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# The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

VOL. X.  
No. 35.

MONTREAL, WEDNESDAY, DECEMBER 26, 1888.

\$1.50  
PER YEAR

## ECCLESIASTICAL NOTES.

The late Bishop Fraser of Manchester, gave away on an average \$11,000 a year during the fifteen years of His episcopate.

AMONG recent benefactions to the Church Missionary Society was one of £5,000 from Mrs. Disney Robinson, of Torquay.

THE Bishop of London completed his sixty-seventh year on Friday, his lordship having been born at Sanat Maura, in the Ionian Islands, on Nov. 30th, 1821.

At the opening of Bishop Doane's Cathedral at Albany N. Y., lately there were in procession about two hundred clergymen and seventeen bishops, and among the latter were two colored bishops.

RESIGNED, BUT—SUSPENDED.—The Rev. H. T. Widdemer, of the Church of the Beloved Disciple, Philadelphia, who was recently tried for violation of the canon relating to divorce and suspended, has resigned the ministry.

MISSION HOUSE.—The Mission House of St. Mary the Virgin, Forty-fifth street, near Broadway, New York, was consecrated on Friday, December 7, by Bishop Potter, assisted by Bishop Quintard and others, with appropriate ceremonies.

THE Bishop of Ripon takes his seat in the House of Lords by rotation when Parliament meets next February. The next in turn is the Bishop of Exeter. As each new bishopric is created the intervals are, of course, longer, there being only twenty-four seats.

FLORIDA.—To the Bishop of the diocese, who is now in Connecticut in search of renewed strength for his duties, strength comes very slowly, though he is steadily improving. His attack of yellow fever, came upon him after long and exhausted labor, and so was of a very severe character.

NOTE THIS—From Advent 1887, to Advent 1888, the following conversions to The Church have been noted: Methodists, 8; Baptists, 5; Roman Catholics, 4; Presbyterian, 3; Congregationalist, 2; German Reformed, 1; Reformed Episcopal, 1; Lutheran, 1; and 2 whose denomination could not be learned. Total 27.—The *Living Church*.

CONGREGATIONALISM.—In regard to the condition of affairs in Vermont, the *Congregationalist* says: "It is found that the membership of Congregationalist churches there has diminished by about 3,000 in the last fifty years. It is found that, of those residents who live two miles or more from a church, but about one third ever attend it. It is believed that of an entire population of 332,236, from 100,000 to 125,000, besides invalids and little children, never heard the gospel.

A USEFUL SOCIETY.—The *St. Michael's Messenger*, the parish paper of St. Michael's church.

New York, says the Sunday night service in that church is increasing in interest through the prayerful and intelligent efforts which the young men of the St. Andrew's Brotherhood are making. The enlisting of young men in Church work, utilizing their influence with their fellows in the cause of Christ, according to the simple plan of St. Andrew's Brotherhood is likely to prove a great movement in the Church.

"THE decision of the Calvinistic Protestants of Hungary to enforce celibacy upon their clergy," says the *Pall Mall Gazette*, "is one that will naturally excite considerable amazement throughout the Protestant world. The celibacy of the clergy has hitherto been the distinctive note of the Roman Church, and against this both the Protestant and Orthodox Greek Churches have always protested. If the General Assembly of the Church of Scotland were to establish the Mass, they would hardly do more violence to Protestant tradition than has been done by the decision of these extraordinary Calvinists of Hungary."

MOTHER CHURCH.—Christ Church, Washington, is the mother church of Washington city. In 1794 the initiatory steps were taken to organize this parish under the corporate name, which it still bears, of "Washington Parish." It was chartered by the Maryland Legislature, the District of Columbia at that time being a part of our State. Its first rector, Rev. George Ralph, was elected May 25, 1795. The main portion of the first edifice of Christ Church was begun in 1806, completed in 1807, and consecrated October 9th, 1809, by Bishop Claggett, the first bishop of Maryland. The first church building was a barn-like structure, erected in a field where now New Jersey avenue runs. In this frame church Washington, when President, occasionally, and Jefferson regularly worshipped. In the present building the Presidential pew was set apart and was used by President Monroe.

THE rector of Croyland Abbey writes that the workmen employed at Croyland Abbey found the piers of the south arcade of old nave built upon column-stones and capitals of Norman work used as spreading-footings. The portions so found correspond to the existing portion of Joffrid's Abbey (1113). Some of the stones are completely split, no doubt from the earthquake of 1114, as described by Gough, in the "History of Croyland Abbey," p. 49:—"This year (1114) happened so violent an earthquake in Italy and England that the new work of the church at Croyland, on which the roof had not been laid, gave way, and the south wall cracked in so many places that the carpenters were obliged to shore it up with timbers till the roof was raised." The rector of Croyland Abbey is in urgent need of funds to carry on the work of preserving to future generations this ancient Benedictine monastery.

IT DOES MATTER.—It is often said; "It is no matter what a man believes, if his conduct is right." By parity of reason; "It is no matter on what foundation the house rests, if it only stands." There are houses on the sand which

make as fair a show as those on the solid rock till the floods come and the winds blow, but only those on the rock will weather the storm. It is of utmost importance to the right-doing man why he is doing right; for his reasons may be such an opportunity, temptation, evil example will silence and sweep away. And I know of no reasons that may not be thus exposed except those which are embodied in the theories of the Christian faith. Loose views as to the worth of religious truth and of fixed religious beliefs are already having their inevitable results in a correspondingly loose, vacillating and low moral standard. Morality never has subsisted, and never will subsist, without religion. As well might you attempt to raise grapes from a rootless vine.—*Dr. A. P. Peabody*.

THE death has just occurred of the Rev. Peter Edward Bossier, of Clifton, in the 98th. year of his age. He was one of the last surviving clergymen in England whose orders dated from the reign of George III.

YORK.—Convocation of the Northern Province will meet on Tuesday, February 12, 1889.

In consequence of declining health, the Rev. Canon Harper has resigned, the living of the Abbey Church, Selby, Yorkshire, which he has held for nearly forty years.

BANGOR.—The Bishop of Bangor has conferred upon the Rev. Professor D. Silvan Evans, B. D., rector of Llanwrin, the eminent Celtic scholar, a canonry of Bangor, in succession to the late Canon Evans, D. D.

LONDON.—Old St. Pancras Church, which is generally supposed to have been built about 1350, but which occupied the site of a church said to have been the successor of one of early Saxon times, was reopened on Saturday 1st. Dec. after being restored under the direction of Mr. A. W. Blomfield. There was a large attendance of the local clergy, the services being intoned by the Rev. R. A. Eden, vicar. A processional cross was carried, which was the gift of the Duke of Newcastle. The sermon preached by the Rev. Canon Farso. The Duke of Newcastle presided at a little gathering held subsequently, and proposed, "Prosperity to Old St. Pancras." A good many associations with past ages (says a writer in the *Daily Chronicle*), centre in what is now called Old St. Pancras Church. Like St. Martin's Church and St. Giles's Church, it was "in the fields" in reality as well as in name when London occupied a comparatively small area. There has always been considerable interest attached to the ground where the present edifice stands, which was once, we believe, occupied by a Roman camp. So far back as 1180 a church, it is supposed, was built there "of stones and flints." The parish in which the present building stands existed before the Conquest, but for centuries its development in population was quite insignificant. There is a record of the number of houses in it some two hundred years after the death of the unfortunate Harold, and it appears that there were only forty. Even in 1145 but three houses had been built near the

churchyard, and thirty years after the inhabitants numbered only six hundred. The amazing increase in the inhabitants may, therefore, be said to have taken place within the last century. Not very long ago the annual value of the land in the parish was esteemed at nearly four millions sterling. Just forty years ago the Church of St. Pancras-in-the-fields, to give the edifice its formal designation, was opened after having been reconstructed and enlarged. The churchyard, long since closed to further interments, contains the dust of many persons of distinction, especially of French nationality. The proceedings on Saturday will no doubt be a source of interest to the descendants of many of those whose existence has long since become a memory only. Such a church, hallowed by the memorials of the past, claims every care, and it is gratifying to be assured that the recent work has been carried out with a conscientiousness and judgement which have given the utmost satisfaction.

### THE MESSAGE OF HOPE.

(A sermon preached in St. Paul's Cathedral by the Rev. Canon H. Scott Holland.)

Unto us a Child is born, unto us a Son is given." Isaiah ix. 6.

(Continued.)

If God would only break the silence, if He would only speak, and touch, and cry, then something might be done, there might be relief, for this purpose of His in Christ is too remote to kindle us, too immense to enjoy, too intricate to follow, too hard to embrace, too severe to console. We may strain our eyes in contemplation of it, but contemplation is always cold and loveless. Oh that God would draw near, here and now, that face might meet face, and heart might meet heart, that we might know the warmth of His love and the arms of His compassion! Oh that we might know where we might find Him, find Him at our side, and look up into His eyes and hear His voice! How can we form or define this vast eternal counsel, so shadowy, so distant, so far reaching? How can it advise, and aid, a poor wandering human soul—a tiny atom in this huge system—as it gropes its feeble way along uncertain paths? How can our little place and office be flattered to believe itself to have a part in the achievement of the purposes of God? We cannot sustain our belief on that high level. We cannot seriously assume our own importance and value in the unrolling of the everlasting mystery. We cannot tell what we are wanted for, or of what use to Christ we can possibly be, or how it matters much what we do. Nor can we present this Divine purpose in any intelligible shape to our minds, or in any vivid form to our imaginations, so that it may really illuminate with clear vision the strange, sad, bitter turmoil of human life as it tosses and rears about our feet. So we sigh; and once, therefore, again the great answer is given—"Unto us a Child is born, unto us a Son is given."

God has not only planned; He has also spoken. He has broken that silence in which He worked His secret work; and the sound which He lets loose, the word which He utters, the cry which He sends forth—lo! it is His own Son, that same Son Who is Himself the Eternal Purpose, in which and for which all things were made. The Child Who is the consummation is also the hand reached out by the Father—the arm by which He embraces us. In Him God comes near, and, indeed, His very face shines in upon us; His very voice it is that speaks. No man could see God at any time, and that was our sorrow; and now He, the Son, makes to us the revelation. He is the Light. He Who is the purpose is also the interpretation of His own purpose. Listen to Him; read His

words. How deep He goes! How strangely simple life becomes in His sight, and to His mind! How untroubled He is, how undisturbed, how unperplexed! Here is one to Whom we can willingly commit ourselves, so true He is, so masterful. We bring Him our riddles and the mystery dissolves—the knots all untie themselves. Far and wide, high and deep, His utterances reach, and the confusion takes shape and order as He looks at it; the tumult, the Babel of the earth becomes intelligible, as He reveals His secret. He speaks always as one that hath authority; He speaks always as one Who knoweth what is in man. Nor is it only His words which throw light, which interpret—much more, He is Himself the word; His whole being speaks to us, carries a message, brings us good news of God. This child is Himself the revelation. See Him, and you see the Father; know Him, love Him; and it is the Father whom you love and know; obey Him, and you are loved of God; abide in Him, and lo! it is the Father who enters in and sups with you. Everything from Him is a word from God. Is it His tenderness which draws you to Him? Even so tender is your Father which is in heaven. Is it His stainless purity which holds you enthralled? Even so your Father is pure and stainless. Is it His mercy that subdues your stubborn heart? Even so is your Father merciful. Watch Him, learn of Him, cling to Him, follow Him and you are a child of God the Father Almighty. Oh! the blessed joy to have got the Father so near, so clear, so intelligible, in a shape that the mind can so sweetly handle and the heart so truly love. And look He pledges Himself, pledges His life, just at the point where our faith wavers and relaxes; just where God's purposes seem to languish, to break. Just there He places Himself, He offers Himself to the worst defeat. He is stamped with the print of our shame—the nails, the thorns, the spear, the hate, the contempt, the torture. All these He takes that He may certify to us by His own blood that the purpose of God still holds good, that the love of God in Him is even yet working out its consummation in glory. Nothing is lost, nothing is wasted, nothing is forgotten or despised; all is moved still by a compassion that cannot fail, by a will that cannot break, towards an end that is worthy, towards a fair and definite rest that yet remaineth open to receive the people of God who shall endure unto the end in prayer. Yes, He gives us this pledge of Himself that we may be of good heart when we think ourselves forsaken of God. Following in His steps we cannot be wrong; we do not fear, we have lost the fear; that which seemed a curse now proves a blessing in Him Whose sufferings we too can be brave to suffer. Therefore, "Glory to God still in the highest, good tidings of great joy," because "unto us a Child is born, unto us a Son is given."

And yet a riddle remains, dark and menacing and cruel. We had asked, "Is there any end to all this human labour?" and the answer came, "A Son is given, the perfect issue, the glad fulfilment; Christ is born. Who is the sum and crown of all." We asked, "How can we know this?" His silence frightened us, "Oh! that God would speak," and the answer comes again, "Unto us a child is born, unto us a Son is given." He is the oath that the Father swears by Himself, because He can swear by no greater—God has sworn, once by His holiness He will not fail David, and Christ is the oath by which God binds Himself to bring the great purpose to pass. And yet again there is the weak whisper of doubt at work within the depths of our souls: "Is it enough to know? Is it enough to listen to that great oath sworn?" We may be assured that God is faithful; we may be convinced that His Christ has spoken; we may hear His voice, as He passes over those boisterous waters, saying, "Fear not, it is I, be not afraid." But, alas! we are too weak to be loyal to our own convictions; we

are too broken to walk in the light of the assurance, "Be not afraid," indeed, but the storm is so heavy, and Christ seems to be asleep; the ship creaks and groans, and the planks are starting; can we help being afraid? We have lost nerve; we cannot hold back the panic which shakes us; now and again, as our first faith feels strong, we start to walk to Christ over the wide waters, and there it dies out, and we grow dizzy, and we are sinking, and we cry out in our fear; unless Christ will reach a hand to us we shall be lost.

And, dear people, this last riddle is no disaster at all; it is rather the certain result of having seen the light. Our impotence, our barrenness, our disloyalty, our instability, these now disclose themselves to us because we have seen the light in Christ. Belief assists this disclosure. It does it in two ways: first, by supplying not only a higher, but a definite standard. We may have high ideals before believing in Christ, but with most of us they are too vague to really put us to any proof; they float indefinitely round about our best moments, but never thrust themselves forward sharply into our ordinary work, our every-day feelings. We do not know how sadly we can slip and stumble until we are really in haste to make for a definite goal; belief in Christ sets a hope before us, insistent, urgent, unceasing; it fixes us upon a single definite object, it demands speed and readiness. And now we discover too bitterly our lack of training, of discipline, of care, of zeal. Who would have guessed himself so profoundly unfit? And then, again, before we believe we are apt to attribute all our recognised failures to our want of belief. We feel ourselves lazy, weak, ineffectual, but then we think, "It is all because I do not know what to be at. Oh! if I believe; if I were sure that Christ had died for me, and called me to be His servant! How fervent I should be; how devoted. There is nothing I would not do." So we think, and, so thinking, we pass our easy censure on professing Christians, who, for all their claim to belief, do not seem much better than ourselves—are not more free from failings. "Why do not they carry out their Master's words? Why are they so timid, and selfish and worldly? They ought to be as their Master, if they believed on Him. They ought to be houseless as the birds, blameless, compassionate, consecrated to heroic service, afire with martyrdom." We all are sure before we believe that if we believed we should be saints; but when we do find belief at last, then begins the revelation; we believe, and yet what is it? We stumble so sadly, we slip back so meanly; our faults are more obvious than ever, more menacing, more disheartening; our anxieties, our shrinking, they swarm about us as before, or almost more. How disappointing we are to ourselves—how untrue, how blundering, how passionate, how indolent, how perverse; and the more pains we take the more we seem to fail. And now there is no doubt at all where the secret of all is to be found. It is not the belief that fails, the failure is in ourselves; it is we who are failing in our belief; it is our will that lags so desperately behind our wish; it is our flesh that encumbers so heavily our spirit; it is our passions that climb so mercilessly around our desires, yea, those passions that clamber and climb and entangle and choke us; it is the old man within us, so strong, so selfish, so hard, so deadly; it is sin that is not cast out, and its clutch is still about our throat, its breath is still poisoning us, and its evil hands are not loosed. "Oh! miserable man, now I know myself; now I see myself, in God's sight; now I begin to abhor myself; now I lie low with my mouth in the dust; I cannot do what I would. The light shines, yet somehow the horrible self in me drags me down into the darkness, that darkness which it prefers because its works are evil. I see what I ought to be, and I can never be other than I am; I see what God calls me to do, and I can never fulfil it; who shall deliver

me from the burden of this death?" So we cry, and then back to us comes the old answer, so sweet, so strong, so cheering, so sufficing, "Unto you a Child is born, unto you a Son is given, the only begotten Son, that you who believe in Him may not perish, but have everlasting life." A Son is given, given as the bread from Heaven that you who are hungry and faint-hearted may eat thereof and not die. Unto you a Child is born in the City of David, to save you from your sins, to become yours, to become that in you which you cannot be of yourself.

"Born that you no more may die,  
Born to raise the sons of earth,  
Born to give them second birth."

He comes with power, not only with light, but with power; not only the wisdom of God, in which the worlds were made; not only the revelation of God who lighteth every man, but also the power of God, to arrest the flood of evil that works mightily, thrusting its way against hostile arms. With power He comes from Heaven that you who receive Him may have power to become the sons of God.

That is the child who is born to us, dear people,—a child who is at once the wisdom, the light, the power of God. And what, then, is the message which the good news carries to you as you turn from the old and face the new year?—surely just the one supreme message, the message of hope, hope amid a world that grows daily more hopeless in itself, hope to those, alas! so many, who have for long forgotten the very sound of the sweet name we preach; hope for an earth that through much tribulation is, nevertheless, assured of its final consummation in Christ; a hope for men who grope on in darkness; a hope for them because, at last, on them the light is shone; hope for all sinners weary through sin, who will receive into their sick souls the power of the new life; hope for you because to-day you may begin again, you may begin a life wholly unknown to you: you may begin because to you a Child is born; a Child—there is a new thing on the earth, a clear star is open,—a Child is born, a new Child, endowing you with His own freshness and health, and innocence; a Child in whom all is made new again, and made wholly new; born once for all on Christmas Day, but born again and again in every soul that seeks and cries to the Father in faith and repentance. Where else can you look for such an offer as we bring you?—an offer that the old may pass away from you with its sin, and a new day may break out in glory within that darkened heart of yours,—where else but in that Child Who is for ever young, for ever new, and for ever strong. Turn, then, turn again, ye prisoners of hope, "turn ye, saith your God, for why willye die, O House of Israel; turn and start afresh, turn and make your first step into the new year in the name of the hope which is set before you, which is Christ in you, the hope of glory.

**NEWS FROM THE HOME FIELD.**

**DIOCESE OF NOVA SCOTIA.**

No Report.

**DIOCESE OF FREDERICTON.**

St. JOHN.—Church of England Sunday School Association.—The annual meeting of the Church of England Sunday school teachers' association was held in Trinity Church school house. Rev. Canon Brigstocke occupied the chair and there was a large attendance of clergymen and teachers. The meeting opened with a hymn, after which the president read a portion of the scriptures. Then followed prayer, and the minutes of the last annual meeting were read and confirmed.

**THE REPORTS.**

from the various schools were read. The following is taken from the statistics.

Trinity Church school—by Rev. A. J. Gollmer: schools on the roll at Advent in 1887, 95 boys and 145 girls, number on roll now 90 boys and 127 girls. Average attendance 63 boys and 92 girls. Teachers 8 males and 20 females. Amount raised \$185.74. The school supports an Indian boy and girl in Algoma for which purpose \$137.73 was raised.

St. Pauls (Valley) Church school—By Rev. A. J. Reid: scholars on the roll in 1887, 149 boys and 156 girls—on roll at present 129 boys and 143 girls, average attendance 86 boys and 102 girls. Teachers 1 male and 26 females. Amount raised \$206.20.

St. Barnabas school—By Rev. Mr. Reid: scholars on roll at present time 16 boys and 16 girls, average attendance 21. Teachers 1 male and 2 females. Amount raised \$145.53.

St. James Church school—By E. Willis: Scholars on roll at present, 137 girls and 95 boys; average attendance, 142. Books in library, 820, over 300 of which were purchased this year. Receipts during year, \$279.45; expenditures, 264.73.

St. Mary's church—Morning school, by A. P. Tippet—Scholars on roll in 1887, 68 boys and 94 girls; at present, 57 boys and 101 girls; average attendance, 35 boys and 64 girls. Teachers 4 male and 11 females; amount raised, \$75.

St. Mary's church—Afternoon school, by Rev. Mr. Raymond: Scholars on roll in 1887, 52 boys and 80 girls; Scholars at present time, 61 boys and 83 girls; average attendance, 33 boys and 56 girls. Teachers 2 male and 10 female; amount raised, \$57.83.

St. Jude's Church Sunday school, Carleton—by E. J. Wetmore: scholars on roll, 1887, 39 boys and 33 girls; now, 43 boys and 41 girls. Teachers, 1 male and 8 females. Collections, \$33.84 net, including that for Protestant orphan asylum.

St. Luke's Church school, Portland—by Rev. Mr. Raymond: scholars on roll, 1887, 98 boys and 162 girls; at present, 140 boys and 182 girls. Average attendance, 202. Teachers, 7 males and 24 females. Books in library over 1000.

St. George's Church school, Carleton, by Rev. O. G. Dobbs: scholars on roll, 1887, 77 boys and 86 girls; now, 80 boys and 85 girls. Average attendance, 48 boys and 48 girls. Teachers, 3 males and 10 females. Amount raised, \$77.17.

All the reports were of an encouraging nature, showing excellent results accomplished during the past year, and the prospects hopeful for equally good results in the future.

**THE SECRETARY**

presented and read the annual report of the Association. The past year has been one of the most encouraging in the history of the Association—now in its sixteenth year. The proceedings at the regular bi monthly meetings were of unusual interest, the subjects of discussion having been of a varied character and of practical importance. A marked feature in the proceedings of the year was the prominent part taken by lady teachers, no fewer than six of whom prepared valuable papers on subjects assigned them. Realizing how largely the work of training the lambs of Christ's flock is carried on by Christian women, we rejoice to find there are those amongst the members of the Association ready to make known methods—whereby successful results may best be attained, defects remedied and difficulties overcome. It is a source of satisfaction to observe as years pass on that our S. S. Association increases in usefulness and influence. Two years ago the average attendance at ordinary meetings was a little over sixty, the present year it has been just one hundred. Renewed and increased interest was earnestly desired on the part of all Sunday-school teachers in promoting the ob-

jects of the Association, viz: (a) The advancement of S. S. interests; (b) The promotion of Christian fellowship amongst teachers; (c) Mutual improvement in reference to S. S. teaching; (d) The holding of united S. S. services, and devotional and other meetings for teachers. An interesting resume was given of the various meetings of the past year. In concluding their report the Executive Committee invited the attention of all teachers to the subject of the annual examinations to be held in May next. Arrangements would probably be made similar to those of last year for holding preparation classes.

The Treasurer submitted his report, showing the receipts for the past year to have been \$96.37, the expenditure \$62.05, and the balance in hand \$34.22.

The Secretary, Rev. W. O. Raymond, stated that a summary of the statistical returns showed scarcely any variation in the aggregate from those of the preceding year. The attendance at some of the schools showed a slight decrease, at others a corresponding increase. The average attendance was five more than the previous year, and considering the fact that the attendance at several schools had materially fallen off in consequence of the outbreak of scarlet fever, this fact was an encouraging one. The total amount of contributions for missions, school purposes, &c., was about \$1,400.

On motion the reports were received and such passed of them as were of sufficient interest ordered to be printed.

Miss Murray read a carefully prepared and very suggestive paper on Defective Manner in Sunday School Teaching.

The following officers were elected:—

President—Rev. Canon Brigstocke.

Vice-Presidents—W. M. Jarvis, C. F. Kinnear, T. W. Daniel, T. B. Robinson, E. Willis, Thos. Patton, A. P. Tippet, Miss Barlow and Miss Murray.

Secretary—Treasurer—Rev. W. O. Raymond.

On motion of T. B. Robinson, the Executive Committee were asked to devise some plan for the organization of a class for the preparation of teachers.

Certificates were granted as follows:—1st class, Miss J. Barlow, John C. Kee, Miss M. E. Knowlton, Miss K. Disbrow. Second, Miss Sarah Taylor, Elementary, Miss Tingey, Miss Sadlier, Miss Frost and Miss Smith.

It was resolved, on motion of Mr. Jarvis, to have Miss Murray's paper on Defective Manner in Teaching, published.

**DIOCESE OF QUEBEC.**

SHERBROOKE—RURAL DEANERY OF ST. FRANCIS (Continued):—

The Report on Church Expansion was then brought up by Aschdeacon Roe. The three Missions formed two years ago were reported as filled up as follows—Barnston, Rev. T. Eames; Newport, Rev. T. Rudd; Fitch Bay, Rev. W. A. Adcock. In all these centres encouraging results had followed from the lifting up of the Church's banner. The most marked results had been seen in Barnston where within a year from the inception of the work two churches and a parsonage had been built and occupied. One of these churches had been built with trust funds left in the hands of the Bishop of Quebec, but the rest of the work was due to local effort; a number of adult baptisms was reported from Barnston. In Fitch Bay which was to be worked by Mr. Adcock under the direction of the Incumbent of Magog, soon to be the (Rev. R. C. Tambs) a very encouraging prospect was held out for the Church to proceed in her work. The Newport mission had not flagged in spite of the change made, Mr. Rudd having faithfully and earnestly followed up the labours of the Rev. A. H. Robertson. The Rev. A. Stevens and Capt. Parker urged the division of the parish of Hatley into two missions, Hatley and Waterville; Sunday

services in the former mission to be held at East Hatley, Massawippi, and the very promising centre of Ayer's Flat; and in the latter at Waterville, Capelton, and North Hatley. This division was strongly recommended to the Deanery Board. A conversation then took place on the renewal of the local guarantee of \$500 a year—for 3 years more. This guarantee will expire on December 1889, and it was in the main agreed that so far as involved all parishes there represented the guarantee would be renewed and in some cases increased. A Committee was appointed to complete the arrangements for making this guarantee secure, as on its renewal would greatly depend the action of the Board in taking further responsibility.

It was also urged that Danville required division, or at least a second man on the ground. The second method is often the better; a sound and younger man working for a few years under the direction of an Incumbent who is a senior man will produce more satisfactory results than are obtained often by the excessive division of missions; division of work rather than division of Missions should be preferred.

The spirit and tone of the Deanery Board on the subject of *extension* was sound, enthusiastic and determined. It is the prayer of those assembled in Sherbrooke that every Churchman in the Deanery shall not rest till the Church is more widely extended and more deeply founded in the district. The most far-seeing and devoted of her sons say from the study and the experience of many past years that *now* is the Church's opportunity in these Townships. May she "redeem the time" *i.e.*, buy up and usefully the opportunity (*ton Kai-ron*).

The Committee on '*Legitimate and illegitimate modes of raising money for Church purposes*' was reappointed and requested to report in 1889.

The Rev. Canon Thorneloe moved a resolution on the importance of religious education for our young people and another resolution on the importance of spreading Church Literature. In supporting the resolution referring to education he mentioned some facts about the progress of Compton Ladies' College; there were now 32 pupils, a decided increase on 1887. He also informed the Board that the late Dr. Reid had promised the liberal donation of \$500 towards the reduction of the debt on Compton College on condition that \$1,000 was raised to meet this sum before the close of 1888. Canon Thorneloe has received nearly \$700, of which about \$70 was promised at the meeting of the Deanery Board; he would be glad to receive further contributions before Dec 31. It may be interesting to the friends of Church Education to know that comparing the present date with June, 1885, we have 32 girls in Compton as against 0. And in the Church institution of Bishop's College, Lennoxville, we have now (including College and School) 123 under tuition instead of 84 at the former date.

In the other resolution reference was made to the re-establishment of the Church Depository in Sherbrooke and its claims to support were urged.

A resolution of grateful recognition of the life and work of the late Rev. Dr. Reid, and of sympathy with his family in their bereavement, was unanimously agreed to by a standing vote.

In the same manner a resolution of regret at the enforced absence of our beloved Bishop and sympathy with him on account of the illness of Mrs. Williams, was passed.

At 8 o'clock the Annual public Missionary meeting was held in the Church hall. The choir was taken by the Ven. Archdeacon Roe, D.D., and the report was read by the Secretary, Rev. Canon Thorneloe, M.A. Missionary hymns were sung at intervals by the choir and congregation.

The Rev. W. T. Forsythe, Rector of Stan-

stead, delivered a terse, full and interesting address on China, her population, her religions, and the Mission work of Christians in her Empire. He referred in deserved reproach to the opium traffic forced on her by the English state and said this injury demanded full reparation at the hands of the English Church. His cordial recognition of the work of other Christian bodies in China, was very marked; he said that the Church people of Canada could help missions in China in two ways besides the obvious way of sending money direct; [1] by becoming self-supporting in all dioceses so as to liberate for the heathen work the grants now paid to this diocese for example; [2] by dedicating their sons to the ministry, thus liberating more men at home to be sent to China and other heathen fields.

The Rev. E. P. Crawford, of Brockville, first gave a specimen of vocal eloquence of a high order in the shape of a sacred song of his own composition, which he sung to his own accompaniment, and later in the evening he gave a powerful speech on behalf of Missions; his two chief points were [1] a description of mission work and Church work, in the diocese of Ontario, specially alluding to the gradual withdrawal of help and the consequent walking alone of the older parishes. He wished they could adopt the Quebec system, but they were not advanced enough for that as yet; he referred with grateful satisfaction to the increase of the Church in the diocese of Ontario since the consecration of the present Bishop in 1862. His second point [2] was the need for the Canadian Church to act corporately in the matter of sending out Missionaries; he pointed out the historic fact that in the history of Churches [notably the English and the American] the mission sending epoch had coincided with the exact spiritual growth, and that the latter was as much the effect of the former, as the former was the latter; in other words no church will become really prosperous and strong till it becomes a mission-sending, a mission-fostering, and a mission-rearing Church. He advocated the immediate sending out of a Canadian mission to Japan, as a very natural outlet to our necessary zeal; Japan was chosen as being our next neighbour to the west and as being in that new main line of work—traffic of which the Canadian Pacific Railway was an essential link. The suggestion was received with marked approval by the large and influential assembly.

The Rev. A. H. Robertson, now Rector of Durham, gave an interesting account of the Borneo Mission (Sarawak); he sketched the life and work of Rajah Brooke, and the work of Mr. (afterwards Bishop) McDougall, amongst the Dyahs, shewing how good government had replaced head hunting and piracy; he created some amusement by his stories of Dyah humour and gave what seemed to some present a *reductio ad absurdum* to the objections of some excellent persons to the use of choral services and surpliced choirs by shewing how natural these Church institutions came to the Dyahs. Indeed their natural intonations would not permit any other mode of worship. He concluded by an earnest appeal on behalf of Missions—every member of God's Church should recognize his duty to be Christ's agent in such work.

Thus was concluded a most interesting anniversary, and the offerings throughout were given to Algoma.

QUEBEC.—On the 17th December, the concert held in the National School Hall, in aid of the funds of Trinity Church, was very numerously attended by an intellectual and highly appreciative audience. The programme was a very choice one. The opening chorus of Mozart's was given with much spirit and precision. The Rev. A. Bareham, rector, gave a spirited reading, which held his hearers in rapt attention from beginning to end. In the

execution of a piano solo, "The Angel Mother's Call," by Bohn, and an encore piece, Miss Almeras sustained her well known reputation as a brilliant artist. The light and merry piece "Two Merry Girls," sang by the Misses Gale, was a sparkling morsel of vivacity, its character was well sustained. Miss Wilkinson's pretty song, "To the Woods," showed forth her sweet and rich voice to admiration and her effort was most heartily applauded. Then followed a vocal duett by the Misses Collins and Knowles, entitled "Yesterday," it was done full justice to. In Mr. Pare's violin selections from "La Somnambula," the audience had a musical treat of no mean order; wherever Mr. Pare appears on any stage he is sure of a hearty reception. Miss Almeras played an exquisite accompaniment on the piano. Mr. Wilkinson was in good voice as usual, and sang "The Song that reached my Heart," in such good style as to reach all hearts.

The second part of the programme was opened by the quartette, "Twilight on the Sea," sung by Mrs. Phillips, Miss Wilkinson, Mr. Wilkinson and Mr. A. Hookes. This was given in good time and taste, the voices throughout being well balanced. Then followed a recitation "Papa's Letter," by Miss Annie Wilkinson; although quite a young lady she entered very fully into the author's meaning and gave exquisite pathos to a piece which requires very careful handling. In reply to an encore Miss A. Wilkinson explained in a laughable manner, the subterfuges resorted to by milkmen in watering their milk; Some brokers might take a leaf out of that book while "watering stock."

Miss Collins' song "Bitter, Sweet," brought out her sweet voice to advantage and well merited the applause awarded it, which elicited an encore. Through the courtesy of Mr. Leitch, the audience was accorded a veritable treat by his good reading of "The Old Man in the Stylish Church"; a lesson was derived therefrom that might well be taken advantage of by many Churchmen.

Mrs. Phillips was in excellent voice and trilled "Raby," by Gabriel, in a most beautiful manner; the vocal transitions were easily made and her style was eminently graceful. Mr. Vezina's cornet solo gave the audience a selection from Levy, accompanied by Miss A. Wilkinson on the piano, which was given in capital style; and, in response to a re-demand he kindly gave a beautiful rendition of "The Last Rose of Summer."

The entertainment was brought to a successful close by a good old fashioned Christmas madrigal, well sung in harmony by the choir, and God Save the Queen, sung by all standing.

Miss Rogers, the efficient organist of Trinity Church, kindly played many of the accompaniments and was indefatigable in general direction.

Special thanks are due to Miss Almeras and Mr. Almeras, who do not belong to the choir, for their kind accord.

#### DIOCESE OF MONTREAL.

KNOWLTON.—The Bedford Clerical Union which gathered in the Parish of Knowlton on the 13th ult., was well attended, despite the stormy and very cold weather. The genial and hospitable Rector, Rev. J. Scully and Mrs. Scully received and entertained the members in their well known generous manner. After celebration of the Holy Eucharist in the Parish Church, the Rev. C. Bancroft being celebrant, the brethren assembled in the Rectory, where the announced programme was entered upon and sustained throughout with great interest. The Exegetical exercise is gaining every time in interest and the word by word study of the ordinal is found wonderfully suggestive of all sorts of questions, Theological and Ecclesiological. The topic, 'The law of the Tithe,' with the details of its working proved to be

more than present time allowed profitable discussion of, and it was therefore wisely resolved to continue it at the next meeting which will be in January and at Philipsburgh. The question "are short pastorates desirable?" was submitted and adopted for consideration at the same time. Resolutions of the usual kind were passed, but special ones were made. One of a memorial character and concerning the late Rev. John Smith, Rural Dean of Brome, and an active and interested member of the Union. Another congratulating the Rev. C. Bancroft on his resumption of duty indicative of renewed and vigorous health. The members at the close of the meeting felt that it was good to be there and that, notwithstanding, obstacles unavavoidably now and again; it was to the interest of all that the Union should be vigorously supported.

**SUTTON.**—The Rev. C. Bancroft M. A., has taken charge, for the present, by Episcopal permission and at the solicitation of the people, of the Parish of Sutton. The Rectory which was in a state of dilapidation is being put into good repair, and the Rector and his family expect to move in before the New Year.

**BOLTON.**—The Rev. W. P. Chambers, B. A., we regret to say, is about to remove from Bolton his health requiring a less extended parish. For the short time he has been in Bolton, (a little over a year) he has done good work. He leaves a church yard (God's Acre) all paid for; a "decent font of stone," Surplices and proper "Fair linen" for the altar and a nucleus of a S. S. library in two sections of the Parish. He has formed a fine guild for boys; and taught a knowledge of the Church Year and the Services, that was both new, interesting and what is more, necessary; we hope he will be followed by an equally well informed and church principled successor. Mr. Chambers has accepted the assistant ministership of Abbotsford, the Rev. Canon Robinson Rector.

**GLEN SUTTON.**—The Church here has been repaired and repainted this past summer.

**VACANCIES.**—Adamsville and East Farnham and also the Parish of Lacolle are still vacant. Grenville, on the Ottawa is still vacant.

The magic lantern with the slides that illustrated the Church's history, granted to the Diocese by the S. P. C. K., and placed under the custody of Rev. Mr. Chambers, is being made good use of and is doing very much in the way of inculcating the Church's history and claims in the memories of the people in a most attractive manner.

**DIOCESE OF TORONTO.**

**COBOURG — Trinity.**—Rev. J. Davidson, rector for nearly two years of Trinity Church here has accepted a unanimous call to the church at Peterboro', whether he has gone to enter upon the discharge of his duties. On account of his gentlemanly demeanor and Christian courtesy he was beloved by all who knew him, irrespective of denominational lines, and many are the regrets expressed because of his departure from our midst. He carries with him the best of wishes and warmest of congratulations to his new field of labor. It is not yet known who his successor will be.

Mr. Davidson's talents were best seen in organization and pastoral work, and few in so short a time could have brought the church here to such a flourishing condition. While the loss of such a good and noble citizen is deplored, the church at Peterboro', is to be congratulated on its good fortune in securing the services of an able Christian gentleman, who will, no doubt, as he did here, prove a blessing to the church and community.—*Empire* Dec. 5th 1888.

The Rev. John Davidson, of Uxbridge, has removed to Colborne, and his address will hereafter be the Rectory, Colborne.

**DIOCESE OF HURON.**

**SYNOD REPORT—(Continued).**

On the opening of Synod on Thursday, the election of delegates to the Provincial Synod and of members of the Executive Committee took place; and the result was announced in the afternoon as follows:—

**DELEGATES TO PROVINCIAL SYNOD.**

Clerical—Revs. Canon Davis, M.A., Canon Richardson, M.A., Canon Hill, M.A., Canon Smith, R.D., Canon Falls, A.B., R.D., Ven. Archdeacon Marsh, M.A., Dean Innes, M.A., Principal Fowell, M.A., W. A. Young, B.D., J. H. Moorehouse, J. Downie, B.D. W. Davis. Substitutes—F. Harding, Canon Hincks, Ven. Archdeacon Mulholland, W. Craig, B.D.

Lay—Messrs. Richard Bayly, Q.C., V. Cronyn, W. Grey, A. H. Dymond, R. S. Gurd, E. Baynes Ræd, A. C. Clarke, W. H. Eakins, C. Jenkins, M. Wilson, Judge Woods, W. J. Imlach. Substitutes—Crowell Wilson, R. Fox, T. D. Stanley, John Ransford.

**EXECUTIVE COMMITTEE.**

Clerical—Revs. Canon Davis, Hill, Smith, Richardson, Rev. Messrs. W. A. Young, Dean Innes, J. H. Moorehouse, Ven. Archdeacon Mulholland, Rev. R. G. Fowell, Ven. Archdeacon Marsh, Revs. Messrs. W. Craig, Canon Falls, R. S. Cooper, J. Downie, Robert Ashton, Canon Patterson, J. Gamley, A. Brown, W. Davis, D. C. Caswell, Jeffrey Hill, T. R. Davis, Canon Hincks, Ven. Archdeacon Sandys, G. C. Mackenzie, J. T. Wright, D. Deacon, R. Hicks, and John Ridley.

Lay—Messrs. W. H. Eakins, William Gray, R. Bayly, R. Fox, A. C. Clarke, Crowell Wilson, E. B. Reed, John Ransford, Matthew Wilson, R. S. Gurd, Thomas Moyle, V. Cronyn, D. Stanley, Judge Woods, Joseph W. Ferguson, L. Skey, Charles Jenkins, A. H. Dymond, N. S. Strong, W. J. Imlach, B. Stanley, F. Rowland, C. O. Ermatinger, J. E. Brooke, J. L. Pears, C. F. Complin, Adam Spence, James Woods, J. Golden, Judge Elliot.

Three notices of motion were given by Rev. Dr. Beaumont, after which the Report of the Committee on Sunday-Schools was read and a long and interesting discussion occupying the remainder of the morning and part of the afternoon session followed. The report referred to the Sunday-School Conference of the Church which met in Toronto and to its recommendation (1) of the publications of the Church of England Sunday School Institute as a basis of a uniform scheme of diocesan Sunday-school lessons to be adopted by the Church of England in Canada, and the Committee pointed out that these publications had been for several years the authorized basis of Sunday-school teaching in the Diocese. Second, of the course of lessons for a term of three years from Advent of the present year. Third, that examinations of teachers and scholars be held annually. The Committee reported that no action had yet been taken in regard to Leaflets for little ones and illustrations.

Canon Smith moved the adoption of the report, and Rev. E. C. Saunders in seconding the report, spoke of the necessity for more systematic training of the teachers and uniformity in the lessons.

Rev. Mr. Gamley advocated an independent leaflet for the Diocese, which would secure uniformity without dependence.

Rev. M. H. Martin, of Chatham, thought the Sunday-schools should train their own teachers. He also noted the great want of an appropriate hymn book for use of the schools.

Rev. G. C. Mackenzie thought the Convention lately held at Buffalo, was in favor of doing away with leaflets, &c., and of returning to the Bible, the Ten Commandments and first principles. If they did get the lesson, helps, &c., an effort should be made to get them uniform, not as at present indiscriminately from half a dozen

different publishing houses. He spoke of the total failure of the Committee to find a new hymn book. *The Church hymn book should be used.* The object was to train Children for the Church, not to set up the Sunday-school as different from the Church.

Rev. Mr. Downie spoke in favor of better systems of teaching in the Sunday-school.

Rev. Mr. Kerr hoped to see a radical change in the present Sunday-school methods. The leaflets were a premium on laziness. The scholars were in many cases better educated than the teachers, and the example the speaker gave of some teaching were pitiful.

Rev. A. Brown said the Sunday-school was not equal to the strain laid upon it. The Roman Catholic Church took its scholars not only on Sunday but on the other days in the week, in their day schools, while an hour or half an hour a week is all that the Sunday-school had to impart itself on the children. The contest was not equal, and he advocated the ministers going to the day schools and catechizing the children. If they were thoroughly grounded in the old Church Catechism they would have something to live by and something to die by.

Mr. Woods, of Galt, then named different publications which he found good and useful; but some of the leaflets and lesson helps altogether ignored the festivals of the Church.

Mr. Charles Jenkins said there was an idea growing up in modern society to day that the parental duty of children and the duty of god-fathers and godmothers were played out. He was in favor of getting past the bounds of the old lines of discussion in the Synod, and if the subject was of sufficient importance the Synod should formulate a regular ritual for Sunday-schools, in accordance with the principles of the Church. He did not see how a country clergyman could be expected to exercise a supervision over religious instruction in the day schools in the parish.

Mr. Eakins, of Woodstock, spoke of the lesson helps as very important helps to the teachers who were not particularly well trained and had not the advantage of a library to refer to as the ministers had. In some of the schools the catechism was not taught.

The Synod adjourned for lunch.

When the House reassembled at 2:30 the report of the Committee on the address to Lord Stanley was presented by Rev. A. Brown. The draft of the address was adopted, and after being signed by the Bishop would be forwarded to His Excellency.

Some further discussion then followed on the Report of the S. S. Committee, but ultimately it was adopted.

The amendments to Canon 21 on Superannuation next engaged the attention of the House, and it was resolved that the annual allowance be \$300 and \$15 a year for each year of service over it up to a maximum of \$600. The 3rd, 4th, 5th and 6th clauses in amendment passed, and the 7th was further amended so as to render superannuated clergy under 65 liable to be called upon by the Bishop to take occasional station and outpost duty. The Canon as amended was adopted.

In the course of the afternoon the following motion was introduced:

"That His Lordship the Bishop be requested to appoint a committee, fifteen in number, of whom nine shall be clergymen, to take into consideration Canon IV., "on the appointment of dignitaries and other officers and their duties," to suggest such amendments thereto as may tend to give increased efficiency to the offices respectively of Archdeacon and Rural Dean, and to devise a scheme for the future allocation of the Archdeacons' Fund: That the Committee be directed to make their report to the Bishop, and that His Lordship be further respectfully requested to lay such report before the next meeting of the Synod with any observations His Lordship may be pleased to make thereon."

The mover disclaimed any intention of re-

flecting upon the appointment that had already been made, but considering that, as the system in this country was different to that in England, the Synod should have a voice in such nominations, but this view was strongly opposed, and the mover asked leave to withdraw his resolution, and this being granted the Bishop made a few remarks which have been reported as follows:

His Lordship said as regarded the Archdeacons and Rural Deans, the Diocese of Huron was a new one and not responsible for the creation of these dignitaries, which had been created and employed for years in the Church of England. It was not the duty of the Synod to define in what manner they should be employed as there was a Committee appointed by the Provincial Synod to deal with the question raised. He was loyal to the Provincial Synod, nor could he consent in any form to a motion which contemplated one form of procedure in one diocese different from those prevailing in other portions of the country. A new power created must decrease the old powers, and it was not fair to the Bishops of the Diocese that such a course should be countenanced. Although the motion was loyally offered its purpose was to create a new power, which must detract from his. He did not wish to oppose anything for the common good, but he did not wish the Diocesan of Huron to be different in this respect from the Bishops of Montreal and Toronto, and the other prelates of Canada. He did not wish to show a despotic disposition, and if convinced that an amendment was necessary in this respect he would bring it into the House of Bishops, and they would send down a Canon on the subject. He, therefore, asked Mr. Dymond, who spoke kindly and loyally on the subject, to withdraw his motion, and to refer the matter to the Provincial Synod, which body was capable of dealing with it. (Hear, hear.)

Mr. Dymond said he had already expressed his intention of withdrawing the motion, and he asked pardon of his Lordship and of the Synod if he had forgotten the powers of the Provincial Synod, when no one could tell just what the duties of the venerable incumbents of the office were.

The Synod then adjourned till evening. At the evening session, the motion to amend the constitution so as to allow of the assessment of each parish or mission for the contribution to the various funds of the Diocese was after discussion referred to the standing committee, after which a motion was made for the appointment of a special Committee of fifteen to fully consider the relations now existing between the various Dioceses and the Provincial Synod, and also the possibility of uniting the whole Church of British North America in one Ecclesiastical Jurisdiction, with power to confer with any similar committee that should be appointed by other diocese, and should report at next meeting of Synod. After a short discussion an amendment was moved and carried.

The memorial from Niagara in regard to a joint scheme for working weak parishes on the borders of each diocese, was referred to a standing committee.

The memorial on "Observance of the Lord's Day" was referred to a special committee who were appointed delegates to the Convention at Ottawa.

The question of Sunday work on the railroads, was brought before the Synod by Mr. Archer, and a suggestion to petition the Dominion Parliament against same was passed.

A resolution regarding the grant of \$400,000 to the Jesuits by the Quebec Government, was brought before the Synod, but being objected to on a point of order, that no copy of the Act was before the Synod, the objection, after the Chancellor had given his opinion that it was well founded, was maintained by the Chairman.

After the usual votes of thanks (the minutes having been read and confirmed) the Bishop closed the Synod with a brief address, and the

Doxology having been sung, he pronounced the Benediction.

LONDON SOUTH.—*St. James'.*—The ladies of the congregation who had been collecting the monthly subscriptions for the debt on the Rectory for several years past, felt much encouraged when the balance was reduced to about \$400; and then (in Oct. last) issued an appeal to the congregation for a final and united effort to remove this small sum, and in reply the full amount asked for has been received.

BRANTFORD.—The newly built church at the Homedale, Brantford was opened by Bishop Baldwin. The room was crowded to the doors with people despite the miserable state of the weather. The building is a plain but very neat structure, and is fitted up with every convenience. Miss Wye presided at the organ. The Rev. Rural Dean Mackenzie read the lesson, after which Bishop Baldwin preached a beautiful and very interesting sermon from the second chapter and 19th verse of Timothy. The Rev. George Wye, of Watford, preached to another large congregation in the evening.

WARDSVILLE.—A Wardsville correspondent, writing on the 13th inst., says:—A most hearty welcome was accorded the Rev. Mr. Lowe and bride on their arrival yesterday afternoon. A number of friends met them at the Newbury depot and escorted them to their future home—the Rectory at Wardsville. Their coming was merrily announced by the chiming of the church bells. In the evening a public reception was given in honor of the newly wed couple in the Sunday School rooms of St. James' Church, at which a very large number were present, and a most social and enjoyable evening was spent. Supper having been served, a very kindly-worded address was presented to Mr. and Mrs. Lowe, and suitably responded to by the former, after which an informal programme of music and speaking was contributed. Mr. Lowe was made the recipient of a handsome cutter by his Newbury congregation. In the early part of the evening the Wardsville Reed and Brass Band appeared at the rectory, and after playing "Home Sweet Home" rendered some very choice sacred music. Mrs. Lowe, by her affable and cheerful manner, finds friends in all whom she meets, and we bespeak for her and her worthy husband a bright and happy future.

LONDON.—The several city churches are being decorated for Christmas, and much interest is evidenced in the musical preparation for the services of that day.

The Bishop is to open a new brick church in Hyde Parke, on the 30th. The Rev. Mr. Gage, who has perseveringly laboured in this place for some years, deserves much credit and is to be congratulated for the completion of this work, as well as for having worked up a good congregation.

WOMEN'S AUXILIARY MISSIONARY ASSOCIATION.—The monthly meeting of this Society was held at Bishopstowe on Monday afternoon, December 17th, the Lord Bishop of the Diocese in the chair. The Treasurer's report for the past month was most satisfactory. Some interesting communications were read, among others an account (taken from a North-West paper) of the Rev. J. Gough Brick's return to his mission; a letter from the Rev. A. J. Young, Magnetawan, diocese of Algoma, giving some particulars of his work and the needs of his mission, and two letters from the Rev. J. Cooper Robinson, who went last August as a Missionary to Japan, the second of which, dated Nov. 15th, contained a paper written at Mr. Robinson's request for the Huron W.A.M.A. by Miss Hoare who had for many years been one of the S.P.G. missionaries in Japan. It gives an account of the visits of two Japanese Bible-women during last summer to two

villages where there were some Christians. The first, Okuwa San went to Tokkaichiba, the anti-Christian feeling was very strong and no one would come to the meetings, but there was an old man a Christian, who was delighted when he heard that a Christian teacher had come. He did not live many days and after his death in spite of much opposition a Christian funeral was arranged; the people thought this funeral wonderful, the long coffin, white garments, flower, cross, prayers and hymns, instead of the round tub (the Japanese coffin) quietly buried out of sight as soon as possible. Imai San, the native deacon, addressed the crowds of people who went to see the funeral, all of whom listened quietly, and from that time many were willing to hear.

O. T. Survi San; the other Bible woman went to a half Christian village. The people received her gladly: Not only the women but the men, which is a great concession in Japan, they were never tired of singing hymns and would go over them again and again until poor O.T. Survi San's throat ached. These Christians of Shimofukuda are very earnest, and have lately built themselves a little church.

#### DIOCESE OF NIAGARA.

GUELPH.—*St. George's.*—At St. George's Church, on Sunday morning, the 3rd in Advent, the Rev. Reuben Kidner, of Boston, and assistant to Rev. Philip Brooks, occupied the pulpit and delivered an able sermon from the words, "Thy will be done on earth as it is in Heaven." In the evening the Archdeacon preached from The Revelation, 20th chapter and 6th verse. He first gave the Scriptural doctrines of the Second Advent, quoting the words of our Saviour, and the teaching of His parables, all bearing testimony to the suddenness and unexpectedness of Christ's coming at the day of judgment, while not a word could be found supporting the millennial theory. He then went on to show that all the ancient creeds condemned it, and that one of the articles of Edward VI denounced it as "a Jewish dotage." The Augsburg confession also condemned this theory of Christ, coming on earth for a thousand years, while Calvin said it was "an error too puerile to deserve refutation." He then proceeded to show the meaning of the text, and that the thousand years had no definite or precise sense, and like other figures expressed symbolical ideas, and that the apocalypse was not to be taken as some took it, as a continuous narrative, but consisted of frequent recapitulations and anticipations. Borne on the wings of the Spirit the Evangelist sweeps over the ages to the consummation of all things. Then he begins again at the first Advent and travels to the end on a new line of thought and so in this wonderful 20th chapter there was an epitome of Christianity from the beginning to the end. And the "First Resurrection" does not mean the resurrection of the body, but is explained by our Saviour's words, "He that heareth my word and believeth in Him that sent Me, hath everlasting life and shall not come into condemnation but is passed from death unto life." It is a spiritual resurrection and not a bodily, and so the least in the kingdom of God was greater than John the Baptist, as having a part in the first resurrection. This is only a slight outline of a sermon, which covered a subject of deep interest, and was listened to with profound attention.

#### DIOCESE OF ALGOMA.

SIR,—I have just returned from a most interesting trip of nearly 7,000 miles through the States visiting all the principal Indian centres and great Indian training schools. I think it may interest your readers for me to write you an occasional letter, as I can find time, telling about my adventures, so I am just sending you

those few lines as a sort of preface to what may follow. I may briefly say, that, after visiting Ottawa and Kensington, I started by way of Pennsylvania and Philadelphia to Washington; thence westward through Ohio, crossed the Mississippi at St. Louis, then south-west to Indian Territory; then through New Mexico to the borders of Arizona, and back through Denver, Omaha and Minneapolis.

I am thankful to say that I found everything in excellent order on my return to the Shingwauk three days ago, thanks to my faithful and hardworking assistants. Among the trades taught we have now carpentering, shoemaking and weaving all in full play, and blacksmithing is taught up town.

About the beginning of February we hope to make a fair start with the new home at Elkhorn, in Manitoba, which is at present building. I expect to engage a male teacher at that time to take charge of the boys' department and gather in the pupils. At present we have only commenced in a very small way, but we expect towards the end of the summer when the buildings are all completed to have seventy or eighty pupils. The Indian department has given us a good start at that point, and with the help of friends and a few liberal offerings, the "Washakada Home" will, I hope, become as successful and popular as the Shingwauk. I have good grounds also for expecting that the Government will assist us in establishing a fourth home still further west, near the Rocky Mountains.

My object in making the tour to which I have alluded was to make myself more thoroughly acquainted with the various tribes of Indians. I take intense interest in studying the early history and languages of the North American Indians, and I believe that the ground will ere long yield up to us the secret of their history, even as it has done in the case of Eastern nations.

One more matter I want here particularly to refer to. I am most anxious at once to open correspondence with parties willing and fitted to become my co-workers in this work to which I believe God has called me. It is I feel most important that the right men should be found for this, and I earnestly pray God to guide me about it. Ere long I shall require three assistant superintendents; one for this place; one for Elkhorn, and one for the Home in the far west. I would like to engage one such superintendent at once to come and live with me here at the Shingwauk, and train for the work.

Hoping I have not trespassed too much on your space.  
E. F. WILSON.

**CONTEMPORARY CHURCH OPINION.**

*The Irish Ecclesiastical Gazette* says:—

Another attempt has been made in the House of Commons to filch from us our good name. The officials of the House of Commons undertook, apparently on their own responsibility, to alter the text of a question down in the name of Mr. Johnson, M. P., by changing the words "Irish Church" into "Protestant Episcopal Church in Ireland;" and when Colonel Waring ventured to expostulate, his remarks were received by the Parnellites with decisive cheers. There are some of ourselves, perhaps, on this side of the channel who will scarcely object. They will say "Protestant" is a good word, and then "Episcopal" is merely the natural set-off to "Presbyterian," the difference being only a small one of Church government, Episcopalians and Presbyterians standing very much on the same footing so far as authority for their respective system goes; and thus they will accept the change with the equanimity that is consistent with their habitual attitude. It seems to be coming to this, that between friends and foes the "Irish Church," as such, is going to the wall. We have been told by an English Church dignitary that we must not go behind the Reformation; and it is

a heresy in Ireland to refer to the doctrines and practices of the Celtic Church before a Roman Churchman set his foot on Irish soil. But what is in a name, after all? Let Irish Churchmen only waken up to their true privileges and work the Church as a Church, and not as one of the many denominations, and it will not signify much what friends or foes call us or think of us. We will grow stronger and more compact day by day, and it may be, in the providence of God, we shall yet win the whole land.

*The Churchman N. Y.* says:—

We hold and have always held, the episcopate to be of divine institution and of permanent authority in Christ's Church. Whether it was one of the things pertaining to the kingdom of God which our Lord explained to His disciples during the great Forty Days, or whether it was one of the many things to which they were subsequently led by the Holy Spirit, we do not profess to know; but we hold it to be evident that, "from the Apostle's times," the episcopate did in fact exist wherever the Christian Church existed; and hence, applying the testimony of "Holy Scripture and Ancient Authors" to the admitted fact, we are constrained to believe that the episcopate, having being instituted and ordained by Christ's Apostles, is a part of "the substantial deposit of Christian order," and that it is "therefore incapable of compromise or surrender," by the Church.

*The N. Y. Churchman* under the title of "The Bard of Methodism," says:—

It is not a little amusing to find the Methodists celebrating the centennial of the death of Charles Wesley as if he were a genuine Methodist and had lived, labored and died in that organization. The facts are that Charles Wesley lived and died a faithful clergyman of the Church of England, and no one straggled more earnestly than he to persuade his self-willed brother not to go the lengths of creating a schism from the mother Church. His hymns are the common property of all Christian communions; they are full of the melody that warms the hearts of the people; and the Methodists have been helped quite as much by the hymns of the one brother as by the preaching and organizing capacity of the other. No one wishes to deny this, but it would be a delicious experience if our Methodist brethren would not in their large generosity absorb all that touches Methodism as if it were a legitimate part of its outcome.

*The Churchman* says of "The Nativity of Our Lord, or the Birthday of Christ:"—

The birthday of our redemption, of Christian civilization, of every good and perfect gift for the bodies and souls of men, bearing the covenant of the life that now is together with that which is to come, again gladdens the heart of Christendom. The Son of Righteousness, with healing in its wings for the gross darkness of sin, ignorance, and apostasy, for the cure of the heart sick, the wretched, the despairing, for the joy of the hopeful and believing, as on this day hath risen upon us, with benediction for the whole world. It is, in every deed, "Immanuel, God with us," in the ineffable mystery of the Incarnation! "Who is like unto the Lord our God, that hath His dwelling so high and yet humbleth Himself to behold the things that are in Heaven and earth!"

Touching, each by each, the individual life with the transforming energies of the Christ-life, the race advances with surely quickening pace towards the consummation of the perfect day when the kingdoms of this world shall have become the kingdoms of our Lord and of His Christ, and He shall reign King of kings in the eternal sovereignty,—Redeemer, Lord of all. It is the festival, not of a sect, a race, or a

Church, but for mankind. Even as the daily sun falls on the just and unjust with impartial cheer, so our "day-spring from on high" falls upon all sorts and conditions of men; penetrates prison cells, hospital wards, even the haunts of vice and sin; lights up the marts, the highways of traffic and travel by land and by sea; as well as the palaces of the rich and the stately cathedral. Blessed are they who have looked upon this day-spring and who walk in the light thereof! For in its light the simple and wayfaring are wiser than the worldly-wise; and the loving faith of little children, mightier than the philosophies of the faithless and unbelieving.

The same paper says, on "The Lesson of the Lord's Birth":—

Christmas Day records a fact as well as illustrates a doctrine. The world which is but too indifferent to doctrine is more and more recognizing of the fact. But however much of kindly sentiment and pleasant liberality may twine itself around the fact, whether the world knows it or not, it is the doctrine which gives it real worth. It is not that a Judean child was born, even under circumstances of exceptional interest, in Bethlehem, the city cradled among the hills of Palestine, it is not that the boy grew up to a most eventful manhood and died a too early death. This the veriest agnostic can hardly deny, but this will hardly serve as a reason for the joy of Christmas tide. That birth was not merely the revelation that God had visited and redeemed His people, for this, all but the most hopeless of unbelieving philosophers to-day do in some sort recognize. Socinianism holds Him "a teacher come from God," and liberalism sees in every great thinker some attempt of the Divine to read the human. It was more than that, it was divinity reconciling to itself the human nature, taking it up and showing it according to its perfect ideal. In other words, the Nativity was not simply an adoption of human and earthly life for the purpose of a more direct revelation of the Divine will and love, as the Holy Spirit might be said to take possession of a prophet's soul in order that in human speech the divine message might be delivered, it was the taking also of manhood into oneness with the Deity, that henceforth man might know himself for what he ought to be. God the Son was incarnate—Jesus the Son of Man was born. It is the reality of both these truths which makes their preciousness.

This the world dimly sees and feels and rejoices in. The mechanical using, so to speak, of human powers and possibilities to transmit a message from on high would be but a poor and doubtful boon, because it might never come again, and the greater the perfection displayed in the Lord Jesus the more hopeless He becomes removed from human sympathy. It is the Catholic faith that the world longs for—Jesus perfect, unchanged in His humanity, but showing in God's presence man's possibility and future hope.

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# The Church Guardian

— EDITOR AND PROPRIETOR: —

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

— ASSOCIATE EDITOR: —

REV. EDWYN S. W. PENTREATH, B.D., Winnipeg, Man

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## CALENDAR FOR DECEMBER.

- DEC. 2nd—1st Sunday in ADVENT.  
 " 9th—2nd Sunday in Advent.  
 " 16th—3rd Sunday in Advent. (*Notice of St. Thomas and Ember Days.*)  
 " 19th—EMBER DAY.  
 " 21st—St. Thomas; Ember Day.  
 " 22nd—EMBER DAY.  
 " 23rd—4th Sunday in Advent. (*Notice of Christmas; St. Stephen, St. John and Innocent Days.*)  
 " 25th—CHRISTMAS. (Pr. Pss. M., 19, 40 85. E 89, 110, 132. Ath. Cr Pr. Pref. in Com. Service till Jan. 1, inclu.)  
 " 26th—St. Stephen, 1st Martyr.  
 " 27th—St John. A. & M.  
 " 28th—Innocent's Day.  
 " 30th—1st Sunday after Christmas.

## SOME DEFECTS IN EUCHARISTIC TEACHING.

It cannot be doubted that there is amongst us a painful want of earnestness and devotion in regard to the Holy Sacrament of the Lord's Supper. A large number of our people are not communicants, and many of those who are communicate but seldom—at Christmas, or Easter, or on a sick bed, or with a sick relative or friend. And in such cases it is often apparent that little more is intended than a formal assertion of Church membership.

The significance of this fact is seen at once when we call to mind the daily or weekly celebration of the early centuries. In the fervour of its first love, the whole Christian multitude "continued steadfastly in the Apostles' teaching and fellowship, in the breaking of bread and the prayers;" and this they did "day by day in the Temple, and breaking bread at home." Obedience was the rule; and the non-communicant was a marked man. There was a reason for his absence from the Table of the Lord. It was not voluntary. He was excluded, and exclusion was the recognised disciplinary punishment of notorious offenders.

But the anomaly of a Christian denying himself the Communion of the Body and Blood of Christ was unknown, and would not be toler-

ated. How is it that we have fallen away so far from the love and earnestness of the early Church? What is the cause? Can we retrace our steps back to that primitive standpoint from which men were able to see the Holy Sacrament, as Christ ordained it, an ordinary means of grace, to be used habitually for the "strengthening and refreshing of souls?"

Before we can cure the evil we must seek for its root, and we imagine that in most cases we shall find it in our teaching. The Prayer Book and other authorized formularies are clear and definite and full, but our popular teaching is not. We have not, as a rule, preached the whole truth according to the mind of the Church in regard to the Holy Sacrament; and this we believe to be a principal cause of the defection of which we complain.

In the first place, our Eucharistic teaching has been too largely *negative*. It is full of denials and disproofs, as, that Transubstantiation is not true, that the Sacrifice of the Mass is not consistent with St. Paul's teaching, that the denial of the cup to the laity is contrary to the institution of Christ, and so on. Our position in regard to these historical doctrines and practices is unassailable; but it should be remembered that devotion cannot rest on mere negatives. That the Holy Communion is not so and so, or should not be administered in such and such a way, will not make anyone love it one whit the more, or in the least degree more anxious to partake of it. No doubt our historical position explains and justifies the abundance of our negatives. We have been forced to protest, to disprove and to deny; and it is no wonder that popular teaching, which is naturally influenced by passing emotions and present needs, should have lost, occasionally, the exact balance and proportion of doctrine. The Prayer Book recalls us to the necessity for positive Eucharistic teaching. It indicates plainly the outline of the structure which Protestant theology built up in place of the Roman edifice which it threw down. It is positive and definite; and though we may question its doctrine, there can be no doubt as to the mind of the Church which it expresses.

We have spoken of the indefiniteness of teaching; we must beware of indefinite criticism. In order to avoid it we give an instance of an important branch of Eucharistic theology in which Protestant pulpit teaching has been almost entirely *negative*.

Our Lord said of the consecrated bread, "This is My Body which is given for you." And of the cup, "This is My Blood of the New Testament which is shed for many for the remission of sins." And St. Paul writing to the Corinthians, said, "The cup of blessing which we bless is it not the communion of the blood of Christ, the bread which we break is it not the communion of the body of Christ." It is plainly a matter of the highest importance that we should understand these texts, and not only that the clergy should understand them, but that the communicants also should have clear and definite notions about them. How else are they to have clear notions of the grace to be looked for in the Sacrament. And if they come to Communion, expecting nothing definite, can they be said to come in faith, or to believe "the promises of God made to them in that sacrament." The Catechism adopts the language of these texts when it says that "the body and blood of Christ . . . are verily and indeed taken and received by the faithful in the Lord's Supper." So does the Prayer of Consecration: "Grant that we receiving these Thy creatures of Bread and Wine, . . . may be partakers of His most blessed Body and Blood." There are many other passages to the same effect in the Communion Service, and no one can doubt that the Reformers accepted unreservedly the words of institution, as conveying inestimable spiritual truth. But yet, even here, where, if anywhere in the Bible, we have an inexhaustible treasury of positive truth, our pulpit teach-

ing has for the most part taken the form of destructive criticism. It has been careful to point out the senses in which the bread and wine are *not* the Body and Blood of Christ, and it is to be feared that the impression left upon the minds of very many is, *that they are not there in any sense*. We have taken away the Romanist idea, and we have done well so far, but we have put nothing in its place; and the result is, that the mental attitude of the average Protestant towards the Eucharist is one of denial and contradiction. To him the Sacrament is the Mass stripped of everything which served to identify it. It is the merest residuum, without strength, without consistency, offering nothing, inviting no one. The one positive idea which has survived is that of remembrance, and this is manifestly inadequate to kindle devotion or to sustain earnestness. If the Eucharist be only a symbolical remembrance, its logical place is below prayer, below preaching, below the study or reading of the Word. It is not a means of grace in the ordinary sense of that term, and, separated from its usual accompaniments of prayer and praise, it is not an act of worship. Moreover, it ceases in that case to be a Sacrament, for, as has often been said, if the transubstantialist overthrows the nature of a Sacrament by destroying the outward and visible sign, the Zwinglian does the same thing just as effectually by denying the inward spiritual grace.—*The Irish Ecclesiastical Gazette.*

## GIVING, BEGGING, EARNING, SAVING.

(By the Editor of the Church Helper, Western Michigan.)

Life and love are equivalent and convertible terms: love being potential life, and life being essential love. Indeed we may say that He who is essential Love is also and therefore essential Life.

It is ever the property of love to give, give *itself*. Love thus out-flowing, thus expending itself, is life. If no such giving-out of self, then no true life, no real love.

"The Gift of God is eternal Life." "And this Life is in His Son." "He that hath the Son hath life." "To him that hath, shall more be given." "Give, and it shall be given unto you."

In other words, both God's part and man's part in the Gospel of Christ coincide, all is in the one line of the *extension of Grace*. All Christian duty is comprised in this single term, *giving*. Man receives and transmits. He can do no more. All that he has is a loan to be repaid by handing it on. "Let your light so shine." Pass on the light, the help, the hope, the sympathy, and the money which you have and *more will come*. Hoard these, and your soul, your heart, your purse, shall be lean. You shall have emptiness in the midst of abundance. There may be much gold and silver in your purse, but "their rust shall be for a testimony against you, and shall eat your flesh as fire."

In parochial work two cases of difficulty must be dealt with: [1] the withholding of money from Church work by those who have an average income, and [2] how to get money to give for religious uses by those who have small or no income. Without considering here the former case, we will now confine our attention to the latter.

How shall a parochial income be had or increased? It is curious to note how uniformly some persons in facing this question see the answer only in some appeal to others for the money needed. Some begging scheme has to be devised, and how often it happens that it is the first of the classes above referred to which first suggests the resort to begging. It is the

vice of such persons that they always thrust their hands into other people's pockets before they will dip into their own, with the inevitable result that their own souls must shrivel, simply because they are too selfish to let Charity begin at home. But the second of the above-named classes commonly bethink themselves at once of some mode of earning the money needed for Church purposes. Beyond a doubt this is a legitimate method of securing a parish income. To turn labor into money is honorable even though the money itself be squandered: much more if money so gotten be consecrated to Christ and His Church. And yet there is "a more excellent way," that of having a Church income by saving from our personal income.

Till we have actually given, or conscientiously pledged ourselves to give a due proportion of our income, we cannot justify and honorably ask even those to give who have much of this world's goods, nor allow over-worked women to take up additional tasks. Where is the family that has not an income and would not be the better for practicing at times a firm self-denial so that a fair proportion of it might be given back to Him from whom all has come? Let "the lust of the flesh, lust of the eye, and the pride of life" be thus met and overcome, and there would be little likelihood of injury from the resort to doubtful modes of begging and earning money.

We suppose these principles underlie all the criticisms so generally made on "modern modes of raising money for Church purposes." Rather than pinch ourselves we would put the pressure on others. But we find promiscuous begging brings only a sorry return; everywhere the field has been begged over and over again. And then we fall back on some scheme for drawing a crowd by the promise of entertainment. Here is where all the evil comes in. The moment Christians commence the traffic in amusements, they come down to the level of the world. The reputation, the influence, and the growth of the Church is endangered, the moment her representatives set up as caterers for the fun-loving and amusement-crazed part of the community. And this is irrespective of the propriety or impropriety of the particular amusements provided. In respect of cards, dances, theatricals, &c., they may or may not be evils *per se*, nevertheless, if resorted to as a means of income, they are invariably detrimental to the spiritual interests of those who provide them. The Church cannot thrive that way. We cannot here show how and why this is so, but all experience proves that it is so.

We can do better for the Church than run any such risk. First of all, we can save from our income, be it small or large, the percentage justly due to the Giver of All. Then, after we have ourselves given according to our ability, we may in a respectful and self-respecting way ask others to give; or, if we have not the genius and disposition for begging, we may in a straight-forward, business-like way ask others to buy what we have to sell. But certainly, as Christians, we are bound to offer only good goods and fair prices. Give useful articles and catch penny-devices the go-by. But the necessary, the useful, the ornamental, the beautiful and true in nature, art, science and literature, may be dealt in to almost any extent. Surely, the field remains large enough. And in this way by saving, by earning, or by asking, we may have enough for our giving.

J. W. B.

**SKEPTICAL INSOLENCE.**

Christian men can understand and bear with one class of skeptics - men of unblemished lives, who tell you, with reluctance, that they have earnestly investigated the subject of Christianity, have wished to believe, but cannot conscientiously do so. They shrink from disturbing the faith of any human being, and

recognise the sincerity and earnestness of Christians, and attribute to them ordinary wisdom and enlightened views—men who keep their infidel views to themselves, unless forced to disclose them, for fear of tearing down when they have nothing to give for rebuilding. We can respect such men, because we respect the majesty of conscience. The arguments which to us appear invincible, evidently do not touch them at all. Such men we can only leave with God, pray for them, ask the prayers of others, urge them to continue their search for light. But there is another class with whom it is very hard to get on. The men who are constantly slapping you in the face with their infidelity; who seem to think it smart to not believe in God, and sure evidence of a superior mind, and they want everybody to know how superior their minds are. Sin is a disease, they tell you, very like scarlet fever. Our dear Lord was simply a remarkably intelligent and clean Jew. Does not Renan say so? The Bible is of a piece with the Vedas and Tennyson's poems. Clergymen have to get a living, and must preach what they do, but half of them do not believe it, and the other half are fanatics who would burn you if they could. How much of this talk we hear? Among clerks in their hours of leisure, among all-knowing high school graduates, as they dispense wisdom to listening audiences, and tell how they floored the clergyman who ventured to talk to them about their souls; dabblers in infidelity, who have caught up a few catch-words of skepticism; men (and even some women are getting at it now) who, perfectly untrained in the science of theology, which is as much a science as that of law, thoroughly unacquainted with the niceties of Latin and Greek, versed in the deep writings of mental and moral philosophy, write so fluently and talk so glibly about the impossibilities of a Divine Revelation and the folly of a Special Providence. It is this sort of person who excites the anger of the Christian man, and makes him indignant at the loud-mouthed, ignorant, but no less harmful skeptic. A thing does not have to be very large or powerful to work much mischief. There are great tracts in this country perfectly uninhabitable, simply because mosquitos swarm there. It is not with cultivated scholars and keen intellects they do their mischief, but with impressible, half-educated young men. They talk about intolerance and bigotry, and that a man must not be bound by any creed or any Church, but must be free from sectarian narrowness. They talk about priests hoodwinking people into being frightened about the devil, for their own personal advantage.

Now, young men are very sensitive on the point of being led, about being their own masters, and this kind of talk is very taking with them; and they become suspicious of clergymen, and the natural heart chimes in with it all, and, before they know it they are in the ranks of the sneerers, and the "superior thinkers," and the "calmly indifferent." How are such lying lips as these to be put to silence? What is the very best answers to such unbelievers?

You must not blame some of us if we sometimes think that a cool stone cell in a comfortable jail, with a very abstemious diet, would be a well-earned reward for some of this loud-mouthed anti-Christian writing and teaching. We are men and such thoughts will come to us. I know the cry of free speech will immediately be made. True, but you do not stretch that principle to cover the utterances of one who stands up and talk open treason and incite the people to revolt. You would soon silence him and arrest him. Ought not the same rule to apply to those men who, by attacking the Christian religion, are sapping the foundations of all morality and leading on the ignorant masses to that unenviable outcome of all infidelity—the Commune. But let that go. We

are not Jews of the olden times, calling down fire on our enemies, or wishing them blown into dust, or turned into monuments of stone. The noble, forgiving example of our Lord must ever keep us from thinking of force as any possible weapon, or from wishing any harm, earthly or unearthly; to those teachers of infidelity, of whom we have been speaking. And argument is just as useless as force with this sort of skeptics. You can argue with a scholar equal in learning, you can argue with one who appreciates deep and logical argument, but you cannot argue with such as these. They are too flippant, too superficial, often too anxious to excuse a sinful life by denying any responsibility for it. The arguments for Christianity are piled mountain high, but to understand how impossible it is to use them, in dealing with some men, one only has to read the controversy between Gladstone and Ingersoll. The former goes down to the depths of things; the other reiterates again and again, those common places of infidelity which have been put forward and answered a thousand times. The great answer to these gaddies which so annoy us, is the calm exhibition of a truthful, holy life. It is recorded in the life of our Lord, that his foes, at the very sight of Him, fell back awed by the awful beauty and the wondrous grace which streamed out from Him. So let our foes fall back before the sight of the manly Christians consistency, the holy truth and conversation, the beautiful resignation, the unselfish generosity, the frank forgiveness, the cheerful, gentle, hopeful, courageous discharge of all the duties of life. It is not because our example in these ways is so deficient that lying infidel lips so often obtain such credence and make such clamor. Let men see the beauty of Christianity exhibited in other men—what citizens, what men of business, what fathers, what sons it makes. Then will the public outcry be when an attack is made on Christianity: "No more of that. Men moulded by Christianity form the rock basis on which all that we love is resting."—C. L. in *St. Andrew's Cross*.

**AN ADVENT MOTTO.**

"Jesus only."—Matt. xvii. 8.

What shall be the special lesson that we carry away from this Advent Season? There is no lack of suggestive subjects for meditation, for the season has many a lesson which is full of help, and fraught with meaning. There is the solemn thought that we are on the threshold of another year, that before us is an untrodden path, which may either bloom with fragrant flowers, or lead by lonely ways, where life's shadows lie. Or we may turn our gaze backward to the year that is past, and think, with sad regrets, of its opportunities neglected, its rich promises that came not to fruition, its resolves that died with their birth, its scattered seed that never ripened into harvest.

Or, turning to the present, we may dwell on the "preparation" which is the special keynote of the season preparation of heart and mind for the coming of the King. We may forget the things that are behind, and resolve to devote ourselves to the hope that lies before us, a hope which will not fail, but is certain of fulfilment.

Or, once more, we may, if we will, give ourselves up to the vision of the future, of the rest that remaineth, of the wondrous beauty of our Father's home, of the glory of Emmanuel's Land, and as we think of it it may be that it will become more real to us, and that our hearts will be moved and our feet quickened in our march towards its borders.

That palace of our heavenly King,  
We find it nearer as we sing.

But whatever may be the lesson that the season may convey to us we cannot take a better motto from it than the words which stand at the head of this column. To take a firm grasp of

Jesus, to rise to a clearer knowledge of Him, to comprehend more fully what is the height and depth and length and breadth of His love, surely the season will not be lost to us if these be its results. When will He come? Do the signs of the times point to His near approach? Is the faint light of the dawn breaking at last through the darkness? We may ask these things but there can come no clearer answer than He Himself gave, "Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." One thing we may know, that, as the changing years pass on, they bring no other Saviour but "Jesus only;" and that as we watch the various currents of modern thought, and mark how they set,—this in one direction, that in another, yet, for the sinning soul that turns in dazed bewilderment from the hopeless confusion of the strife of tongues, the only hope of safety and peace lies in Him for Whose coming we look.

And yet, as the disciples counted Him but as one teacher among others, and would have made three tabernacles—one for Him, and one for Moses, and one for Elias—so to-day the same mistake is made, and the tabernacles are erected in which Christ, and the world, and self are worshipped with almost equal homage. But if we would have our lives complete in Him, it must be "Jesus only;" Moses and Elias passed away, and our systems of thought, and theories, and opinions also "have their day and cease to be," and as for the sinner burdened with his guilt, so for the Christian who would live in perfect peace and abiding hope, the guiding motto of life must be "Jesus only." And their is rich help in the thought. Though the glory of the transfiguration is left behind on the mountain top, yet "Jesus only" accompanies the disciples into the world again. Jesus in the daily life—this is our privilege, and there is no lot so hard, no path so solitary, no grief so heavy, no heart so fearful that this blest companionship will not give to it light for darkness, gladness for gloom, and a glorious hope for dreary doubts.—*The Family Churchman.*

## FAMILY DEPARTMENT.

### THE EVENTIDE OF LIFE.

"It shall come to pass that at evening time it shall be light." Zech. xiv. 7.

Happy the man who, well prepared to die,  
Receives God's messenger at eventide,  
Ere earthly shadows—pain and sickness—  
hide

The glow of promise in the sunset sky.\*  
While radiant glories on his pathway lie  
Gilding the flow'rets ere their petals close,  
While trills the song-bird ere he seeks repose,  
And all is peace—God's holy angels nigh.

My Father! lead me gently down the vale,  
With Thy strong arm guide Thou my steps  
aright;

Let not death's terrors my weak flesh assail,  
Nor gloom and darkness my vex't soul  
affright.

But when Thou willest that I sink to rest,  
Let me in peace lie down on Jesus' loving  
breast.

J. FARMER.

\* "Suffer us not at our last hour, for any pains of death to fall from Thee."

### THE STORY OF A SILVER KEYLESS WATCH.

BY THE AUTHOR OF "THE BRAVEST BOY IN THE SCHOOL," AND OTHER STORIES.

[Continued]

Her basket had been emptied of its abundant and cheering contents, and she sat reading from the Bible to the poor sufferer.

"Yes, ma'am," the woman was saying. "I do indeed believe that the Lord watches over us and protect us from harm. It isn't many weeks since I was in a dreadful fright about my little boy Charlie. I had missed him for hours, and was getting so worried, for his father wasn't coming home till late at night, and I prayed the good Father to watch over him and bring him safe home to me. And then, would you believe it, ma'am, a little gentleman rushes into the house with him, sets him down at my side, patted him on the head quite kind-like, and gave him his pencil. Then, before I could thank him, he rushed off again. My poor little lad had strained his foot badly, and how he could have got home alone I don't know. Wasn't it a wonderful answer to prayer?"

"Marvellous indeed!" said Mrs. Harding. "Don't you know who he was?"

"One of the young gentlemen from the school," said the woman, "that's certain, for I recognised the cap."

Mrs. Harding took the pencil absently and glanced at it, when her face lit up with interest.

"H.G.H." They were the initials of her son.

"Do you remember what day it was!" she asked.

"The 18th of October," said the woman, after a pause. "I remember it so well because because my husband went to a sale that day and was late home."

A great wave of joy passed over the hearts of the parents that evening, as they examined Herbert's report and saw it was on that very day the boy lost the marks which would, apparently, cost him his promised watch.

It was Christmas Eve. Notwithstanding the fact that his greatest treasure could not be amongst his presents on the morrow, Herbert was greatly excited. Being an only child, Christmas Day always found his stocking stored with gifts from parents and relatives, and his spirits always rose high as the eventful day approached.

To night his anticipations of pleasure were more than usually vivid.

"Papa, may I bring down my stocking to your room to-morrow?"

Notwithstanding the full assurance that such a procedure involved a very early awakening in the morning, permission was readily given.

When Mr. and Mrs. Harding retired they found Herbert sleeping soundly, whilst hung on the wall beside him was a large clothes' bag, above which was pinned a notice in large letters—"This way, please, Santa Claus," with a hand pointing to the bag below.

About six o'clock on Christmas morning there was a knock at their door, and a voice cried out—

"Please may I come in? I've got a sackful of things."

"Very well;" spoken in a languid, sleepy tone.

In a moment the child had entered the room, lighted the gas, and was taking out the packets it contained with eager hands, trembling with excitement.

"A book from Grannie. Hurrah!"

"A jubilee crown-piece from uncle Arthur. How good of him!"

"A box of paints from mamma. O, how delightful!"

"A knife from Aunt Anna. Well, that is lucky; I lost mine last week!"

Such were the successive exclamations that the little boy poured forth as he dived into the wonderful bag preceded by many guesses before he untied each parcel.

But last of all he came to a packet that puzzled him—"From papa in remembrance of a loving action." "A box, I do believe!" he cried—"a box, what can be in it?" "A beautiful leather box!" he exclaimed, as the wrapper fell off. "How does it open?" "What can it con-

tain?" At length he pressed the spring, raised the lid, and to his expectant eyes was revealed A BEAUTIFUL KEYLESS WATCH.

"Oh, papa! papa! papa! do look," he implored, as he danced about the room, heedless of cold, oblivious of all but the fact that he possessed his long desired un hoped for treasure. Oh, how delightful! "How glorious!" "How grand!" "It is so very, very good of you," he exclaimed, "when I really did not deserve it."

"Well, we think you *did* deserve it, little man, for by an accident we found out *why* you lost your mark, and it gave us sincere pleasure to learn the reason, for we know now that there is something higher, something better that you care for than even a silver keyless watch."

### COME TO CHURCH!

*Too Tired?* The services are not work. They are restful, varied and animating. Among our most regular twice-per-Sunday attendants are some who work as hard as you, and they are rested in time for Monday.

*Too Sick?* How sick? Let no slight indisposition keep you away, particularly one which would not hinder you from daily work. Many a headache and other pain has been charmed away by the sunshine and fresh air on the way to church and by the service which made the invalid forget his troubles.

*Too Busy?* Drop all other business which can reasonably be delayed or omitted, for the services. Public worship is the most important and pressing duty, at the appointed hour. God's claims are *supreme*. Seek *first* the kingdom of God. The *first* and great commandment is to love God, and public worship in an imperative expression of that love whenever possible.

*Hindered by company?* Would you allow company to keep you from an appointed interview with a king? Public worship is your appointed interview with The King of kings. Shall his transcendent claims be lightly set aside to please earthly friends, than to lend them to Jesus. To bring them to church with us, or kindly to excuse ourselves from the pleasure of their visit, because of the Church, will impress them with the *reality* of religion. But if we set aside God's claim for theirs, they know our profession of Christianity is very superficial, if not a mere sham, and they will never be the better for our example in this respect.

*No time but Sunday for a visit?* Are you a slave then? We thought we had free labor in this country. If so, you can take week-day time for visits, or if not and must visit on Sundays, we need not take the precise hours appointed for church services. There are other hours enough for such Sunday visiting as we feel *absolutely* unavoidable.

*No Sunday clothes?* Then come in week day clothes. All will honour you for so doing. If you are clean in person and clothing as all can be, the poverty of your appearance will not hurt you in church any more than on the sidewalk, the street car, or the postoffice. *Come with such clothes as you have*, and if some fool sneers at you or looks askance or gives you a cold reception, pray that he may be forgiven. Pity him for his poverty of grace and keep up your church going regular. You will then win the respect of any who seemed at first unfriendly, and the warm, helpful friendship of many fellow-worshippers. Said Mrs. N., a fashionably dressed church-goer, "Last Sunday I saw Mrs. S. in church, kneeling, as I went in, and she had on a bonnet three years behind the fashions. And my heart went out to her in honor and admiration, for I fear that if I could not dress in fashion I would not have the courage to go to church." There! if you would be honored, come to church without waiting for better clothes. It is an entire mistake for one poorly clad to torment himself with the fancy that anyone whose regard is

worth having despised the poor. The feeling the poor inspire in church is rather one of admiration and respect.

Better come barefoot?, and without hat or coat and with patched clothing, than not to come at all. "Rend your heart and not your garments." "The Lord looketh on the heart."

No money? Come and say to God, "Silver and gold have I none, but such as I have give I to Thee."

Give God yourself, with voice and heart, and the money question will take care of itself. In the free church all are welcome, with or without money. "We see you and not yours." Come to church! Come to church!!! —Church Life.

NO CHRISTMAS.

The first "Still Christmas" in England occurred in 1525. Henry the 8th was king, and he had not yet forfeited the respect of his subjects; but great political events were at hand.

In December the king was sick. The nation was filled with anxiety. It was decided that the Christmas should be a silent one; there were no carols, bells or merry-makings.

Silent Christmas were proclaimed in the Protectorate of Cromwell. The festival was altogether abolished, and the display of emblems of the Nativity was held to be seditious.

The charge was most notable in London. There was silence on the Strand. The church bells were still. St. Paul lifted its white roofs over the Thames, and Westminster Abbey its towers, but the tides of happy people in holiday attire no more poured in and out of those ancient fanes. The holly and ivy no more appeared in the windows of the rich and the poor. The Yule fires were not kindled, nor the carols sung.

Bells indeed rang out on the frosty air, but how different from the chimes of old! They were the hand bells of the heralds in simple garb passing from street to street and smiting the air, and crying out:

"No Christmas! No Christmas!" Heads filled the windows, and figures the doors. Crowds stopped on the corners of the streets and in the squares. The cry went on: "No Christmas! No Christmas!"

It smote the hearts of those who loved the old ways and customs. But the spirit of the time was not lost. The Star of Bethlehem was still shining.

A great change followed the restoration. The Christmas bells rung out once more. The waits again sung their carols at the gates of the old feudal halls. There were merry-makings under the evergreens. It was at one of the Court Christmases of these years that Charles knighted a loin of beef, and gave it the name of "Sir Loin."

The festival in the days of this "merrie monarch" became a revel after the Puritan silence.

The Living Church

LOVE JESUS BACK AGAIN.

A minister, after preaching one Sunday morning, asked his little son Harry whether he remembered the text of the sermon.

"Was that it you repeated so often, father, about the foxes having holes?"

"Yes," said his father. "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head."

And as Harry heard again of him who was the Lord of all, and yet came to live in this world, and had no earthly home, he asked: "Why did Jesus leave all his riches and glory and become poor?"

"The Bible gives us the reason," said his father. "For our sakes he became poor, that we through his poverty might be rich." He loved us so much as to leave his bright heaven and come to earth to suffer and die for us."

"That was a beautiful reason, father," said the boy: "to become poor for our sakes."

And his father replied: "Is there not a beautiful reason, too, why we should love such a Saviour? The apostle John says: 'We love him, because he first loved us.'"

"Yes," said Harry, thoughtfully; "we ought to love Jesus back again."

In revealing God to man Christ revealed man to Himself. His human will sought divine glory, and His divine will sought human good in precisely the same path of conduct. Under His feet the heavens were bowed until they touched the earth, and the earth's dingiest lanes and alleys glowed with the gold of the New Jerusalem. No more should devotion gaze at far-off Edens, nor duty cringe beneath thunder-clouds of law; the Highest had set up His throne in the spirit of man and thenceforth was to be adored as Supreme Manhood. The God-Man and the Man-God were one. —R. A. Holland.

A Syrian convert to Christianity was urged by his master to work on Sunday, but he declined. "But," said the master, does not your Bible say that if a man has an ox or an ass that falls into a pit on the Sabbath day he may pull him out?" "Yes," replied the convert, "but if the ass has a habit of falling into the same pit every Sabbath day, then the man should either fill up the pit or sell the ass."

Never seek for amusement, but always be ready to be amused.

TRAVEL AND ADVENTURE

in the Youth's Companion will include, among other articles, "The Bicycle in India and Afghanistan," by Thomas Stevens; "Hunting the Sea Otter," by H. W. Elliot; "Tight Pinches in the Arctic," by Lieut. Schwatka; "The Geologist in the Wilderness," by Prof. Winchell; "Our Floating Camp," by Walter E. Sturgis, and "Digging Out Old America," by F. H. Cushing.

Let this be your constant maxim that no man can be good enough to neglect the rules of prudence.

MARRIED.

LOASBY-MOORE.—At the Church of the Holy Trinity, Port Granville, Nov. 21st by Rev. A. Watkins, curate of Parrboro, Clarence MacLean Loasby to Sarah Maria Moore, of Advocate Harbor.

HUGHES-HAMILTON.—At Weldford, on the 24th of October, at St. Paul's Church, by Rev. E. B. Cooper, Abram Hughes to Sarah Elizabeth Hamilton, daughter of the late William Hamilton, of Weldford.

DIED.

WILLIS.—At Stellarton, N.S., on Dec. 8rd, Jas. et, beloved wife of J. F. Willis, aged 27 years.

ROYAL BAKING POWDER Absolutely Pure. An advertisement for Royal Baking Powder featuring an image of a tin and the text 'ROYAL BAKING POWDER Absolutely Pure'.

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## TWO ASSISTANT BISHOPS.

On the festival of St. Andrew, Archdeacon George Henry Samer, Prolocutor of the Lower House of the Convocation of Canterbury, and Archdeacon Donet were consecrated, the first as the Bishop of Guildford, Suffragan of Winchester, and the second as Assistant Bishop of Jamaica, at Westminster Abbey. The Archbishop of Canterbury, the Bishop of London, and the other officiating Bishops arrived shortly before eleven o'clock and were received by the Dean of Westminster and the Cathedral clergy in the Jerusalem Chamber. A procession was formed, which passed through the dean's private doorway into the Abbey. The Archbishop at once commenced the Communion service, morning prayer having been said at 8 o'clock. The Epistle was read by the Bishop of Winchester, and the Gospel by the Bishop of Jamaica (Dr. Nuttall). The Rev. C. Grant, who preached, selected as his text the 2d Epistle to Timothy 2d chapter, and third verse: "And the things which thou hast heard from me amongst many witnesses, the same commit thou to faithful men, who shall be able to teach others also." The sermon ended, the Bishops-designate retired to the Ielin Chapel to put on their rochets, the choir in their absence singing "The Lord hath been mindful of us" (Wesley). On their return they were formally presented to the Archbishop for consecration, and the usual formularies were gone through. The Litany was sung by the precentor (the Rev. Flood Jones), after which the Archbishop, seated in his chair, put the customary questions to those that were to be consecrated. At the conclusion of the questions, the Bishops designate retired to put on the rest of the episcopal habit, the choir singing "How lovely are the Messengers" (Mendelsohn). On their return the consecration service was continued by the Archbishop, who pronounced the sentence of consecration, and delivered to each of the newly-consecrated Bishops a Bible. All the Bishops present assisted "in the laying on of hands." The newly-consecrated Bishops then took their places with the other prelates, and the Communion service was concluded, the Archbishop being the celebrant, assisted by the Bishop of London and the Dean of Westminster. The offertory was given to the Jamaica Church Fund.

## MISSION FIELD.

### VOCATION FOR MISSIONARY WORK.

(By the Rev. George Frederick McClear, D.D., Warden of St. Augustine's College, Canterbury, and Honorary Canon of Canterbury Cathedral.)

#### I.

In the Mission Field of June, 1882, there appeared a very remarkable paper on "Holy Week at St. Augustine's, Canterbury." It was written by that devoted man,

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the Rev. Philip Samuel Smith, who went out from St. Augustine's to join the Oxford Mission in Calcutta, and there died after three years' untiring labour. In this paper he asks the question, "What difficulties can there be in a College like this?" and he answered it by saying, "The same in kind which is found in all theological colleges, even in those which are now famous in England for the spiritual life of the Church of England. The same difficulty which our Lord Himself found in preparing the Apostolic band, even under His own immediate and overpowering influence. The very same difficulty which every deacon and every priest, on looking back, must recognise in his own life, and must feel still to be with him day by day." How true these words are they only really know who have to deal practically with the training of men at Theological Colleges, whether for home or foreign work. But it may be affirmed, without fear of contradiction, that, whether for work to be done here in England or in some Mission station abroad, everything turns on true Vocation.

#### II.

What, then, is "Vocation"? It is a question more easily asked than answered. But, speaking roughly and briefly, we may indicate:

1. That in which it does not, and
2. That in which it does consist.

(a) It does not consist, then,

1. In a desire to occupy a good social position, or
2. In a wish to secure a profession by which a man may live, or
3. In a longing to attain a conspicuous place in the House of God, or,
4. In a vague desire for a change from some employment in which a man has failed.

(b) It does consist in a man's possessing—

1. Personal piety,
2. Inclination and aptitude for missionary work,
3. Certain gifts, and predispositions,
4. The approval of those competent to form an opinion and advise.

(To be continued.)

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