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The Church Guardian

W. H. Naylor

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

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

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MONTREAL, WEDNESDAY, JANUARY 9, 1895.

In Advance } 1st Year
\$1 50.

ECCLESIASTICAL NOTES.

THE 40th anniversary of Bishop Clark's consecration was celebrated in Providence, R.I., last month.

THE Rt. Rev. Dr. Barker, of Western Colorado, has accepted his election as missionary Bishop of Olympia.

BISHOP WILKINSON, of St. Andrews, Scotland, says that 1,000 persons have been added to the Church during last year.

SUCCESSFUL work amongst the Swedes in Boston is being carried on by Mr. Sundeloff, who reports 200 communicants.

NOTWITHSTANDING the hard times, the parish of Zion and St. Timothy, New York, was able to add \$31,500 to its endowment fund during the year.

THE Church of the Ascension, Washington, costing over \$200,000, a memorial to the late Right Rev. Dr. Pinkey, was consecrated last month by Bishop Paret.

CANON HOLLAND, Vice Dean of Canterbury Cathedral has given £1,000 towards the fund for the establishment of higher elementary Church schools at Canterbury.

St. John's Church, Poultney, Vt., was lately presented with a handsome Altar desk of brass and two sets of Altar service books and a richly engraved brass Altar cross—all memorial gifts.

MR. G. C. BENN, who two months ago offered £2,000 for new schools, in St. Andrew's parish, Rugby, has undertaken to complete the church, with tower, spire, and vestries at a cost of £10,000.

DURING the financial year 1893, 1894, according to Whittaker's Almanac, the P. E. Church of the United States contributed to the support of its various parishes and its work generally nearly \$14,000,000.

THE Bishop of Worcester has issued an appeal to the laity on behalf of the poorer clergy of the diocese. He says that there are in the diocese 37 incumbents whose income from all sources is below £200 a year, and that to make up those incomes to that amount £2,300 annually is needed.

JANUARY 1st is the feast of 'The Circumcision of Christ;' at one time a fast day as a protest against the riotous heathen celebration of the 1st of January; now it blends with the idea of New Year's day, tending to solemnize the opening of the year by the thought of our responsibility and our struggle against sin. So the Collect teaches, 'That our hearts and all our

members being mortified from all wordly and carnal lusts, we may in all things obey thy blessed will.' Thus would the Church bid us enter upon the new year by its feast of 'The Circumcision of Christ.'

IN Kensington parish Church, London, on Christmas Day there were nine services; besides nine others in its two daughter churches; five services in the parish church on St. Stephen's Day, and six each on St. John's Day, and on Holy Innocent's Day, and eight services on New Year's Day.

THE *Southern Churchman*, Richmond, Va., (Evangelical) says:—The Church has nothing to say about the old year passing away and the new one taking its place. An old story, this lapse of time, these constant changes; only as one year dies, it marks the fact with more precision. We seem to recognize it; made to reflect that time is passing; and of use therefore, this seeing the old year die and the new one being born.

THE Archbishop of Canterbury lately in addressing a meeting of Church workers at Wel-ford, Eng., dwelt upon the prevailing ignorance of Church history and the connection of the Established Church with primitive organizations in England, and combated the idea that there had ever been a Roman Catholic establishment in the country. His Grace urged Churchmen to inform themselves of the facts of the history of the Church, and to enlighten others.

THE Archbishop of York, in a letter to the *York Diocesan Magazine*, says that he is pleased to learn that considerable progress has been made throughout the diocese in the formation of Church committees as suggested in the scheme drawn up by the two Archbishops. The immediate work of these committees will be to prepare for the defence of the Church against her enemies, and especially to disseminate throughout every parish careful and accurate information as to the true position of the Church in the country, her ancient history, and the sources from which her endowments are derived. The Archbishop trusts that steps will be taken for the formation of these committees in every parish without delay.

THE Dean of Lichfield is soliciting signatures among the diocesan clergy to a petition to Bishop Legge protesting against the action of Archbishop Plunket in consecrating Senor Cabrera as a Bishop of the Reformed Community in Spain. In the petition stress is laid upon the fact 'that the Liturgical forms of this said community are seriously defective in important doctrines,' and Dean Luckock quotes the opinion of 'one of our most eminent theological professors' to the effect that he thinks the Spanish Prayer-book is unsound, and only wishes that every clergyman and every rightly instructed layman could see a copy. The memorialists urge the archbishops and bishops

to take 'some action which will relieve the anxieties of the faithful laity and clergy of the English Church.'

THE DAUGHTERS OF THE KING.

BY THE REV. EDWARD A. BRADLEY, D. D.

"She hath done what she could."—Mark xiv. 8.

Let us take a general survey of Woman's Work in the world, and the need for it. It is among the marvels of our civilization that in America, for the first time since the days of Paradise, woman stands side by side with man again. We are therefore justified in expecting our women to do the grandest things for Christ and His Church. They are filling very prominent places, in school, college, and professional life. They are not only claiming the right to do, but they are doing splendidly things that the world once said were only for men to do. All this is preparing them for the nobler ministrations of love in the Church. Religion is the natural sphere in which women can best exercise her special gifts. Woman is the upward force in civilization.

Meantime, we are not unmindful of the sharp lines that God has drawn between men and women, on physical and mental grounds, and by the inspired prescriptions of His will. Social disorganization would follow the obliteration of the divinely fixed boundary line. Freely as women are accorded every right, for women to become "maunish grown" in Shakespeare's phrase, would only be worse than for men to become womanish. Woman was not taken from man's head to rule over him, nor from his feet to be his slave, but from his side to be his veiled other self—the heart of creation, if man be the head. As the Brotherhood of St. Andrew is waking the men of the Church to a sense of their responsibility, the Daughters of the King, standing side by side with the Brotherhood, are charged with the splendid mission of arousing the women of the Church to realize the facts of the Church's needs and the victory to be won. Our danger is not that the women may attempt to be men. Our real peril is from women who are tempted to become careless daughters of Zion, lovers of ease and pleasures more than lovers of God; and who fail to be the power. God means them to be in the Church. The reproach upon womanhood in Eve was to be taken away in Mary. The prophecy of final triumph over evil, through the seed of the woman, stimulated by the breathings of the Spirit and the experience of her peculiar sorrow through all the early ages, has recalled to woman's heart the hour of sin in Eden, and inspired her for rarest deeds of love and heroism, looking for man's redemption. Miriam struck the loud timbrel, and sang with Moses the triumph song. Hannah trained the prophet Samuel. Jael drove the tent nail into Sisera's temples. The burden of the true woman's heart has ever been that Bethlehem might at length atone for Eden; and Eden be ours again in Paradise.

Christ was born at last of the Virgin Mary.

Since then the name Phœbe has stood for the sacred ministrations with the priesthood; the name Dorcas for blessed charity; and the name of Lydia, who opened Europe to St. Paul, for the missionary work of the Church's women. "See what women these Christians have!" cried the pagans in the first age. The world is saying the same thing of the Church to-day. I am very hopeful that the echo from these walls shall respond: "See what a working force of consecrated woman this Protestant Episcopal Church has!"

In the revived life of the Church, the organized work of the women has its established place, imparting more and more the spirit of purity, grace and self-sacrifice to the operation of the Church. There is more heart in everything, and works of mercy and love are multiplied, ennobling woman herself, and buttressing our claim to be the Church of Christ with an unanswerable argument. This was the condition of the apostolic Church at first, with its deaconesses and holy women. Causes I need not review overthrew the primitive conditions, and introduced the convents and nunneries of mediævalism. The Reformation was not ended when the Prayer Book was issued, June 9, 1549. The methods of organized women's work are now coming to feel the touch and moulding power of the same movement; and the wise decisions of our councils and the canons of the General Convention are giving us the good things of that essential force in the militant army of God, purged from the unnaturalness and unscripturalness of the dark ages.

Observe specially the Woman's Auxiliary for the Church's missionary work. Its twenty-first anniversary was celebrated here in this goodly city of Baltimore. Thanked by the whole Church for what it has done, its methods are approved by every bishop. The Woman's Auxiliary having reached its majority, comes into view as a gracious queen leading on all the daughters of the Church. Like the woman of Bethany, at the blessed feet of Christ, again and again pierced by men to-day as they were of old by Jews, they must minister unto Him until they, too, hear His words of commendation, "She hath done what she could." This plea must touch every woman's conscience here to follow her example, because, of the present need; and because it is easier to follow now than twenty-one years ago to-day. You have only to move with the tide. It will be the more shame, then, to any woman who sits still and does nothing.

As long ago as 1830, women helped Dr. Hill in Grace; and in 1835, women's societies raised money for Bishop Kemper, starting for the great Northwest. In 1843, boxes were sent to Dr. Buck. In 1864 Bishop Whipple's Dakota League was formed. Sisterhood and deaconesses were even then knocking at the door for recognition. In 1868, the Ladies' Domestic Missionary Relief Association was formed by Dr. Twing. In 1871, the Board of Missions asked for the help of the devoted women, organized specially for missionary effort; and the General Convention passed the resolution for the Woman's Auxiliary. That crystallized one part of the great forward movement of the women of the Church. In nine years there were 650 parish branches and twenty diocesan branches. That was twelve years ago. Every year since has been a steady and wonderful increase.

In 1885 the Daughters of the King appeared, the latest bloom of the revived life of the Church. All this has broken down individualism and parochialism and developed the realization of the Church idea. The members do not work for thanks or the parish only, but for the blessed body of Christ and the extension of His kingdom, like the holy woman at the cross, and Mary, gentle, pure, loving and modest in Simon's house, breaking her precious box for

Jesus, whom she dearly loved. Phœbe, the Greek woman, carried St. Paul's letter from Cenchrea and Corinth to the Romans, little dreaming what a message to all succeeding ages she was bearing; and she found in the Imperial City, Priscilla and Mary and Julia, and the sister of Nereus, and Julia, laying the foundations of the noble charities and Church work that ever since have blessed the sad centuries. These were the Daughters of the King in the early Church. It was the loving organization of organized love, as ours must be, and not dead machinery, like a windmill in the dog-days. Let it be remembered, in passing, that although a man discovered America, he could not have made the voyage if a Christian woman had not prevailed for the equipment of the Santa Maria; and that we owe the purity and integrity and peerless worth of the Father of his country to his mother. We owe more than we can ever pay to Mrs. Washington, Abigail Adams, Elizabeth Hamilton, Sarah Otis, Jane Beekman and even Mollie Stark. None have greater influence in shaping the nation and its history than our sisters, our wives, our mothers, and our daughters. Our Deborahs must speak to our Baraks that the men of every tribe may be nerved for the battle, and our Jael's must drive the tent nails into the temples of our foes. Your needles may prove just as effective for Christ as Jael's tent pin. The story of Dorcas's needle is the grandest epic ever written. It has inspired the women of eighteen centuries to clothe the needy and make the place of Christ's feet beautiful. Think, too, of the power of women's pen, in the hymn, "Nearer, my God, to Thee." There are so many ways of helping in this work that every woman can do something. Martha was serving Christ in Simon's house, when Mary poured the sweet spikenard upon His head.

The question is not, What shall you do? or whether it be much or only a very little; above all it is not whether you will find the meetings interesting and the work attractive. The only question is, Do you love your Saviour enough to do what you can for His body's sake, which is the Church?

Never forget that the least service you do in this spirit of gratitude for what Christ has done for your links you with the ministering women like Mary, who prepared Christ's body for His burying; and that it is done unto Him as surely as if your hands had touched His sacred hair. He will never forget your work and labor of love. The money given and the work done is the spikenard; and the quick hands to cut and the nimble fingers to sew are really working for Him who will say in the great day, "I was naked and ye clothed me." Had you lived, my sister, in Bethany when that supper was made for Christ, would you have been numbered among the holy women who ministered unto Him? When His Supper is ready now, do you love to come and show forth His death and burial for His coming again? Can it be said of you to-day: "She hath done what she could?" Shall it be said of you in the day of His coming?

Now He calls to every woman, busy with the cumbrous serving of the world: "Come out of the vain whirl of society, out of the slavery of passion, out of the bondage of petty and frivolous absorptions; come and do what you can—do something for me." Agassiz tells us that when the corner stone was laid for Albert Durer's monument, the cement was made of the finest porcelain, ground in wine. Consecrated woman's work to-day is not giving the finest and the best things for a monument to a dead man; but for something grander and greater—for the upbuilding of the living temple of the living Saviour. Remember St. Agnes, her purity, her beauty, her self-consecration and devotion to Christ, reaching even to the giving of her life for the Church, because it was

His very body to her. So, then, we must do grand and noble things for Christ's body. Your alabaster box is your heart. Let it break, and pour all its treasure at Jesus' feet. At last He will restore it, filled with the joy of His praise; and from it sweet incense shall rise, through the courts of his eternal house, as from the golden vials full of odors, in the four and twenty elders' hands.

[Extract from the address delivered at the second convention of the Daughters of the King, held in Baltimore, Oct. 30th, 189..] — *The Churchman N. Y.*

THE CENTRE OF UNITY.

We take the following extract, says the editor of *Church Work*, from a speech of the Bishop of Marlborough at the Essex Church Congress, where it aroused unbounded enthusiasm:

"Some people," said the Bishop, "would say the Romish Church was ancient, and the Church of England modern. From one standpoint, however, the English Church was far more ancient than the Church of Rome, because it was from top to bottom saturated with those great doctrines which the early Church of Christ held, and knew nothing of those modern doctrines which literally made the Romish Church modern. Florence, Trent, Vatican were not ancient landmarks, and the Church knew nothing of them. There was nothing of ancient doctrine that was not held by the reformed Church of England. He wanted them also to believe that the Church of England was really builded upon the stone of St. Peter, the great declaration of faith in Jesus Christ. They had none of that concrete work upon which the Church of Rome was building. There it was that they differed from the Church of Rome. They held to the old, whereas the Church of Rome had new-fangled doctrines. All that was good and useful in the Romish Church the English Church had, but they would not have that which they believed to be contrary to the Catholic truth. The Church of England held everything that the Nonconformists held that was worth holding; and Nonconformists knew that the great strong room of their own doctrines was the Prayer-book of the Church of England. The Church refused to take the new things of Church of Rome; and the Nonconformists refused to give up the old things of the Catholic Church.

The Church had an unbroken succession of the threefold ministry; and, above all, what many Nonconformists were craving for—namely, Confirmation, that blessed rite of the Holy Spirit which was the spiritual stronghold of the Church of Christ. They all wanted a united Church if they could get it, and the only possible centre of unity in Christendom was the Church of England, because she held all truth that the others held, and had been faithful in not relinquishing the ancient uses of the Apostolic order. The Church of Rome could never be the centre of unity. Cardinal Vaughan in his recent appeal, asked them to submit. Submission was not reunion or communion. And Englishmen did not know how to submit. Cardinal Vaughan asked them to submit to the Church of their forefathers. A more illogical position he could not conceive. He (the Bishop) did belong to the Church of his forefathers; but to which generation did the Church of Rome belong? It was the Church of England that had never changed, and was the Church of their forefathers.

Then the Nonconformist bodies could never be the centre of unity, because they held their separate evangelical principles out of proportion to other principles, and that made it impossible for them to become the centre. In the Church of England there was a possibility of getting

union. They would not get it out of a compact cunningly devised, or out of fear. The greatest blessing to the working men of England was the parochial system of the Church. This system turned every house of poverty and sorrow into a holy temple, in which a pure religion, and undefiled, might be offered to God. They did not know what they would lose if the Church was dislodged from that system. The Church claimed to be permitted to worship the true God in the Church of their forefathers, uninterfered with in the use of those buildings which their forefathers erected at their own private cost. And it also claimed that their Cathedrals should never be turned into music halls and dancing saloons. Was that too much? The Church should also be permitted to serve the people in the way she had served them in the past by the right and proper use of those funds which no Parliament, but the personal munificence of their forefathers, intrusted to her: and further, that she should be permitted to give unadulterated truth to their children."

RESPONSIBILITY FOR THE KNOWLEDGE OF GOOD AND EVIL.

There is an old, old story which, call it allegory, call it vision, call it what you will, was true in the beginning, is true now, and will be true to the end of the world. It is contained in a few familiar words: "The woman saw that it was a tree to be desired to make one wise, and she took of the fruit thereof and did eat." She ate, and her eyes were opened; but Paradise was lost.

That old story! We know it so well. Yes, it is true we know it so well, and we heed it so little, though never have we shown ourselves so much the daughters of Eve as in the present day. It is needless to repeat what every one knows, that at no previous time have women attained to such a position as they now hold. They have achieved a great triumph, and one of which they may well be proud; but in reaping the benefits of this victory we must not mistake the *means* by which it has been won. Little as they think it, it is not woman with a W brandishing her rights, who has wrested it from man in open fight before the world; rather is it woman, who, in quiet and gentle ways, has cultivated and improved her five talents till they have become ten, and thus won the victory by man laying down his arms at her feet. But the hour of victory has its subtle power of flattering temptation, and victorious as women have proved themselves in an uphill fight, it yet remains to be seen whether they will uphold their standard now that the heights are stormed and they are within the citadel. Few things are now denied to them; they have attained a freedom of thought and language, an independence, not to say courage, hitherto undreamt of. They have attained it, and rightly so—no right-minded woman would grudge it them—but this new freedom of thought, language, and action imperatively demands a corresponding sense of the *responsibility* of unfettered liberty, the self-restraint absolutely needful where outward constraint is withdrawn.

In language, it would seem, both written and spoken, has the greatest advance been made. Every woman now writes or speaks in public, and as long as an ideal worthy the name is kept full in view it must all work for good; but this facility of expression may be a dangerous gift, and demands a very strict control in its exercise. In some of the novels and books of the present day the authors, while endeavouring to make palpably clear to their readers some terrible evils in the world, do harm to the cause which they advocate by a want of reserve and reticence, which is, to say the least, painful and unnecessary. Reform and amendment nobody will deny is sorely needed in the direction in which they point; but is it wise to attack

a powerful foe thus lightly, and with such weapons? These books embody a type of thought becoming too prevalent among a certain class, and there is in them, in strange combination with this want of reserve, a false so-called modesty more repugnant almost than the want of reserve, and a tendency, unexpressed though it be in actual words, to depreciate the majesty of innocence. How is it that they who have undoubtedly a high and noble object in view cannot see that to root out so poisonous an evil the weapons must be of gold? All that are forged out of common metal will corrode and rust. Innocence is one of God's own weapons, unconscious from its very nature of its power; but who can say what blows for right it has not struck, what victories over wrong it has not won? It has been abused, God knows; its fair beauty has been marred; but when with safety we can shelter and preserve that tender flower, in the name of God let us do so. The knowledge of evil comes all too soon, without hastening toward it, and are we any the better prepared to meet it by early familiarity with its aspects? To know evil and resist it, it will be said, is higher than not to know and yet do right by instinct. True, but to seek to know, for the mere sake of knowing, partakes again of the old, old story. Again the hand is stretched out towards the tree of knowledge. Again "knowledge for wisdom is counted." Again, the desire to know, not only good but evil, is the temptation of the daughters of Eve.

Far be it from any one to undervalue the efforts of those noble women who have fought and striven to raise the lot of suffering womanhood. It is not of knowledge such as theirs, won through the fire and used for life's noblest purposes, that we speak, it is of that craving for the emotional excitement, even for the very horror of that knowledge of evil which, under the guise of zeal for the welfare of our sex, some people seek after. It is the temper of mind which desires to impart that knowledge, and to talk of it, to whisper its horrors into ears that have never heard them, the spirit which can discern naught but earthly passion in hallowed love, the eyes that look at good through glasses dimmed with the knowledge of evil, that spirit which (can it go further?) would revise the *Te Deum* itself to suit their taste. That is the spirit of mind which all true women should abhor and repudiate with all their strength. Not so has woman's position been raised in the world; not by taking away from our young daughters the blessed privilege of innocent minds; not by declaiming aloud against man's wickedness; not by writing books which sully rather than lift the thoughts of their readers. No, not thus should we fight. The monster evil is there; it is there, and we must struggle with it, but the growth of thousands of years is not eradicated in a day. We must remember to our shame that the first seed of evil—and was it only the first?—was sown by a woman, and only by patient, humble, and prayerful labour can it, bit by bit, fibre by fibre, be rooted out. Stand, and hew down the branches as much as we will, it will do but temporary good; most will be done on our knees, killing the root, and then sowing good seed in its place.

Thus, then, let us fight against evil, and let us not waste our strength by using a dangerous familiarity and facility of expression in speaking of things which, alas! many must know, but know to their grievous sorrow. Once, long ago the position of woman was changed—and changed for evermore. And all our gathered experience, all our new developments, all our acquired knowledge, all our learning, all our zeal for raising womankind, what has it all done when weighed in the balance with those few meek words through which salvation reached the world—"Behold the handmaid of the Lord!"

A WOMAN.

—*Irish Ecclesiastical Gazette.*

THE HOLY SPIRIT.

Addressing a meeting of Congregational and Baptist ministers lately, Mr. Moody said that for the first twelve years of his Christian profession, he did not know that the Holy Ghost was a divine Person. The yearly festival of Whitsunday keeps Churchmen from such a state of Christian ignorance. The Holy Spirit is a Person. But how many Churchmen have clear ideas as to the different ways of His acting upon humanity before and after the Incarnation?

Before the Incarnation, the Holy Spirit rested upon fallen humanity, as He is represented in the material universe, as brooding on the face of the waters. He makes humanity fruitful by bestowing various gifts upon nations and individuals. Bezaleel and Aholiab are filled with the Spirit, to devise the cunning ornaments for the Temple worship, and the Psalmists and Prophets wrote under His controlling inspiration. So now, God divides to every man severally, as He will; and we may call the grace which accompanies the gift enabling us to put it into proper action, Actual grace. Moreover the Holy Spirit was striving with humanity, trying to lead it back to God. So He does now. He stands without at the heart's door and knocks. He puts into our hearts good desires. He forecomes us every good word and work. Every penitent is brought to repentance by the missionary action of the Holy Spirit. This Good Shepherd grace which seeks us out and forecomes us in every good act, we call God's Prevenient grace. Prevenient, that is, the grace that goes before every good deed. Now these were the two ways the Holy Spirit acted upon humanity before the Incarnation. By the way of Actual, and Prevenient grace.

But since the Incarnation it is by a new and additional way. Before, He acted on our nature from without. Like the spirit moving upon the face of the waters. But He could not and did not enter into humanity. He was like the dove sent out from Noah's Ark who could find no place of rest. The Holy Spirit could not make human nature a dwelling place because human nature was so sinful, and where sin was He could not dwell. But when the Son of God became Incarnate by uniting a body and soul to His one Personality, then the Holy Spirit filled that Body and Soul. The Holy Dove at last had found its place. And that Body and Soul became endowed with quickening powers. The first Adam, we read, was made a living soul. The last Adam, Jesus Christ, was made a quickening, i.e., life giving spirit. This our Lord declared, before His resurrection, when referring to His Flesh and Blood, He said the things which I have been speaking to you about i.e., My Body and My Blood, which you are to eat and drink, "They are spirit and they are life." Moreover the Holy Spirit was, in a superadded manner, given Him at His Baptism, anointing Him as the Messiah and as our Prophet, Priest and King.

But we wish first, to dwell on the tremendous difference between the action of the Holy Spirit in the old dispensation, when He acted on humanity from without; and now, that God having become Incarnate, has entered within it. Do we say, "yes, the Holy Spirit has entered into Christ but what is that to us?" Are we not sinful? How can He do for us more than He did for the Jews? The answer is because now having been made members of Christ in Holy Baptism, we are members of His Body, and so, the Holy Spirit can come into us; and unless we by deadly sin drive Him out, abide there. This action of the Holy Spirit, in dwelling within us, or inhabiting us, is called habitual or sanctifying grace.

Think how near this brings Christ to us. We don't have to go to the Holy Land to find Him.

If we could go back and be with the Apostles before Pentecost, we should not be so near to Him as we are now. If we could be with S. John at Patmos, and see His radiant glory, yet we should not get thereby nearer or closer to Him. The same Spirit that was in Him when He lay in His Mother's arms in Bethlehem, that led Him into the wilderness, that was in Him when He uttered His thrice repeated prayer beneath the olive trees of Gethsemane, that was in Him, inspiring every act and word and desire and emotion to the very last cry on Calvary, that same Spirit, comes to dwell in us, and more and more reveal Christ to us, and make us Christ-like. And this spirit is given us in Baptism and Confirmation. How ought not Churchmen to value their privileges and gifts, and draw by their holiness others to desire them.—*Diocese of Fond du Lac.*

News from the Home Field.

Diocese of Nova Scotia.

HALIFAX.—The rector of St. Paul's Church, the Rev. Dyson Hague, was presented with a very valuable fur coat and Mrs. Hague with a very handsome escritoire at Christmas time by his congregation. The Rev. Mr. Perry, the Assistant, received a purse of money and an easy chair. On the Sunday previous to Christmas the Sunday-school was a scene of delightful gift-giving, each teacher and scholar bringing a gift of books or toys, to be given to four or five of the poorer parishes in the country parts, until from 600 to 700 presents lay heaped on the table. This is a delightful custom, and not only gives great joy to many, but teaches the rising generation of Canadians that it is more blessed to give than to receive. Last year four large wooden cases were sent in this way, and even more will be sent this time. On Monday, the gifts of the people to the poor were sent to the St. Paul's Sunday school (Argyle hall) in lavish profusion. Turkeys, geese, poultry, plum-puddings, fruit, vegetables, cakes, mitts, mufflers, toys, boots and shoes, and all sorts of good things poured in, and after being distributed in baskets and bags, were carried by the young ladies and gentlemen of the congregation to the homes of the poor. It has been found that this plan is far better than allowing the poor to come themselves, as it does away with the pauperizing or bogging process. This is the only time in the year too (with one or two exceptions) when eatables or coal is given without being worked for. The Christmas services were bright and hearty, the church in its Christmas colors looking very beautiful. A handsome Reredos stood at the end of the chancel with the Star of Bethlehem pouring golden rays of light on the words "Jesus Christ" while at the sides in rich red lettering the mottoes "King of Kings" and "Lord of Lords" shone out conspicuously. The pulpit and reading desk were also beautifully worked, the large text around the gallery bearing the words: "Behold I bring you good tidings of great joy. Unto you is born this day a Saviour."

The collection which is given to the rector to distribute to some of the more needy of the country clergy, amounted to \$158. Besides all this, the gifts of the people to the St. Paul's almshouse must not be forgotten, many useful things being sent, and the delightful presents of flowers to the sick, each sick person in the congregation being presented with a beautiful flower and with fruit. Another most valuable present this Christmas to St. Paul's Church was a pair of very handsome solid silver Communion Cups presented by certain ladies of the

congregation, but unfortunately, on arriving, a mistake with regard to their size was found to have been made. The chalices will be ready, however, very shortly. Such is only a very brief and partial account—for no one can describe the vast amount of individual and personal charity that flows out from hearts touched by the charity of the Son of God's love at this happy season—of the Christmas doings in this old church, the oldest church in Halifax, and the mother church of the Church of England in the Dominion of Canada.

A Christmas tree was furnished to the inmates of the Poor House through the thoughtfulness of Mrs. Courtney and friends. These with the Bishop met in the Church of the Institution on the afternoon of the 26th of December when the inmates were called down and the gifts from the tree were distributed. This is the first time in the recollection of Mr. Dow, and officers of the Institution, that the inmates have been treated to a Christmas tree, and the chairman of the Board, Mr. Dennis, expressed to Mrs. Courtney its appreciation of her kindly act.

The Rev. F. H. W. Archbold received from the congregation of St. Matthias on Christmas eve a gold headed cane and a handsome piece of silverware suitably engraved accompanied by a fluttering address.

The Christmas services at St. Luke's Cathedral were as usual full of the joy and brightness which the festival inspires. There was a choral Evensong with choral singing at 8 p. m., on Christmas eve, which was fairly attended. Celebrations of the Blessed Eucharist were held at 7, 8, 10, and 12.15, the 8 o'clock celebration being full choral with 350 communicants. Matins was sung at 11, when the Bishop preached a beautiful sermon on the words "Peace on earth." A children's service was also held at 4.30, but owing to the downpour of rain was but slimly attended. The Church was beautifully decorated, the altar being magnificently vested in white, with white dorsal and wings, vases of white flowers, and on each side three splendid scarlet poinsettias bending towards the cross, as if reminding of the purpose for which the Saviour was born. A star of gas above the altar seemed to point the way to Bethlehem, our 'House of Bread': All the poor connected with St. Luke's were provided with Christmas dinners through the liberality of the people: The annual feast for the members of the Mother's Meeting took place on the afternoon of St. John's Day, and the Christmas Tree and feast for poor children took place on Saturday, 29th ult.

ANTIGONISH.—A bright and hearty service was held on the morning of Christmas Day. The offertory was devoted to the Rector, Rev. C. Sydney-Goodman, S.A.C. Carols were sung during the morning service, hymns during the celebration of Holy Communion—all were heartily taken up by the congregation. In the evening the Christmas tree for the Sunday school was the source of attraction. Held, by kind invitation, in the spacious house of Mrs. Milledge, the children were greatly pleased and interested. It would have been still more successful had the weather been more propitious.

The watch-night service, inaugurated by the Rector last year was again celebrated. A large number were present when the service commenced at 11.30 p.m. The service was impressive and congregational. The Rector's address was upon the God-entrusted treasures made to each alike in the past year—Time, Opportunity, Experience—had they been used or wasted? Then followed a few moments of silent examination, all kneeling, a general confession, the Absolution, followed by the Lord's Prayer. The old year died away and the new commenced as the assembled worshippers with heart and voice sang the familiar strain: 'Nearer, my God,

to Thee, nearer to Thee.' A general thanksgiving, the delivery of the watchword text for the New Year, another hymn and the Benediction closed the solemn service. Commencing with the year, the Rector's Sunday afternoon Bible class will consider topics in connection with the History of the Church.

BAYFIELD.—We had a great treat in the Christmas tree held by generous permission at Mr. Edward Randall's. Our devoted Lay Reader and S. S. Superintendent, Mr. Elisha Strople, had charge of the proceedings. The presents were numerous and excellent. The Rector has removed from this part of the parish, to reside during the winter in the new residence built in the town, entirely at the cost of the earnest church people of Antigonish. The residence is a charming spot. The house is most comfortably built and has every convenience. In the rear is an excellent barn and coach house.

CAPE BRETON.

NORTH SYDNEY.—Breaking in on our Christmas-tide festivities with a keenness not at all softened by a previous knowledge of the event, we, on Sunday last, December 30th, were called upon to listen to a touching address from our Rector, Rev. R. D. Rambrick, on separation.

Elected in November last to the Rectory of Yarmouth he decided to leave here at the end of the year. Sunday finished his twelve years service in the combined parishes of North Sydney and Sydney Mines. Large congregations assembled at both churches to hear his final message.

The message was worthy of the man and of his office. The subject—the joint responsibility before God of pastor and people.

Reviewing his own service here which began when he was both young and untried he had to admit many natural shortcomings arising from these causes, but never any due to intention or indolence, and he trusted at the great account his labours might stand approved. The responsibility of the congregation was also great, and for the manner in which its members had assisted or frustrated his ministry they would be unerringly judged. It was frequently found that congregations considered they were not shurers in the labours of their pastor, and that their privilege was to carp at his ritual, criticise his motions, discriminate in his teaching and endeavour by all means to make his life miserable. Advice was always forthcoming and abundant.

However, in his case, he had pleasure in a retrospect of twelve years kindly relationship with the Wardens and Vestry of "St. John's," North Sydney, unbroken by any friction whatever, and only now severed his connection with the parish under pressure from the Bishop, and the call to a larger field of labour. Were his own feelings alone consulted he would remain. On Christmas Day he presented to "St. John's" a very handsome altar cloth, which is much appreciated. On Friday evening, 28th, after Evansong the parishioners met in the Sunday school-house and presented him with an address and a purse of \$112.00 in gold, a golden gift for golden service.

Sydney Mines parishioners were not behind in demonstrating their regard for the retiring Rector. An address and a purse of about \$100 were presented.

The Oddfellows and Masons also offered addresses and suitable presents. Several social receptions were also held for him at Sydney Mines and North Sydney. I also hear that the Yarmouth congregation has provided a car on the I.C.R. to convey the reverend gentleman's effects direct to destination, a considerate kindness further bespeaking the estimation in which he is held. Neither was Mrs. Bambrick forgotten.

Tangible proofs of affection were presented her, and they both leave here freighted with good wishes. We have lost, Yarmouth has gained. Let us hope that the brethren there will compensate us in a measure by welcoming him whom we so much regret parting from, and whilst they receive of his ministrations and abilities we shall rejoice that a larger section of the Church of Christ has benefited even at the expense of our own.

Diocese of Fredericton.

ST. JOHN.—Christmas day passed very quietly. The inclement weather interfered with the attendance at the morning services in the churches. Many of the sacred edifices were beautifully decorated with evergreen and mottoes. Trinity church, Rev. Archdeacon Brigstocke, D.D., rector, was particularly attractive, and among the most noticeable ornaments were two rich and beautiful banners in white and gold and crimson, one on either side of the east window of the chancel. On the cross of one were the initials, the sacred monogram, I. H. S. On the cross on the other, the Greek A. and O. The work was done by a lady of the congregation, Mrs. John Hay, and was a Christmas gift to the church.

The scholars of St. Jude's Sunday school, Carleton, had a Christmas treat in the afternoon, which was much enjoyed.

Diocese of Quebec.

DANVILLE.—The Church of St. Augustine here was totally destroyed by fire on the evening of 7th January. It was a beautiful brick structure with cut-granite facings, erected about forty years ago. It is a total loss with all its contents, nothing being saved. The cost of the building was \$12,000; the insurance \$3,000.

CATHEDRAL SERVICES.—A recent inquiry as to the manner in which service is conducted in the Cathedrals of England and Wales has elicited the following facts, which, beside being instructive and interesting, are deserving of all careful consideration.

There are in the old country thirty-four of these Mother Churches, or Cathedrals as they are called.

(1) In every one of them there is a surpliced choir.

(2) In every one of them the Sunday and Week-day Services are Choral.

(3) In every one of them the Choir turns Eastward to say the Creeds.

(4) In every one of them the Congregation rises as the Choir and Clergy enter and leave the Church.

These Cathedral customs have been in constant use ever since the Reformation, except during the Commonwealth under Oliver Cromwell, when the King was murdered and the Bishops were exiled—when the Puritans seized and disfigured our Churches, and when it was counted a crime to possess a Copy of our glorious Book of Common Prayer,

The Deans and Canons have generally been appointed by the Crown, and have been selected simply because they were eminent men deserving of recognition. They have been and are men of widely different schools of thought. Such men, for instance as Dean Payne Smith and Canon Freemantle of Canterbury, and Dean Lefroy, of Norwich, and Canon Fleming, of York, are all typical Low Churchmen; but they all join heartily and earnestly in these Cathedral Services, and are glad to see crowds of worshippers flocking to our ancient Fanes to join in Choral Worship and to hear the Everlasting Gospel to the Glory and Praise of God.—*From Quebec Diocesan Gazette.*

Diocese of Montreal.

MONTREAL.—A special service was held in several of the churches in the city of Montreal on the closing night of the old year. Although rubrical authority may not be found for these services they are nevertheless impressive and doubtless in very many cases helpful. That at St. George's church was specially well attended, a most appropriate special form of service prepared by the Very Rev. The Dean of Montreal, under the approval of the Lord Bishop of the Diocese, being used, as we believe, for the first time; and earnest addresses delivered by the Rev. C. James and Ven. Archdeacon Evans, prior to the closing of the old year, and by the Dean himself on the opening of the new. Portions of the form of service struck us as very beautiful, and the whole as being a wonderful improvement upon the ordinary services of this character. The church was almost filled.

We much wish that the distinctly Church direction in regard to the opening of the New Year was more generally observed. She has fixed as the special event to be commemorated on that day the CIRCUMCISION OF OUR LORD. We think that the observance of the day in this particular aspect has increased within a few years past. In several of the churches in Montreal Holy Communion was celebrated at ten a.m., and the New Year thus appropriately and in churchlike manner dedicated to God. Amongst other churches in which the day was so observed was *Grace Church*, Point St. Charles, Rev. Dr. Ker, rector, at which we understand there were no less than seventy communicants present at the celebration at 10 a.m. There would appear to be sturdy and steady Church growth in this important parish; the number present at the Christmas celebration and again on Circumcision day, and at the ordinary services being exceptionally large.

On Thursday evening, the 3rd inst., the Sunday school entertainment for the children of the Maisonneuve Mission, under the charge of the Lay Helpers' Association was held in the room used for the services. There was a large attendance of children and of their friends, and a beautiful Christmas tree well covered with presents. During the evening several songs and recitations were given by the little people of the Mission, and the presents from the tree were distributed by 'Santa Claus.' The proceedings were under the direction of Mr. A. P. Tippet, Superintendent of the Sunday school, and Mr. and Mrs. Haycock who have interested themselves much in the Mission, especially in the Band of Hope work. All praise is due to these three earnest workers for the progress which has been made in gathering in and interesting the children of the neighborhood.

M. D. W. A.—At the monthly meeting of the Woman's Auxiliary on the 3rd inst., the Dorcas secretary reported a large number of bales sent out at Christmas to Missions in our own diocese, as well as to the Northwest. A new branch of the W. A. has been formed at St. Arnands, and another near Lakesfield, to be known as the 'Shrewsbury Branch of W. A.' An appeal was read from the wife of Bishop Young, of Athabasca, on behalf of Rev. Mr. Holmes' Mission, in that diocese; clothes are much needed in his boarding school, for boys between the ages of 8 and 14 years. Rev. Mr. Mills, of Bull's Horn Camp, Blood Reserve, would also be thankful to have his poor Indians held in remembrance, as they are in great destitution.

The subject for discussion was, 'India considered as a Mission Field.' By request the recording secretary spoke on the subject. The drift of the address was to show how those bar-

riers which, only a few years ago, excluded Christian Missions from India had in the good providence of God been removed, and India with her 250,000,000 million of souls has been made accessible to the gospel.

Rev. Dr. Kerr, who was present, was asked by the president to address the members. He spoke most encouraging words relative to the work of the W. A. and said he rejoiced that their effort to help poor missions was not confined to their own diocese. He said a lesson on the blessedness of giving might be learned from the miracle of the loaves and fishes. The disciples might have considered the five loaves 'little enough' for themselves, but they unselfishly gave, and Christ made the gift a blessing, not only to themselves but to thousands.

The subject announced for discussion at the next monthly meeting, Thursday, Feb 7th, was 'What Missions have done for India, and the Possibilities of Mission Work in India.'

Diocese of Ontario.

KEMPTVILLE.—The Christmas Eve, and Christmas Day services were bright and cheerful in the Parish church, and also in the Mission church of St. Paul, Marlboro. In the latter a hearty address to the Rector, accompanied with a purse was read by Mr. Thomas Plunkett, immediately after the offertory was made, in behalf of the congregation. A suitable reply was made by the rector. The Sunday after Christmas, the Sunday school went in procession at 3 p.m. to St. James' church for their annual Christmas service. 'The Litany of the Incarnation' being sung, the 'Our Father' and the Creed said; the beautiful carols were well rendered by the children. Miss Chevers, who had trained the children, presided at the organ. The rector, Mr. Emery, made a few practical remarks between each carol. The annual Tea festival was celebrated in the parish hall on the first of January. The hall was crowded by an audience which duly appreciated the twofold treat sustaining bodily wants, and the claims of the soul of music at the same time. The Ministering Children's League sent Christmas presents to their hospital in Ottawa, and to the Shinwauk Home.

Diocese of Toronto.

ORILLIA.—The Christmas services in St. James' church were well attended this year. The interior of the edifice had been prettily decorated. After the usual Christmas service, the Rev. Canon Greene preached a sermon showing the momentous nature of the 'glad tidings of great joy' brought by the angels to the shepherds. The Rev. Chas. O'Meara, of Carnegie, assisted in the subsequent communion service.—*Packet.*

PETERBOROUGH.—A very large congregation attended the Christmas service at St. John's. Rev. J. C. Davidson, M.A., preached a very appropriate sermon, and the choir, as usual, gave several admirable selections, and during Holy Communion they rendered Simper's Communion Service. The church was tastefully decorated with evergreens and holly.

The Christmas services of St. Luke's church were bright and hearty, and the number of communicants at both 8 and 11.30 a.m. showed a considerable increase over last year. The decorations consist of the usual wreathing, with chancel screen bearing the scroll in silver letters on scarlet cloth, 'Glory to God in the Highest.' On the pulpit were the texts, 'Unto us a Child is Born,' and 'Unto us a Son is Given,' and the font, 'One Lord, One Father, One Baptism.'

In the chancel window was a banner with the word 'Emmanuel,' and on either side the wall was panelled with a framework of Gothic pattern covered with hemlock wreaths. The choir was large and the 'Te Deum,' by Dyke, and anthem, 'Sing, O Heavens,' by Clare were well rendered.

St. John's parish, Peterborough, recently held under the direction of the Rector, 'A Woman's Day,' the services in connection with which could not have been otherwise than most helpful. These were: 10 a.m. celebration and address; 3 p.m. Devotional meeting, subject 'Woman's Touch of Faith'; 4 p.m. Conference in schoolhouse, subject 'Women's Service of Devotion'; 6 p.m. tea, schoolhouse; 7.30 p.m., evening prayer in church; 8 p.m. Conference in schoolhouse, subject 'Woman's Service of Work.' This order of proceedings may be helpful to others desiring to have similar services.

On Tuesday evening week the Sunday school children had their annual entertainment, distribution of prizes and Christmas tree. Before distributing the prizes the Rector stated that there had been a steady increase in the number of children attending throughout the year, so that on the re-organization of the school on Advent Sunday four new classes had been formed. There were now altogether upon the roll 210 names, including Bible classes, teachers, and officers, and the library was well stocked with between 600 and 700 books. The attendance had been good throughout the year, notwithstanding that some scholars have a long distance to come. One scholar, Mary Long, had neither missed a Sunday nor lost a mark for two years. Emma Payne had gained full marks for the year, and Arnold Drummond had attended every Sunday. Eight scholars had missed only one Sunday, ten only two, whilst between fifty and sixty had attended at least forty-three Sundays. After the distribution of the prizes the Christmas tree, beautifully decorated, was stripped, each child receiving at least one present. Colonel Rodgers acted as Santa Claus.

TORONTO.—According to the *Letter Leaflet* the W. A. M. A. contributed to the Diocesan funds last year \$2,149.

The Junior W. A. of St. James' Cathedral realized \$40 by a sale of work in November.

The Girl's Branch of the W. A. of St. George's church is aiding the seniors in sending bales to different parties. They have a membership of twenty-eight and are working with great enthusiasm.

Ordination.—The Lord Bishop of the Diocese held an Ordination service lately at St. Alban's Cathedral, at which three persons were admitted to the Diaconate and two Deacons were advanced to the Order of the Priesthood.

PORT HOPE.—The annual Christmas entertainment of St. John's Church Sunday school was held last week, consisting of music, readings, recitations and the distribution of presents from the tree, as also of prizes for Church and Sunday school attendance. One young lady, Miss Jessie Coleman, was said to have missed attendance at Sunday school but one Sunday in six years. The evening proved most enjoyable and all departed about half-past ten well pleased.

Diocese of Niagara.

ACTON.—The many friends of the Rev. George B. Cooke, will regret exceedingly to learn that he is lying at the point of death, at his home in Acton. Mr. Cooke has been ill since August and for two months was under the care

of his father and brother, who are practising physicians in Chicago. He has had the best of care, but has been gradually failing and a medical consultation and examination last week revealed a soft cancer of the stomach.

Later.—The Rev. George B. Cooke, of Acton, died on Saturday, 5th inst. He was ordained by the late Bishop Fuller in 1878, and served as curate under Dean Carmichael in the Church of the Ascension, Hamilton, afterwards working in Georgetown, Sault Ste. Marie, Palmerston, and for the last six years in Acton. He was much thought of in every parish. He was in his 40th year, and leaves a wife and nine children.

Diocese of Huron.

The newly formed branch of the W.A.M.A., Goderich, has already sent off its first bale to Archdeacon Mackay.

R.R.—The Rev. R. Wilson, Rector of Trinity church, was lately presented with an address, on behalf of the people, accompanied with a handsome carriage, harness and full equipment. Some 200 people met together at the time of the pre-entation, which was made by the wardens on behalf of the congregation. Addresses were delivered also by the Rev. G. F. Sherwood, Rev. W. L. Armitage and others.

Diocese of Qu'Appelle.

QU'APPELLE.—The *Church Monthly* for January contains a special New Year's letter from the Bishop of his diocese.

At Moose Jaw on Thanksgiving day a supper was held at which over 200 persons were present to partake of the good things provided by the Ladies' Guild, the result being a net profit to the Society of \$65.00.

The Bishop visited Maple Creek on Sunday the 18th ult., and administered Holy Communion and Baptism, giving especial instruction on Holy Baptism. A greatly reviving interest is now being taken in the work of the Church here, the services are well attended, the pretty little church being sometimes crowded to its utmost capacity and the services rendered in a hearty manner. The ladies by their work have raised sufficient money to furnish the Clergy House and purchase Hymn and Chant books for the choir and are now raising funds to purchase a much needed bell for the church and also add an additional wing to the little Clergy House.

FLEMING.—The Ladies' Aid added to the Church Building Fund a sum of \$24.00 by means of an entertainment lately held.

MOOSOMIN.—The bazaar held here by the Ladies' Guild was a great success netting \$160. A visit was expected from the Bishop on the festival of the Epiphany.

Diocese of Saskatchewan.

The children of St. Alban's Sunday school held their festival on the 28th of December in the Town council chamber, in which there was a beautiful Christmas tree loaded with an excellent variety of books, toys, etc. All seemed to thoroughly enjoy themselves.

Diocese of New Westminster.

The Synod for the election of Bishop will meet in February next. It is said that among the names to be submitted will be that of the

Rev. Canon Thornloe, M.A., Rector of Sherbrooke, P.Q., who only missed election at the last meeting, and doubtless would have been the choice had it been supposed that Mr. Binney would not accept.

Diocese of Newfoundland.

The Rev. John Antle has been appointed Incumbent of Catalina.

The Bishop gives notice in the *Diocesan Magazine* for December that after the first of January, 1895, he will decline to consecrate any church upon which any pecuniary liability rests.

The Rev. R. Holland Taylor, B.D., Rural Dean of Conception Bay, has taken the degree of D.D., at the University of Toronto.

The Bishop of the diocese, lately visited Christ Church, Trinity East, and during the morning service dedicated a beautiful altar cross, a gift from the sister of the Incumbent. In the afternoon a Confirmation was held at Salmon Cove East, at which 35 persons received 'The Laying on of Hands.' In the evening at Christ Church, above mentioned, 45 persons were confirmed by his Lordship.

On Friday, November 23rd, Mr. Bayly, who during the past few months has been looking after the scattered Church people at Ferryland and Aquaforte presented 13 persons to the Bishop for Confirmation. The parish is said to be 45 miles wide—a pretty large field for one man.

A successful tea party under the direction of Mrs. Pilot, President of the Cathedral Woman's Association was held on November 22nd, the proceeds being for the Nave Restoration fund.

The Bishop made his biennial visit to Trinity West in the month of November last. He confirmed 15 persons at Trouty and consecrated a new and much needed cemetery. He also consecrated the new Church of St. Paul, Trinity, on November 13, when the offertory amounted to \$111.76, which was devoted to the building fund, and at the Communion 70 persons communicated. The cost of the Church has been about \$8,000, and its erection was commenced in 1892. On the afternoon of the same day his Lordship administered Confirmation, when 25 persons received 'The Laying on of Hands.'

GOOD ADVICE FOR THE NEW YEAR.

Bishop Hall in the devotional work lately published under the title "The Virgin Mother," says: Sometimes some of you are tempted to give up attendance at church, or at the Sacraments, because the ministrations are so irreverent, or because so much is lacking. "It is so little to my taste, I had better absent myself altogether." No; if others are cold, go and be a centre of devotion yourself; if others absent themselves, be the more regular and earnest yourself; look through the unworthiness of the minister to Him Who is the Great High Priest, Who stands in the midst of the 7 golden candle sticks that symbolized the Universal Church, Who holds in His Hand the seven stars that represent the Priesthood of the Church. Look to Him for the reward of your faithful attendance, your devout worship. "In every place" and rite "where I record My Name I will come unto you and bless you." And so in your own private devotions. It may be your prayers are dull and dead; your meditation is irksome—a waste of time, it seems; you have no light. Ah, but Simeon and Anna had waited a long, long time before the Vision came at last and repaid all their waiting; so "though the vision tarry, wait for it; because it will surely come, it will not tarry." God keeps us waiting

for the answer to our prayer (not only for external benefits, but for spiritual graces also), not because He is grudging in His gifts, but because He would develop in us a greater capacity to receive."

Contemporary Church Opinion.

The Family Churchman, London, Eng.:

The saying of Luther, "Out of families nations are spun" is as true as it is quaint. We cannot too highly appreciate family virtues, for upon them largely depends our temporal and eternal welfare. It is as well to emphasize this now for two reasons. One, because this Holy Season illustrates in a remarkable manner the beauty of the family ideal; the other, because the drift of a certain section of modern thought is undoubtedly towards depreciating the family, and exalting the individual. It is not too much to say that this modern doctrine is a gospel of selfishness, the very opposite to that which the object-lesson of the Divine Babe and His Virgin Mother teaches us. The family circle is God's blessed ordinance, and is under Divine Providence the sweetest, happiest, and most hallowed spot on earth. "Where two or three are gathered together in My name there am I in the midst of them," does not apply only to public worship. It refers also to the domestic life of a God-fearing family, the members of which endeavour to order their lives in harmony with sober and consistent piety. Family life is the nursery of affection, of friendship, and of virtue. It is in the family that the first and strongest impressions are made; it is there that an education is insensibly gained which schools can never supply, or after influence ever efface. The most potent influence in the home is undoubtedly the wife and the mother, and from this centre her influence radiates throughout the world. There are at the present time those who would dis-crown woman of her glory as Queen of the Home, and drag her down into the dust and mire of a lower level, forgetful that in her own sphere the influence of woman is all powerful, and that it is one of the highest and the holiest influences that the world can have. The Virgin Mother of our Lord, contemplative, gentle, holy in thought, word, and deed, her loving influence never waning, yet ever keeping herself in the back-ground, felt rather than seen, is a pattern to the Christian mother for all ages. She is the emblem of the domestic graces. An ancient writer has said, "Give me a single domestic grace, and I will turn it into a hundred public virtues." He was right, for it is from the graces of a Christian home that a nation grows in godliness and prosperity. As Archbishop Tait has said, "The family is the earliest society constituted by God. Let us then cherish at all times our reverence for those sacred ties. The morality, the very life of a nation, languishes and dies out when they are little thought of." The words of the late Archbishop contain the lesson we would press home at this sacred season. Let the Holy family at Bethlehem be the model for the many family groups who will come together on Christmas Day. Let the love of the Incarnate God be born in our hearts, and then, even after all these centuries, we shall catch some echo of the Christmas Hymn which the angels caroled when Christ was born. "On earth peace, goodwill towards men."

CATHOLIC TOKENS.

(From Church Work, N.S.)

From the day of the first Christian Pentecost until now a pure branch of the Catholic Church has always been distinguishable from a corrupt branch, a schism or a heresy by four easily recognizable points. It holds:—

1st. To the Apostle's doctrine. It neither adds thereto anything which may not be found therein or proved thereby, nor subtracts therefrom anything clearly held and proved by the doctrine or practice of the primitive Apostles who were taught by Christ Himself the things pertaining to the kingdom of God, and exemplified in the primitive and undivided Church. For example, not one of the Apostles ever asserted supreme authority over his equals,—St. Peter bowing to the final decision of St. James at the first Apostle Council, at Jerusalem. On the other hand it takes not away the right of an infant to admission to God's covenant by Holy Baptism.

2nd. The Apostle's fellowship. No pure branch of the Primitive Church is found breaking this fellowship by attempting to cut off from Christ, the True Vine, any branch which does not recognize its supreme authority. Nor, on the other hand, does it assert the right of unlimited private judgment in teaching the meaning of Holy Scripture, nor deny the existence of the Historic Episcopate and its legitimate authority in supervision, and thus engender a system of unlimited church-making, with its countless divisions.

3rd. The Breaking of Bread. This mark of a true branch of the Catholic Church is the Holy Communion so administered as to obey Christ's own command,—"Take, eat, this is My Body. Drink ye all of this, for this is My Blood of the New Testament." For this reason the pure Catholic Church administers no mutilated Eucharist by denying the cup to the laity, nor asserts the power of the priest to keep back its benefits from the faithful by withholding his intention that they should receive them. Nor, on the other hand, do we ever find a branch of the Catholic Church without the two great Sacraments of Christ duly administered as channels of Divine grace.

4th. The Prayers. The first reference in this phrase is to the Divine Liturgy, the service of the Holy Eucharist, but it also has reference to other pre-composed forms of public devotion and symbols of the Faith, embodied as in St. Paul's time "in a language understood by the people," so that even the unlearned could say a heart-felt Amen at the Eucharist, i. e., the giving of thanks." The Catholic Church holds fast to the form of sound words, well knowing that these convey a teaching power and a safeguard, whereas novelties, schisms and heresies frequently find unsuspected expression in extempore effusions.

It is a curious fact that whilst the Anglo-Catholic Church has undoubtedly the best right to her surname, there are many weak kneed people who in her worshipping assemblies, and in teaching the young, profess openly to "believe in the Holy Catholic Church," and yet lose no opportunity of conceding the name "Catholic" exclusively to the Romanists who gladly accept this ignorant and superstitious concession to buck up their exclusive and unwarranted claim to it. In this they are continually assisted by newspaper writers and others of all or no religious persuasion who ought to know better, but who never stop to consider the nature of this claim to "the unearned increment" by that body of religious socialists who in their own authorized documents prefix the mitigating term "Roman" to the word Catholic.

Another curious fact is the dislike of some nominal Churchmen to their own Prayer Book, as shown by such of them as, having the courage of their convictions, no sooner start a "Reformed Church of England" than they eliminate from their Prayer Book everything looking like true Catholic teaching, thus further assisting the Church of Rome, who cannily reserves her bitterest invectives for our Catholics, who, if she is to be believed, are secretly doing her work amongst us. "When the fox preaches let the geese beware."

How thankless, after all, are the labours of those sowers of discord amongst their brethren in the Anglo-Catholic Church! How fruitful in profitless results is the work of uncharitableness! It is no marvel that in religious matters charity, through patient labour and fearless suffering wins the day.

CHRIST IN OUR FELLOW CHRISTIANS.

I have found that next to recognising Christ as living in us, it is of grand importance to recognise Christ as living in our fellow Christians. However imperfect, uncultivated, they may appear to the eye of nature, we must deal with them as gently, for Christ's sake, as we would deal with Him. He feels any unkindness done to the least of His saints as if it were done to Himself. There are few of us who do not think ourselves privileged to speak more strongly to erring, or awkward, or mistaken Christians than to people of the world.

Much sin especially is committed in this way in the household. We feel compelled to rebuke faults and infirmities in those who are very near to us, and in so doing we often multiply the amount of sin committed by sinning in the act.

My beloved father once gave me this most valuable advice, "It is better to let sin go by unreprieved than to sin in reproving it." Rightly and effectually to reprove evil requires much love in the soul and much power over the tongue, lest we say too much, or say it bitterly. Oh, that the Church of God would cultivate the grace of silence! "If any man offend not in the word, the same is a perfect man, and able also to bridle the whole body." The tongue can no man tame." The Lord Jesus alone has power over this unruly member, and He can teach us that we suffer irreparable loss by permitting anything said or done by others, however gross or vexations, to mar or banish that peace of God which passeth all understanding. To lose this peace in assailing sin, is sin of the worst kind.—*Rev. H. B. Macartney.*

Overdue Subscriptions.

We regret very much to be obliged again to call attention to this matter. A very large number of those in arrears have paid no heed to former notices of similar character, and the amount due us in small sums is so great as to seriously impede our work. Will not every subscriber oblige us by examining label on paper and by remitting amount due with renewal order, and if possible ONE NEW NAME? In the latter case renewal will be given for One Dollar.

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CALENDAR FOR JANUARY.

- JAN'Y 1—Circumcision of Our Lord.
 " 6—Epiphany of Our Lord. Athan. Cr.
 2nd Sunday after Christmas.
 " 13—1st Sunday after the Epiphany.
 " 20—2nd Sunday after The Epiphany.
 " 25—Conversion of St. Paul.
 " 27—3rd Sunday after the Epiphany.

EPISCOPACY AND THE CHURCH OF ENGLAND.

BY THE REV. ANDREW GRAY.

[From the Living Church.]

In the pithy editorial on 'The English Church Congress on Episcopacy,' (which appeared in *The Living Church*, Nov. 11, 1893), it was shown to the satisfaction, I should think, of all, that the position taken at that Church Congress by the Archbishop of Dublin and the Bishop of Worcester was historically unwarranted. But, as not all of your readers are well read in our Church's history, and as several Nonconformist papers have quoted approvingly, and as being official, the utterances of the Bishops referred to, I feel sure that some additional comments on the historical facts would be welcomed by many.

The point taken by both Bishops, it will be remembered, was the same that has been taken by a few in our American Church. That Episcopacy was a respectable and venerable form of Church government, to their minds, the best form that exists, and that consequently they were personally greatly attached to it, both freely admitted. But, if correctly reported, both repudiated the idea that episcopal ordination is necessary in order to a valid ministry and the right administration of the sacraments. We do not thank their Lordships for any eulogy of theirs on Episcopacy as a wise human arrangement. In the language of the late lamented Canon Liddon, 'we claim for Episcopacy, not only that it is necessary to the Church's *bene esse*, but to her very *esse*.' Prof. Stokes proved himself to be a champion in the discussion. "He maintained that whilst individual Bishops might have recognized Presbyterian orders," the Church (as a Church) had never in all her long history done so. In proof of the correctness of his position, he cited the eleventh canon of 1603, which was re-enacted by the Christian laity of England and Ireland in 1634. That canon read as follows:

'Whosoever shall hereafter affirm or maintain that there are within this realm other meetings, assemblies, or congregations of the King's born subjects, than such as by the laws of this land are held and allowed, which may rightly challenge to themselves the name of true and lawful Churches, let him be excommunicated, and not restored, but by the Archbishop, after his repentance and public revocation of his wicked errors.'

The canon clearly shows what was the position of the Anglican Church as to the existence of 'other Churches,' and consequently as to the validity of the orders in 'other denominations.'

But the canon does not state what penalty shall be inflicted when the 'wicked errors' are held and taught by an Archbishop and a Bishop.

The reader will please observe that we are not just now arguing that the canon is a wise or right one. Our point is that the Church of England has taken her position, and that that position is that *Episcopacy is necessary in order to a true and valid ministry*, as well as to a true and Scriptural Church.

The Bishop of Worcester, in order to sustain his marvelous position, cited the case of Spottiswood, Lamb, and Hamilton, who, though they had previously received only Presbyterian orders, were consecrated, in 1610, by Bishops of the Church of England as Bishops for Scotland. He regarded this as an important fact—as evidence that the Church of England acknowledged, in this case, the validity of Presbyterian orders. But it is a most unfortunate case for his Lordship. The act of four Bishops was not the 'Church of England.' Had his Lordship forgotten that the so-called Presbyterian Church in Scotland had, at that very time, a nominal *Episcopate*? Had he forgotten that the three men above-named were already called 'Bishops' in Scotland, and that the former (Spottiswood) was already the Presbyterian Archbishop of Glasgow? Now, if his Lordship is correct in his position—if the Church of England in this case acknowledged the validity of Presbyterian orders—then we would ask: *Why were these three Bishops consecrated at all? Why did not the Church of England acknowledge the validity of their orders? His Lordship does not appear to have thought of this. What are the facts of the case?*

In the year 1610 A.D. a General Assembly was held in Glasgow under the presidency of Spottiswood, the so-called Archbishop of Glasgow. A series of principles and decisions were agreed to, establishing once more the authority of the Episcopate in Scotland. This was in harmony with the well-known wishes of the King, James VI., of Scotland, and I. of England, who had declared it his duty to make the people of both kingdoms 'one in wealth and religion.' The King then took the necessary steps for securing the full canonical validity of that Episcopate. He summoned the Archbishop of Glasgow (Spottiswood) to come to England, and bring with him any two Bishops that he might think fit.* At his first audience with them he made known to them his purpose. He had succeeded in recovering their Bishoprics, but inasmuch as he had no power himself to make them Bishops, and there were not sufficient in Scotland to consecrate, he had called them to England, 'that being consecrated themselves they might on their return give ordination to those at home.'

But as there was no evidence that these titular Bishops had been episcopally ordained, Andrews, Bishop of Ely, said that, before they could be consecrated Bishops, they must be ordained deacons and priests. This objection was overruled by Bancroft, Archbishop of Canterbury, not on the ground 'that the Church of England acknowledged the validity of their Presbyterian orders,' as his Lordship of Worcester argued, but on the ground that, as the *Episcopate embraced the Priesthood*, episcopal authority might be conveyed at once. The principle of this decision, then, really was the old saying, '*Presbyter in episcopo continetur*.' From this the Archbishop argued that the men might be consecrated *per saltum*; and the case of Ambrose, and others, was thought to afford sufficient precedent. There was thought to be force in the argument, and Andrews gave way. Spottiswood, Lamb, and Hamilton were accord-

*These Bishops of Scotland were not unlike the so-called 'Bishops' in the 'Methodist Episcopal Church' of our day.

ingly consecrated Bishops in the chapel of London House by the Bishops of London, Ely, Rochester, and Worcester, on the 21st day of Oct., 1610. Thus, after exactly half a century, the important see of Glasgow was again held in the Apostolic line of succession.† This, we think, completely disposes of this matter. But if his Lordship would like to know what Spottiswood himself thought of the subject, he may learn that, by the following extract from his 'Last Will and Testament': 'As touching the government of the Church, I am verily persuaded that the government episcopal is the only right and Apostolic form.'

Let us call the attention of his Lordship to another case. We have been considering one that occurred in the reign of James VI. of Scotland. Let us now turn to another which took place during the reign of Charles II. Episcopacy, it will be remembered, had been proscribed during the Commonwealth, but shortly after the restoration of the monarchy the King took steps to organize the Church in Scotland again by the appointment of Bishops. To this end an act was passed 'for restitution and re-establishment of the ancient government of the Church by Archbishops and Bishops.' Sydeserff, Bishop of Galloway, alone remained of the old order.‡ He would naturally have been selected for the Primacy, but he was strongly suspected of Popery by the Presbyterians, and the King thought it was more prudent to put him in one of the Northern sees, where his views would be less unpopular. He was transferred to Orkney, perhaps not unwillingly, as it was accounted one of the richest of the Bishoprics.

The Archbishopric of St. Andrews, the primal see, was conferred on James Sharpe, who had been the chosen delegate of the Presbyterians to watch their interests with the King, and his appointment aroused their indignation to the highest pitch. Three others were chosen by the King—Fairfowl, to be Archbishop of Glasgow; Hamilton, to be Bishop of Galloway; and Leighton for Dunblane. The last was the only one of them whose character stood really high. Burnet, the historian, has summed up the popular estimate of his character in one pregnant sentence. He says that 'his own practice did even outshine his doctrine.'

The see having been decided upon, arrangements were made for the consecration. A preliminary difficulty arose, for, though Fairfowl and Hamilton had been ordained to the priesthood in England, Sharp and Leighton had received only Presbyterian orders. The latter raised no objection to re-ordination, but Sharpe was urgent against it, pleading the parallel case of Spottiswood, Lamb, and Hamilton in 1610—the very case which was cited by the Bishop of Worcester. *But the English Bishops were immovable, and both were admitted to the diaconate and the priesthood, according to the Catholic rule, and then all received consecration together at the hands of the Bishops of London, Worcester, Carlisle and Llandaff, in Westminster Abbey, 1661 §.*

†See this whole subject carefully treated by Canon Luckock in chapters xvi and xvii of his 'Church in Scotland.' See, also, Spottiswood's 'History of the Church of Scotland' in 'Life of the Author,' pp. xxx, cxxxvi, (this chapter contains his 'Last Will and Testament.') Collier, Heylin, and Dr. Drumm, in '*Vox Ecclesia*,' have also 'much instruction given.'

‡It will, then, be seen that the Spottiswood succession did not continue many years, and, therefore, all question as to the validity of the consecration at the chapel of London House has been long superseded by a more canonical consecration for the Church in Scotland.

§The present Apostolic ministry of the Church in Scotland derives its authority and commission from and through the said James

This last case shows clearly what was the position of the Bishops just named as to the validity of Presbyterian orders. Why did not his Lordship of Worcester argue from it that the Church of England does not acknowledge the validity of Presbyterian orders? It also shows that they regarded the former case as irregular, and the argument which had been used by Archbishop Bancroft as fallacious. ||

It is only right and proper, especially in these times, that all such facts should be made known, in order that our young people in general, and theological students in particular, may be fortified with arguments against such specious teachings.

Sharp, or Sharpe. The twelfth successor from him, in the Primatial see, viz., Robert Kilgour, was the consecrator (with assistants) of our first American Bishop, Samuel Seabury.

||See, again, Canon Luckcock's 'Church in Scotland,' chap. xxi, from which we have compiled several of the foregoing facts.

—Boston, Dec. 23, 1893.

THE CHURCH AGAINST THE WORLD.

The Church Review of Dec. 6th has the following article in regard to the Board School contest in London, Eng.:

The Church is gradually coming to close quarters with her foes. Everything proves this, let alone the recent fight. The whole tendency of what is mis-called "modern thought" (at all events, of that sort of it which is of the most unthinking kind) is against her. This is another proof of her Catholicity, for if she had been the Protestant negation which some would have her to be she would readily have adapted herself to the 300 different currents which blow from the 'ismatic universe, and basked in the moonshine of the Sun and other pale green luminaries of an equally fitful and gasty radiance. As it is, she dares to brave the boisterous wind of popular disfavor, and perversely holds on her course with the 'sectarian dogma' of the Incarnation as her figure-head, and the 'sectarian colours' of the Trinity nailed to her mast; and, manned by a brave crew, steers her way through stormy seas to her quiet haven of Assured Hope, there to rest in safe anchorage, while the heathen, like the tempest-tossed ocean, furiously rage outside the bar.

The contest which has just ended proves how well found she is. Unaided, save by a few staunch allies from the Evangelical camp, she has won the fight. The whole host of mis-believers and unbelievers was against her. The Down-graders, under the leadership of John Clifford and the Clifford World, harassed her on one side; the avowed unbelievers, the Secularists and Socialists, beamed on by the opposition literary planets which misrule their horoscopes for the next smallest coin in the realm, harassed her on another; the Conservative organs, with a few exceptions, took a circular and round-about route in order to damn her with faint praise; Unitarians posed as Orthodox Christians in more or less Orthodox Nonconformist periodicals, while ultra-Protestant Christians, clothing themselves with 'No Popery' as with a garment, fought on the side of Unitarians in the Orange Churchman; and yet the Church has triumphed. It was in a certain sense a repetition of what has so often been noted in the case of Hospital Sunday. For a whole year the sects howl against the Church, and when the collections are counted up, it is found that she has contributed more than all of them put together, thus showing at once her strength, which is denied by those whose wish is rather to the thought, and her practical belief in the Brotherhood of Man, which is decried by those who wish to be thought to have the sole monopoly of that creed. In the same way the sects and

the world have been howling against the Church during the whole time of the late contest, and lo, she has beaten the whole of the antagonistic forces put together. This analogy between the Church and the hospital indeed may be pushed yet further, for in one sense the Church is a hospital into which all men find their way, sooner or later, for the binding up of their wounds, and the hospital is a Church where strict discipline is enforced and the medicaments are prescribed according to the most unflinching dogma. For this both Church and hospital are equally vituperated by the ignorant when whole, but when sick they are glad to accept both discipline and dogma as the only means of keeping them in perfect health. The most trying patients in the human institution are those who carry their unreal notions of freedom with them, and, protesting at the unwonted restraints, delay their own recovery. The most implacable foes of the Divine institution are those who are for ever prating about unreal liberty, and, chafing at the Gospel dogmas of the Church, find their way into Secularism.

This unreal liberty, indeed, is the gravest fault of the age. There is so much talk of liberty nowadays. But the freedom that shrieked when Kosciusko fell is not the same kind of freedom that shrieks so lucratively at the present time. That kind of freedom was not sold at a profit. There were no 'people's friends' then who pocketed the people's pennies, and, while railing at 'vile capitalists,' made fortunes out of betting intelligence and misleading 'tips' to the ruin of their deluded clients. There were no platform orators then who talked about the 'sufferings of the poor,' and then left it to the poverty stricken curate to help them. There were no philanthropists then who waxed passionately eloquent about the 'better housing of the poor' and built hideous (and well-paying) 'flats' at rents which the very poor could not afford. Freedom nowadays is an artificial creature who 'runs' a democratic newspaper at a handsome percentage; or declaims against a 'wealthy Church' in a fashionable chapel far removed from Poverty Alley and with a lucrative table of pew-rents; or sits in Parliament as a Labour Member and thinks it impossible to live respectably on £300 a year, while the poor laborers who pay them have to live as best they can on Hope, supplemented by help from the 'State Church' priest. Freedom, in short, is fustian, and sits enthroned in Claptrap Castle, with plenty of dust beside it to throw into the eyes of its deluded votaries. And yet, notwithstanding that whole bins of it were exhausted in the late contest, the Church has triumphed.

As to the dastardly 'No Popery' cry, the wonder is that nobody saw through the hollowness of it. Why, for instance, should that which is rank Popery in Riley be but the most harmless Protestantism in Headlam? Is there any difference in the 'height' of their Churchmanship, and if not why was Riley rated and Headlam huggod? Does not Mr. Headlam (and all honor to him for it) set forth his Catholicity in season and out of season? Then why make fish of one High Churchman and flesh of the other? Why serve Mr. Riley up with the coarsest Billingsgate, and bring Mr. Headlam in with the choicest sauce? The answer is very simple. Because the one's Progressivism is supposed to be, in some way or other, inimical to the Church, while the other's Conservatism is estimated to be staunch to it. Therefore let nothing be said as to Mr. Headlam's advanced Churchmanship, but shout 'No Popery' with all our might at the other's. Let us kick up all the Protestant dust we can, besides throwing it in the electors' eyes; let us do anything we can so long as we injure the Church. Well, it was done; and still the Church has triumphed.

Again, with regard to the Circular. All sorts of side issues were raised. The dreadful word

'tests' was solemnly marched out; the epithet 'sacerdotalism' was exhibited to uneducated people in order to inspire them with the vague horror which is born of ignorance; even the Pope was imported at great expense. Every thing was done to keep the electors from learning the simple truth that all this Progressive pother was because the Church members of the Board insisted that the children of Christian parents should be instructed in the Christian faith by Christian teachers. Well, the Progressives have done their best to thwart the Church; and yet the Church has triumphed. But the contest is not yet over. The late fight, fierce as it was, was but a skirmish. The battle will be renewed by the Church's enemies; but yet the Church will triumph if Churchmen outside the Board will do their part. They voted solid at the late election. They must act solid for the future if they wish for a more solid victory still. The recent fight has afforded one more proof of the power of the Church against her foes. If Churchmen are united she will afford yet another and more conclusive one—the power, namely, to maintain her own against the whole world.

CHURCH ENTERTAINMENTS.

(The following from a country paper, the Miami, O., Gazette, express well and with good sense something worth thinking about for Church people, and gives an idea of what the "world" thinks.)

The period of church entertainments is approaching, and before any have been announced we feel at liberty to air our views concerning them. The plan of appealing to men's pockets through their stomachs or love for pleasure for means to build God's Church seems to us unscriptural and calculated to drag down the dignity of the Church. Moses did not institute a grand carnival or public entertainment to build the tabernacle. Solomon did not resort to theatrical performances, bazars or concerts to raise money to build the great temple. The apostles and early Christians did not get up grab-bags, post offices and "chance" sales, or resort to any such belittling devices for Church extension. The only theatrical performance recorded of any of the apostles is of St. Paul fighting the beasts at Ephesus, but we have never heard that any of the proceeds went to help the poor saints, many of whom were in dire want, or to build up churches. There is no record of Dorcas having given a "poverty social" for the benefit of the poor for whom she made garments. The inauguration of fairs, festivals, tableaux, etc., is of modern growth and has been attended with a depression in the spiritual life in the Church. The Church of Christ is blood-bought and should be too sacred to those who profess to love it and whose aim it should be to honor it in their lives to be dishonored by questionable means of raising funds for its support. The legitimate sale of merchantable commodities for the benefit of the Church or for the poor does not seem to us to come under the head of questionable methods, but amusements and entertainments savor too much of carnal methods and abate the spirit of gospel benevolence in the Church. Earnest workers for Christ, laboring for the uplifting of humanity and the salvation of souls, have no time to fritter away their spirituality and energies. The Church has made its grandest conquests without catering to the frivolous taste of the world and the worldly, and if she would conquer "the world, the flesh and the devil," she must do it with spiritual and not carnal weapons. People have almost ceased to contribute to the support of the Church from beneficence, but by trade. Can it be acceptable to Him who has said "freely ye have received, freely give." Picnic religion dishonors the Church and is an insult to Him

who "was acquainted with grief," and whose gospel demands earnest lives from those who embrace it. Is it not time for earnest Christians to call a halt on these wordly methods for raising money for church support and to fall back upon the scriptural plan of free will offerings.—*The Church News.*

Family Department.

THE COMING YEAR.

(*Irish Ecclesiastical Gazette.*)

What is the New Year bringing to us,
Hid in the white, white mist,
Should we have the courage to seek it,
If what were to come, we wist?

What if the road be cold and cheerless,
Never a star to help us on,
Never a single gleam of sunshine,
Never a smile till the year was done.

List to the passing bell now ringing,
See the old sweet year is dead,
Have you no tears? he was so faithful,
Have you never a tear to shed?

What if he brought you many a sorrow,
What if he sang a sad, sad song,
Then he taught you a useful lesson,
Taught you to see both right and wrong.

You, who weep so sadly for him,
Fearing to face this untried year,
Ah, you say, you did so love him,
Much he brought you fair and dear.

And this great and awful future,
Sorrows and tears are in his hand,
All will brighten as you near it,
Step forth bravely thro' the land.

If the way be dark and lonely,
Look, the stars shine overhead,
Never daunted, still press forward,
Till the "New Year" too is dead.

The Circumcision, 1894.

LOUIE.

The Story of a Short Life.

BY JULIANA HORATIO EWING.

CHAPTER I.

'Most annoying!' said the Master of the House. His thick eyebrows were puckered just then with the vexation of his thoughts; but the lines of annoyance on his forehead were to some extent fixed lines. They helped to make him look older than his age—he was not forty—and they gathered into a fierce frown as his elbow was softly touched by his little son.

The child was defiantly like his father, even to a knitted brow, for his whole face was crumpled with the vigor of some resolve which he found it hard to keep, and which was symbolized by his holding the little red tip of his tongue betwixt finger and thumb.

'Put your hands down, Leonard! Put your tongue in, sir! What are you after? What do you want? What are you doing here? Be off to the nursery, and tell Jemima to keep you there. Your mother and I are busy.'

Far behind the boy, on the wall, hung the portrait of one of his ancestors—a youth of sixteen years. The painting was by Vandyck, and it was the most valuable of the many valuable things that strewed and decorated the room. A very perfect example of the master's work, and uninjured by time. The young cavalier's face was more interesting than handsome, but so eager and refined that, set off as it was by pale hued satin and falling

hair, he might have been called effeminate, if his brief life, which ended on the field of Naseby, had not done more than common to prove his manhood. A coat-of-arms, blazoned in the corner of the painting, had some appearance of having been added later. Below this was rudely inscribed, in yellow paint, the motto which also decorated the elaborate stone mantelpiece opposite—*Lætus sorte mea.*

Leonard was so fond of that picture. It was known to his childish affections as 'Uncle Rupert.' He constantly wished that he could get into the frame and play with the dog—the dog with the upturned face and melancholy eyes, and odd resemblance to a long-haired cavalier—on whose faithful head Uncle Rupert's slender fingers perpetually reposed.

Though not able to play with the dog, Leonard did play with Uncle Rupert—the game of trying to get out of the reach of his eyes.

'I play 'Puss-in-the-corner' with him,' the child was wont to explain; 'but whichever corner I get into, his eyes come after me. The dog looks at Uncle Rupert always and, Uncle Rupert always looks at me.' . . . 'To see if you are growing up a good boy and a gallant young gentleman, such as he was.' So Leonard's parents and guardians explained the matter to him, and he devoutly believed them.

Many an older and less credulous spectator stood in the light of those painted eyes, and acknowledged their spell. Very marvellous was the cunning which by dabs and streaks of color had kept the spirit of this long-dead youth to gaze at his descendants from a sheet of canvas and stir the sympathy of strangers, parted by more than two centuries from his sorrows, with the mock melancholy of painted tears. For whether the painter had just overdone some trick of representing their liquidness, or whether the boy's eyes had brimmed over as he was standing for his portrait (his father and elder brother had died in the civil war before him), there remains no tradition to tell. But Vandyck never painted a portrait fuller of sad dignity, even in those troubled times.

Happily for his elders, Leonard invented for himself a reason for the obvious tears.

I believe Uncle Rupert knew that they were going to chop the poor king's head off, and that's why he looks as if he were going to cry.'

It was partly because the child himself looked as if he were going to cry—and that not fractionally, but despite a struggle with himself—that, as he stood before the Master of the House, he might have been that other master of the same house come to life again at six years of age. His long, fair hair, the pliable nervous fingers, which he had put down as he was bid, the strenuous tension of his little figure under a sense of injustice, and, and above all his beautiful eyes, in which the tears now brimmed over the eyelashes as the waters of a lake well up through the reeds that fringe its banks. He was very, very like Uncle Rupert when he turned those eyes on his mother in mute reproach.

Lady Jane came to his defence.

'I think Leonard meant to be good. I made him promise me to try and cure himself of the habit of speaking to you when you are speaking to someone else. But, dear Leonard' (and she took the hand that had touched his father's elbow), 'I don't think you were quite on honor when you interrupted Father with this hand, though you were holding your tongue with the other. That is what we call keeping a promise to the ear and breaking it to the sense.'

All the cavalier dignity came unstarched in Leonard's figure. With a red face, he answered bluntly, 'I'm very sorry. I meant to keep my promise.'

'Next time keep it well, as a gentleman should. Now, what do you want?'

'Pencil and paper, please.'

'There they are. Take them to the nursery, as father told you.'

Leonard looked at his father. He had not been spoilt for six years by an irritable and indulgent parent without learning those arts of diplomacy in which children quickly became experts.

'Oh, he can stay,' said the Master of the House, 'and he may say a word now and then, if he doesn't talk too much. Boys can't sit mumchance always—can they, Len? There kiss your poor old father, and get away and keep quiet.'

Lady Jane made one of many fruitless efforts on behalf of discipline.

'I think, dear, as you told him to go, he had better go now.'

'He will go, pretty sharp, if he isn't good. Now, for pity's sake, let's talk out this affair, and let me get back to my work.'

'Have you been writing poetry this morning, father dear?' Leonard inquired, urbanely.

He was now lolling against a writing-table of the first empire, where sheets of paper lay like fallen leaves among Japanese bronzes, old and elaborate candlesticks, grotesque letter clips and paper-weights, quaint pottery, big seals, and springs flowers in slender Venetian glasses of many colors.

'I wrote three lines, and was interrupted four times,' replied his sire, with bitter brevity.

'I think I'll write some poetry. I don't mind being interrupted. May I have your ink?'

'No, you may not!' roared the Master of the House and of the inkpot of priceless china which Leonard had seized. 'Now, be off to the nursery!'

'I won't touch anything. I am going to draw out of the window,' said Leonard, calmly.

He had practiced the art of being troublesome to the verge of expulsion ever since he had had a whim of his own, and as skilfully as he played other games. He was seated among the cushions of the oriel window seat (colored rays from coats of arms in the upper panes falling on his fair hair with a fanciful effect of canonizing him for his sudden goodness) almost before his father could reply.

'I advise you to stay there, and to keep quiet. Lady Jane took up the broken thread of conversation in despair.

'Have you ever seen him?'

'Yes; years ago.'

'You know I never saw either. Your sister was much older than you; wasn't she?'

'The shadows move so on the grass, and the elms have so many branches, I think I shall turn round and draw the fire-place,' murmured Leonard.

'Ten years. You may be sure, if I had been grown up I should never have allowed the marriage. I cannot think what possessed my father—'

'I am doing the inscription! I can print old English. What does L., dipthong Æ. T. U. S. mean?' said Leonard.

'It means joyful, contented, happy.—I was at Eton at the time. Disastrous ill-luck!'

'Are there any children?'

'One son. And to crown all, his regiment is at Asholt. Nice family party!'

'A young man! Has he been well brought up?'

'What does—'

'Will you hold your tongue, Leonard?—Is he likely to have been well brought up? However, he's 'in the service,' as they say. I wish it didn't make one think of flunkies, what with the word service, and the liveries (I mean uniforms), and the legs, and shoulders, and swagger, and tag-rags, and epaulettes, and the fatiguing alertness and attentiveness of 'men in the service.'

The Master of the House spoke with the pettish accent of one who says what he does not mean, partly for lack of something better to do, and partly to avenge some inward vexation

upon his hearers. He lounged languidly on a couch, but Lady Jane sat upright, and her eye gave an unwonted flash. She came of an ancient Scottish race, that had shed its blood like water on many a battle-field, generations before the family of her English husband had become favorites at the Court of the Tudors.

'I have so many military belongings, both in the past and the present, that I have a respect for the service

He got up and patted her head, and smiled.

'I beg your pardon, my child. Et ego—and he looked at Uncle Rupert, who looked sadly back again; 'but you must make allowances for me. Asholt Camp has been a thorn in my side from the first. And now to have the barrack-master, and the youngest subaltern of a marching regiment—'

'He's our nephew, Rupert?'

'Mine—not yours. You've nothing to do with him, thank goodness.'

'Your people are my people. Now do not worry yourself. Of course I shall call on my sister at once. Will they be here for some time?'

'Five years, you may depend. He's just the sort of man to wedge himself into a snug berth at Asholt. You're an angel, Jane; you always are. But fighting ancestors are one thing; a barrack-master brother-in-law is another.'

'Has he done any fighting?'

'Oh dear, yes! Bemedalled like that Guy Fawkes General in the pawnbroker's window, that Len was so charmed by. But, my dear, I assure you—'

'I only just want to know what S. O. R. T. E. M. U. A. means.' Leonard hastily broke in. 'I've done it all now and shan't want to know anything more.'

'Sorte mea is Latin for My fate, or My lot in life. *Lætus sorte mea* means Happy is my lot. It is our family motto. Now, if you ask another question, off you go!—After all, Jane, you must allow it's about as bad lines as could be, to have a few ancestral acres and a nice old place in one of the quietest, quaintest corners of Old England; and for Government to come and plant a camp of instruction, as they call it, and pour in tribes of savages in war paint to build wigwams within a couple of miles of your lodge-gates!'

She laughed heartily.

That Leonard was permitted to deliver himself of the speech without a check can only be due to the paralyzing nature of the shock which it inflicted on his parents, and of which he himself was pleasantly unconscious. His whole soul was in the subject, and he spoke with a certain grace and directness of address, and with a clear and facile enunciation, which were among the child's most conspicuous marks of good breeding.

'This is nice!' said the Master of the House between his teeth with a deepened scowl.

The air felt stormy, and Leonard began to coax. He laid his curls against his father's arm and asked, 'Did you ever see a tidy one, father dear? He is a very splendid sort of man.'

'What nonsense are you talking? What do you mean by a tidy one?'

There was no mistake about the storm now; and Leonard began to feel helpless, and as usual in such circumstances, turned to Lady Jane.

'Mother told me!' he gasped.

The Master of the House also turned to Lady Jane.

'Do you you mean you have heard of his before?'

She shook her head, and he seized his son by the shoulder.

'If that woman has taught you to tell untruths—'

Lady Jane firmly interposed.

'Leonard never tells untruths, Rupert. Please don't frighten him into doing so. Now, Leonard, don't be foolish and cowardly. Tell mother quite bravely all about it. Perhaps she has forgotten.'

(To be continued.)

HABIT IN READING.

As we cannot be too careful of the company to which we introduce the young, neither can we be too careful of the books they read. The vile word heard on the street may be scarcely heard or forgotten in an instant; but the bad word on the printed page is a companion intruding, again and again, upon the quiet moment, demanding until it gains audience; nor is it necessary that the book be positively bad to be undesirable. We are careful to keep our young from too much contact with the giddy and thoughtless; why should we give them over to the entertainment of books just as trifling.

Let no one urge that these books are useful as a warning. We have all heard of the woman who left her children with the warning not to put beans up their noses, and returned a few hours afterward to find one of them suffering intensely, his nasal passage closed by a moistening and swelling bean. His excuse was that it was so funny that his mamma thought a bean would go into his nose, he thought he would try one. This is generally the effect of premature warnings against evil from books or elders. Evil is in the world and meets us at the very threshold of intelligence, but it is as wise to encourage children to investigate it as it is to teach them to investigate a hornet's nest.—Selected.

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By order, E. F. E. ROY, Secretary.

Department of Public Works, Ottawa, 18th Dec. 1894. 27-2

Mission Field.

INDIA.

A tract by Dr. Murdock, published by the Christian Literature Society of Madras, describes the history and construction of the great Temple of Jagannak, at Puri, in Orissa, and the "baking" and "car" festivals. The number of pilgrims is said at times to reach 300,000 in the year, and their sufferings are great from bad food and exposure in the rainy season. "But it is on the return journey that the misery of the pilgrims reaches its climax. The rapacity of the Puri priests and lodging-house keepers has passed into a proverb. A week or ten days finishes the process of plundering, and the stripped and half-starved pilgrims crawl out of the city with their faces towards home. They stagger along under their burdens of holy food which is wrapped up in dirty cloth or packed away in heavy baskets and red earthen pots. The men from the Upper Provinces further encumber themselves with a palm leaf umbrella and a bundle of canes dyed red, beneath whose strokes they did penance at the Lion Gate. After the Car Festival they find every stream flooded. Hundreds of them have not money enough left to pay for being ferried over the network of rivers in the delta. Even those who can pay have often to sit waiting on the bank for days in the rain. The famished, drenched throng tolls painfully on their slender stock of money only sufficing for a few weeks, and when it is done nothing remains but to die. Sometimes they travel forty miles a day. Hundreds die on the roadside." Dr. Murdock pleads earnestly to educated Hindus and social reformers to undeceive these deluded pilgrims and to rescue them from these hardships.

LAHORE.

The Rev. S. S. Allnutt, of the Delhi Mission, in a pamphlet on the present needs of Christian educational enterprises in India, calls attention to the difficulty of obtaining Christian teachers for mission schools and colleges. This is partly due to the larger salaries which they require for their maintenance than Hindu or Mohammedan teachers, who can live at home on the joint family system, and partly to the arbitrary powers of dismissal possessed by the heads of the institutions. He pleads for a more generous recognition of mission schools and colleges by the societies at home as a new branch of evangelistic effort, and he urges the establishment in the Punjab of a training institution for the supply of qualified teachers.

The Rev. Upadhyaya Brahmabandhu, of the Roman Catholic Cathedral, Anarkali, Lahore, sent an invitation to the leaders of Pracharaks of the Arya Somaj to hold with him a public discussion on (1) the end of man; (2) the nature of God; (3) salvation, how to attain it? His purpose was to obtain a comparative view of the doctrines of the Arya Somaj and those of the Christian Church on the above subjects. The invitation was accepted by Mr. Sattiarthi, who in a letter to the Arya Patrika observed that the attitude of the Arya Somaj was defensive, and not aggressive upon other religions; also, that the Roman Catholic converts in northern India were very few, and that the leaders of the Somaj cannot direct their energies into channels which are not at present of much importance. His advice to Mr. Brahmabandhu was that he should first try to convert Presbyterians and other Protestants to his own views. He argued that a discussion on the subjects named would not remove any of the objections felt by the Aryas

to the fundamental doctrines of Christianity or shake their confidence in their Shastras when rightly interpreted.

SOUTH INDIA.

The Rev. E. Krushaw, of the Society of S. John the Evangelist, Cowley, accompanied by the Rev. Cecil Rivington, visited the Tinnevely Missions of the S. P. G. in September, and conducted some special "mission services" for the benefit of the congregations of native Christians. Mr. Godder had made excellent preparations both at Tuticorin and Sawyerpuram, and the missionaries had crowded audiences in the churches. Father Krushaw's sermons and instructions were interpreted in Tamil by a native, and the teaching was illustrated with magic lantern pictures. At Tuticorin more than 120 came for Resolution cards. On Sunday, September 30, the congregation was much disturbed by an idol procession passing by the church, with an elephant, tom toms and whistles. When Mr. Rivington remonstrated some of the men who carried heavy sticks threatened violence; but after a short interval the procession moved on, and the service in church was continued. At Sawyerpuram the mission services were preceded by a Quiet Day for the clergy and a second quiet day for the mission agents, about forty of whom were in retreat. The addresses to the agents were given through an interpreter. The next centre for the mission was Nazareth, where the missionaries were welcomed by the Rev. A. Margoschis.

The Rev. J. H. Dodson, principal of the S. P. G. College in Trichinopoly, is appealing for funds to complete the chapel and the Bishop Caldwell hostel. The temporary chapel was opened in 1891, but the numbers to be accommodated are steadily increasing, and the present structure is unworthy of the largest Anglican college in India. There is a midday service daily, and on Wednesdays and Fridays the Litany "for the conversion of India" is used.



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By A. L. OLDHAM, M.A., Prebendary of Hereford, Rector of St. Leonard's, Bridgenorth, and Rural Dean.

We know of several works calculated to strengthen men in their Churchmanship to induce Dissenters, where not too narrow or too prejudiced, to become Church people. Amongst these might be mentioned at least two such works published in America, which, we fancy, must be having great influence for good in adding many to the Church of America, and their system of Sunday-school teaching cannot fail to do great things for the coming generation. We must, however, place no work by Mr. Oldham amongst the very best of us many works on this subject that have been published before us. It is a convincing, and done in a straightforward, manly, Christian spirit. We greatly desire that thoughtful, religious Dissenters would study it, and would try, as they read it, to answer it. We wish that the truth only may prevail, and are sure that it will not prevail through the Church being other than Christ intended it, one in spirit and heart, and actual exhibition before the world. The few quotations contained in it are of a powerful character, and are of themselves deserving of much notice. We can hardly understand a conscientious man for woman amongst dissenting communions who will honestly consider this work and not seek, after prayer and thought, the unity of the Anglican communion. As the price is so low, we suggest that it might be given as a prize in many of our schools. In our kindness of feeling, however, we especially and very strongly advise thoughtful men and women amongst Dissenters to study it. Fell London, KENSINGTON & Co., 1894 Price 2s 6d.

TEMPERANCE.

The 'British Medical Journal' says: "The attempt to construe the statistics published by the Collective Investigation Committee of the British Medical Association as proving that intemperate drinkers live longer than teetotalers is quite unwarranted, and is in direct opposition to the conclusions of the reporters themselves as expressed in their report. Teetotalism, as they suggest, has only of late years been largely practised in Britain, but drinking to excess has had great antiquity; therefore, the average age of living abstainers must be less than the average age of the rest of the community. So that the average age at death of abstainers being fifty-three years as against fifty-eight in the case of drunkards at death proves nothing against abstinence. The accuracy of this explanation is proved by other tables given in the report. When deaths under thirty years were excluded, the average age of the abstainers was about four years more than that of the decidedly intemperate. When deaths under forty were excluded, the average age of the teetotaler at death was more than five years greater than that of the intemperate. To guard against misrepresentation or misunderstanding, the committee expressly stated that the returns reported on afford no means of coming to any conclusion as to the relative duration of life of abstainers and 'habitually temperate drinkers'; that habitual indulgence in alcoholic liquors beyond the most moderate amounts has a distinct tendency to shorten life, the average shortening being roughly proportionate to the degree of indulgence; and that total abstinence and habitual temperance augment considerably the chance of death from old age and natural decay."

LITERARY.

With the first number in January, 'Littell's Living Age' enters upon its two hundred and fourth volume. The field of periodical literature, especially in England, is continually broadening, and including more and more the work of the foremost authors in all branches of literature and science. Presenting, in compact and convenient form, all that is most valuable of this work, 'The Living Age' becomes more and more a necessity to the American reader, for, by its aid alone, he can conveniently as well as economically keep well abreast with the literary and scientific progress of the age and with the work of the ablest living writers.

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CALCUTTA.

The Rev. Jani Ali, native clergyman of the C. M. S. mission in Calcutta, died on October 16, having previously suffered some time from paralysis. He was a convert from Mohammedanism, and an able and faithful worker in the mission. He was a graduate of Corpus Christi College, Cambridge, and was for some time employed in the Bombay mission of the C. M. S., but after his return a second time from England he was stationed in Calcutta, where his knowledge of Persian was of great service for work among Mussulmans. He was highly esteemed for his manliness and independence of character, as well as for his devotion to his work.

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him had continued their use until he felt that he was fully cured. He further remarked that he now felt like a new man. "Formerly," said he, "when I got up in the morning I was so stiff and tired that I could hardly walk, while now I got up feeling fresh and ready to go to work. I have not felt any of the pains since last September, and I would't again suffer for one day the pains I formerly endured for the price of twenty boxes of the pills."

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