or that he is not himself influenced by the truths he teaches as he ought to be? Or is his preaching lacking in masculine truthfulness and vigour? Or is the worship of the sanctuary unreal? Is it not slovenly and carelessly administered, and not valued by the minister, who seems to think his preaching is the only thing? Or, again, is the ritual so sensuous, ornate, or unreal as to turn away the feelings of earnest men under the persuasion that this is not the worship of Him Who is Spirit.

Once more. Are not some of the efforts for filling up the empty places in churches and meeting-houses doing enormous mischief? The people have come to regard Divine worship as a spectacle, where they go to be placed in the most comfortable seats and to listen to the singing of one or more good singers. Or they are attracted by the promise of sermons on strange subjects, funny texts, and even weird notions? Will smoking sermons and tobacco theology be much longer untried? Perhaps acting of semi-scripture scenes will follow! When places of worship are filled by travesties of religion, it is a proof that religion has lost its power.

The state of affairs is serious. It will not be remedied by any or all of these 'dodges' which, it seems certain, have caused, rather than cured, the present lack of real influence of Christianity amongst the men. Does not the remedy consist rather in strong hearty services, in which all the men will delight to take their part and to feel that they are not spectators, but hearty co-worshippers? Congregational

worship, in which all take a part with ease and vigour, is needed. Then let the sermons and the catechism be also hearty, heartfelt, full of common sense and true love

The baptized people must be made to feel that they are, every one, members one of another; that the laity are an important part of the Church, that Christianity is a manly, vigorous principle, and that the Church of England is the Church of God in spirit and in truth. The present state of things is alarming.—*U. C. S. in Church Bells.*

THE MESSAGE OF THE APOSTOLIC FATHERS TO OUR OWN AGE.—VII.

9. *The Holy Eucharist.*

Apart from Scripture phraseology the oldest name for the Lord's Supper is the Eucharist (thanksgiving). This is the name by which it is known in the Didache. In that document the Eucharist appears pre-eminently as a service of *thanksgiving*; but it would not be correct to say that it is a thanksgiving and nothing more. When the Didache was written, the Agape (Love-feast) and the Eucharist were still united (10). The following directions are given for the weekly celebration of the Feast:

"And on the Lord's own day gather yourselves together and break bread and give thanks, first confessing your transgressions, that your sacrifice may be pure. And let no man, having his dispute with his fellow, join your assembly until they have been reconciled, that your sacrifice may not be defiled; for this sacrifice it is that was spoken of by the Lord; In every place and at every time offer Me a pure sacrifice; for I am a great King, saith the Lord, and My Name is wonderful among the nations.

"But as touching the Eucharistic thanksgiving, give ye thanks thus. First, as regards the cup: We give Thee thanks, O our Father for the holy vine of Thy Son David, which thou madest known unto us through Thy Son Jesus; Thine is the glory for ever and ever. Then as regards the broken bread: We give Thee thanks, O our Father, for the life and knowledge which Thou didst make known unto us through Thy Son Jesus; Thine is the glory for ever and ever. As this broken bread was scattered upon the mountains and being gathered together from the ends of the earth into Thy kingdom; for Thine is the glory and the power, through Jesus Christ, for ever and ever.

"And after ye are satisfied thus give ye thanks: We give Thee thanks Holy Father, for Thy holy Name, which Thou hast made to tabernacle in our hearts, and for the knowledge and faith and immortality, which Thou hast made known unto us through Thy Son Jesus; Thine is the glory for ever and ever. Thou, Almighty Master, didst create all things for Thy Name's sake, and didst give food and drink unto men for enjoyment, that they might render thanks to Thee; but didst bestow upon us spiritual food and drink and eternal life through Thy Son. Before all things we give Thee Thanks that Thou art powerful; Thine is the glory for ever and ever. Amen.

"But permit the prophets to offer thanksgiving as much as they desire. . . . But let no one eat or drink of this Eucharistic thanksgiving, but they that have been baptised into the name of the Lord; for concerning this also the Lord had said: Give not that which is holy to the dogs" (14, 9, 10).

These extracts are most interesting on account of the light they pour in upon the worship of the infant Church on each Lord's Day. To them the bread and the wine were "spiritual food and drink"; the elements were "holy"; and the whole service was a "sacrifice." We have already seen that the "prophets were styled

"chief priests." In St. Ignatius we first meet with the word "altar." "Be ye careful to observe one Eucharist (for there is one flesh of our Lord Jesus Christ and one cup unto union in His blood; there is one altar as there is one bishop, together with the presbytery and the deacons, my fellow-servants), that whatsoever ye do, ye may do it after God" (Phil. 4). It is necessary, however, to add that the word translated "altar" (*thusiasterion*), being literally "the place of offering," also means the enclosure in which the altar stood, that is, the court of the tabernacle, and that it is elsewhere used by St. Ignatius in this latter sense. If (as Bishop Lightfoot affirms) this be its meaning here, the passage does not refer to the "Holy Table," but is an additional witness to the Church of the threefold ministry, as being, to the exclusion of all other bodies, the only lawful "place of offering."

In order to understand some of the expressions of St. Ignatius on this important subject, it is necessary to bear in mind that the chief heresy of his day was the assertion that our Lord's human body was only a phantom. Otherwise, if dissociated from their historical context, his words might be taken to prove the baldest Transubstantiation. He says: They abstain from Eucharist and prayer, because they allow not that the Eucharist is the flesh of our Saviour Jesus Christ, which flesh suffered for our sins, and which the Father of His goodness raised up" (Smyr. 6). These words are strictly parallel with the words of institution, "This is My Body," and "This is My Blood." One sect of Gnostics rejected the memorials of His blessed Body and Blood, because they said He never had a real body, but only seemed to be. It would be dishonest, therefore, to press these words to prove a view which was foreign to the question under discussion.

But St. Ignatius says elsewhere that the due breaking of bread in unity is a potent means of grace. "Assemble yourselves together in common, every one of you severally, man by man, in grace, in one faith and one Jesus Christ . . . to the end that ye may obey the bishop and the presbytery, without distraction of mind; breaking one bread, which is the medicine of immortality, and the antidote that we should not die but live for ever in Jesus Christ" (Ephes. 20). So also, when contemplating his own death, he compares the coming joys of heaven to those of the Holy Eucharist: "My lust hath been crucified, and there is no fire of material longing in me, but only water living and speaking in me, saying within me, Come to the Father. I have no delight in the food of corruption or in the delights of this life. I desire the bread of God, which is the flesh of Christ who was of the seed of David; and for a draught I desire His blood which is love incorruptible" (Rom. 7).

10. *The administration of the Sacraments.*

St. Ignatius says: "Let no man do aught of things pertaining to the Church apart from the bishop. Let that be held a valid Eucharist which is under the bishop or one to whom he shall have committed it. Whosoever the bishop shall appear, there let the people be; even as where Jesus may be, there is the universal Church. It is not lawful apart from the bishop either to baptise or to hold a love-feast; but whatsoever he shall approve, this is well-pleasing also to God; that everything which ye do may be sure and valid" (Smyr. 8).—*Irish Ecclesiastical Gazette.*

We cannot render benefits to those from whom we receive them, or only seldom. But the benefit we receive must be rendered again, line for line, deed for deed, to somebody. Beware of too much good staying in your hand!—*Emerson.*

AN INTERESTING EVENT.

On Jan. 1, 1894. Bishop Nichols in the presence of an enormous crowd of spectators, unveiled and presented to "Golden Gate Park" San Francisco, the "Prayer Book Cross"; the gift of Geo. W. Childs, Esq., of Philadelphia, in commemoration of the first Christian Service in English on the Pacific Coast. The *Public Ledger* of Philadelphia, referring to the event says:

Three hundred and fourteen years ago the English navigator, Sir Francis Drake, made a landing from his ship, the Golden Hinde, at what has since been known as Drake's Bay, and Francis Fletcher, a priest of the Church of England and chaplain of the Golden Hinde, conducted the first service and preached the first sermon in the English tongue on the Pacific coast. Today, in Golden Gate Park, this historical event was commemorated by the dedication, with impressive exercises, of a beautiful monument erected and presented to the Park by George W. Childs, of Philadelphia. Two years ago Bishop Nichols, of the Episcopal Diocese of California, with a small party, visited Drake's Bay and on a hill near the shore erected a wooden cross, using a short stake. The placing of a substantial stone cross was contemplated, and in the summer of last year George W. Childs wrote to Bishop Nichols, saying: I have seen from time to time some mention made of your efforts for a monument," and adding, "if you will go ahead with the matter so near your heart and have it done to your entire satisfaction, I will cheerfully pay all the expenses."

It was at first intended to have the monument erected at Drake's Bay, but when the Park Commissioners tendered a site on an elevation of upwards of 300 feet above the ocean, where the monument would be visible to observers from the ocean, from the Golden Gate and from the city, and be a conspicuous landmark, it was decided to accept the offer. The monument is in the shape of a Celtic cross, and is known as the "Prayer Book Cross." The cross is 57 feet in height, and the column underneath the arms is 30 feet high and is built of three pieces of stone. The arms are 15 feet in height and 23 feet across. The column above the arm is nine feet high. The dedicational inscription is engraved on the column on the east side and reads:

"A memorial of the service held on the shores of Drake's Bay, about St. John the Baptist Day, June 24, A. D. 1579, by Francis Fletcher, Priest of the Church of England, Chaplain of Sir Francis Drake, chronicler of the service."

On the west side of the column space is divided into four tablets, with the following inscriptions:

"First Christian service in the English tongue on our coast."

"First use of the Book of Common Prayer in our country."

"One of the first recorded missionary prayers on our continent."

"Soll Deo Sit Semper Gloria."

On the base the following is inscribed:

"Gift of George W. Childs, Esquire, of Philadelphia."

It stands on a knoll but a short distance from the principal buildings of the Midwinter Exposition.

At 2 o'clock, when the exercises began, great crowds surrounded the towering memorial, and evinced a deep interest in the ceremony. Many prominent people were present, including the Mayor and other municipal officials of the Exposition and members of the clergy. The Midwinter Fair Band furnished the music for the occasion.

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CALENDAR FOR JANUARY.

- JAN. 1—CIRCUMCISION of our Lord.
 " 5—Friday—Fast.
 " 6—EPIPHANY.
 " 7—1st Sunday after the Epiphany.
 " 12—Friday—Fast.
 " 14—2nd Sunday after Epiphany.
 " 19—Friday—Fast.
 " 21—SEPTUAGESIMA. (*Notice of Conversion of St. Paul.*)
 " 25—Conversion of St. Paul.
 " 26—Friday—Fast.
 " 28—SEXAGESIMA. (*Notice of Purification*)

NOTES ON THE EPISTLES.

BY THE REV. H. W. LITTLE, RECTOR HOLY TRINITY, SUSSEX, N.B.

(Author of "Arrows for the King's Archers," etc.)

SEPTUAGESIMA.

"So run that ye may obtain."—1 Cor. ix, 24.

I.—We now enter upon the second part of the Christian year. These three weeks are a transition period between the festal commemoration of Christmas Tide and the penitential observance of Lent. Turning from the contemplation of the Great Healer of men, we are called to meditate upon the evil in man which the Divine Son became incarnate to take away. "His Name shall be called Jesus, for He shall save His people from their sins." And in this connection we have set before us to-day the need and use of self-discipline of that *Temperantia*, which is one of the chiefest Christian virtues, and was highly extolled even by heathen philosophy. The whole passage brings home, seriously and even sadly, the struggle, the hardness, and the danger of the spiritual course which the Christian has to run to attain eternal life. The individuality of Christian life. Each athlete alone, solitary, striving with others for a prize, each hoping to obtain the crown or wreath of wild olive. The beginning of the race. Only one can obtain the coveted prize.

II.—The fading chaplet was the object of desire, the "bravium," or prize; and for this how much had been given up, and suffered. The continence and discipline of ancient foot-racers was proverbial. The Apostle points out how much these men were ready to give up and endure for an uncertainty. "One only receiveth the prize," although all run. There was but one wreath. Yet with this uncertainty before him, how strenuous the efforts of the runner, how careful his preparation, how severe the training. A graphic illustration in the hands of St. Paul of the Christian athlete running his course from earth to heaven. A race meant effort, progress, hope—three chief features of the religious life.

III.—But there must be a preparatory training for the athlete if he would have any hope of success. The taming of the body necessary

above all. To strive for the laurel crown in the great Isthmian games, without a long antecedent exercise of severe bodily discipline of sense and passion, and taste, was to court defeat. The Corinthian Church had an object lesson in their popular public character—the successful competitor in these public contests. Their faults were due to a neglect of the virtue of Temperance or self-restraint of the body. See chaps. v, vi, xi, 18-34. (Note the sharp, concise and graphic expressions of this passage.) The Christian must run so as to win his prize. Earnestness, care, thoughtfulness must mark his preparation for the great race; advance, effort, hope must be seen in each stage of the contest. Christian life a serious thing, a struggle, a conflict, a striving to attain something yet far off, and only to be won by persevering and unflinching zeal and pain and vigilance. "I therefore run." I am so convinced of the truth of what I say that I not merely preach it but practice it in my own person, "so run not as uncertainty" as do the heathen racers, for one only of them receives the prize. "So fight I." The figure changes from the race ground to the wrestling ring by an abruptness peculiar to St. Paul when much moved, "not as one who beats the air" or fences with a shadow or adversary of the fancy only." "I chasten my body" in an athletic sense, literally I bruise it with blows, as a boxer does his adversary in the arena, with bruises. "I reduce my body to slavery." Power over the body a Christian duty. To enslave the body and make it a servant of the Spirit. The Corinthians had pleaded their power to indulge their bodies in gluttony and uncleanness.

IV.—i. The reality of the Christian Life, its responsibilities and requirements forced home by this Epistle. Life not a dalliance, a dream, a languor, but a contest. It has a purpose—a prize. A Crown that fadeth not away. The consequences of Christian Life—eternal. What is lost here is lost forever. ii. St. Paul had not already attained the prize. He had no assurance of his final acceptance with God. He did not presume. The prize lay at the end of the course. He might yet "be a castaway." Free grace—the Apostle a conspicuous example of—yet he was not certain in his own mind that he would continue to the end. iii. Be not high-minded, but fear. Falls from grace possible. The Christian has not to "run only" but "so run" as to obtain. He may run only to lose. iv. Need of this teaching in our own day, when luxury is on the increase amongst us, and bodily and sensual indulgences are growing and spreading a baneful influence over Church Life. The severe simplicity of life despised. Needless indulgences to be put away, and things that hinder progress, the "weights" to be laid aside. v. A stricter observance of the vigils and fasts of the Church year by church families, would be found helpful in raising the tone of Church Life, and developing a deeper spirituality amongst us.

A GLANCE AT THE COLLECTS.

(From the American Church S.S. Magazine.)

(CONTINUED.)

The Sundays immediately following the season of the Epiphany are reckoned with reference to the coming Easter. The first Sunday in the quadragesimi, or forty-day fast of Lent, was designated Quadragesima. The Sunday before Ash Wednesday, being exactly fifty days before Easter, was called Quinquagesima. Sexagesima and Septuagesima Sundays, which are respectively fifty seven and sixty-four days before Easter, are supposed to have been called by analogy from the next decades. According

to Duraridus, monastics were wont to begin the observance of the Lenten fast at Septuagesima, the Greeks at Sexagesima, and the secular clergy at Quinquagesima. The time of observing Lent varied very considerably in the early Church, according to the rule laid down for fast days. In some parts fasting was not allowed on Sundays, Thursdays or Saturdays, and in order to make Lent include forty fast days, it would be necessary to commence it at Septuagesima Sunday. Possibly Sexagesima and Quinquagesima marked the beginning of Lent when different rules obtained. As these titles are used with so much uncertainty as to their meanings, we are glad to find the more exact titles in our Prayer Books, which explain them to be respectively, "the next Sunday before Lent," "the second Sunday before Lent," and "the third Sunday before Lent."

The intention of their services is no doubt to prepare us for the observance of Lent, and to supply a connecting link between Lent and Christmas; for they direct our minds to the original cause of our Lord's coming into the world, and to the necessity imposed upon Christians of emancipating themselves, through His power, from the sins on account of which He died. The Collect for the first two of these pre-Lenten Sundays, which come on the 21st and 28th of this present month, are both found in the Sacramentary of Gregory. That for Septuagesima consists of [1] "A confession that we are justly punished for our offences; [2] "A prayer that we may be mercifully delivered by God's goodness." The subject of our Sexagesima Collect is "Trust in God." It consists of [1] "A declaration that we do not put our trust in anything we do;" [2] "A prayer that we may be defended by the power of God against all adversity." It seems to look forward to the discipline of Lent, and warns us not to trust to the merits of any good works in which we may engage during that season. One Saint's Day stands conspicuously before us in the Calendar for January—that dedicated to St. Paul on the 25th. Saints' Days are usually observed on the day of a saint's martyrdom or death, as being in the Christian point of view the anniversary of his entrance upon a new and better life. To quote from Goulburn: "In the mediæval offices the martyrdom or death of a saint is called his *natalitia*, that is, his birthday entertainment, the notion being that the passage of his soul into Paradise is truly a birth into a new world, where he is greeted by those who have gone before him, and where, lying in his Master's bosom, he drinks the new wine of the kingdom." St. Paul is one of three exceptions to this general rule in the English Calendar; for his conversion, as having been effected in a manner so stupendous, and having been productive of such great results to the future of Christianity, is observed instead of the anniversary of his martyrdom. Thus "The Conversion of St. Paul," and the Collect based upon that wonderful event. It is expanded from one in the Sacramentary of Gregory, and consists of [1] "A commemoration of the missionary labors of St. Paul;" [2] "A prayer that we may show forth our gratitude for his conversion by following his teaching." We close our article by reproducing it. "O God, who through the preaching of the blessed Apostle St. Paul, hast caused the light of the Gospel to shine throughout the world; grant, we beseech Thee, that we, having his wonderful conversion in remembrance, may show forth our thankfulness unto Thee for the same, by following the holy doctrine which he taught; through Jesus Christ our Lord. Amen.

THE PERPETUAL INCARNATION.

That Church which observes the Church Year gives to its congregation a systematic course of instruction in theology. These great historic festivals are vocal monuments to great

historic truths. . . . But when we drop these intervening days, the course of theology is not only complete, it is a theology which circles around Christ; it is a Christology rather than a theology. Christmas declares the Incarnation of Him who was conceived of the Holy Ghost and born of the Virgin Mary; Epiphany points to Him as the universal Saviour, the Light that lighteth every man that cometh into the world; Lent and Good Friday emphasize the forgiveness of sins through the Passion and Death of the Redeemer; Easter proclaims His Resurrection and our risen life in Him; Ascension Day speaks of His return to His Father, and His eternal intercession; Whitsunday gives thanks for the gift of the Holy Spirit, that other Comforter whom He bestows upon His people; Trinity Sunday praises Him who, with the Father and the Spirit, is to be ever worshipped and glorified, one God, world without end; and All Saints' Day draws all the worshipping people of God together in one Holy Catholic Church, a universal and glorious communion of saints. Thus the Church chants solemnly the Apostles' Creed in a responsive service which lasts throughout the year, and in which successive festivals catch up and repeat the successive articles of our Holy Catholic Faith.

Each of these great days possesses a double significance. It points backward to a historic fact; it points inward to a spiritual experience. Thus Christmas is a historian repeating every year the testimony, "We beheld His glory, as of the Only Begotten of the Father;" and it is a prophet, pointing forward to the time when the Church, which is His Body, shall be filled with the fulness of Him that filleth all in all. The Incarnation was not completed in the manger at Bethlehem. It is an eternally progressing fact; never to be completed till all the household in which He is the first born among many brethren come to see Him as He is; become filled like Him with all the fulness of God. The Incarnation is the realism of religion. Christianity is neither a dream nor a doctrine; it is a life—the life of God in the soul of man. The tabernacle of God was set up for those thirty-three years among the hills of Palestine that so God might emphasize the truth that evermore the tabernacle of God is with men, and He will dwell with them. Christian life is a perpetually growing, but never consummated, incarnation. If Jesus Christ was manifested to show men what God is, He was also manifested to show them what they might become. God is no meteor that flashed on the world and then disappeared, leaving it to darkness and the memory of a great light. He is the Sun; the Light that lighteth every man; and He shone first in the manger, that He might teach His children that there is no life so lowly that He will not enter it. There is but one sinless Son of God; but there are many sons of God whose sins obscure the light which shone in Him without a shadow. Christ liveth in me; that is Paul's declaration of his own experience. Until Christ be formed in you: that is Paul's prayer for his own pupils. What is this but an experience of incarnation—a prayer for incarnation? There is scarcely a title of honor woven into the crown which the New Testament puts on the brow of Christ that He does not weave into the lesser crown which He puts upon the brow of His disciples. He is the Chief Shepherd, and every one that entereth in by the door is a shepherd of His sheep. He is the Captain of Salvation, and we are soldiers of His cross; He is the Light that lighteth every man that cometh into the world; He is the Great High Priest, and we are priests unto God; He is the Lamb of God slain from the foundation of the world, and we are living sacrifices unto God; He is King of kings and Lord of lords, and we are kings casting our crowns before Him; He is the only

begotten Son of God; He is filled with all the fulness of the Godhead bodily, and we are bid, as with bated breath and bowed head, to pray, that we, being rooted and grounded in love, may know His love which passeth all knowledge, and be filled with all the fulness of God. The Church is the Body of Christ; our eyes are His eyes to see His visions, our hands His hands to do His work, our feet His feet to run His errands, our tongue His tongue to speak His truths; and our hearts must needs be His heart, filled with the fulness of His own presence.

The religion of Jesus Christ is a realistic religion. It is not a system of abstract thought; it is not a dream of an impossible ideal. It is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance—in action. It is idealism reduced to practice. Pagan religions have sketched ideals; the Christian religion has produced a historical reality. Pagan religions have dreamed of virtues; Christianity has incarnated them. Pagan religions have taught men about God; Christianity has brought God into the hearts of men. He is born into every heart that opens itself to receive His presence; and at every birth the angel repeats the glad tidings, Unto you is born this day a Saviour, which is Christ the Lord. Tabernacling in the hearts of men, He brings always with Him righteousness and peace, and joy in the Holy Ghost, and the angel chorus of the first Christmas Eve is re-echoed from every home made luminous by His indwelling: Glory to God in the highest, on earth peace, good will among mankind.—*The Christian Union*.

SCIENCE AND FAITH.

In the discussion on this subject, the Rev. C. Lloyd Engstrom, secretary of the Christian Evidence Society, said: "What is science? It is the attempt to unify facts by grouping them under general characters (laws of nature), or by causal explanations (scientific hypotheses or theories)—the main point to be observed being the dominance assigned by modern science to the facts themselves rather than to the opinions of their observers. I would lay particular stress upon the last clause, because it sets forth the root principle of science; and as regards the relations between science and faith almost everything depends on the principle which animates each. Now, it has appeared to me that much which nowadays passes for science violates that which I have ventured to call its root principle. And it is not difficult to see why a tendency to this should increase under somewhat changed conditions of investigation. For it will be observed, as one of the noblest and most satisfactory characteristics of science in the last quarter of the nineteenth century, that it draws more and more away from all that savours of materialism. As was most ably pointed out in a review in the *Guardian* a few years since, science is developed in the region of intellectual inference. The hidden springs which issue in material facts are the main object of discussion. But, this being so, is there not great danger lest hypotheses which cannot possibly be verified become more and more regarded as accepted theories? That which is stated in the sacred name of science is liable to be received without demur; the world in general not having yet perceived the absence of those tests which were not so very long ago especially vaunted by many scientific men as the essential glory of science. The relations between material changes in the brain and our mental consciousness may be mentioned as one instance of very unwarranted

dogmatizing. And when one considers the very pretty quarrel (now in an acute stage) between Mr. Herbert Spencer and Professor Weismann as to the causes of biological evolution, one can appreciate the increasing caution with which many, who are true men of science, express their views on these most perplexing and difficult subjects. But what, after all, is spirit of science? In entire accordance with what has already been stated, its spirit is that which is in its essence Christian. Humility, self-forgetfulness, faith, enthusiasm, and a burning love of truth—these are its main characteristics. Humility; for did not Francis Bacon say that the only entrance into the kingdom of the sciences is that into the kingdom of heaven—the spirit of a little child? Self-forgetfulness; so beautifully illustrated by the illustrious Darwin, as by Newton of old. Faith; for first, the man of science consciously or unconsciously ever investigates on the assumption of the unity of nature, of the reasonableness of natural processes, and the like—all, of course, unverifiable; and, secondly, he would stop working if he did not ever try to enlarge the boundaries of the known by going forth in faith to search in the regions of the yet unknown. Most truly did Tyndall call Darwin the Abraham of science, and thus, by a most fruitful comparison, indicate the essential unity of science and faith. Enthusiasm; based on a conviction that nature is worthy of investigation, and that good, not evil, is to say the least, its predominating character. A burning love of truth; which one might almost venture to call the special characteristic of Christ's own teaching, as insincerity certainly aroused His most terrible denunciations. Closely connected with this last thought are those suggested by His Name, the *Logos*. From it we must infer that if nature in its widest meaning be God's work, the laws of nature—i. e., the manifestations of the working, the formulated classification of its movements—are peculiarly the laws of Him Who, as the Second Person of the Holy Trinity, is the manifestation of God, as the First Person is the Source, and the Third Person the living Power. And from it we must also infer that the exercise of human reason, uttered in human speech, is man's tribute of praise to Him Who, in the God head, is the self-reflective Divine consciousness. Who, sent by eternal Love, is His revealing Word to man. How can the fullest and frankest use of the intellect be unhonoured by the Divine *Logos*? Let me end with a few words of intensely practical exhortation. If science be a preception, and statement, and use of "ordered facts," then, if Christian faith be based on eternal facts (such as the Holy Trinity in Unity) and on facts in time (such as the Incarnation and the Atonement), let us seek to come into closer touch, into vital union with those facts, set forth in the Creed, but made our own in our life. Let us so acquaint ourselves with God, let us stand in the presence of Jesus Christ, let us so yield ourselves to the transforming power of the Holy Spirit, that the most certain facts of our consciousness may be the facts of Christian experience. These, because they are facts, cannot clash with any other facts. This science cannot but harmonise with all other sciences. Therefore Christian Faith, manifested in a living theology, is the mother, the queen, the culmination of all natural Science.—*Church Bells*.

Is our outward occupations let us be more occupied with God than with all else. To do them well, we must do them in His presence and for His sake. At the sight of the majesty of God, calmness and serenity should possess the soul. A word from the Lord stilled the raging of the sea, and a glance from Him to us, and from us to Him, should still do the same in our daily life.—*Fenelon*.

Family Department.

AT DAWN.

BY MARGARET DOORIS.

I stand upon the threshold of the dawn,
And wondering ask:
What will the moments bring in passing on—
What joy or task
That will befall me ere the day is gone?
The sun, now rising in the azure sky,
May clouded grow:
The hopes which glad my heart may bring a sigh;
The flowers which blow
In dewy sweetness now, may fade and die.
My anxious thoughts I turn into a prayer,
Father, to-day,
What'er befall, keep me within Thy care,
Along the way,
Lead me in love, all burdens help me bear.

Linden, Ohio.

JULIE.

CHAPTER XVI.

SAD TIDINGS.

And all this time a tenant was bargaining with auntie for the house, and trying to get it for a cheaper rent than what she wished to let it for. He was a doctor, with a lot of children of his own.

"They wanted a garden like that," he said; "t'was the very thing for them."

"They would be happy children, Elsie thought, who would shout and play; as for themselves, they would never shout again, and would never wish to play.

Well, they wouldn't have much room in Gordon Terrace to play, so it didn't matter at all. Life was a serious affair just now, and they all felt very staid. The doctor agreed to take their dear house year by year, and auntie made all arrangements to leave in five weeks' time.

Five weeks more! And then?

"Guy, dear, what about the pigeons?" auntie said.

"Griffiths will buy them from me," answered Guy. "He's coming to have a look at them to-morrow."

(Griffiths was a pigeon-fancier in the town.

"And the rabbits, dear?"

"I shall see about them, too. Don't you bother, auntie; you've enough to do."

"Find Elsie for me, Guy; I want her; please."

Where was Elsie? Elsie was in the dovecot, crying her poor eyes out.

"I was saying good-bye to Emperor and Joan," she sobbed. "I love them best of all."

"Auntie wants you," said Guy; and as he spoke Joan fluttered to his shoulder. "Poor Joan! Poor Joan!" faltered Guy, stroking her glossy wings.

"I say," said Lance, turning up with a pair of very red eyes, "that Griffiths will beat you down as much as ever he can. What a shame that a fellow like that should have poor Emperor and Joan!"

"It can't be helped," sighed Guy.

But Griffiths never had Emperor and Joan at all; the Morleys had them instead. The Morleys, through their inquisitiveness, know the value of the birds, and Mr. Morley came next day before old Griffiths did, and in a very delicate manner offered to take those two as a present for his boys, and gave Guy just what he had paid for Emperor and Joan himself.

"To think of Sid and Harry having Emperor and Joan!" sighed Lance. And Elsie cried dreadfully when she heard of the arrangements.

"He behaved like a trump," said Guy, meaning the father of the boys. "Shut up, Elsie,

do, it can't be helped, you know." And poor Guy choked himself.

And Jowler? Jowler found a home as well. Mr. Atherton provided him with one. Lance felt almost selfish when he insisted that Jowler and his hutch should have a corner of the ground that lay at the back of his house.

"I always had a fancy for Jowler," Mr. Atherton said. "You can run in every day from Gordon Terrace, Lance, and feed him with the thistles that you find in the fields and hedges about; and when he wants bran, and other stuff like that, just let me know, my boy. He's my rabbit now, and I want to keep him fat."

Lance felt selfish, so he said, for the other rabbits were sold; for though they would, on some occasions, see poor Emperor and Joan, they would only see them as the Morleys' pets; while Jowler was as good as his own.

And then—this part I want to hurry over, for it makes me sad to write—a little while before they left their home, sad tidings came of Julie—of Julie, as they thought. In a pond not far from Miss Templeton's house a child's body was found. It had no clothing upon it, and the face was disfigured from having been in the water so long; but the soft fair hair was just like Julie's own.

Only auntie saw the body—none of the children did; she thought it was that of the lost little one, for what else could she think? And as Julie Bridges they buried her in the cemetery on the hill.

Aren't you glad that you know as well as I that it was not little Julie at all? It was the helpless child of some poor gypsy-folk that had met with a violent death, but no one knew that for a long while after, and they mourned for Julie as dead.

Dead! Little soft-eyed Julie, with her pensive face, and her very tender heart! And the children gathered flowers from the garden where she had played, and laid them reverently on the little grave.

"They didn't feel like the old Bridges at all," poor Elsie said.

"Rose! Oh don't Rose—don't!" said Elsie. "I thought you were asleep. Oh, Rose, don't cry any more!"

It was the evening of the day they had buried her, and the children were all gone to bed.

Rose's answer was a troubled cry. "Oh, Julie, Julie!" she sobbed.

Elsie put one arm around her, crying softly too.

"I wish we had told her all our secrets," whispered Rose. "I can't bear to think we didn't now. She wanted so to be in our secrets, and I wouldn't let her, Elsie."

It was too late now.

All the neighbors were very kind; the Morleys were especially so. The last week had come, and the home seemed topsy-turvy, with all the fuss of getting ready for the other house. There was so much to be done that auntie was busy all day long. This piece of furniture was to go to the new home, that piece was to be sold; the little house in Gordon Terrace would not hold it all.

The little ones wandered about disconsolately, and were in everybody's way. There was no Julie to amuse them now.

"Don't touch that, Chubbie!" Leave that alone, Puff!" somebody was saying a hundred times a day.

Poor little things! I think they missed Julie most of all. Puff was so frothy, and Chubbie was so cross, and nobody seemed able to pacify them at all.

Mrs. Morley came in one day when Chubbie was in everybody's way. Puff was roaring with crying, and auntie was trying to comfort him, looking so tired and sad.

"Julie—I want Julie!" sobbed Puff. It was not the first time he had cried for his gentle sympathizer.

Mrs. Morley seemed to understand it all. A bright thought struck her all at once. She turned and spoke to auntie.

"Would you let me have the little ones for a while? They are only in the way. I should love to have Puff and Chubby for a week. Do let me take them home."

"It's very kind of you," Miss Bridges said, looking really relieved. "They are a little in the way—poor pets! We are terribly upset now."

Of course you are! And Chubbie and Puff are too small to help. Yes, they must come to me."

Then in a very cunning way she made great friends with them—talked about the swing her children had, and about some delicious grapes that were ripe in the greenhouse now, till both were quite won over; then she asked them if they wouldn't like to go and stay with her, and play with Harry and Sid.

Chubbie thought she'd like it very much, and Puff soon followed suit, so by-and-by she carried them off in triumph. And I'm afraid the little ones were terribly spoiled that week.

Next Mr. Atherton insisted that Guy and Lance should have their meals with him; and the same day Margie Rutherford turned up with a letter from papa, begging Miss Bridges to spare Rose to them for some days during this troublous time.

Poor Rose! her eye brightened at the very thought. And then she glanced at auntie.

"You will come?" said Margie, affectionately putting an arm round Rose's neck. "You will spare Rose to us, Miss Bridges, won't you please?"

"Yes, dear, thank you," auntie said, but not with the look of relief she had given at the invitation for Chubbie and Puff; but she had seen the sparkle in Rose's eye. Poor child! She had known such dark days lately, that auntie could not bear to grudge this treat to her. "I think I can spare her, Margie."

"Oh, thank you!" cried Margie, eagerly embracing Rose in her joy. "Oh, Rose, what a lovely time we'll have! Can you come at once, do you think?"

But Rose could not respond just then; she was looking at auntie's face. Rose was different from the little ones; she could be of great use, you see; running upstairs and down, collecting this thing and that, saving poor auntie's tired feet, and helping in a hundred small ways. She could do more than Elsie could, and was often poor auntie's right hand. Auntie would miss her, Rose knew well, if she went off with Margie then. She had a struggle for a little while, and Margie's invitation was so tempting then.

"You'll sleep with me," went on Margie, before she had time to speak. "Do you remember you said you liked my bedroom so? Sarah has been putting up the pale-blue curtains that you said you liked to day, for I told her I was going to fetch you home."

It was very hard—poor Rose! But she began to speak at once.

"Margie! Oh, Margie, would you mind if Elsie went instead?"

"Elsie!" exclaimed Margie, a little taken aback. "Why Rose—"

"I'm of more use than Elsie is," Rose said. "Auntie couldn't spare me well. You know I'd love to come. Oh, Margie, would you mind?"

The struggle was very hard: there were almost tears in her eyes. But she had a reward directly, for auntie's face looked really relieved.

Margie's fell a little, for Rose was her chum, of course. Not that she was not fond of Elsie too, but naturally Rose came first. She was, however, a sensible little girl, and looked up brightly in a while.

"Yes, Rose, I see," she said. "Would Elsie like to come—"

"Like?" interrupted Rose, almost shocked.

"I think she would like it," Margie

went on, in her own unaffected way. "And I should like to have her best after you, of course, Papa thought it would be nice for Miss Bridges to have as few at home as possible while you're all so much upset."

"Please thank him, Margie," said auntie; "it is very thoughtful of him. If you are contented to leave me Rose and take Elsie instead. I shall get along famously. Rose is my right hand now," she added, with a loving glance at her.

Rose's unselfishness at this trying time was very comforting to her.

And then Elsie came in, and Margie gave the invitation to her. How Elsie's face flushed, and how pleased she looked! To go to Margie's home for a week seemed such a delightful thing. And poor Rose listened to her exclamations of pleasure with a pang, and couldn't help thinking how much she would have enjoyed the visit herself. And after the two had parted off—driven off in the pony carriage that was Margie's own—her thoughts would follow them, she could not help it; and she was imagining at ever turn and twist what they must be doing now, and gave vague answers to auntie's questions, and was absent-minded for a long time after.

And auntie? In the old days auntie would have been sharp with her, and would have recalled her wandering mind in her own brusque way, but now all auntie's sharpness seemed to have vanished away. She was wondrously soft with the fatherless girls and boys—the boys and girls who were dependent on her for hearth and home and love.

They did not know of the sleepless nights she spent, worrying over their future. Seven little lives dependent on her alone! She counted seven still, though one of them was not; then corrected herself with a groan. They had been seven so long she forgot to count them as six.

Poor Guy and Lance! Guy first. She had been so ambitious for him. Bright, clever Guy, with his prospects all changed, what would become of him? A stool in an office in a few years' time—it was all she could do for him. How sober and staid poor Guy had become! Getting manly before his time.

And in his dreams he still carried his colonel off the battle field, and woke with a sigh and a sob.

By-and-by Rose's thoughts came back to the work in hand, and she tried not to envy Elsie any more. They were turned into another channel quite when she came upon a pile of Julie's things—Julie's little shoes and stockings, little pinafores and frocks. Sacred articles they seemed to poor Rose now, as she dropped her tears upon them and gathered them with reverent hands. Ah Rose! Bitter thoughts came always with the sad ones when she remembered Julie now. She hadn't been as nice to Julie as she might have been—she felt that now—not nice in little things; little things like keeping secrets from her, and treating her as a baby, which hurt poor Julie so.

"Oh, Julie, Julie! It was too late now. Perhaps, if she had told her some of her secrets, Julie would have

told her hers; that secret—the only one she ever had—of really running off to Miss Templeton's, which had proved so fatal a thing.

Ah, Rose! kind eldest sister as she wanted to be, and was, how had she overlooked poor Julie so? Elsie's devotion to her often made Rose humble now; and as she thought of Elsie, she felt quite glad she was having her treat, she felt a little comforted that auntie found her such a help.

"Good night," said auntie, when bedtime had come round kissing her niece with more affection than usual. "Thank you, dear Rose, for offering to stay with me; it was very unselfish of you. God bless you pet; you've been a help and comfort all the day."

Rose cried when she went to bed—she was thinking of Julie still; but auntie's words had taken the bitterness from her grief. Somehow she felt a little happier now.

(To be Continued.)

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BALL-ELLIOTT—At St. George's Church, Montreal, on 3rd January Inst., by the very Rev. The Dean of Montreal, Rev. Thos. W. Ball, Incumbent of Milton, Que., to Margaret Elizabeth, eldest daughter of Mr. James Elliott, of Montreal.

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(From the American Church S.S. Magazine.)

Mr. Robert Louis Stevenson, the well-known author, says that he has visited upwards of forty islands in the South Seas, and has besides resided for a considerable length of time in no less than four different groups. "Missions in the South Seas generally," he says, "are far the most pleasing result of the presence of white men, and those in Samoa are the best I have ever seen. I had conceived a great prejudice against missions in the South Seas; but I had no sooner come here than that prejudice was at first reduced, and at last annihilated. Those who deblatterate against missions have only one thing to do—to come and see them on the spot."

Mrs. Bishop (Isabella Bird) so widely known as an enterprising traveller, said at the recent Koswick Missionary Conference: "I am a convert to missions through seeing missions and the need for them. Some years ago I took no interest whatever in the condition of the heathen. I had heard much ridicule cast upon Christian missions, and perhaps had imbibed some of the unhallowed spirit. But the missionaries, by their lives and character, and by the work they are doing wherever I have seen them, have produced in my mind such a change and such an enthusiasm, as I might almost express it, in favor of Christian missions, that I cannot go anywhere without speaking about them and trying to influence others in their favor who may be as indifferent as I was before I went into heathen countries."

Mrs. Bishop went on to say that in her travels she had been greatly impressed by the exceeding dolefulness and hopelessness of the non-Christian world. The sorrows of heathenism are great. The women lead a degraded life in which the intellect is dwarfed. While the circumstances of their lives develop fierce passions of hatred, jealousy and intrigue, their better natures are stunted, and in intelligence they are little better than a child of eight or nine years old with us would be. Having with her a medicine chest, which she often used in the relief of various diseases, Mrs. Bishop said that women had come to her hundreds of times and asked for something to make a favorite wife look ugly or odious, or to destroy a favorite wife, or the favorite son of a favorite wife. She really thought that the position of women in Mohammedan countries is more degraded than in the heathen lands she had visited.

Gen. Low Wallace, formerly United States Minister to Turkey, author of "Ben Hur," stated on his return from Constantinople that

when he went to Turkey he was prejudiced against missionaries, who constitute nearly all the American residents in the country. But his view of them and their work were completely changed. He found them to be an admirable body of men, who are doing a wonderful educational and civilizing work outside of their strictly religious work. In an address delivered on Forefathers' Day at Brocton, Mass., he said:

(To be continued.)

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TEMPERANCE.**LOVE OF STIMULANTS.**

"Alcoholic poisoning," says Dr. Adolf Strumpell, "is responsible for more diseases than any other single cause. All the indications point to the conclusion that it is the nervous tissue which is especially exposed to the cumulative action of the alcoholic poison. Hence medical opinion is becoming more and more strengthened in the conviction that it is by no means only the free drinkers and notorious drunkards who are victims of this weak habit, but innumerable persons who would repel the appellation 'drinker' with indignation." This is capital testimony, and sound argument; but, so far as medicine is concerned, this age is specially one of eulogy. It is not enough to tabulate symptoms, earnest students are everywhere at work to discover causes.

The cause of the almost universal love of stimulants is one of the most difficult problems that has yet to be solved. Children are always wishing to eat to-morrow's cake to-day, and a small increase of pleasure at the moment is to them of far greater value than a promise of a large increase at some distant future. Something of this may underlie the use of stimulants. They enable a man or woman to draw upon the treasures of the future. They are money-lenders at exorbitant usury on reverent interest. This sort of borrowing for present luxuries on the security of what should be reserved for future needs is a universal custom.

The prevention of this mortgaging of the future can only come about by raising the self-control of the man all round, but the reduction of the temptation can best be met by seeing whence these temptations arise most strongly. Temptations to use stimulants arise chiefly from exhaustion and from previous use of other stimulants. Exhaustion may come from overwork, but it may come also from under supply of essential constituents in food.

The first simple cure for the drink crave is, therefore, a plentiful supply of those organic salts and acids which are usually wanting in our food—a good daily supply of fruit is the first requisite for the prevention of drunkenness. Using stimulants of one sort tends to cause a craving for those of another sort. The morning cup of tea in the mother, which, "I couldn't do without was it ever so," or "I should be fit for nothing all day," becomes the longing for the pleasures of Bacchus in the son. The stimulant of heated rooms and late hours, and happy gaiety, is the prelude to the bottle and the glass. Abstinence from repeated and severe exhaustion—especially nervous exhaustion—is necessary. Abstinence from other stimulants (milder, but none the less injurious than the stimulus of meat constituents) is required, and the renunciation of the pleasures of the "cup that cheers," and the "pipe of peace," is required in dealing with the curse of the world. Above all,

not only negative abstinence from evil, but positive persistence in the daily use of fruits is essential in solving the problem and freeing the world from the worst slavery it has yet known.—*Josiah Oldfield, in the Vegetarian.*

AN OWEN SOUND MIRACLE.**THE REMARKABLE EXPERIENCE OF MR. WILLIAM BELROSE.**

Attacked by Malarial Fever, Followed by Partial Paralysis—Physicians said they Could do Nothing for Him—The Means of Cure Discovered Through Reading a Newspaper.

From the Owen Sound Times.

The *Times* has published very frequently the particulars of remarkable cures attributed to the use of Dr. Williams' Pink Pills for Pale People. These various articles were credited to newspapers of good standing, and there was no reason to doubt their entire truthfulness, but as we had not happened to come across a striking case ourselves, we had given the articles but little thought, and perhaps this may also be the case with some of our readers. A few days ago the opportunity was given us to investigate a case, however, which satisfied us, and will satisfy those who read this, that there is a marvellous efficacy in this now celebrated medicine. It was told us by one of our leading druggists that a well-known resident had an experience which fully equalled the wonderful cures of which so much has been published. The citizen referred to was Mr. Wm. Belrose, ship carpenter, who has been a resident of this town since 1866. The *Times* undertook to get the facts from Mr. Belrose in order to satisfy ourselves. He was working in the shipyard, and when found was wielding the heaviest axe on the grounds, shaping the ribs for a big vessel on the stocks. None of the 500 men employed were working harder, nor appeared to be enjoying more vigorous health. In reply to a question, Mr. Belrose said: "Yes, sir, I would not be using this big axe if I had not taken Pink Pills." The story as briefly told as possible is this: In 1890, after returning from the Pacific coast, Mr. Belrose went to Chicago, where he secured employment in the erection of one of the big Phil Armour grain elevators. After being in that city for a short time he was taken with a malarial fever. After a week of suffering the people with whom he was staying spoke of taking him to the hospital, but Mr. Belrose objected. A consultation was held, and it was decided that instead of going to the hospital—a place he dreaded—he would take the first train home. His ticket was bought and he was placed on the train. He was so sick that the only incident he could remember on the whole 600 miles trip was the changing of cars at some junction. He reached home on August 7th, and at once a well known physician was called in. Recovery was slow, and it was not until November that he was able to get out of the house. Then, in his

weakened condition, he took a relapse. Winter wore on; the best physicians were called in, but with no avail. There was no improvement. The complications baffled all treatment. From the hips down a sort of paralysis seized the sufferer, and it was impossible to keep the lower extremities warm. The bed covers were increased, but proved of no consequence so far as the warmth of the patient was concerned. As a last resort a pair of heavy German felt socks were procured and pulled over the cold feet. But the artificial warmth failed to do what nature could not for some reason accomplish. At last the doctors decided that nothing more could be done, and soothing draughts were administered to ease the pain. Friends brought the electric battery, and this treatment, though relieving, served only to make the pain more intense when discontinued. It happened during this treatment, however, that one of the visitors brought in, wrapped around a parcel, a paper giving an account of a cure effected by the use of Dr. Williams' Pink Pills. After reading the article the sick man determined to give them a trial. Before a box was gone the good effects were noticed, the second box brought still further improvement. A third, fourth, fifth and sixth were taken, the end of each only proving a milestone on the sure road to complete recovery. Twenty boxes were taken in all, but the end fully justified the expenditure, for, as Mr. Belrose put it, "I feel better and younger than I have felt for years. I eat heartily, I sleep sound, and I can do a day's work alongside of anybody. Dr. Williams' Pink Pills, under Providence, did it all. Pink Pills should be kept in every house. Since they cured me I have recommended them to my friends everywhere, and I shall continue to recommend them."

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A DAY OF PREPARATION.

It is asked by some why Friday, any more than any other day of the week, should be selected for special observance. The Church honors Friday, because by the death of Christ on that day, He forever hallowed it; and because, in order to prepare for the weekly Feast of the Resurrection on Sunday, we need to watch by the Cross on Friday.

To be sure, the special way in which the day is to me marked, by absolute abstinence from food for a time or from luxuries merely, is left to each individual conscience; but clearly, our Mother Church expects her loyal children to make it a day of preparation in some way.

By some unhappy fatality, many, even "good church people," select Friday for days of feasting, instead of abstinence; accordingly, dinner parties and balls, festivals and other things of a similar nature, fall on this day as though it were the most fitting of all the seven.

Let each thoughtful Christian take this matter home to himself; let him abstain from luxuries, at least, on that day; and let him use it solemnly, as a day for deepening his own spiritual life, and for loving meditation on the death and passion of Jesus Christ for us.

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THE ADVENT NUMBER, ISSUED 15TH NOVEMBER, BEGINS THE EIGHTH VOLUME OF THE TEACHERS' ASSISTANT, a periodical intended to help our Sunday-School Teachers in their work for the Church, and to form a bond of union and a means of communication between those who, though divided by the bounds of parishes, dioceses, and even Ecclesiastical Provinces, are still one, members of the one Holy Catholic Church, and fellow-workers in the one good work of feeding her lambs.

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