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# The Church Guardian

OF MONTREAL.

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

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## ECCLIASTICAL NOTES.

It is proposed to revive the Irish Church Society and establish a branch in every diocese in Ireland.

LORD Mostyn has given the site and Lady Augusta Mostyn a donation of £1000, for a new church for the Llanrhos part of Llandudno.

BISHOP Philpott, late bishop of Worcester, has entered his eighty-fifth year. He was ordained just over sixty years ago (in 1831).

BISHOP Dudley, of Kentucky, is preaching the Advent Mission, in Calvary Church, New York, under the auspices of the rector, Rev. Dr. Satterlee.

THE death of the Right Rev. H. Goodwin, D.D., Bishop of Carlisle, took place at Bishopthorpe, York, on Wednesday afternoon, 25th Nov. last.

THE corner stone of the new St. Augustine's Church, Bornemouth, England, was laid on the last Thursday in November. It is to be erected at a cost of 5000*l.* by the Rev. Canon Twells.

THE Congregationalists of Toledo, Ohio, have adopted the evening service of The Church as their form of worship, because, as they say, it is the best example of a written service which they can find.

It is rumoured, from a source which should be well informed, that the judgment of the House of Lords in the Lincoln case will virtually be the judgment of the Archbishop of Canterbury.

THE Bishop of Bangor is now entitled to take his seat in the House of Lords, and never probably have three such youthful prelates as those of Chester, St. Asaph, and Bangor entered the Upper House simultaneously.

It has been resolved in one of the western parishes of the States: "That every minister in the place be presented with a copy of the Book of Common Prayer by the rector of the parish, with a view to making known the doctrine, polity and practices of The Church.

THE petty persecution of the Old Catholics in Bavaria shows what the Roman Catholic Church is wherever she has the power to trample upon the rights of others, and what she would be in this country if she could. The Old Catholics are relegated to the position of a private Church Society; and Bishop Reinkens, when he visited Munich for the purpose of holding a confirmation, was forbidden to wear his episcopal insignia.—*Irish Ecclesiastical Gazette, Dublin.*

A P. W. H. OF BLOEMFONTEIN.—A Cape Town announces that the Rev. John Wale Hicks, Fellow of Sidney Sussex College and Vicar of St. Mary the-Less, Cambridge, has been elected to the Bishopric of Bloemfontein.

THE *Bristol Mercury* states, that at Bristol Cathedral on Sunday week, "for the first time for many years, the Communion table bore an altar cloth, and a pair of candlesticks. The candlesticks were, we understand, presented to the Cathedral more than a century ago, but it is upwards of forty years since they were last used—in fact, prior to the time of the late Dean."

THE Rev. Dr. Campbell Fair's Sunday School Lesson Book, "*Sufficiently Instructed*," has been sold to the extent of 40,000 copies, "notwithstanding many printers' mistakes." The same author's tract on "*Confirmation*," designed for circulation in forming classes and preparing for the rite has reached a sale of 200,000 copies. Of his "*Day by Day*," a book "suitable for Christmas, New Year, Anniversary, Wedding and Birthday presents, and for daily private devotions," 5,000 copies have been sold.

BISHOP Selwyn, of Melanesia, has announced to the Primate of New Zealand that he will resign his see whenever it is convenient to the Primate and the New Zealand Church. He has been told by the doctors that the injury to his leg will debar him from the future work of the diocese. Dr. Selwyn joined the Mission in 1873, and was consecrated in New Zealand four years later. He is giving himself to a life of prayer and suffering, a cripple from rheumatism, brought on by his self-sacrificing labors in the mission field.

As men come to realize more what is the breadth, and length, and height, and depth of the love of Christ, which passeth knowledge, they will see the importance of Church order and government, of the Sacramental system, the principles of Christian worship, and the deeper meaning of the Communion of Saints; and a realization of the development of His love can never really be placed in antagonism to Him. Whose personal presence in and through them is the very essence of them all.

THE return of the Dean and Canons of St. Paul's to the use of the old-fashioned scarf in public worship is attracting some attention just now. The present Dean when appointed Canon in 1868, was the first to wear a black stole with crosses. The reason of the change was explained in a paper read recently to the members of the St. Paul's Ecclesiological Society, when the history of the scarf was traced to a pre-

Reformation period. It was the survival of the old fur amice, but was confined as a scarf to the dean, canons, and chaplains of the diocese and cathedral. It was worn by them at all offices except that of the Eucharist, when the stole was worn by the celebrant with the vestment.

THE Bishop of Salisbury, in peering into the out-of-the-way corners of his diocese, recently gladdened the hearts of an isolated coastguard station, on the Dorset coast, by conducting a little week-day service in their boat house. To get at the coastguards, his lordship had to avail himself of The Missions to Seamen vessel *Theadora* at Poole, which he had himself assisted to provide, being embarked and disembarked in her little punt. The Reader of The Missions to Seamen had prepared the coastguard men and their families for the Bishop's visit; and when the Mission vessel arrived at the station the coastguard boat, duly beflagged, put off to land his lordship. The boat house was carpeted with sails and embellished with flags for the occasion, and the seamen and their families joined right heartily in the little service; cheering the Bishop as he returned to the Mission vessel, where he lent a hand to weigh the anchor, and sailed back to Poole. That episcopal visitation is never likely to be forgotten by the lonely seamen of that isolated coastguard station.

IN Bavaria the Old Catholics seem to be the victims of petty persecutions. This is owing to the fact that the present Prince-Regent and also the new Minister of Public Worship are Ultramontanes. For nearly twenty years these reformers had been allowed full recognition by the State, but immediately after the death of Von Dollinger last year, they were deprived of any recognition whatever. A stir was made, with the result that the Old Catholics were granted the status of a "private church society." As such they could no longer use their church bells. Then Bishop Reinkens was told that he must not wear his episcopal insignia when travelling in the country, and, following this, the clergy were prohibited from donning any other priestly apparel than the surplice. These may not seem great hardships, but they indicate a policy which appears to aim at nothing less than the extinction of the Old Catholics. On the other hand, in Munich, the Municipal Council have voted £500 towards a second Old Catholic Church.

THE BISHOP OF LENOX at his visitation last month thus refers to the Church and the Salvation Army: "Since his last visitation, continued the Bishop, General Booth had put forth his scheme for the rescue of great masses sunk in hopeless destitution. The principles, taken in the abstract, were sound, but success would

depend upon the application; and while he hoped with all his heart that the "General" would put his plan into operation, and thus enable them to realise whatever benefit could be obtained from it, he could not say that the evidence of its probable success at present appeared very convincing. The "Army" laid hold of a large number of people, but it did not keep them. Its effect for a time was very marked, but it did not appear to last. The bad courts and alleys did not appear in any instance to be permanently changed in character. There was no such success where the Army had been at work as guaranteed the expectations held out. There was no evidence to show that General Booth would lay hold of the lost masses, and put an entirely new face upon them. If only small numbers were to be rescued here and there that work the Church was already doing. The Church Army began that some time ago, and had been carrying it on with real, though not startling success. He for his part much more trusted in work of that sort if done upon a small scale in a great many places than if done upon a great scale in some one place."

### MISSIONS.—NO FAILURE.

**T**HE Ven. Archdeacon Sinclair preaching in St. Paul's Cathedral, London, England, on Nov. 29th last in behalf of that noble organization the Society for the Propagation of the Gospel in Foreign Parts from the text Zech. iv. 10 thus eloquently referred to the triumphant progress of missionary work—He said:—

Of that invisible kingdom the most living and active external embodiment on earth is indisputably the vast national Church of England, with all its branches and off-shoots. Never, perhaps, since the first fever of the Apostolical age itself has there been such an outpouring of evangelistic impulse as that of English Christianity during the present century. Yet what do individual Christians, what do you yourself, my brother, know of what is being achieved? One who has the best right to tell us speaks of the surpassing ignorance of all subjects connected with the spread of the kingdom of CHRIST, which is the special characteristic of Church people, and which shows them even in such violent contrast with Nonconformists. To the same cause he attributes the absolute apathy and indifference for which they are also distinguished. It is a painful fact that the very large majority of those who attend the churches of God know simply nothing at all of the missionary work of the present day—the most romantic, the most inspiring, the most reassuring, the most encouraging, the most fascinating of all human enterprises. They are ignorant of the very names of even the most laborious and successful of the apostles who are living and working in our own day; and in this state of utter darkness they are often taken captive by the reckless assertions of rapid superficial travellers and secularists and wordy writers, who make it their boast to decry all such undertakings. It is astonishing to find that only a small minority of the clergy give to missions their true place in their teachings. The annual sermon is often preached through a gracious indulgence by some stranger. During the rest

of the year all mention of this most engrossing and invigorating subject is omitted. And yet is it nothing that the Gospel is being preached in two hundred and sixty-seven different languages? Nothing that whereas three centuries after CHRIST there were some ten millions of Christians, now there are four hundred and fifty millions? Nothing that whereas a century ago the proportion of Christians to those who knew not CHRIST was one in five, now it is more than one in three? Can we speak of failure when we find that the army of Apostolical officers of Christendom is seven thousand strong, of whom nearly one-third are women, that the rank and file of native missionary workers, to whom we look for the apostles and bishops of self-supporting churches, is not less than thirty-five thousand, of whom three thousand are ordained? A hundred years ago English-speaking Christianity had not one foreign missionary organisation, save one to the Red Indians and one to the negroes, both of which were suspended, whereas now there are one hundred and fifty separate organisations, which raise annually two million two hundred and fifty thousand sterling. Then there were not three hundred converts to the Gospel, and now the native Christian community is reckoned at three millions. What was said by a Governor-General of India? "Notwithstanding all that the English people have done to benefit that great empire, the missionaries have accomplished more than all other agencies combined." What was said by the most illustrious of the many famous Governors of Bombay—he whose body was laid to rest in St. Paul's? "Statistical facts can in no way convey," he said, "an adequate idea of the work done in any part of that splendid dependency; the effect has been enormous, where there has not been as yet a single avowed conversion." What was said by a Pundit to a preacher of the Gospel of CHRIST in the Punjab?—"Tell your missionaries not to despair. The whole ground is undermined, and, sooner than they expect, all will become Christians." What was the testimony of the celebrated Hindoo reformer?—"None but JESUS deserves to have the diadem of India, and none but He shall wear it. The spirit of Christianity has already pervaded the whole atmosphere of our society, and we breathe, think, feel, and move in the breath of the faith of CHRIST. Native society is being raised, enlightened, and reformed under the influence of Christian education." "We owe everything," said a Hindoo lecturer, "even the deep yearning towards a purer and more ancient Hindooism, to Christianity. There is no sublimer figure in history," he went on, "than CHRIST on the Cross; the greatest of all personalities known to us, He lives in our midst!"

It is only the malignant perversity of human blindness that speaks of failure in connection with evangelistic work. Was the mission of our LORD a failure? Let Christian civilisation answer with all its myriad achievements in thought, literature, and humanity. Were the missions of St. Paul all round the Mediterranean a failure, or of St. Peter in the East, or of St. John in Asia Minor? Was it a failure that St. Ninian evangelized the Southern Picts, or St. Columba the Northern Scots, or St. Gregory and St. Augustine the men of Kent and Saxony, or St. Berinus the West Saxons, or St. Chad the

Mercians, or St. Wilfred the people of Sussex, or St. Boniface the Germans? If it were not for their self-sacrifice, or that of others like them, where should we ourselves be now? Or, to leap at once to modern times and to speak of the victories of the great and venerable society to which our thoughts are this day directed, which was founded in the reign of William III., with the authority of Church and State alike, to be the handmaid of our people in the colonies—is it failure that in 1702 it planted a Christian Church in the United States of America, that in 1703 it took under its care Newfoundland, in 1712 the West Indies, in 1749 the Province of Canada, in 1752 the West Coast of Africa, in 1795 Australia, in 1818 the East Indies, in 1820 South Africa, in 1829 New Zealand, in 1849 Borneo, in 1859 British Columbia in the North West and Burma in the South East, in 1864 Madagascar, in 1868 Upper Burma, in 1873 the Transvaal, in the same year Japan, in 1874 the Empire of China, including one-third of the inhabitants of the globe, in 1877 British Honduras, in 1879 the Fiji Islands, in 1888 North Borneo, in 1889 New Guinea—next to Australia the largest island in the world—and the vast and remote country of the Corea? Is it failure that in ninety years it has expended, through the voluntary offerings of Christians, five million six hundred thousand pounds, and that the visible results of this expenditure—which is itself meagre indeed, of course, compared with the necessities of the human race—are one hundred and sixty bishops, nearly eight thousand priests and deacons at work in the colonies, or at the missionary stations, and three million members added to CHRIST's body in our own communion, with all the colleges, schools, and other institutions which everywhere are the inseparable accompaniment of the Church? These shall "speak peace unto the heathen, and His dominion shall be from sea even to sea, and from the river even to the ends of the earth."

The spread of friendliness, love and concord, throughout the scattered and many-tongued races of the world is one of the most desirable and significant marks of the reign of our LORD. And, as far as we can see, nothing can so surely make for the peace of mankind at large as the progress and stability of that world wide Christian empire which the providence of GOD has placed in the hands of our people. Many are the schemes, as yet undeveloped, for drawing closer the bands of unity amongst that noblest and most hopeful of all the federations of the world in human history. Well have these ideas been set forth in the stirring notes of the Poet Laureate of England:

Sharers of our glorious past,  
Brothers, must we part at last?  
Shall we not through good and ill  
Cleave to one another still?  
Britain's myriad voices call,  
"Sons be welded, each and all  
Into one imperial whole,  
One with Britain, heart and soul,  
One life, one flag, one fleet, one throne.  
Britons, hold your own,  
And God guard all!"

But no mechanical scheme, however well devised, can have anything like the strength of the common love, of a common living faith. When once our fellow subjects throughout the world

are brought to realise the truth of the revelation of God, the one body and one spirit, the one common prevailing hope of our calling, the one LORD, the one faith, the one baptism, the one God and Father of all, Who is above all, and through all, and in all—when once their consciences are awakened to the high responsibilities of the sons of God, who are sharers in eternal life, and feel the nobility of self-sacrifice, the beauty of brotherhood, the bliss of benevolence, then the peace of the world is greatly advanced.

## News from the Home-Field.

### Diocese of Nova Scotia.

#### Clerical Association of Prince Edward Island.

The regular meeting of the Clerical Association was held at Kensington on the 8th and 9th Dec., by the invitation of the Rector, the Rev. Thomas Lloyd. The following clergy were present: The Revs. James Simpson, of St. Peters; Fred. E. J. Lloyd, of Charlottetown; C. F. Lowe, of Summerside; T. B. Reagh, of Milton; A. W. Daniel, of Crapaud; H. Harper, of Port Hill, and J. M. Forbes, of Alberton. By the kindness of some of the parishioners the clergy were put up in hospitable quarters during their stay, dinner and tea being served at the Rectory on Wednesday.

On Wednesday, at 8 a. m., in agreement with the usual practice of the Association, the Holy Communion was celebrated in St. Mark's Church, Kensington, the Rev. H. Harper being the celebrant. There were 26 communicants at the service, an unusually large number. The business meeting was held in the Rectory at 10.30, the President, the Rev. A. W. Daniel, being in the chair. The Secretary read the minutes of the previous meeting which were adopted. Considerable discussion followed on the subject of the refusal of the Rev. W. Hamlyn to allow a mission church to be opened in Charlottetown, to be conducted on strictly church lines, and it was agreed by the clergy present that the Rev. Fred. E. J. Lloyd be instructed to continue negotiations with the Rector of Charlottetown on the subject, since all felt that there was an opening for such work. A matter of difficulty in the parish of Crapaud was discussed to the satisfaction of the clergy present. An interesting paper on the "Attitude of the clergy towards dissent" was read by the Rev. C. F. Lowe, which provoked a very interesting discussion, which not being concluded, it was decided to continue it at the next meeting of the Association. Mr. Low's paper was a helpful one in many ways.

Before the conclusion of the morning session, the following resolution was made, and in the afternoon unanimously carried (dinner intervening) anent recent trouble which has been unchristianly thrust on the respected and beloved rector of St. Peter's, Charlottetown:

"That we, as members of the Clerical Association of Prince Edward Island, do sympathize with the Rev. James Simpson on the recent un-called-for and unjust attacks by the Evangelical Churchman, and malignantly followed by the

*Island Guardian*, on his personal character and official capacity as a clergyman of the Church of England, and that we congratulate him on the complete vindication he received at the hands of the Lord Bishop of Toronto, who writes: "I never entertained the slightest suspicion that you were otherwise than loyal to me as your Bishop, and I regard the statement of the *Evangelical Churchman* as a gratuitous invention which has no justification in anything that has ever taken place between us."

The session was closed at five p. m., when tea was served. Mesdames Thomas Lloyd and Frederick E. J. Lloyd and the Misses Lloyd were unremitting in their efforts to make the visit of the clergy to Kensington pleasant and agreeable; nor were they unsuccessful.

At 7 p. m., the public meeting was held in St. Mark's Church, whereat there was a large and very attentive congregation. Addresses were delivered by Rev. Frederic E. J. Lloyd on "Private Prayer," the Rev. H. Harper, on "Worship;" the Rev. J. M. Forbes on "Church Matters," and the Rev. C. F. Lowe on "Walking." The singing was very hearty under the guidance of Miss Lloyd, who presided at the organ. The Service was taken by Mr. Forbes and Mr. Lowe. It is to be regretted that the Revs. Simpson, Daniel and Reagh had to leave for their respective homes before this service. There are manifest evidences in this interesting parish of the successful work that is being done by the energetic Rector, who seems to have, in a short time, won the hearts of all.

### Chester.

At a parish meeting held at St. Stephens Hall, Chester, Dec. 21st, the Rev. T. W. Cliff was unanimously elected Rector of St. Stephens parish. The Rev. gentleman has been priest in charge the past six months and his election and acceptance will give great satisfaction to the people of this important parish, and they are to be congratulated in securing such an able and earnest man for the work.

We wish him God speed in his new parish, and trust he will be spared many years of usefulness among us.

## Diocese of Fredericton.

### St. John.

After the service in St. Mary's Church, on Wednesday evening, the 23rd Dec., Mr. A. P. Tippet, on behalf of the congregation, presented the Rev. W. O. Raymond with a handsome set of furs in Persian lamb, and Mrs. Raymond with a beautiful hanging lamp. Each one of Mr. Raymond's children was remembered.

TRINITY CHURCH.—On Christmas Day Services were held as follows: Holy Communion at 8 a. m., and after Morning Prayer at 10.30 a. m., special service in commemoration of the 100th anniversary of the church at 4 p. m., at which the various church choirs of the city assisted.

THE MISSION CHURCH.—Choral celebration was had at 8 a. m. on Christmas and choral matins at 10.30 a. m. Gounod's "Bethlehem" was sung as an *Introit*, at the early celebration, and Stainer's "O Zion, that bringest good tidings" at matins.

ST. JOHN'S (STONE) CHURCH.—The services were Holy Communion at 8 a. m., and service, sermon and Holy Communion at 11 a. m. The offertory was for the poor fund. The church was very handsomely decorated for the occasion and present's a fine appearance. The

galleries were panelled in red and white, and on a red border around the bottom, in white letters, was the text, "Love the Brotherhood, Fear God, Honor the King." At the head of the chancel a large arch was erected, decked with evergreen, bearing the text, in red letters on a white background, "Unto you is born this day a Saviour, which is Christ the Lord."

The music was of a very high order.

The organist, Mr. J. S. Ford, played as voluntaries, Rheinberger's and Zippoli's Pastorale.

On Sunday evening after service Christmas carols were sung by the choir.

ST. JAMES'.—Holy Communion was administered at 9.30 and after the 11 o'clock service on Christmas. The music included Coan's anthem "Arise, shine for Thy Light is come" and Barrett's *To Deum* and Hutchins chants.

## Diocese of Quebec.

[FROM A LOCAL CORRESPONDENT.]

### The St. Francis Deanery.

In the second week of December, two days are set apart by the churchmen of the Deanery which comprises the following parishes and missions:

Acton, Ascot, Barford, Barnston, Bishop's College, Brompton, Bury, Coaticooke, Compton, Danville, Drummondville, Dudswell, Durham, Eaton, Fitch Bay, Hatley, Kingsey, Lennoxville, Magog, Newport, Richmond, Sherbrooke, Stanstead, Waterville.

In this district reside 30 of the Clergy of the Diocese of Quebec, including the Archdeacon. Of these 30 not less than 24 were present during some part of the proceedings on Tuesday and Wednesday, Dec. 8 and 9.

The meeting on Tuesday begins at 2.30: the Rural Dean takes the chair: the reports of individual clergy are read and are then ordered to be sent on to Quebec to the Secretary of the parent Church Society. They are then published under the supervision of the Bishop in the annual volume. The Secretary, Canon Thorneloe, M. A., read a summary of the Reports embodying very happily the main points and endeavouring to catch the spirit of the various reports. This summary is read at the public missionary meeting on Wednesday evening and is also sent to Quebec for publication.

In the evening of Tuesday at 8, Evenson was held in St. Peter's Church: Prayers read, first part by Canon Foster, second part by Rev. A. Wheeler, of Island Pond, Nt. Lessons by Revs. D. Hoener, of Durham and F. G. Scott, of Drummondville. Preacher, the Rev. L. W. Williams, of St. Matthew's, Quebec, Text: 2 Sam. xiv. 24. The preacher showed the nature of sacrifice and the necessity of it in worship and work. His exposition of the royal priesthood of all the members of Christ combined with his careful statement of the special and sacred duties of the ministerial officers of the Church, who formed the order of the priesthood, appeared especially interesting, sound and helpful. The congregation was decidedly good.

Wednesday is given to the meeting of the Deanery Board, a body consisting of (1) clerical elements, all the clergy of the district. (2) Lay elements, (a) Churchwardens of all congregations in the district, (b) Synod Delegates (c) specially elected members, one for each

congregation, (d) members elected at the time by the Board itself. The Board is deliberative and consultative, and to a certain extent, executive—it has taken the initiative in many of the efforts locally for church extension. This year it gave an impulse including a practical aid of \$102 towards the work of the Repository and proposed colportage in the district: it also gave a much needed impulse to the organic work locally of the Church of England Temperance Society. Temperance work in the temperate and wise lines of the Church of England Society was promoted. A Sunday School Conference was arranged for in June 1892 at Ayer's Flat. The most salient and suggestive features are the reports read and perhaps even more distinctly the papers read. The attendance at the Board this year was larger than usual: 23 clerical, 23 lay members—besides two clerical visitors and one lay visitor, (Dr. Davidson.) The Bishop was present and watched the proceedings, joining in with sympathetic and thoughtful counsel.

There was an encouraging report of the work on the sparsely populated incipient missions at Scotstown and Lake Megantic, and other local work by the Archdeacon.

Then there was a thoughtful and practical paper by the Rev. A. H. Robertson on corporate aspects of the Church's work—wherein periodical gatherings of the Clergy of a sub-deanery were advocated for mutual counsel, prayer, communion and for holding a public gathering to be addressed by the Clergy on prepared subjects: (a) on missions, (b) on periods of Church History: occasional exchange of preaching was also advocated. Then there came two papers.

(1) On Catechising, by Rev. Canon Foster—vigorous, suggestive and practical.

(2) On Sunday School work and also on Catechising—a very suggestive and deeply spiritual paper—by Canon Thorneloe.

After this a most thoughtful, eloquent and valuable paper on "young men—what is being done, and what may be done for them;" by the Rev. N. P. Yates, B. A., Lecturer in Bishop's College. He spoke of the difficulties of the subjects he instanced what had been done in St. George's parish, Montreal and spoke with interest and approval of the work of the St. Andrew's Brotherhood. He said the keystones of our action should be humility and love.

The day with its two sittings 10 to 1, and 2.30 to 5.30, was felt to be all too short for the thoughts bestowed and inspired, and one enthusiast wanted to increase the session by a day—this was, however, not carried.

In the evening we had at 8 p. m. a crowded missionary meeting in the Church Hall. This has been the most successful anniversary for some years. The Bishop presided, after prayer, and a hymn, Canon Thorneloe read his summary which had only one fault: it did not give the district clear enough praise for the sum of \$4,500 raised in it during 1891 for the Church University's special needs. Reckoning this would have produced a handsome increase in the extra-parochial offerings for 1891, of something like \$4,000, instead of the apparent decrease of \$250. Besides this, the parochial offerings have increased by about \$6,000. The note of the day was steady extension, deepening and expansion of work.

The choir sung a missionary anthem; and there were also four hymns sung congregationally. The three speeches were all valuable and excellent.

(1) On Japan by the Rev. T. Blaylock, M. A., of Danville—thoughtful, masculine and suggestive.

(2) On Madagascar (with map) by Rev. L.

W. Williams, M. A.,—giving an account of the very hazardous mission recently undertaken to the west of Madagascar, by the Rev. Messrs. Macmahon and Herbert Smith: for this mission special prayers are asked by the S. P. G. in this month's *Mission Field*.

(3) A general suggestive discourse by L. H. Davidson, Esq., Q. C., D. C. L., who was warmly welcomed amongst us on all sides. He urged upon us very pointedly and with many excellent home thrusts our duty as a Church, as men and women to mission work: he told us what had been done recently in respect of Uganda: he referred to the work of Archdeacon (now Bishop) Reeve amongst our own Eskimo on the northern arctic fringe of our Dominion. He wound up a most interesting set of gatherings by a speech of much interest, humour, pathos and power. We trust all future anniversaries will be as happy as this one has been.

## Diocese of Montreal.

### Montreal.

CHRIST CHURCH CATHEDRAL.—The beautiful Xmas Day Services in the Cathedral began with celebrations of the Holy Communion at 8 o'clock and again at 9.30; there was a third celebration of the Holy Communion after the 11 o'clock service. The total number of communicants was very large. The Cathedral had been simply and tastefully decorated by the young ladies of the congregation. Pots of palms and lilies were placed at the entrance of the Chancel and on the Altar steps. Beautiful white flowers were placed in vases on the re-table. The handsome brass standards at the east end of the Chancel, the gift of a member of the congregation a few years ago, were lighted at all the services yesterday and greatly improved the appearance of the Chancel. The music at the 11 o'clock service was exceptionally fine, and showed that much care had been spent by the choir in preparing it. The choir has been largely augmented of late and possesses some fine voices. At 11 o'clock, the full Cathedral Service was beautifully sung and the music throughout was refined and reverent in tone. The anthem, "Sing O Heavens," by B. Tours is a very fine one and particularly suited to the season. The soprano solo was good, and both the quartette and chorus were admirably given. The chorus was specially fine in the latter part of the anthem, where the bases take the lead in the words "To God on high be glory," which is responded to by the full choir, the climax being the hymn "O come all ye faithful. The Te Deum was Dykes and the Christmas hymns were joined in heartily by all present. The Rev. Dr Norton preached an eloquent and appropriate sermon, to a large congregation. At the close of his sermon he said: "Last night at 8 o'clock the greatly beloved and respected people's churchwarden of this cathedral, Mr. Norris Godard, passed, in perfect and triumphant peace, within the veil, to spend an infinitely more joyous Christmas day than can be vouchsafed to us on earth. You know how regularly and how reverently he attended the Sunday services and daily services and communions in this church. Always living near to God, it was his constant delight to worship Him in His sanctuary. Mr. Godard's admirable work as churchwarden was to him a labor of love done for Christ's sake; and many and generous were his thankofferings to God's service in this place. Great is the loss to us as a congregation—great the gain to him. Our deepest

and most affectionate sympathies and prayers are with the devoted partner of his life, to whom this joyous Christmas day is the first day of widowhood. May God's light and comfort be with her in her great sorrow."

The officiating clergy were Rev. J. G. Norton, D.D., Rev. Canon Henderson, D.D., Rev. Canon Anderson and Rev. Canon Empson.

Guilmant's "Christmas Offertoire" was rendered by Mr. Birch in a finished and admirable manner.

TRINITY CHURCH.—The Christmas Festival was celebrated at Trinity Church, by appropriate and impressive services, and the number of communicants at 9 and 11 o'clock was very large. The service was read by the Rector, and the sermon, an able and eloquent one was preached by the Lord Bishop of the Diocese, from the text, "Glory to God in the highest and on earth peace, good will towards men," St. Luke II, 14. The music in this church, always of a very high and attractive character, was especially grand and devotional. There was an accuracy of expression, and a delicate shading of tone, (for which the difficult compositions that were rendered gave ample scope), which one would scarcely have expected from less than professional singers. Several of the voices in the choir would certainly be no discredit to professional standing. This excellence was specially noticeable in the rendering of Dudley Buck's Festival Te Deum, and of the Anthem "There were Shepherds abiding in the field." The church was simply, but beautifully and appropriately decorated for the Festival.

ST. LUKE'S CHURCH.—There was morning service followed by Holy Communion in this church on Christmas Day at 11 o'clock. The attendance was unusually large and the musical part of the service was well rendered. Opening anthem—"Let us go now even unto Bethlehem," Hopkins: Venite, Cooke; Gloria Patrie, Hayes; Te Deum Laudamus, Stephens; Jubilate Deo, Davies; Anthem, "In the Beginning was the Word," Allan; Hymns 23 and 22. The sermon was based on the words of the prophet Zechariah "Rejoice Greatly." After the conclusion of morning prayer many members of the congregation remained to partake of Holy Communion.

ST. JAMES THE APOSTLE.—Unlike the sunshine and glistening snow which usually characterizes a Canadian Christmas-day, it has assumed this year a sombre hue. To-day it is dull and dreary. But as we wended our way to the church of St. James the Apostle, the joyous chiming at its tower bells greeted our ears, and entering its doors, we were welcomed by light and brightness.

The beautiful church had been made more so, by its festive decorations, which evinced both taste and labor, and were evidently the result of careful forethought.

There were three celebrations of the Holy Communion, at 8, 9.40, and after the 11 a.m. service. A large number of participants at each.

The singing of the choir was extremely good, and the gladsome Christmas hymns were heartily joined in by the full congregation assembled at the morning service.

The Rector, Canon Ellegood preached an excellent sermon, setting forth in terms of love and tenderness, what the wonderful mystery of "The Word made Flesh," has effected, and is still effecting for the good of mankind. He exhorted his hearers to mark this season especially by deeds of unselfishness towards our poorer brethren.

The collections were good and in aid of the city missionary and the poor.

**ST. MARTIN'S.**—St. Martin's people have reason to be thankful. The gloomy weather which prevailed on Christmas morning, in singular contrast to that which prevailed on the last celebration of the great festival, was gloomy and uninviting, but notwithstanding this fact, large congregations assembled at both services and the number of communicants, 194 in all, exceeded by 17 the number of persons who availed themselves of the great Christian privilege a year ago. The liberal contributions towards the relief of the poor, to which purpose the collection was applied, bore ample testimony to the fact that the day was not one of lip service only.

**COTE ST. PAUL.**—The Church of the Redeemer here was very prettily decorated for the anniversary of the Saviour's Birth. Service was held at 11 a. m., Dr. Davidson, Q. C., officiating and a fair congregation attending. Several carols were sung by the children of the Sunday School, besides the usual children's hymns. Special thanks are due to Miss Susie Gilmore, Mrs. Townsley, Messrs. A. Gilmore, Stains and Trotter for assistance rendered in decorating the Church: and to Messrs. Bussell and Marling for contributions for flowers for the altar. The Mount Royal Milling Company sent in its usual gift of ten dollars which is thankfully acknowledged.

**ST. JOHN THE EVANGELIST.**—The services here were more than notable on account of the opening of the new organ, and because of the first production of a new communion service composed by Mr. W. Reed, formerly organist of the church. Of the first, it is rather premature to say much, as the instrument is far from finished, and many of the finer effects which can be produced later on could not be brought into play. That it is a magnificent instrument, however, was demonstrated beyond a doubt. The smaller, a chancel organ, has a beautifully soft and sweet tone, admirably adapted for accompanying, and when it is coupled to the great organ at the other end of the church [the connection being made by electricity] the effect is very grand. Messrs. Warren & Sons, of Toronto, are the builders. The early celebrations of the Holy Communion were all well attended, and at the 11 o'clock service the church was crowded. The procession of choir and clergy entered the church singing the old Christmas hymn, "Christians awake, salute the happy morn," and having reached their places in the chancel, "Hark the herald angels sing" was sung for the introit. The Rev. E. Wood, Rector, was celebrant at Holy Communion, assisted by Revs. W. Wright and A. French. The service composed by Mr. Reed is a very fine one, and contains some gems of melody. The "Sanctus," and "Agnus Dei" are particularly worthy of notice. Both of these express the awe and reverence the words carry in themselves, and which should be felt at the times when they occur in the service. The sermon, which was short, was preached by the Rector, and was, as usual, forcible and to the point. A large number of the congregation received the Holy Communion. The church was very effectively decorated with evergreen,—*Montreal Gazette.*

**GRACE CHURCH, WELLINGTON ST.**—The Christmas services at this church were bright and attractive as usual, and remarkably well attended. There was an administration of the Holy Communion at 8 o'clock a.m. and again at the noon service, the service at the latter hour

being mainly choral. The church was very tastefully decorated by members of the Y. P. L. Society, and others, under the direction of Miss Mary Walton. The offerings at both the services were for the poor of the parish.

#### Lachine.

**ST. STEPHEN'S CHURCH.**—The Christmas services in this parish were as usual bright and healthy. The Choir Boys and men acquitted themselves with great credit, the service being a choral one.

The rector preached a very earnest sermon, treating the subject of the day in a rather different manner to that most often adopted by Christmas Day preachers, shewing the condition of the world and the various beliefs in vogue at the Birth of our Saviour, and comparing the same with the after condition and hopes of men resulting from His teaching and that of his Apostles. The Congregation was a much longer one than any the writer remembers to have seen on Christmas Day during his residence in Lachine of eight or ten years.

The church was very tastefully decorated, though there was a want of flowers—caused we suppose by the unusual absence of bloom this year.

On Sunday 27th inst., being St. John's Day, the Brethren of Victoria Lodge A. F. and A. M. attended Divine Service in a body when a Masonic sermon was preached by the Chaplain, Rev. Bro. Hewton. A very large congregation being present.

#### Frelighsburg.

The Festal Services in the Bishop Stewart Memorial Church bore their long established features of interest and attractiveness. The "Green Christmas" presented cause for lesser expectations but the realization maintained the record for joyful celebration. A large congregation gathered on Xmas Eve. The service included Evening Prayer interspersed with Carols of marked cheerfulness and appropriateness, by distinguished composers. The interest and attention of the audience appeared not to flag during the somewhat lengthy programme, a tribute well earned by the reverential and effective rendering of the service of Praise by the parish choir. Mr. Wm. Barton assisted Canon Davidson in the service. At its conclusion the multitude repaired to the Memorial Hall, brilliant, as in times of yore with the characteristics of a gladsome Xmas for young and old. After an introductory Carol and words of welcome to all from the rector the familiar words "Gather around the Xmas Tree" in time honored strains drew the attention of all to the illuminated and well laden tree which Santa Claus had previously prepared. The records of the marks of scholars of the Sunday School were then read, showing a creditable result of weekly faithful work, the Rector remarking, that these records indicated shining lights surpassing in present benefit and lasting influence the brilliance of the short lived Xmas tree. Here Santa Claus in historic form thundered at the door and soon effected an entrance to the delight of a multitude of eager eyes. Ere long the Tree was despoiled of its bright array of beautiful books for every scholar and further burdens of fruits and sweetmeats, beside kindly remembrances for Canon and Mrs. Davidson, closing with a significant envelope upon which was inscribed the name of Major David Westover, organist of the parish church. In it was found an address to the Major expres-

sive of the gratefulness and appreciation of a large number of subscribers whose contributions formed a handsome purse. In reply to this after the reading thereof by Mr. Barton the Major acknowledged that in military parlance—he had been taken by surprise and that his ammunition of eloquence was wanting. In his appropriate though unimprovised acknowledgment he proved a ready capacity of developing needful resources. The audience closed an evening of pleasure, at about 10 p.m. with a hearty rendering of the Doxology. On Xmas morning the service was again of full Festal character.

The sermon was preached by the Rev. W. P. Yates B. A. of the university of Lennoxville. The Holy Eucharist was well attended and the Offertory reached the sum of \$30.

The many willing workers had their reward—in the success of the occasion—the testing of true devotion and the happy influences scattered to all around.

#### Diocese of Toronto.

**ORILLIA.**—The Rev. G. O. Troop, of St. Martin's Church, Montreal, will conduct a mission in St. James's Church here during the week beginning January 27th.

#### Diocese of Huron.

**LONDON.**—His Lordship the Bishop of Huron preached for the first time since his illness at St. John the Evangelist Church last Sunday evening, when the edifice was crowded. An unusual incident at this service was the renouncing of the Roman Catholic faith and the embracing of that of the Church of England by a middle-aged man. The congregation were somewhat surprised at the special confirmation service, which was explained as it proceeded.

**ST. GEORGE'S.**—His Lordship the Bishop of Huron held an ordination service at St. George's Church, London West, on Sunday week, and a large congregation witnessed the interesting ceremony. Ven. Archdeacon Marsh presented the candidate, and Revs. E. N. English and Geo. B. Sage also took part in the services. The sermon was preached by Rev. Mr. Butter. Five gentlemen were ordained—deacons, two being from Huron College, one from Trinity College, Toronto, one from Wycliffe College, Toronto, and one from Ireland. The newly ordained deacons preached in the Episcopal Churches in the evening. They will be stationed as follows: Rev. George Elliott, at Comber; Rev. C. Jennings, at Heathcote, county of Grey; Rev. Mr. Holmes, at Dresden; Rev. E. Chilcot, as assistant at new St. Paul's, Woodstock, and Rev. J. W. Jones to Dundalk, Gray county.

The Bishop was announced to preach in the Cathedral on Xmas day.

The several city churches are being decorated for the season and the choir are busy in preparing Christmas music.

**SARNIA.**—The new Church in the South End is nearing completion and the Rector (Rev. T. R. Davis) hopes to be able, with the assistance of lay help, to hold regular services there as well as in St. George's.

The Rector, on Sunday, asked his congregation for \$50.00 for benevolent purposes and about \$75.00 was given in the offertory.



## Diocese of Algoma.

### At last.

The Bishop of Algoma writes under the above caption as follows :—

The contingency foreseen for many years is at length a reality. One of our missionaries has been compelled by his advancing years and multiplying infirmities to cease from active service, and now asks the rest to which he is justly entitled. In this case doubly so, for the worker referred to was in the field prior to the formation of the diocese in 1873, and thus may justly claim superannuation and its proper benefits. Yes ; but in this case *what are the benefits ? Absolutely nil. Algoma occupies the unenviable position of being the only one of the nine dioceses composing this ecclesiastical province that does not possess a superannuation fund.* Elsewhere the worker who has grown gray in the Master's service can retire on his little pension, assured, at any rate, of a bare subsistence during his downhill journey to the grave (so richly does the Church recompense her laborers !). With us in Algoma, he is worse off than the horse whose broken wind and stiffened joints unfit him any longer for his owner's use. There, pasture enough is provided ; here, the reward is absolute penury, if not starvation. Churchmen and women of Quebec and Ontario, what are you going to do about it ? Here is an urgent case actually on our hands, and action of some kind must be taken, and that promptly. There is no fund in the diocesan treasury from which the emergency can be provided for. Every dollar there, and there are very few of them, is appropriated to its special use.

Superannuation is just the one solitary problem for which no solution has been found. We have appealed for it again and again, but practically no response has been made, save a legacy of \$500—not due, we trust, for many a year to come. Cannot ten persons be found among our wealthier Church people able and large-hearted enough to contribute this sum each, and that at once, and so secure for all time to come a pension of at least \$200 to keep the wolf from the door of our shepherd, too old and feeble to watch any longer for the souls of the flock ? Or if this be too extravagant an expectation, cannot twenty persons be found to raise the same sum in contributions of half the amount ? Is it any wonder that our missionaries are deserting the diocese (we have now five vacancies, shortly to become seven), utterly disheartened and discouraged by the paltriness of the provision which the Church makes alike for their present and their future ? Who will blame them if, when called to choose between, on the one hand, a lifelong struggle for existence, aggravated by the gaunt spectre of a cheerless, poverty stricken old aged, and, on the other, a field of labour sufficiently remunerative to leave a margin for the evil days, the instinct of self-preservation asserts itself strongly and the ties that bind even to queen and country and the old mother Church are readily and finally sundered ? To sum up the matter then, Algoma once more asks the Church to give her the nucleus of a superannuation fund, the interest of which will suffice to find bread, at any rate, for one labourer whose increasing feebleness has driven him from the field. An aged missionary, past his threescore years and ten, anxiously awaits the answer.—*Algoma Missionary News.*

## DIOCESE OF RUPERT'S LAND.

### Winnipeg.

OPENING OF CHRIST CHURCH.—Although the interior was not finished, advantage was taken of the presence of several Bishops in the city to have the formal opening of the new and long looked for Church on St. Andrew's Day. The former building was torn down to the floor, and a church of an entirely new design erected, enlarged by the addition of transepts so that the seating capacity is now 450 in the nave and 60 in the choir vestry, warden's vestry, and in the north east corner a chapel 32x16. The style is a modification of the Early English and there is a tower 16 feet square and 60 feet high, the base forming part of the chapel, which gives dignity to the building. The building is of brick veneer, with half timbered gables, rough cast. At 8 p.m. every available seat was filled. The procession formed in the school house which connects with the church, headed by the surpliced choir followed by Revds. C. Littler, F. R. How, H. T. Leslie, G. Hooper, F. W. Webber, A. C. Garrioch, W. A. Burman, Archdeacon Fortin, J. J. Roy, then the Bishop of Mackenzie River and the assistant Bishop of Minnesota followed by their Chaplains, Revd. W. J. Garton, and Archdeacon Appleby, the Bishops of Qu'Appelle and North Dakota, followed by their Chaplains Revd. H. A. Tudor and Canon Pentreath, and last of all the Most Revd. The Metropolitan preceded by the Dean of Rupert's Land and Canon Mathison Chaplains to His Lordship. The processional was "Forward go in glad accord." The first part of the service was taken by the Rector, Revd. Canon Pentreath, Archdeacon Appleby of the Diocese of Minnesota reading the first lesson, and Dean Gridale the second. The Lord Bishop of the Diocese said the special prayers. The service was as usual at Evensong in this church, full choral. Mr. A. Bush presided at the organ with Mr. A. J. Tuckwell, M.A. (Oxon) as choirmaster, and the whole congregation joined heartily in the singing, the organ being assisted by a quartette of brass instruments.

Before the singing of the hymn preceding the sermon the rector gave a short address. He spoke in terms of appreciation of the efforts of the church wardens (Messrs. H. S. Crotty and M. Patton) in getting the church ready for the opening. He expressed deep gratitude that the church had reached this stage in its history as the results of nearly ten years of work. He referred to the building of the rectory in 1883, the enlargement of the schoolhouse last year, and now the approaching completion of the church building, which they hoped at no distant day to make all glorious within, the joy of the people and a building in which due honor would be paid to the Lord Jesus Christ. He proceeded to acknowledge the many special gifts that had been made to the church, saying that he did not know of any other church in the Northwest which was so rich in special gifts. The enumeration included the following for the new building :

Choir seats—Miss Norquay, Miss N. Norquay and Miss Inkster.

Chancel chair—Miss Elsie Crotty and another promised by Mrs. T. H. Holmes.

Chancel carpet—The Girls' Friendly society. Memorial windows—From Mrs. Norquay, in memory of Hon. John Norquay ; the children of Mrs. Bush, in memory of their mother ; from from Mr. and Mrs. Suttie, in memory of their daughter, Mrs. Helyard. Also a window in the chapel, the gift of the Girls' Friendly Society, and one of the gift of the rector, to commemorate the establishment of weekly Communion in 1882.

Brass standards for the altar rails, the gift of Mr. J. H. Pace.

The east window, representing the crucifixion, will soon be here. It will be the gift of Mr. and Mrs. McAllister and family in memory of their daughter Charlotte, once a member of the choir. The rood screen will be the gift of the Bible class. The rector also mentioned the following gifts to the old church, in use in the present one, which also called for thankfulness : Marble pulpit, Mr. and Mrs. H. Crotty ; font, Mrs. H. Moore ; window, Mr. F. C. Mercer ; altar, from several communicants ; reredos, Mrs. J. G. Moore and Mrs. A. M. Patton ; prayer desk, Mr. G. W. Wicksteed, of Ottawa ; panels for Reredos, Miss Edith Morris, of Plymouth, England ; litany desk, the Ladies' aid ; fitting for the Holy Table, from the Church Extension association ; the Nursing sisters of St. John the Divine and many other friends in England, besides many smaller articles.

The sermon by the Right Rev. W. D. Walker, D.D., Bishop of North Dakota, was on the text, Acts ii, 42 : "And they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking bread and in prayers." The discourse was an able and eloquent picture of The Church in the early ages. That Church was shown to be the germ of all true after-growth. Before taking up this subject, his lordship spoke of the Advent season as one of tremendous import for this ecclesiastical province. The consecration that had taken place on Sunday was no ordinary consecration, not the mere filling of a vacant chair ; it meant new work and a new self-surrendered laborer ; for The Church of Jesus Christ it meant growth, expansion of new power in the world of men ; for the consecrated man it meant hardness, self-sacrifice, love, endurance, patience, anxiety, disappointment and danger. His Lordship offered his warm congratulations to the Metropolitan of this province, that his long and arduous labors of 27 years presented such a ripened result. Out of one great diocese, which in these early years of intense privation he presided over, there had sprung seven living dioceses at this later date. What anxiety, toil, periods of aching brain and weary heart had this marvellous growth brought to him and those who labored with him in the rolling years ! God be thanked that He has thus blessed the labors of of His faithful servant, and that His church has thus grown into beauty and power here in this great Northwest. On this St. Andrew's Day his lordship turned to another joyous scene. He beheld in this church and gathered congregation that which should cheer the heart of every man who loved the Saviour and His Church. He spoke of the growth of The Church in this city and of the crowding of the people to the sanctuary on Sunday, noticing particularly the large proportion of men in the congregations. This spoke well for the work of religion in the diocese.

How the hearts of the people of this parish must glow when they behold this sanctuary in its beauty, though it is still unfinished! This was the result of prayer, labor, gifts and sacrifice: it told of many hearts warm towards Christ and His work; it told of men and women giving out of love for their Lord's cause and consecration to Jesus their Saviour.

Bishop Gilbert, of Minnesota, gave a short address, advocating the claims of the new church upon the people for financial support. He said he had heard the rector's story of his work; and that although his own home was 500 miles to the southward, yet "a fellow-feeling makes us wondrous kind." Thankfulness and rejoicing were felt at almost the completion of this work of heart and brain. His Lordship spoke of the burden of the work taken on his shoulders by the rector in 1883, and of the conditions upon which he had carried it on to this time. Still retaining his courage and faithfulness he had gone on with almost audacity to build this temple of God. He made a strong appeal for subscriptions, and printed cards were passed around on which subscribers wrote their promises to pay.

It was stated on the cards distributed that the new building would cost, when fully completed, \$11,000; that subscriptions and donations paid and pledges received amounted to \$7,000, and that there was consequently a deficiency still to be made up to \$4,000.

The collection amounted in cash and pledges to \$1,200; a memorial window was offered by Mr. W. B. Sheppard, of Qu'Appelle. The architect of the building was Mr. George Browne. The church is heated by three wood furnaces, and lighted by electric light. When the chancel is finished as is intended in different woods, and the interior completed it will be a credit to the parish and city. After finishing the choir vestry and wardens' vestry, work will be stopped for the present.

Canon Pentreath was warmly congratulated on the service and appearance of the new building.

The memorial windows are much admired. They are from Castle & Son of Montreal, and the drawing and colouring are exceptionally good. Three more were ordered at once by individuals after the opening. There are 16 windows in the nave and transepts. These will be filled by figures of the Saviour, the twelve Apostles, St. Paul, St. Mark and St. Luke. The subject of the Centre East window is the Crucifixion, on each side will be the Resurrection and the Ascension. During the ten years of the present Rectorship in a poor congregation special gifts have been made amounting to \$2,600.

#### THE NEWS, LONDON, ENGLAND.

*Modern Religion.*—Divine service once a day—or rather once a week. Plenty of music, or performances by the choir. The whole not to exceed one hour, with perhaps an extra quarter of an hour allowed for instructions in "the things into which the angels desire to look." This seems to be the estimate of what is meant by "seeking first the Kingdom of God," formed by some of the correspondents who have been writing in the *Times*, urging shortened services and shorter sermons. Alas! for this progressive age. Think of students of medicine, or students

of anything, pursuing their studies in this style! Hour upon hour, day after day, the frivolities of life absorb unflagging interest; but the mighty truths which angels ponder are to be dismissed in an hour and a half weekly!

## Magazines.

THE CHURCH ECLECTIC contains amongst other matter an extract from Bishop Littlejohn's charge for 1891, entitled "Institutional Christianity unassailable," which ought to be widely read. It also gives a report of the Rhyll Church Congress. The question of the Bible in the public schools is discussed by the Rev. N. B. Meade, who takes a view adverse to the devotional use of the Bible as a part of the exercises of the school. (E. & J. B. Young & Co., James Potts & Co., New York.) \$3.00 per annum.

THE AMERICAN CHURCH S. S. MAGAZINE. Miss Killikely contributes an article upon the leaflet system of Sunday School lessons, which she considers is designed and well adapted to teach the principles of religion as set forth in the Bible and interpreted by the Church, but does not teach the children to read intelligently the Bible itself. (Am. Church S. S. Magazine, Philadelphia, \$1.00 per annum.)

THE HOMILETIC REVIEW contains in its sermonic section amongst others a sermon by the Rev. Dr. Dix, Rector of Trinity Church, New York, also one by the Rev. Canon O'Meara of Winnipeg, Man., these being the representatives of the Church. It has also a sketch of the life of William Caxton, by Prof. Hunt, of Princeton, New Jersey. The number appears to be an excellent one. (Funk & Wagnalls, New York and Toronto. \$3.00 per annum, Clergy \$2.50.)

THE TREASURY will continue for the present year its series of articles on Living Issues, and presents from month to month some of the best thought of the denominational pulpit. Dr. Wolfe, of Alton, Ill., deals with the question "Have we a right to protect the Sabbath by law?" answering in the affirmative. (E. B. Tret, New York, \$2.50 per annum, clergy \$2.00.)

THE MISSION FIELD (S. P. G.) contains a journal of the Bishop of Quebec giving an account of his visitation in the lower St. Lawrence. It also has reference to the Bishop of Vienna's Jubilee, and gives an excellent portrait of him. The cuts in this number seem better than usual and the magazine ought to be in the hands of every Churchman in Canada. (S. P. G. Westminster, London, England, 2d. per number.)

LITTELL'S LIVING AGE is not surpassed and has special advantage through its appearance from week to week. Every number contains selections from the best writings of the day, the selections being made with great care, and it grows in favor. (Littell & Co., Boston, \$8.00 per annum, 52 numbers.)

THE ARENA, ever fresh and popular in style, although from a religious standpoint to be used with care. Its pages are open to contributors of all schools: but its editorial articles furnish food for thought. The last number contains his answer from a Free Trade point of view to "Protection or Free Trade, which?" by the Hon. D. A. Wells. The editor reviews a speech of the Hon. Caswell D. Wright, on divorce in the United States, arguing in favor of the Divorce Laws of that country. (The Arena Pub. Co., New York, \$4.00 per annum.)

THE WESTMINSTER REVIEW (for November) contains as its leading articles "A new view of the Surplus of Women," by Arabella Kenaly, M. D., whose tenor may be judged from this little bit of hifalutin, "Woman now navigates the high seas of existence and the world is learning to welcome there her white sails." Still the article is well worth reading, advocating as the writer does, self reliance and independence, notwithstanding the many impediments in the way of woman's work. It also contains an article on The Woman's Labor Day, by Margaret McMil-

lan; and, possibly a little late in the day, it gives a review of the life of Sir John A. McDonald and his political influence on Canada. (R. Scott Pub. Co., New York, \$4.00 per annum)

THE ENGLISH ILLUSTRATED MAGAZINE presents an extra good bill of fare in its Christmas number, rich in illustrations and articles of general interest. Amongst them will be found an interesting paper upon the Eskimos, ancient and modern, by Baron Nordenskiold, which in the view of the interest lately excited in regard to the Eskimos through the consecration of Bishop Reeve, will be interesting to our readers. (McMillan & Co., New York, \$1.75 per annum.)

THE PANSY, OUR LITTLE MEN AND WOMEN, and "Baby Land," can hardly be surpassed as magazines for children of various ages from childhood to youth, each possesses its own merits. We have often commended them to our readers and longer acquaintance with an examination of their contents confirm us in the opinion we have already expressed: pure, wholesome, and attractive. (D. Lothrop Co., Boston, The Pansy and Our Little Men and Women, \$1.00 each per year. Babyland 50c.)

OUR LITTLE ONES AND THE NURSERY is in its 12th year, the December number being the second issue of the current year. It is an admirable magazine filled with beautiful illustrations and with pleasing Christmas stories. We can heartily commend it to parents for the use of their children.

BAByHOOD makes its appearance for the first time upon our table with the December number. It is a magazine intended as a nursery guide for mothers in the care of their children, and will, we fancy, be found of extreme usefulness. It contains all sorts of advice and instruction in connection with the care of children and it is issued in good style, clear print, and on good paper. (Babyhood Printing Co., New York, \$2.00 per year.)

"The New Year will soon be here. It might be a good thing if some of our subscribers send the *Southern Churchman* for a year to their friends." So says our contemporary of Virginia and THE CHURCH GUARDIAN makes the like suggestion to its subscribers and as an inducement will for this purpose make the rate ONE DOLLAR. This offer good till 15th January.

## Correspondence.

### "A" AND "I."

To the Editor of the CHURCH GUARDIAN.

DEAR SIR.—Those of your readers who are good enough to subscribe to our little diocesan organ, the *Algoma Missionary News*, will doubtless, be surprised to find, at the close of the first article in this month's issue, a brief Latin quotation, which they had never expected to see in such close connection with the signature immediately below it. Will you allow me to inform those who may be puzzled by this curious theological anomaly that the whole responsibility rests with the printers. The copy placed in his hands read "Requiescit in pace," writ large, designedly, to prevent mistake. With the carelessness usually to be found in that quarter, or, speaking charitably, with the kindly intention, perhaps, of mending matters, he printed it "Requiescit." The distinction is *not* one without a difference, and reminds us on a very humble scale, of the wide doctrinal gulf, expressed by a single letter of the alphabet in a well known fourth century controversy.

E. ALGOMA.



# THE CHURCH GUARDIAN,

—: EDITOR AND PROPRIETOR:—

L. H. DAVIDSON, D. C. L., MONTREAL.

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BOX 1968. FOR BUSINESS ANNOUNCEMENTS  
SEE PAGE 14

## DECISIONS REGARDING NEWSPAPERS.

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

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

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

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

## CALENDAR FOR DECEMBER.

- Dec. 6th—2nd Sunday in Advent.  
" 13th—3rd do do (Notice of  
Ember Days, Ember Coll:  
daily.)  
" 16th }  
" 18th } Ember Days  
" 19th }  
" 20th—4th Sunday in Advent (Notice of  
St. Thomas Christmas, and St.  
Stephens.)  
" 21st—St. Thomas, Ap. and Martyr.  
" 25th—Christmas Day—Pr. Psalms M. 19,  
45, 85; E. 39, 110, 132; Athanas'n  
Creed; Prop. Pref. in  
Comm. Service till Jan. 1st:  
Coll. for Christmas until New  
Years Eve.  
" 27th—1st Sunday after Xmas, St. John Ap.  
and Evangelist. (Notice of In-  
nocents' Day and the Circum-  
cision.  
!  
" 28th—The Innocents' Day.

1892.

## A HAPPY NEW YEAR

To all our readers. We would their number might be doubled before the year runs out.

## CHRISTMAS.

THE WORD WAS MADE FLESH.

**L**ITTLE did the Bethlehemites think what a guest they refused, else they would gladly have opened their doors to Him, who was able to open the gates of heaven to them. Now their inhospitality is punishment enough in itself; they have lost the honour and happiness of being host to their God. Even still, O blessed

Saviour! Thou standest at our doors and knockest; every motion of Thy good Spirit tells Thou art there. Now Thou comest in Thine own Name, and there Thou standest while Thy head is full of dew, and Thy locks wet with the drops of the night. No sooner do the shepherds hear the news of a Saviour than they run to Bethlehem to seek Him. Those that left their beds to tend their flocks, have left their flocks to enquire after their Saviour. No earthly thing is too dear to be forsaken for Christ. If we suffer any worldly occasion to stay us from Bethlehem, we care more for our sheep than our souls. It is not possible that a faithful heart should hear where Christ is, and not labour to the sight, to the fruition of Him. Where art Thou, O Saviour, but at home in Thine own house, in the assembly of Thy saints? Where art Thou to be found but in Thy word and sacraments? Yea, there Thou seekest for us: if there we haste not to seek for Thee, we are worthy to want Thee, worthy that our want of Thee here, should make us want the presence of Thy face forever.—*Bishop Hall.*

## CHRISTMAS.

**F**OR a long time the Churchman was accustomed to begin his Christmas sermon, with an explanation of the feast, and a reason why it should be observed. But now "All the world keeps Christmas Day." It has grown to be almost fashionable; and when any of the Church's observances are taken up by the world, or by those who have no place for them in their own religious systems, the feast is likely to be marred, and its chief significance to be lost sight of.

The object of Christmas Day is to commemorate and keep constantly before the mind of the Church that greatest of all great events in the world's history, the Incarnation of the Son of God. The Annunciation and miraculous conception of the Humanity of our Lord, was made to the Blessed Virgin on March 25th. Then "He was conceived of the Holy Ghost." On December 25th, He "was born of the Virgin Mary." This profound mystery was the fulfillment of the promise given to our first parents at the time of the expulsion from the Garden of Eden. For in accordance with the mercy of our Heavenly Father, the punishment and the promise were put close together.

Not only is this a great mystery: it is also a great revelation. The Lord God took dust of the ground, and out of it He made the man, Adam. From the side of the man, He took material out of which He made the woman. So it came to pass that the body of that first man is the sole fount and origin of human existence. And, as all generations are in a sense the extension of the body of the first Adam, therefore it is that all of his descendants have necessarily shared in his nature, and become partakers of his fall even though "they have not sinned after the similitude of Adam's transgression." But inasmuch as we are not responsible for our existence, or for the inheritance of a fallen nature which has fallen to our lot, therefore having had an Adam, we also have the Christ, Who is the Second Adam: the originator of a new humanity; and the Holy Catholic Church is His Eve, the Mother of us all. So we have first the man

from the dust of earth: Eve from the side of the man; Christ from the seed of the Blessed Virgin Mary: the Church from the side of the GOD-MAN on the Cross when the "deep sleep" of death had fallen upon Him. How with every stage of progress the material is improved out of which God's instruments are created and made!

Generally the day is given up to feasting and jollity; and whether our Lord was born on the 25th of December or any other day, is a matter of no moment to those who have substituted "Santa Claus" for the Christ-Child. But the Churchman not only keeps the day with festivity, but first and chiefly as a Holy Day unto the Lord. And not only a Holy Day, which has been chosen as a good one to celebrate an event without regard to its chronological exactness; but as the very identical day which the Church has kept from the beginning. The Greek Church for a long time observed the sixth day of January—or the Epiphany—as the day of the Nativity: for all the records that were taken in the census under Cyrenius were transmitted to Rome, just as our deeds and valuable papers are deposited in the Recorder's office where they are open to the inspection of the public. And it was not until the Christians at Rome had read the records there, that the Greeks learned the exact day of the Birth of the Son of Man. If space permitted, it would be of much interest to give the testimony of the early Christian writers to the place and fact of the birth of Christ. For instance, Justin Martyr, after quoting the prophecy of Micah, in his Apology (A.D. 140) says to the Emperor and the senate:—

"There is a village in the land of the Jews, 35 stadia from Jerusalem, in which Jesus Christ was born, *as you can ascertain also from the registers of the taxing made under Cyrenius, your first Procurator in Judea.*"

Tertullian evidently quoting from those registers says that among "the Romans (the Blessed Virgin) is described in the census as 'Mary from whom Christus (or Christ) is born.'"

St. Augustine declares:—

"As the Church has delivered down, John was born on the eighth before the Kalends of July (June 24th), when the days begin to diminish. *But the Lord was born on the eighth before the Kalends of January (December 25th) when now the days begin to increase.* Hear John himself confessing: "He must increase, but I must decrease."

Thus the place day and month of our Lord's Nativity has been handed down to us by the Church: and when we commemorate the Incarnation, we do so at a time that has been common to the Church from the beginnings of Christianity.

In the approaching Christmas then, let us first and chiefly remember the purpose of the Festival, and observe it as a holy day unto the Lord, not omitting indeed, the happiness that pertains to this world as well, but keeping our mirth within bounds and appropriate to the season.

There is another question which it is well to consider, whether it is a good lesson to teach little children that not Christ but Santa Claus brings them all their good things, and makes Christmas what it is to the child. Absolutely, to-day the Saviour is completely lost sight of in the celebrations of Christmas; and one constantly hears from them "what Santa Claus brought me," and never a word about the divine

Child Who sanctified infancy, and made it possible for boyhood and manhood to be holy, and pure, and like to Him. Let us have more Christ, and less legend.—*The Parish Record St. Louis.*

### THE CIRCUMCISION.

The Church computes not *her* year according to the revolution of the material sun, but bases it upon the life of the Incarnate Son of God, the Sun of Righteousness; and whilst the first of January is in the secular calendar called New Year's Day, it is known by the Church as the festival of the CIRCUMCISION: a festival, we fear, too little observed: and yet how important in the whole scheme of salvation. Then it was that the name foretold by the Angelic Messenger to the Virgin Mother was in the way of God's appointment given openly, and His Name was called Jesus: for "He shall save His people from their sins."

How necessary too in this age to emphasize the lesson of the day, *obedience*: and that too in its double aspect of obedience "to the law," that is to the divinely imposed ordinances and of obedience through mortification of "our hearts and all our members," our souls and bodies, spoken of in the collect for the day. The festival brings the word of warning at the very outset of the year, that to pass through it happily in truth, and so as to hold back upon it with satisfaction there is constant need in struggling against the sin recognized to exist in us, to submit to law and suffering. "This feast is celebrated" [says a writer in the *Church's Year*] by the Church to commemorate the active obedience of our Lord in fulfilling all righteousness which is one branch of the meritorious cause of our Redemption."

The wondrous efficacy of the *name* given us on this day should also lead to the loving observance of the Feast.

Through it and in it wonderful works were done by the Apostles: devils were cast out; the palsied were healed; the sick, restored; the lame, cured. "It was the love of this name which gave strength to the martyrs and saints of old, to bear the cruelties and tortures inflicted upon them" and His Name is still "as ointment poured fourth" to heal the wounded: soothe the troubled; the assurance still holds good "whatsoever ye shall ask the Father in my name He will give it you." In the words of St. Bernard, "The name of Jesus is not only light but also food; it is likewise oil, without which all the food of the soul is dry; it is salt, unsavouried by which, whatever is presented to us is insipid; it is honey in the mouth, melody in the ear, joy in the heart, medicine to the soul; and there are no charms in any discourse in which His name is not heard."

We would therefore appeal for a more Churchly observance of the Secular New Year's Day: turning it into that which shall carry a benediction into all days, by the recognition primarily of the great truths taught in the holier festival of the Circumcision. And may its observance inspire to more faithful recognition of each and all of the Holy Days appointed by The Church throughout the year.

### PREACHING.

BISHOP Wordsworth in his autobiography speaks very earnestly against young men preaching too much extempore. He says that for one thing it is ruinous to style, and quotes Cicero's dictum that with a view to become fluent of speech there is nothing so needful as much writing. May I be allowed to support his teaching with all the emphasis that I can. It is very seldom that I hear an extempore sermon that does not rub me the wrong way, especially if it is fluent. The man is sure to repeat himself in the most wearisome way, to say commonplaces with great empressement, and (most irritating of all) to talk in a sort of confidential wheedling way as he stops and looks down over the pulpit, instead of standing upright and preaching with dignity, I remember hearing a clergyman boasting that he had never written a sermon since the year he was ordained. And he was a frightful example. I saw one or two addresses which he put on his parish almanack, and I venture to assert that there is not a man, woman, or child who shall read these lines who could not write more grammatical English.

Not that there are not men who can't preach extempore, and well too. But it is after long practice with the pen. And moreover, I know as a matter of fact that some of the best sermons "without book" that I have ever listened to have been carefully written out beforehand. I heard one such this autumn; the preacher is one of the foremost divines in the Church, and he told me that every word had been written in his study. So did Charles Kingsley with the only sermon I ever heard him preach. When one looks over the roll of great preachers, I doubt whether there is in the first rank one who did not write his sermons. Without going out of the century there is Chalmers, a preacher of transcendent power, who always read from a manuscript. Liddon occasionally dispensed with it, but hearers unanimously declared that the written was better. I was not an admirer of Henry Ward Beecher, but there can be no question of his power in the pulpit. He used to read from a book, so do Cuyler and Dr. Taylor. And once more I venture most respectfully to tell young preachers that they will never rise above mediocrity if they don't write their sermons.—"*Peter Lombard*" in the *Church Times*.

### ANOTHER EPISCOPAL MITRE, PASTORAL STAFF, AND COPE.

ON Monday afternoon, Nov. 30, a large meeting of Bristol citizens was held in the Chapter-house at the Cathedral on the occasion of the presentation to the Bishop of Gloucester and Bristol of a mitre, a cope, and a pastoral staff. The pastoral staff is of olivewood and silver handsomely jewelled, and it is so constructed that it can be reduced in length in order that it may be handled with greater ease. The cope and mitre, which were designed after early English examples, were worked by the St. Raphael's Sisters at Bristol. The cope is of gold and white braced silk, with green orphreys down the front. The centrepiece of the hood represents the Adoration of the Lamb. The mitre is of white satin, with a great deal of embroidery and inlaid with precious stones. Sir CHARLES WATHEN ex-Mayor

of the city, presided at the meeting and made the presentation. In doing so, he said he was glad to learn that before long they would probably have a Bishop of their own. The gifts were presented to his Lordship from the See of Bristol.

The Bishop, in acknowledging the presentation, said the richly-embroidered cope before him brought into prominence the canon of the Church which prescribed its use in the cathedral churches. The mitre was an ancient symbol of the Church of Christ, and the staff symbolized duties which he trusted he would ever bear in mind. Those who knew him would understand that it would cost him an effort, perhaps a considerable effort, to come to the resolution he had arrived at with regard to these gifts. But he had determined to make the effort, in the first place to carry out their wishes, and, as he understood their wishes, they were to add dignity to the services of the mother Church; and, secondly, he had resolved to assume them to show his heartfelt gratitude to the subscribers. He purposed using the gifts at an ordination after the Christmas season. Some people might ask if it were right such insignia should be worn, and especially by one who had never before adopted any one of those articles. His reply was, the answer to the question must depend upon the spirit in which these insignia were worn. If they were to exalt official position or to enhance personal dignity, they were ill-worn and spiritually hurtful to him who wore them. If, on the other hand, they were worn with all humility and simplicity, to add dignity to the service of the Church and to do honour to the service of God, they were well worn, and they became symbols of reverence.

In the course of subsequent speeches, in which several leading citizens took part, Mr. CHARLES WILKES, a prominent Nonconformist, testified to the esteem in which Dr. Ellicott was held in Nonconformist circles, and to the manner in which his work was valued. He expressed a hope that in time the gulf between the two sections of the Christian Church might be bridged over.—(*From the English Churchman, St. James Chronicle, Evangelical.*)

### EXTRAORDINARY HUNGER FOR THE WORD OF GOD.

SCHELDOM in the history of the Church of Christ has there been anything at all parallel to the hunger for the Word of God which is manifested by the converts and inquirers in Uganda. In the vernacular of the country only St. Matthew's Gospel is yet in print and only a few copies have yet reached the field. The whole New Testament is in Swahili, which many in Uganda, as in all the countries of Eastern equatorial Africa understand. It is the conquering language of that part of Africa. Only a limited number of copies of this version of the New Testament have yet been received and circulated by the Missionaries. Almost all the people who have been taught how to read by Ashe, Mackay, Pearson and other missionaries, are exceedingly eager to have a copy of the first Gospel in the vernacular, and even those of them who already have the New Testament in Swahili. Those portions of the Prayer Book which have been translated and

printed are also in great demand. The Revd. G. K. Baskerville writes: "It has been a pleasant task, bookselling, the people so eager and dancing around you for joy that the books have at last arrived: they will die with joy they say. Forty loads of ours have come altogether. Crowds flock here waiting to buy books, and until more come up from the lake we must refuse them. Just fancy, Walker investigating one of his boxes to-day, found 100 Luganda St. Matthews. Ashe after all managed to get them out in time. These we are not selling but lending about. 8 p.m. It is really piteous to hear the people ask for books, and we unable to supply them. One said "I will bring you a cow with calf for books." My boy Marko, when I showed him St. Matthew in Luganda, said, "I do want to buy one very much." I would gladly have given him one but that only 100 have come, and we are not even selling these. We shall give the Katikiro one, but the others are being kept for lending purposes. We could sell several thousands in a few days—I might say hours. Won't you send them to us? Prayer Books too we want. So few are in the country that even I am unable to do more than get the loan of one." I wish you could all have seen the intense joy of the people to-day. Thanks unending, some actually dancing and shouting for joy. Never, I think, although with a racking headache and swimming head have I enjoyed such a day of pure joy before, and now I cannot go to bed until I have tried to send some of it on paper to you."

## Anniversary Department.

### CHRISTMAS GREETING.

HARK, the joyful Christmas greeting  
Which the merry church bells ring,  
As they tell the grand old story  
And proclaim the heavenly king.  
For, in David's royal city  
Unto us a child is born,  
And to us a Saviour given  
On this happy Christmas morn.

Trustfully the sages sought him,  
When they saw the star arise,  
Beaming brightly, beckoning onward,  
Moving through the Eastern skies.  
Till above a lowly stable  
Soon it rested, shining clear:  
Entering, the wise men found him  
In a manger rough and drear.

Precious gifts of gold and spices  
From the Orient they brought,  
Low in adoration bending  
To the King whose throne they sought  
In no robe of royal purple  
Was he clothed as princes wear,  
But in humblest garb, the Saviour  
Came our earthly lot to share.

As the wise men brought their treasures  
Offering them on bended knee,  
So may we our prayers and praises  
Ever offer, Lord, to Thee.  
Let us, then, with glad hosannas  
Sing His praise, with sweet accord,  
Who was born this day to save us,  
Jesus, Saviour, Christ the Lord.

H. S.

## THOSE BOYS.

CHAPTER VII.—WE KISSED AGAIN WITH TEARS.

[Continued.]

All the day long the oak door was locked, but Mike had a strong idea, that at night when he was in bed, the door was open. Suppose he got

up then, and entering by that door, ran across the passage to Ted's room? Then, when his mother who was surely in the room saw him, and he explained to her *then* his message and his want, she would believe him then; *then* she she would not say no, she would let him see his brother.

There was silence in the sick room. There was the gloomy light of a shaded lamp. The furniture looked tall, dark and unfamiliar, as furniture that we know best will sometimes look at such times. The clock on the mantel piece, the only thing to break that intense stillness, ticked softly, but very distinctly, 'To all appearance it was ticking away the last moments of the little child's life.

The mother, tired out with grief and watching, was asleep on the sofa. The hour was midnight. Then the dying boy awoke, he awoke and looked about him. In his confused, only half-conscious brain, there was one image, one image which had pursued him all through the weary days of his illness, the image of Mike, as he had seen him last, when he had lain with his proud, resolved, little face and fast shut eyes, and refused, though he was awake all the time, to say good night to his brother. Vainly from side to side of his hot bed had Ted turned, hoping to chase this image from his brain. Still it ever remained there. It was coming now. He gave a feeble cry and shut his eyes. The next moment he opened them again with a faint, sweet smile. His brother was angry, but Jesus was his friend. Jesus loved him.

"His is love beyond a brother's," he murmured.

At this instant the door was pushed softly open, a curly head peeped in, and then a little figure in its night dress stepped lightly across the floor.

"Ted," whispered Mike, in a low voice.

Ted looked up. There was the face that had haunted him, but no longer proud, no longer cold and angry and indifferent. The dark eyes were brimming with tears, the lips quivering with emotion.

"You've not got to die, Ted. Never you fear, the Good Doctor, Jesus, I will make you well."

Ted was too weak and too ill to take in the words, but the tone reached him; the tone, the old tone of love, penetrated through his confused senses.

"You'll kiss me *now* and say good night, brother," whispered the little boy.

Nearer and nearer came the sunny face of Mike, nearer and nearer, until their lips met, and two tears from the repentant brother lay on the sick brother's cheek.

When half an hour later, Mrs. O'Donnel awoke and approached the bedside, two little curly heads were pressed together on the pillow. The little brothers were asleep. Ted was nestling close to Mike, a smile on his lips; and Mike, his arm thrown protectingly over the sick boy, had a mixture of penitence, peace, and even a little triumph, on his bright face.

"Must they both go? must both be taken?" said the poor mother, who saw only danger in the little picture before her.

"Nay," said Uncle Edward, who was also looking on, "who knows but that God will be better to us than our fears, and there may be life yet for both the boys. Mike has got back his peace of mind. See what a satisfied face. And for the little one, the fever has left him, he is sleeping sweetly."

CHAPTER XIII.—A BIRTHDAY THREAT AFTER ALL.

Uncle Edward was right. There was life, earthly life, yet before both the boys, and God, as he ever is to those who trust him, was better to these anxious parents than their fears, for Mike never took the fever, and Ted did not die.

For many days the little child's life hung to the balance, for many days despair and hope

were alternately felt about him, but at last all anxiety passed away and he began slowly to mend. During these days of uncertainty, however, Mike had no doubts, he rather wondered at his father's and mother's fears. Had he not asked the Good Doctor, Jesus, to cure his brother?

"Ask in faith, nothing doubting."

Mike had done so, and the answer had come speedily and surely, for Ted did not die.

There was not now in the whole of Kerry a happier boy than Mike O'Donnel. Forgiven by God and reconciled to his brother, his heart felt light as a feather. So glad and thankful was he, that even his lessons now were a pleasure to him, nor though Ted was far too weak to join him, had Mike any longer to play alone. Tootsie was his constant companion, she sat on his shoulder and toddled by his side, and was his plaything and playmate in one, far dearer than his pigeons, his rabbits, his garden, or anything, or any one, Ted always excepted. He discovered, too, that her real name was Eileen, which for the dead Eileen's sake, gave her a still stronger claim on his affections.

But his best hour was in the evening, when he knelt by Ted's side, and together the little brothers, repeated their evening prayer. Into his, Mike had inserted a fresh clause, which he repeated night after night with great fervency.

"Please God, keep me from tellin' another lie, and may I love my Teddie more and more, for Jesus's sake, Amen."

"Boys," said Uncle Edward one evening when Ted was downstairs again, and nearly as well as ever, "Boys, I have given you no birthday present, after all." At these words Mike, who was lying flat on the floor for Tootsie to crawl over, sprang to his feet, and running up to Ted whispered vigorously in his ear.

"All right," said Ted nodding.

"Uncle Edward, please," said Mike, "may Ted and me have whatever we like?"

"I don't know that," replied Uncle Edward, laughing. "You might make too great demand on my purse."

"Oh! we doesn't want anything out of your purse."

"Still it is safest not to promise. Perhaps you will expect me to make over Tootsie to you?"

Mike raised a shout. "Why, Uncle Edward, you *is* clever—that's just what we does want; Ted and me, we want Tootsie for our birthday present, to be our little sister for ever'n ever. Don't we, darlin'?" And he caught up the child and danced round the room with her.

"De Buder Mike," said the small thing, stroking his cheek approvingly. Uncle Edward looked from the baby girl to the boy, then somehow his eyes grew dim, the smile faded from his lips, and he walked without speaking to the window.

"We will take much care of the little one," said his sister, touching his arm. "Don't you think she will be happier here than in Malta?"

"Yes, Mary, you are right; God forgive me if I have been very nearly selfish again. You are right, she will be happier here."

So it was settled that for the next three years Tootsie was to be Mike's and Ted's little sister and playmate, for during that time Uncle Edward expected to be abroad with his regiment.

"But I have a week longer here yet," he said, "and I don't want to go away with that boy's cheeks so pale. Mike," turning to the elder nephew, "what do you say to our visiting Giengariff after all? Not on the mail car, Ted is not strong enough for that, but suppose I hire a carriage from Killarney? and suppose I invite not only you and Ted, but father and mother and Tootsie and Nurse Nora? and suppose

we take a week of it, out from morning to night? There, now! don't shout my ears off."

But nothing could keep back the shout, the storm of pleasure, which not only Mike, but Ted and Tootsie, raised, until Uncle Edward himself, their mother, and even their grave father were infected with the children's glee. But of that picnic party, of the hampers packed for it, of the ride there, of the adventures they met, I have no space to speak in this little story.

Perhaps some other time, when speaking of my nephews and nieces, I may tell more about my Irish boys, if my little readers wish to hear of them. Meanwhile, one word in farewell. For ever, and for ever, on Mike's young heart two text were stamped. One in letters of fire startling him even yet with words of solemn warning—

"Besure your sin will find you out."

The other in bright and golden characters—

"Little children, love one another."

(THE END.)

### Little Trouble-the-House

By L. T. MEADE.

#### CHAPTER I.—DON'T BLAME HIM, NURSE.

The children's mother was dying, and they were all shut into the back parlor.

For the first time in their lives the four children were alone. Their nurse even had left them. She had brought in their supper on a tray, prepared a mug of milk and water for each, cut some bread, and then gone away, turning the key as she went in the back parlor door.

Lucy, aged three, went and banged against the locked door, and uttered a sharp cry, but nurse took no notice, her footsteps were heard echoing fainter and fainter in the distance, and the children were quite alone.

There were four of them—two little brothers and two little sisters. Miles, the eldest, was seven; Polly, six; Hugh, between four and five; and Lucy, three. They had not the least idea, any of them, why they were locked into the dull back parlor, without nurse or Miss Cecil the governess, or even Julia the nursery maid. They did not like the back parlor at all, there was nothing to watch outside but the dismal patter of the rain on the window panes, and nothing to see inside but the stupid red fire.

It was getting dark, too, and Miles could no longer read his history lesson, nor Polly finish sewing her strip of calico; Hugh was very cross, and refused to eat his supper, and would kick his toys about, and quarrel with Lucy, who, for her part, kept up a continual murmuring wail of discontent and discomfort.

"Come here, darling," said little motherly Polly, sitting down on the hearth-rug, and taking her on her knee.

Hugh went on kicking savagely at his toys, but Miles, throwing down his book, went and joined

Polly on the hearth-rug. He was a fine boy, with a handsome, intelligent face, but it was restless now, and seemed to share in the universal discontent.

"Why are we here?" he exclaimed, "why ever are we locked in here? and nurse so solemn. I do call it strange."

"'Tis' cause mother is sick," replied matter of fact Polly, "and nurse thinks we'll be sure to make a noise, and wake her up. She's sleeping, maybe."

"Oh! 'tisn't that," replied Miles, "for mother has often been sick, quite very often, Polly, and she never minded me going to her. Why, I've sat on her bed when she 'as had headache as bad as possible."

"But I'm sure mother is worse to-day, Miles, for I saw nurse crying, and she never did cry when 'twas only headache that ailed mother; and I think the best plan for us is to be good and not grumble; only I do wish there was some light, for I want to finish my handkerchief to show to mother 'gainst she is better."

TO BE CONTINUED.

### FLOWERS AS CHRISTIAN EMBLEMS.

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At a recent meeting at Simla, India, Sir Charles Elliott, the governor of Bengal, in stating the facts of the case as concerns India, taken from the unimpeachable basis of official statistics, said:

The main conclusion is that while the general population increased between 1872 and 1881 by eight per cent., the number of Christians increased by thirty per cent. In the single province of Bengal, where the rise in the number of Hindus was thirteen per cent., and of Mahomedans eleven per cent., the growth of the population of native Christians was sixty-four per cent. In the adjoining province of Assam, of which I have personal as well as statistical knowledge, while the general growth of the population was eighteen per cent., the Christians had increased in the eight valley districts by 140 per cent., and in the Khasia hills, where a devoted band of Welsh missionaries with whom I am well acquainted, is at work, the increase had been at the remarkable rate of 250 per cent. We are now on the brink of another census, and in two years' time speakers in this place will probably be able to tell you what the results of the decade from 1881 to 1891 have been, and how far the prediction of the late census commissioner, Sir W. Plowden, has been verified, who prophesied that we should find that the seed sown had multiplied still more abundantly than in the foregoing periods. However this may be, so far as our present knowledge goes, the growth of Christianity in India has been a solid fact, and sufficiently rapid to give all needful encouragement to the supporters of missions.—*Spirit of Missions.*

### Conversion of a Japanese Lady.

The Rev. J. F. Gulick gives the following interesting account of the conversion of a cultured Japanese lady of Osaka: "A missionary physician here had for a patient a lady of some intelligence and culture. He gave her a Testament, which she received politely, as a Japanese lady would surely do; but after looking at it carelessly, she laid it aside. Some weeks later she began to be oppressed with thoughts of her sins; recalling something which the physician had said, she took the book and began reading the first page of Matthew. The more she read, the more deeply interested she became, and could scarcely leave the book until it was finished. Then she said, 'I must read it again, for I cannot take it all in at one reading;' so she read it right through a second time. Then she said, 'I must go to the man who gave me this book. Perhaps he can tell me about these great words of life.' So she started off to find the physician. When she reached his house he was not at home, but his wife was there. The first thing she said to the wife was, 'May I not receive the gift of the Holy Ghost?' Falling on her knees she said, 'Give me the gift of the Holy Ghost, that I may understand these things.' The good woman explained to her that this gift must be received from the Lord. So they read and prayed together, until the physician himself returned; then the three talked and prayed together.

"Meanwhile the husband missed his wife, and as she said something about going to the physician, he sought and found her there, and they all remained into the morning hours before they returned home. That woman is now an earnest Christian, carrying the light to all around her."

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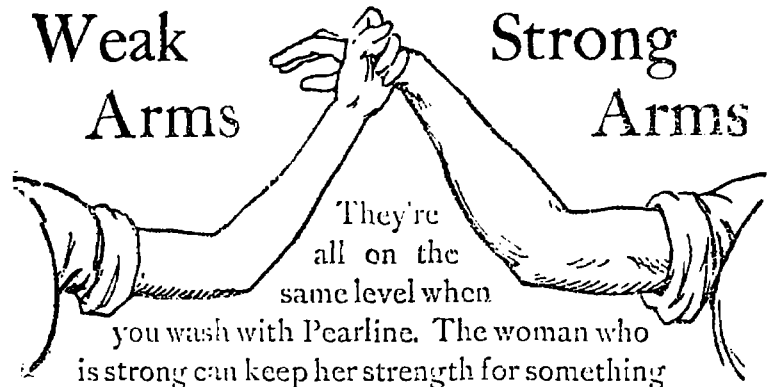
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### FOR 1892.

### The Living Church Quarterly.

(Formerly the Living Church Annual, with quarterly supplements containing corrected clergy lists) will be ready for distribution at

### Advent.

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designed to aid those having charge of furnishing churches, chancels and altars, and of the robes and vestments; with nine illustrations of vessels and vestments. The Clergy List is enriched with the statement of the sources of all doctors degrees, with a tabulated summary of the number conferred by each college, thus: Dix, Morgan, D.D. (Col.), D.C.L. (Un. So.) 27 W. 25th St.; office, 7 Church St., New York.

DOANE WM. CROSWELL, D.D. (Col. Tr., Oxon.), I. L. D. (Un. So. Camb.) Bishop of Albany; 29 Elk St., Albany, N. Y. By referring to the alphabetical index, it will be observed in the former case that the degrees were received from Columbia (Col.) College and the University of the South (Un. So.) In the latter case from Columbia (Col.) Trinity (Tr.), Oxford (Oxon.), University of the South (Un. So.), and Cambridge University (Camb.).

The editor has been compiling this list for more than six months, and the actual expenditure in time and money in order to make it complete, has been very great. He believes it will be appreciated by the public.

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Yours tru y, HANK WHITE.

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**Temperance Column.**

**IS ALCOHOL A FOOD?**

**O**UR debt to Dr. Mortimer Granville increases. His last letter to the *Times* has resulted in a further reply from Dr. Alfred Carpenter, in which he thus deals with the question:—"First, is alcohol a food? Secondly, where, if any, is the line of physiological saturation at which it ceases to be a food and becomes a poison?" The reply to these questions is given in medical terms: but most of us are doctors enough to understand them. We give it in full.

I. "First, as to food. Nature divides food into several classes. These are fats, starch, and sugar, vegetables, and salts of various kinds (to this list Dr. Granville adds alcohol). If we exclude any one of these, nature rebels and disease is set up to a certainty. Take away salt, for instance, or lime, or fresh vegetables, and fatal diseases ensue. This rule is absolute: science can show no exception to it. Can Dr. Granville say the same of alcohol when we know that millions of the human race never touch it, and that no diseases arise in consequence of its exclusion from the diet table.

II. Physiologists are now acquainted with instruments of precision which give the absolute values of foods as producers of heat and force. The thermometer and the measurers of thermo-electric action have established the points in question on such a basis as cannot be gainsaid. These instruments prove that alcohol diminishes oxidation and lessens the production of heat, and consequently of vital force. I could, if necessary, multiply this evidence in twenty different ways. As to physiological saturation, if Dr. Granville's argument has any sound basis, there must be something to indicate when the point is reached and what is the condition induced. I will give a definition, as the doctor does not do so. It is the moment at which the effect of alcohol is to lessen oxidation and to diminish the purifying influence of the various excretory organs of the human body. I assert that this arises directly oxidation is diminished and impurities are allowed to remain within the precincts of the body. It is for the oxidation of these very excreta that the oxygen is required which alcohol, like a parasite, seizes upon for its own combustion. All the pleasurable sensations which follow the administration of alcohol and render its use so enticing arise from this faculty. Oxidation causes uneasiness, alcohol puts a stop to it; oxidation clears morbid matter out of the system, alcohol stops the process. It enables a man who is suffering from indigestion in consequence of having eaten too much to continue taking the same amount of food instead of doing what nature indicates—diminishing the supply of food, and so letting the stomach have rest; the glass of wine, acting as a narcotic, lessens the comfort and hurries the

man still nearer to the precipice which Dr. Granville shows to be at the edge of this path.

We agree, then, as to the precipice. I and those who agree with me keep as far from it as we can; our opponents, in admiring the beauty of the scene as viewed through a false medium, but too often fall over the edge.

There is another aspect of the case which may be glanced at—namely, where the line of saturation terminates. Looking at the immense mass of depraved humanity existing in the world, and recognised on all sides as the sequence of the action of alcohol, which has assisted to produce hereditary alterations in the constitution, will Dr. Granville state where this line ends as well as begins? We believe that this mischief is affecting millions of people at this moment in ways entirely beyond their own control, and that the errors of thought and conduct and consequent interference with human happiness are a sequence of the action of the drug when used as an article of food. We believe that it will take generations of persistent abstinence to remove this effect of the sins of the fathers visited upon the children of this generation. Our duty is to forego the pleasure which accompanies the use of wine from a desire to assist in restoring the human frame to something like a healthy state."

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