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# The Church Guardian

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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## ECCLESIASTICAL NOTES.

IN Trinity Church, Boston, Dr. Phillips Brooks has three assistant ministers.

THE Diocese of Louisiana has been divided into four archdeaconries, for missionary purposes.

THE LORD WINDSOR, in addition to a princely gift of £3,000 towards the erection of the new church of All Saints at Penarth, Cardiff, has presented a splendid site free of cost.

THE plan of forming a Council, or League, of the Church, to raise and purify the moral life of the people by improving the homes of the poor, has been heartily approved of by the Bishop of Oxford.

THE Sisters of Bethany, who are engaged in the parish of St. Agnes, Kennington, have determined to send out five of their number to work in Kurdistan in connection with the Archbishop of Canterbury's mission.

A CONFIRMATION service was lately held at St. David's Church, Merthyr, Wales, when the Bishop of Llandaff administered the sacred rite to about 160 candidates. In the evening the Bishop preached a Welsh sermon at St. Tydfil's.

"THERE is good reason to believe" (says the *St. James' Gazette*) "that the Prime Minister will recommend the Queen to appoint Bishop Barry to the See of St. Albans, which will become vacant early next year by the resignation of Bishop Cloughton.

THE New Cathedral for the Bishop of Indiana, at Indianapolis, has been completed. It will seat 500 people, is remote from other churches, and will be the centre of a new mission work. It has a surpliced choir, and about one hundred communicants to begin with.

THE Rev. Anson R. Graves, the Bishop elect for "The Missionary Jurisdiction of the Platte," is to be consecrated in Gethsemane Church, Minneapolis, on the Feast of the Circumcision. The Bishop of Nebraska is expected to be one of his presentors.

THE proctors on each side in the case of Reed and others *versus* the Bishop of Lincoln have settled the pleadings, and therefore there will be no necessity for a hearing before Sir J. Parker Deane, the Vicar General, in order to obtain his ruling on any disputed points. The cause is now ready for hearing before the Archbishop of Canterbury and his assessors.

THE Rev. G. A. Wilkins, lately of Salisbury, Vt., has dissolved his connection with the Baptist denomination. He was received into the Church by the Rev. Wm. B. Walker, of St. Peter's, Bennington, was confirmed by Bishop Bissell, and has become a candidate for orders in the ministry of the Church. During the time preparatory to his ordination, he is serving most acceptably as Lay reader in the

parishes at Randolph and West Randolph. It is a curious coincidence that Mr. Wilkins is the third minister of the Lamoille (Baptist) Conference, who has entered the Church within three years—the other two being the Rev. Mr. Pratt and Prof Gould.

THE Bishop of London (the Right Hon. and Right Rev. Frederick Temple, D.D.), who was consecrated Bishop of Exeter on December 21, 1869, and translated to the See of London in 1885, celebrated his sixty eighth birthday lately, his Lordship having been born at Santa Maura, one of the Ionian Islands, on November 30th, 1821.

THE General Thanksgiving has been said, customarily, in St. George's, Grace, St. Thomas' and other New York city churches, by the people with the minister. But now the rectors of the St. George's and St. Thomas' have requested of their congregations that the custom be discontinued, on the ground that the action of the late General Convention had practically condemned it as unrubrical.

ENGLAND AND THE POPE.—The *Standard* correspondent, writing from Rome, asserts positively that General Sir J. Lintorn Simons's mission does not go beyond that which is already publicly known. His instructions were precise, and he has adhered to them with soldierlike clearness and brevity. "The object of the present negotiations with the Vatican," it is added, "is simply to obtain in a friendly manner that the ecclesiastical government of a diocese in which Her Majesty has so many Catholic subjects shall be brought into conformity with British laws, and carried on harmoniously with them. General Sir J. L. Simons has no mandate to treat of the possible renewal of diplomatic relations between England and the Vatican."

As an example of the importance which the Church attaches to all departments of the work which she undertakes in the Name of the Lord, we quote from Bishop Whipple's sermon at the opening of the General Convention: "There was nothing which more impressed your bishops in their late visit to England (the late Lambeth Conference), than the service in the Cathedral at Durham. The church with its thousand years of history was thronged. The chants were sung by two thousand choristers in surplices. The sermon was preached by the Bishop of Western New York. This grand service was—for what? Not the consecration of a bishop, or the ordination of priests—but to set apart some Bible Readers and Lay preachers to go into collieries to tell those underground toilers of the love of Jesus Christ."

THE Rev. Allan Pitman, M.A., vicar of Christ Church, Tunstall, the Rev. M. Cecil Dickenson, and the Rev. Alfred J. Knight, curates of the same church, have forwarded their resignations to the Bishop of Lichfield, with the intention of proceeding to Canada to labor in the mission field. Mr. Pitman and Mr. Dickenson go to Canada in March next, and Mr. Knight will join them later. Mr.

Pitman was educated at Magdalen College, Oxford, and has been vicar of Christ Church for about two years, being previously curate of St. Mary's, Tunstall. Mr. Dickenson, who was trained at Lichfield Theological College, has been curate of Christ Church for three years, and Mr. Knight who was a student at Chichester Theological College, has been curate at Tunstall, Stoke, and Southampton.

THE LATE BISHOP LIGHTFOOT.—The death of Bishop Lightfoot was not unexpected. A year ago he was very ill, and his life hung upon a single thread. He recovered so far that he was able last Spring to bring out a volume entitled "Essays on Supernatural Religion" in which he brought together papers of a controversial character that had been published years before, and which had been pronounced the ablest discussion of the patristic questions involved in the belief in Christianity that has been undertaken in recent times by any English writer. The papers were originally written to expose the shortcomings of the book entitled "Supernatural Religion," and have been pronounced an adequate reply to the author of that volume. This was not his only claim to recognition as an English scholar. His editions of "The Apostolic Fathers" have given him a unique reputation among the great scholars of modern times. In 1879 he succeeded Dr. Baring as Bishop of Durham, in which office he displayed gifts as a Christian statesman which made him hardly less prominent in the English Church than he had already been in theology and sacred learning. His scholarly acquirements did not weigh down his originality and independence as a man, and there was a largeness and breadth in his career as an English bishop which were appreciated quite as thoroughly outside of the English Church as within its limits. He has passed away in his sixty second year, and among the leaders in scholarship and in ecclesiastical affairs in England he will be greatly missed. He was known in this country mainly as a scholar, and his volumes are almost in the hands of every clergyman who makes the slightest pretension to a knowledge of theology. His latest book made him still more widely known as a Christian apologist. He will pass into history as one of the great scholars of the age. He died 22nd December.—*Boston Herald*

## ABOUT SUNDAY SCHOOLS.

Some years ago, a mother, a communicant of the Church, told the writer, in the most matter-of-course way, that she gave her child, then some ten or twelve years of age, no religious instruction, because she expected her to get it in Sunday-school. In other words, she tried so far to throw off the responsibility for the welfare of her child's soul, which God had laid upon her with her motherhood, and to hand it over to strangers. With constant opportunities for teaching her child, "here a little and there a little," during the waking hours of every seven days, she thought it enough that for one hour of each seventh day the child should be in the Sunday-school.

This case suggests an abuse of this valuable institution which has led some almost to regard it as an evil rather than a good. It is to be feared that parents often regard the Sunday-school as a substitute for their own teaching, instead of seeking to make it an aid to their work and an enforcement of it. At the best, the teaching cannot take the place of that of the home for several reasons. Parents must first teach their children about God and their souls, about Christ and His Church, and all that "they ought to know and believe to their souls' health." Then the Sunday-school, through God's blessing, will accomplish a great deal more than it now does. Home training, it is never to be forgotten, is a thing of God's own appointment. This was one great purpose of the establishment of the family in Eden.

Another error in regard to the Sunday-school, into which people often fall, though Churchmen less often, perhaps, than other Christians, is that of making it a sort of Church, or of putting it in the place of the Church. The school itself may, unconsciously, fall into this error. In fact, it should be but a preparation for the Church and a help to her. All the services and all the instruction of the school should have for their purpose the building up of Christ's Church with living members. By its means young children may be brought to holy baptism, as older ones who are unbaptized should be so taught that they shall seek this sacrament for the blessings attached to it. The baptized should be carefully instructed in their privileges and duties as members of the Church, with a view to their coming with true hearts and right knowledge to Confirmation and Holy Communion at a proper age.

To make true Christians of the scholars, and as a necessary feature of the Christian life, earnest, devout, and intelligent communicants, is, in brief, the true purpose of the Sunday-school. This it is at which clergy, teachers, and parents should aim in all their work for it, with constant prayer for the blessing which only the divine Head of the Church can give.—J. S. C. in *The North East*.

#### "MEEKLY KNEELING UPON YOUR KNEES."

When this special reminder is read in the short exhortation before the Confession, in the Office for the Holy Communion, we have frequently remarked that many people go down on their knees who have been persistently sitting during all the rest of the service. Why is this? It may be that some persons feel that they are then approaching the most solemn portion of the service. But surely the attitude of the body that is becoming in suppliants in the most solemn portion of the service, would be the attitude assumed in all portions that have to do with supplication, if we realized more fully that God is present in His sanctuary, and that we are suppliants before His Majesty.

We think that the reason really is, generally, not any conscious distinction as to the greater or less solemnity of different portions of the service, but simply that the definite order contained in these words calls to mind a duty that habit makes men very apt to forget.

Now let us think why it is our duty to kneel at all times of prayer, unless hindered by some bodily infirmity:

In prayer we are either confessing our sinfulness and unworthiness of the least of all God's benefits, or are petitioners for some favors at His hands.

*Kneeling* is now the recognized attitude most indicative of *humility* and *supplication*. Even before our earthly sovereign, the man who comes to receive some favor or to present a petition, bends at least one knee as he does so.

How much more should we use the attitude of humility, reverence, and supplication in all

approaches before the Majesty of the Almighty Ruler of the Universe?

It is true that men used, in Eastern countries, to pray *standing*. We have scriptural authority for this attitude as fitting to prayer. It was then recognized as reverential. And certainly, for those who cannot kneel, or kneel for long together, to stand to pray is still undoubtedly allowable, and the attitude most indicative of reverence next to kneeling. But then we must remember that in those days, and in Eastern countries, when men often stood to pray, they frequently also prostrated themselves, with their faces on the ground, at times of special solemnity.

Do we not, indeed, instinctively feel that now at least we ought to kneel to pray? Does anyone ever think of saying his private prayers, or even family prayers, sitting down? What should we think of the clergyman who sat down all the time he was offering up the prayers in church? And why should we think an attitude becoming for us as suppliants in church which we should feel utterly out of place in private? Or why should we think an attitude allowable for a layman, as member of the congregation, which we should esteem very irreverent in the minister? All members of the congregation are as much worshippers as the minister. Whatever other attitude may be allowable in prayer, certainly sitting, and still less that posture that is now only too common of making pretence to kneel by inclining the upper part of the body forward, has never been sanctioned. It is undoubtedly very irreverent. Suppose God were visibly present, as He is invisibly, would anyone dare to assume that attitude while professing to address Him?

Why, even in the presence of an earthly sovereign subjects are never allowed to *sit down* without express permission.

If men would only try to realize more fully that "God is in the midst of His holy temple," there would be no need of any verbal reminder that when they confess their sins, or make their supplications, they should "*meehly kneel upon their knees*."

Yet we have even such a verbal reminder every time we come to church in the morning, when we sing the *Venite*.

"O come, let us worship, and fall down, and kneel, before the Lord our Maker."

Dr. Liddon is the author of the following on the above subject:

"Burke has shown how various attitudes of the human body correspond to or are inconsistent with deep emotions of the human soul. You cannot for instance, sit lolling back in an arm chair, with your mouth wide open, and feel a warm glow of indignation; and if you or I were introduced suddenly into the presence of the Queen, we should not keep our hats on and sit down with our hands in our pockets, on the ground that the genuine sentiment of loyalty is quite independent of its outward expression. And if people come to church, and sit and talk and look about while prayers are being addressed to the infinite and eternal Being, it is not because they are so very, very spiritual as to be able to do without any outward forms. They really do not kneel because they do not with the eyes of their souls see Him, the sight of Whom awes first the soul and then the body into profoundest reverence.

"After all there is nothing very spiritual, as some people seem to think, in the practice of outward irreverence. Church rules on the subject are but the natural outcome of deep interest of the soul of man when it is confronted by the greatness of its Maker and its Redeemer—*Our Messenger, Qu' Appello*."

#### WHAT CAN MEN DO FOR THE CHURCH?

Rev. Dr. Van De Water, rector of St. Andrew's church, New York, who has held "Mis-

sions" in Virginia with great satisfaction to our people, sends us his parish letter, in which he gives brief mention of the services and the various organizations of his parish. A busy church it is, with committee of various kinds, notably one—the St. Andrew's Brotherhood—"which aims to provide opportunities for Christian work."

Many parishes have societies in which the women meet, and if they do nothing else, they *sew*. Men cannot *sew*, and, with the exception of a few men who teach a Sunday school class, what are the men doing to extend the influence of Christianity in their congregations and neighborhoods? A matter worth looking into, and which is discussed by Dr. Van De Water.

Without going into particulars, there are some things the men in the churches can do, to which we call attention.

They can come to church on Sundays every time it is opened. The second service at most of our churches is small in comparison with the morning service. Granting that men have no fingers to *sew* with, they have feet to walk with—to church. And if while worshipping in church they be devout and glad to welcome others, we think men can be useful in this way.

Men can be useful in financial matters. If they were to turn to St. Matthew's Gospel, chapter twenty-fifth, they would find there a sermon of Christ about money and its use—"The Parable of the Talents" it is called. Let us not take the figurative use of the word talent, but take the word in its plain, original sense; a talent here and everywhere else in the Bible it is used, is so much money—money, and nothing but money. So much money was given to one man, less to another, and still less to a third. And when the master of the servants came to find out what they had done, his inquiry was, "What have you done with your money that I gave you?" Some had made good use of it. One had done nothing with it, the man who had not used it right was punished, not as lazy, but as wicked. All this our men can read in St. Matthew xxv.

"Money is character," said Balwer. Did we not quote a few weeks since that "character for the most part is determined by one's relation to money? Find out how one gets, saves, gives, lends, borrows and bequeaths money, and you have the character of the man in full outline. Nearly all the virtues play about the use of money—honesty, justice, generosity, charity, frugality, forethought, self-sacrifice."

Now, we know men cannot meet on Wednesday mornings to *sew*, but each one has a mouth to ask how he gets his money. Any short cuts or dishonest dealings? How he spends his money. All on self and family, to pamper pride and vanity and worldliness? Honesty, justice, generosity, self-sacrifice—are these your virtues, O men without needles. It is manifest Christian men in the churches can do a great deal in the way of church work, if they go devoutly to church, and get their money honorably and spend it wisely and with generosity.

There is another matter in which Christian men can do some Christian and church work. They can keep out of bar-rooms, they can be sober; they can keep away from bad company, they can be polite and kind husbands and good fathers, making home the happiest spot on earth to all the family. Church work is not sewing merely, or teaching a Sunday class; church work has no meaning save as Christian work, work which testifies for Christ, and makes the character of Christ, as developed in us, known to others.

Dr. Van De Water tells his men of one or two other matters:

"There lies about us a field for work by men as yet hardly touched. Men ought to be reached in some way, and influenced by Christians to come to church. Social clubs for laboring men, amusements for such given one night of each

week, special services for them, personal invitations to them to attend these services, Bible class on Sunday for these; here are some of the things that men can do, and ought to do."

No doubt if Christian men would give an evening a week to help their brother men, to get above the world, with its drudgery or its frivolities, they would be doing a good work, acceptable to God.—*Southern Churchman.*

### THE BIBLE IS THE WORD OF GOD.

(From the American Church S. S. Magazine, Phila., for January)

One of the marked traits of modern study is the expansion of words to cover larger areas of thought. An example of this is the larger meaning given in the word "days," in the first chapter of Genesis. The study of Geology suggested that the idea of a period of time might lie back of the days of creation, and biblical students, reminding themselves that one day with the Lord may be a thousand years, were enriched with a broader grasp of their well-worn theme by accepting the suggestion of science. The old, familiar word "day" was not dropped, but was illumined by a new reflection coming behind it. There was no reason to quarrel with the word which had done such good service in the text of the first chapter of Genesis, but it became rather dearer, more servicable by its capacity for transmitting new light. The capacity of a word for transmitting new thought is like the power of a good lens, behind which one may place an oil-light, or a lime-light, or an electric light, without discarding the lens. Multiply the candle power of the light if you will, but do not change the lens every time you increase the power of the light behind it.

There is no need, then, of discarding old terms and phrases any more than of discarding the lens of clear glass because some increase of light has come to shine through it.

There has been a disposition manifested in modern teaching to discard the term "the Word of God" as applied to the Bible. Some writers prefer the expression, "The Word of God is contained in the Bible," to the more widely accepted and time-honored assertion, "The Bible is the Word of God." It is a mistaken supposition that any such change is demanded. The only demand is for a term or phrase which will transmit whatever new intensity the light of truth may acquire. If the assertion that "the Bible is the Word of God" is sufficiently transparent, that is all that can be asked, and all that could be provided by the substitution of a more modern equivalent.

It is required in a good lens that it shall be achromatic which simply means capable of transmitting the pure whiteness of light without any tint of color. This is also required of any word used for the transmission of the pure whiteness of truth revealed by God to man. Now look at the phrase, "The Bible contains the Word of God," and compare its achromatic quality with the phrase, "The Bible is the Word of God." This latter phrase transmits to us the thought of a revelation without the admixture of human frailty. The former phrase, "The Bible contains the Word of God," gives us an idea of a revelation discolored by the medium through which it has passed—discolored also by rash thinking and irreverent methods. It has the fault of a bad lens, which not only fails to give a white ray of light, but does not even give a well-balanced view of the colors of the spectrum, but emphasizes one very glaringly and glaringly tint to the destruction of both the beauty and serviceableness of the light. This phrase about containing the Word of God emphasizes the human element to the neglect of the Divine element, and fastens the at-

tention on the defects of the letter of the Bible rather than on the substance of its spirit.

It is as if, in pointing out some well-known character in a crowd, one should be obliged to say, There is the body that contains the soul of such and such a person; instead of saying, briefly, There is the person himself. The Bible is not merely like a chest containing a medley of accidentals, but it is the embodiment of a living force, and as in common parlance we point to the living human figure saying, That is the person, so when we point to God's revelation of Himself in the Bible, it is both common sense and good English to say, That is "the Word of God." It is not necessary when Queen Victoria passes along the street in her carriage to say, "The carriage containing the Queen is going by;" but briefly, "The Queen is going by." If she were riding in a very shabby vehicle utterly incompatible with her royalty and the rabble might forget her presence, it might be appropriate to say, "That carriage contains the Queen; don't forget it." Unless we think the Bible a very shabby conveyance for Divine truth, there is no use of making a distinction. The method we advocate is to retain the phrase, "The Bible is the Word of God," and to show its capacity for transmitting Divine light. Accept all that modern research has accomplished. Let us rejoice in the broad view that God's revelation of Himself has had an actual movement in human history before it was recorded by the scribe on parchment. Let us recognize that not only by voices crying in the wilderness and by the pens of ready writers, but also by types, by national institutions, by slow historic developments as well as by great crisis and epochs of transition, by every service of human life as well as by speech, God has been manifesting Himself to man. This manifestation, in its announcement and accomplishment, has been committed to writing, and the written record is so animated by the force that is revealed that the letter is to the spirit as a well-shaped body is to the manifestation of the living soul. So permeated is the letter by the spirit of revelation that the form of the record has grown with the spirit as body and soul grow together, until they have become as inseparable as the vital organs and the functions belonging to them. Of such a blended form and substance we cannot say less than that it is "the Word of God."

This use is also sanctioned by the long-established habit of Hebrew and Greek thought, in which the Word of God has always stood for more than the mere utterance of the lips and the written record. Hebrew literature contains examples of this usage, which Edersheim has treated at length in his "Life of Jesus;" and every reader of the New Testament is familiar with St. John's usage in his application of the *Logos* to the divine nature of our Lord. No theologian denies that there is a pervading reference to Christ in the Old and New Testaments as "The Word of God behind the mere words of Scripture, binding the written pages into a living unity, ever more and more clearly revealed and progressive by realizing His manifestation of the Father in all the children of God, and, finally, to glorify creation itself by illuminating and lifting all creation into the glories of redemption. Both the book of nature and the book of grace have in them a progressive hope, which moves on toward a transparent condition, in which God's presence shall shine out in an unhindered revelation.

The devout student of the Scripture sees in its pages fresh gleams of eternal light, radiating from the temple of God, making its walls translucent so that its stones become a mere veil, a curtain ever growing thinner and more transparent until it is refined in the flesh of Jesus Christ to a medium absolutely transparent to faith. The granite rock becomes as crystal, and the dusty stones of stumbling are turned into jewels that shine with Urim and Thummim revelations. The new heavens and

the new earth will contain no page, no stone, no heart opaque to God's light; and when all nature's record will realize its end in becoming "the Word of God."

### REQUESTS.

Subscribers, in arrear, would very much oblige us, and materially assist our work by remitting WITHOUT DELAY, the amount due us together with renewal subscription. The amount so due is in the aggregate very considerable; and its non-payment seriously affects us. Will not subscribers EXAMINE THE LABEL on their papers, ascertain the date and remit amount due by first mail; registered letter or P.O. Order?

We would also ask each subscriber to assist our work for The Church by sending in the name of at least ONE NEW SUBSCRIBER. We cannot believe that this would be a very heavy task in any case; and it would quickly increase our circulation, and if we are to believe the many flattering—though wholly unsolicited—assurances of the benefit accruing to The Church through the publication of the GUARDIAN, each subscriber would thus become a co-worker with us in extending its beneficial influence.

We would also ask subscribers, Clerical and Lay, (but specially the former) to furnish to us the names and addresses of parishioners to whom specimen copies of the GUARDIAN might be sent, with a view of increasing our subscription list, and thus enabling us ultimately to reduce the subscription price. Some of our Subscribers complain of the return to the former rate of \$1.50 per annum; but we were compelled to take this step through the failure of Churchmen to respond to our effort to furnish them with a sound weekly paper at one dollar. Even at \$1.50 the GUARDIAN is lower in price—we hope not in tone—than either of the other weekly Church papers.

The appeal that the Episcopal Church makes to the New Testament and to the Primitive Church is free and honest. It challenges an examination by them. What does the New Testament teach? How did Clement, and Ignatius, and Polycarp, and Irenaeus, and Cyrian, and Athanasius, and Jerome, and Augustine and Cyril receive and transmit, the one to the other, the doctrines and the government, and the worship of the Church? Upon their usages, upon their faith, historically the English, and the other daughter, the American Church, rest their claim to a part, a living, continuous part, in the Holy Catholic Church of Christ. What they showed that the Church held then we hold now; what they taught as the Church's doctrine we teach now, and we do not fear the closest scrutiny into our claims by this test. More; we desire it, we urge it. Those who have thrown away Apostolic government cannot endure it. Those who have added to the faith shrink from it. Of all bodies of the Christian world now, the Anglican Church and her daughter communions alone can abide by the test of the Primitive Church. She therefore makes great use of it in her controversies, and she must, upon every legal maxim, demand that her organization, and her history, and her standards of faith, be judged by this touchstone.—*The Church Cyclopaedia.*

THE Creed says, "I believe in the Holy Catholic Church," not I believe in the "Protestant Episcopal Church."



## NEWS FROM THE HOME FIELD.

## DIOCESE OF NOVA SCOTIA.

PORT MULGRAVE.—Christmas Day was celebrated by service held in each of the three churches in this Mission, and were well attended. The decorations were beautiful; the singing hearty. It is pleasing to know that the parishioners did not forget their minister at this Holy Season. On Xmas eve, Mr Lloyd was presented with a beautiful sleigh robe by his people at Mulgrave, and at the conclusion of the afternoon service in Middle-Melford he was also presented with a purse of money for the purpose of providing himself with a family sleigh; the sum which the purse contained was provided by the people of Oyster Ponds as well as Middle-Melford, and speaks well for their good feeling toward their minister.

Mr. Lloyd holds a weekly Bible class and choir practice in the Church at Middle Melford, and the average attendance (in spite of the weather) is 89 young men and women. They now sing fairly well, and if the true spirit of these meetings is kept up we are sure Mr. Lloyd will soon have an excellent choir.

It is expected that preparations for building the new church at Middle Melford will commence in the course of a few weeks.

## DIOCESE OF QUEBEC.

HARDWOOD HILL.—This is a rural district six miles east of Windsor mills. For the last five years fortnightly services have been regularly held and a church built which is now ready for putting in permanent church furniture. Though Divine Service has been held in the building during the last two Summers on Christmas Eve the annual Sunday School Festival was held in the School House. After a bountiful tea had been served by the teachers a varied programme consisting of music, recitations and dialogues well rendered and entertaining was gone through with. Then came the distribution of presents from a Christmas tree, among which was a beautiful lamp to Mr. Robert Wark, the zealous and painstaking superintendent of the school, and an elegant and costly cake-basket to Rev. Mr. and Mrs. Ball, in acknowledgement of pleasant mission work done.

The Missionary remained for the night and administered the Holy Communion on Christmas morning and baptised a grand-daughter of the late Mr. G. S. Wilkie, whose name will be long kept in remembrance in connection with the church here.

SHEBROOKE.—The Christmas service at St. Peter's were well attended, and were very hearty. The singing consisting of the usual Christmas hymns and two anthems were very good. The Rector preached an appropriate sermon from 1 John, 14th v. "The Word was made flesh."

On Monday evening the 23rd, ult., the children attending the Sunday school at the Chillas School house were treated to their annual festival and Christmas tree. The school was filled to more than overflowing, a fact which showed the necessity for a larger building in this neighborhood. Everyone seemed to enjoy themselves to their heart's content, and Mr. Addie, the superintendent of the School, and the ladies are to be congratulated on the very excellent supper and entertainment provided. During the evening the Rev. Canon Thorneloe, who has held fortnightly services in the school for some years past, was presented with a purse of \$35, which the Rev. gentleman, in acknowledging, said he would be happy to give as a nucleus for a fund for the erection of a small chapel on the ground so generously donated by a kind friend in the neighborhood.

## DIOCESE OF MONTREAL.

MONTREAL.—*Ordination Service*—The Christmas ordination was held by Right Rev. Bishop Bond at Trinity Church on Sunday, 22nd December, at which Messrs. Arthur H. Manning, John W. Dennis and Malcolm Forbes were admitted to the Diaconate. His Lordship was assisted by Rev. Canon Mills, examining chaplain, who presented the candidates? Rev. Canons Anderson and Henderson, Rev. N. P. Yates, and Rev. L. N. Tucker, who preached the sermon from 11 Corinthians, v. 20: "Ambassadors for Christ." The Gospel was read by the newly ordained deacon, Rev. A. H. Manning.

*St. James'*—The choristers and probationers of the Church of St. James the Apostle, through the kindness of Mr. and Mrs. Cooper, of Sherbrooke street, were entertained at their house on the evening of the 15th inst.

CHRISTMAS was well observed in Montreal, services being held in most of the churches; many of which were beautifully decorated. Even that b dy which denies the Divinity of our Lord, opened its doors for service and celebrated the day by glad songs of praise—thus condemning its own erroneous teaching.

At *Christ Church Cathedral* a Christmas Eve service was held, at which some beautiful carols were sung. On Christmas Holy Communion was celebrated at 8 a. m., and after the 11 a. m. service. The church was beautifully decorated, the Christmas music well selected and well rendered by a choir which seems to be constantly improving; and an earnest address was given by the Rector, the Rev. J. G. Norton, D. D., from St. Matthew xi. chap. 11 v.

At *St. George's* the Rector, Dean Carmichael, preached from St. Luke ii. v 11, Little was done in the way of decoration; but special Christmas music (including an anthem by the talented organist of the church, Mr. Fairclough) expressed the joy which all of the immense congregation present doubtless felt.

*St. Stephen's* was tastefully decorated, and the service was hearty and musical. The Rector, Archdeacon Evans, preached from Isaiah ix, 6. The offertory was for the poor of the parish.

*Trinity Church* has made somewhat astonishing progress in the way of a musical service, and on Christmas Day a morning contemporary speaks of it as having been elaborate and exceptionally fine. The Psalms were chanted and Dudley Buck's festival service was most artistically rendered. The Lord Bishop of the Diocese preached from Heb. x. 5. Two administrations of Holy Communion took place, viz: at 9 and 11 a. m.

At *St. James'* and *St. John's* musical services of a high order are always expected, and the expectation was fully met. At *St. John's* the service used was the "Missa de Sancta," with pianoforte and violin accompaniment. The Rev. Canon Ellegoode, Rector, preached at *St. James*, and the Rev. Dr. Wright at *St. John's*.

*St. Martin's* is usually most prettily decorated at Easter and Christmas, and this was the case this year. The musical portion of the service was well rendered, and the Rev. G. Osborne Troop, Rector, preached from St. Luke xi. 9.

*St. Jude's* and *St. Luke's* did not fall behind their sister churches in preparations for and celebration, of the day, and large and earnest congregations attended.

*The Church of the Redeemer*, Cote St. Paul, was more than usually well decorated, and the service at 10:30 a. m. was largely attended.

*St. Matthias'*, Cote St. Antoine, was also beautifully decorated, and the attendance at Holy Communion and at the service was large. The Rev. J. A. Newnham, Rector, preached from Isaiah vii. 14.

DUNHAM.—The Young People's Association and Temperance Society of "All Saints" Church, which was organized in October last, has held several very interesting and numerous meetings. At our last meeting we were favored with a lecture on the "Book of Common Prayer," by the Rev. Canon Davidson, of Frelighsburg. Miss Baker, Lady Principal of Dunham Ladies' College, kindly allowed us the use of the bright and cheery college lecture room for the purpose. The lecture was most entertaining and instructive. Special Advent services were held among the parishioners residing at some distance from the parish church. Great interest was taken in them. At one point, the schoolhouse was well filled every time. A general parish gathering is to take place Jan. 2nd in the church lecture room. Tea, and a pleasant entertainment will be provided.

Our Christmas services, consisting of a service of song on Christmas eve, and the regular Christmas morning service, with Holy Communion, were well attended. The offertory on Christmas morning, amounting to the goodly sum of \$26, was presented to the rector. The young ladies of the congregation worked hard for nearly a fortnight preparing the church decorations, and when they were placed in position by the kind assistance of the young men, God's Temple did indeed present a most pleasing appearance.

The parishioners have bought a horse for the use of their rector. Messrs. J. Guillette and H. Best canvassed the parish for the necessary funds. They deserve great praise for their thoughtful and loving consideration of the parson's needs.

THE LADIES' COLLEGE, Dunham, which closed on the 19th inst. for Christmas holidays, resumes work on January 10th. Excellent work was done in this institution last year, and it is safe to say, that the year's results will be equally favorable. Miss Baker, the Lady Principal, should be well supported in her noble enterprise by the clergy and laity of the Diocese. She is quite prepared to carry this work on to grand results if she has the backing she desires, and has a right to expect. A city school may have some advantages, but in this quiet, retired, and beautiful locality, there is everything to promote successful study.

FRELIGHTSBURG.—The time-honoured Festivities incident to the joyous anniversary of Christ's Nativity began on Xmas Eve in the Bishop Stewart Memorial Church. The House of Prayer had been made still more beautiful by the willing hands of diligent workers among the ladies and gentlemen of the congregation. A most pleasing effect was produced both in the Church itself and in the Memorial Hall. Everywhere the Festive garb indicated Xmas joy and adoration of the Infant King. The selection of music included a wide range of lofty anthems and simple but inspiring carols which were rendered with taste and spirit by the choir. The Rev. N. P. Yates took the larger part of the service. The Rector preached upon the Text Ps. 89-19, "The Holy One of Israel is our King." The capacious church was well nigh filled. After the service the assemblage repaired to the hall where was found in full brilliance of light and decoration the Hearth and Yule Log duly prepared with its front laden with gifts and fruits to please the eye gratify the taste or satisfy any ordinary innocent degree of covetousness. Santa Claus, after a song of "Xmas Greeting" promptly responded by audibly reining in his deer on the top of the chimney and descending feet foremost but not without numerous difficulties duly enunciated in groaning and complaints as well of the inadequate size of modern fires and the neglect of chimney sweeps. These, however, did not obstruct the accompanying portentous bag which measures the ample extent of the liberality for which Father Xmas has singular dis-

tion. Time lost its ordinary reckoning as with toiling energies Father Xmas scattered his largesses amongst his waiting children. The Sunday School scholars came in for due remembrance and the assemblage found itself enlisted in the mirth and remembrances of former years. The exit of Santa Claus now became almost as interesting as his entrance, his ears being soothed as he sped onward to other expectant multitudes, by the pathetic strains of the attractive carol "Xmas Memories." Thanks were then rendered to all the numerous workers with a round of cheers for Santa Claus. The Rev. N. P. Yates gave expression to some appropriate thoughts, the Rector closing the happy scene with the benediction after a hearty singing of Doxology.

**LACHINC.—St. Stephens' Church**—The Xmas Services in this church were quite successful. The decorations were very pretty and tasteful and showed great pains. Another white plush banner was presented to match the one given last year for the pulpit—both being the offering of the same parties. The Rev. J. C. Cox, B.A., of the Domestic Foreign Mission Board conducted the services and preached an excellent and appropriate sermon. The early celebration of Holy Communion at 8 o'clock was more largely attended than last year while at the 11 o'clock Service those communing were not quite so many as last year. On Saturday, 28th inst, the Sunday School children had their annual festival and a Merry Xmas it was for them indeed—the S.S. is increasing slowly in numbers.

On 22nd Jan., 1890, Mr. L. O. Armstrong is to give his illustrated lecture on "Ben-Hur" in the new church hall—when a very pleasant time is anticipated. The parish is fortunate in having secured the services of Rev. Mr. Cox until a new Rector is appointed.

**SHAWVILLE**—St. Paul's Church received a present of three fine four-light chandeliers for Christmas Day. The donors were A. Lyon, M.D., and Messrs. J. H. Shaw and Andrew Hodgins. The Christmas congregation was large and the service hearty.

DIOCESE OF ONTARIO.

**MOHAWK RESERVE.—Christ Church.**—The Lord Bishop of Ontario held a Confirmation in Christ Church, Mohawk Reserve, on the forenoon of Saturday, 14th Dec. Despite the unfavorable weather a large congregation assembled, visitors being present from Deseronto, Shannonville, Sophiasburg and different sections of the surrounding country. In addition to Rev. G. A. Anderson, M.A., incumbent, there were present of the clergy, Rural Dean Stanton and Rev. H. B. Patton, B.A., of Deseronto, and Rev. T. Godden, of Shannonville. The church edifice presented an attractive appearance, and among other decorations we observed a number of illuminated texts, some in Mohawk and others in English. These have been kindly donated, through Chief Annosothkah, by Miss Hood, of Eastbourne, Essex, England. At the appointed hour the Clergy entered, the choir singing as a processional hymn No. 392, "Forward Christian Soldiers." The candidates, seventy-eight in number, were presented by the Missionary.

The Bishop's address was very earnest: and in the course of it he urged the duty of members of the Church of England to try and understand the *history and doctrines* of The Church. The candidates could not pass through life without running the danger of being led away to join some mushroom sect. The Church of England was not a sect having been founded 1800 years ago by Apostles themselves, or if not by them by Apostolic persons certainly. He urged the candidates therefore to read and acquaint themselves with the facts of church history, and if they had doubts on knotty questions to betake themselves to their pastors.

After the Confirmation Service Holy Communion was administered, 105 persons partaking thereof. All the services were hearty and impressive. His lordship expressed pleasure not only with the large number of candidates but at all the evidence of successful work done by this congregation under the guidance of their hardworking clergyman. There can be no doubt that all will feel themselves encouraged to greater effort by this visit of the Bishop, and that his words of counsel and advice will be long remembered by the people of Tyendinaga Reserve.

**KINGSTON**—The Bishop of Ontario at the last ordination ordained five Priests and three Deacons in St. George's Cathedral, Kingston, on Saturday. The candidates were: Deacons, W. Moore, Hawkesbury, graduate of Trinity College, Toronto; E. H. Buller, Napanee, late of England; W. Johnston, Lay Helper in St. Paul's Church. Priests, Rev. R. W. Samwell, Mattawa; G. A. V. Rollin, Woodland; H. J. Leake, B.A., South Lake; John B. Haslam, Metcalfe; S. Goodman, Bell's Corners.

DIOCESE OF TORONTO.

**PETERBORO.—St. John's.**—The Rev. J. C. Davidson will be inducted into the Rectory of Peterborough on Sunday, Jan. 12th, 1890, by the Bishop of Toronto, who will also preach the sermon. On Monday evening the new Rector will tender a reception to the members of the congregation, at which the Bishop has consented to be present.

Mr. A. V. R. Young has resigned the superintendency of the St. John's South Ward Mission School after a long term of active and appreciated service. He will be succeeded by Mr. C. B. Beck. The school is in a flourishing condition and the Mission hall has been filled with a hearty congregation every Sunday evening for some time back.

St. John's Church was beautifully decorated at Christmas. The lettering and designs were principally the work of Rev. C. B. Kenrick and Messrs. F. L. Somerville, C. W. Forbes, J. G. Macklin and G. A. Smith. The wreathing and general work was done by an energetic band of the ladies of the congregation, and the chancel of the church by the Chancel Guild.

The young women's Bible class of St. John's has determined to undertake the support of an Indian child at the Rev. E. F. Wilson's Home at Sault Ste. Marie.

The young men's Bible class is a large and flourishing institution. Though organized only in February last it has already 57 members, and the roll is being added to almost every week. While styled a class it is practically a young men's club, with headquarters at Mr. Kenrick's rooms, where the members constantly resort for quiet informal recreation.

The three weekly events in connection with the organization are the Bible class on Sunday afternoon, the Glee Club on Monday evenings, and the Athletic Club on Thursday evenings. On the evening of the 23rd instant, a special deputation from the Bible class waited on the Rev. C. B. Kenrick and presented him with an engrossed address, accompanied by a morocco covered family Bible with all the latest embellishments, and a most handsome set of desk furniture in burnished brass candlesticks, inkstand, pen receiver, &c. Mr. Kenrick was utterly unprepared for this demonstration of kind feeling. In the course of a brief informal reply, after warmly thanking the young men, he said that the happiest part of his life in Peterborough was in his work for them, and that their companionship had been a never failing source of pleasure.

DIOCESE OF HURON.

**FOREST.**—The last open meeting of the Church of England Temperance Society was

held in the Town hall, the Rev. W. Johnson presiding. Despite the wet and dark night the hall was well filled with an audience comprising the thinking people of the town. There was a short programme of singing, &c., which was well rendered. The Rev. W. J. Taylor, of Mitchell, Diocesan Secretary of the C.E.T.S., gave a very earnest and helpful address. For an hour he held the undivided attention of the large audience. One great merit of his addresses is that he never abuses even the liquor seller. With pathos, humor and deep earnestness he pressed his subject, "A.B.C.D." home in a very vivid manner. The choir did well, and closed a most successful gathering with a piece, 'God be with you till we meet again.' Through the energy of the Rev. Mr. Johnson this Society is flourishing.

**GLANWORTH**—The Rev. S. E. G. Edelstein, Rector of Glanworth, and his workers arranged recently an entertainment on the fifth line of Westminster that was a most attractive one. Although the bad roads prevented some people from coming a large number were present in the hall, and after singing by the choir the Rev. Mr. Taylor, of Mitchell, gave a lecture, "What shall we wear." It was replete with good advice, with pure sentiments and with striking thoughts, and was lit up by anecdote and illustration. All were delighted; not only the older people, but the children. A distribution of gifts from the tree followed. Much credit is due to Mr. Arthur Shore and the Misses Shore for the great success of this gathering, and for the good work going on here.

**KIRKTON.—St. Paul's Church.**—Since the induction of the Rev. Mr. Steele, as incumbent last fall, the church attendance and Sunday collections have shown a decided improvement. During Christmas season, the young people have evinced an active interest in Church work, as evidenced by the neat but tasteful decoration of St. Paul's Church, and the successful results of the Christmas Festival, which was one of the best S. S. exhibitions held for years past.

A Sunday School has also lately been organized in Trinity Church, Prospect Hill.

At St. Patrick's Church, Biddalgh, there is the prospect of good work being done in the interests of our Church. Divine service was held by the incumbent in all three churches on Christmas Day, when despite the bad roads and other causes the attendance was very gratifying. The Incumbent asks the prayers of the Church for the success of his work in this arduous mission.

The Annual Christmas Festival in connection with the Sunday School of St. Paul's Church was held in the Agricultural Hall, Kirkton, on the evening of Thursday, Dec. 26th ult. Our Church Sunday School has never been large, owing to the scattered location of Church families, and the influence of Methodism in the community, but there was a large representation of children at the Christmas Festival; and, under the training of Miss Sophie C. Steele and Miss Mary Burns, the children did their parts well, in rendering the "Children's Te Deum" and also an old Christmas carol, entitled "Good King Wenceslaus." The solo of little Barbara Stephens in the Te Deum was much admired. The programme, which was well sustained throughout, consisting of dialogues, recitations, songs, choruses, tableaux, &c., elicited general applause. A beautiful Xmas Tree, illuminated, was on exhibition from which the superintendent of the S. S., Captain Paisy, who appeared in character as Santa Claus, distributed a large number of valuable presents to the children and other friends. A most successful entertainment was brought to a close by singing the National Anthem. The proceeds netted nearly \$30, to be applied to Sunday School purposes.

LONDON.—The sixteenth anniversary of the Memorial Church, was observed on Sunday 15th, ult. Special morning and evening services were held, and eloquent and powerful sermons preached by Rev. Canon DuMoulin, of St James' Cathedral, Toronto. On the following evening the anniversary festival was held in the school room, which was filled with a happy and united gathering. The Rector's report of the Rev. Canon Richardson, showed that during the past sixteen years there have been 2179 public services, 1031 baptisms, 486 confirmed, 252 marriages and 329 burials. During the year in addition to the Church off-rtories, there have been raised in cash for Foreign and Domestic Missions \$264 60.

At the close of the Young People's weekly meeting of the Memorial Church on Monday evening the 23rd, ult., Mr. J. G. Wright, superintendent of the Sunday school, came forward and read the following addresses to the Rev. Canon Richardson, the esteemed Rector:—

"Rev. and Dear Sir,—The wish has often been expressed that in our meetings here all the members would take part, and thus we should have an expression of the views and opinions of all on the subject before us. I am glad that to-night we have that wish fulfilled in a manner to me very pleasing, and I trust no less so to yourselves. Your young friends, the teachers of your Sunday school and members of the Society of Christian Endeavor have asked me to become the medium whereby they can convey to you an expression of their hearty appreciation of your efforts at all times to promote their spiritual welfare. Many of your teachers have grown up to manhood and womanhood under your pastoral care. The members of the Christian Endeavor are most of them the former children of your Sunday school, having been trained in the knowledge of God under your ministrations—have been members of your confirmation classes—and it is their desire that I should give expression to their thankfulness for your unfailing kindness at all times. In the particular work in which they are engaged as Sunday school teachers and members of the Christian Endeavor, they desire me to say that they feel greatly indebted for the sympathy and encouragement they ever receive at your hands. I should be sorry to say one word that might appear to savor of that which is fulsome, but I should fall short of expressing what I know is the sincere feeling of their hearts should I fail to tell you that the years that have been passed have left their memories of loving words and deeds of kindness which will long be remembered by your young friends around you. They desire me also to express their hope that the present joyous season may be to you and yours one of gladness and peace, and that our Heavenly Father may be pleased to give you all a happy New Year, the forerunner of many more of usefulness in your Master's work. I have but one word to add:—Your young friends desire to accompany their good wishes with a small gift, which you are asked to accept, and they trust that it may prove to you a source of much comfort and usefulness."

Along with the address was presented a handsome brass mounted gas lamp, with rubber tube, for the rector's study table.

Canon Richardson replied with deep feeling. He said he was completely taken by surprise, not having the faintest anticipation of this kind presentation. He had ever regarded it as an ample reward for his work to see his beloved people walking in the truth and life of Christ, and he gratefully accepted this beautiful gift and the kind words which accompanied it as a loving sign of confidence in and attachment to him as their pastor. He expressed an unfeigned and deep interest in his Sunday school teachers and especially in the Christian Endeavor Society. But the good words uttered to him this evening filled him with a sense of profound humility, knowing as he did the

many imperfections and insufficiency which attached to all his ministrations. He concluded by giving heartfelt good wishes of the season to them all.

#### DIOCESE OF ALGOMA.

The Bishop of the Diocese has summoned the Western Convocation to meet at Sault Ste. Marie on Feb 13th next. The Western Convocation includes all clergy in the Diocese west of French River.

#### DIOCESE OF FREDERICTON.

CAMPBELL.—Every year you are good enough to publish a brief account of our Christmas Services, so I hope this will not be an exception. We should have an unprecedented time if it had not been for the rain, which to say the least of it, alloyed the gold of our endeavors. The young men and women of the place worked hard to beautify the Sanctuary, and with entire success. The wreathing was regular and abundant, without being heavy; the texts were plain and elegantly disposed: a screen, of the ordinary design, graced the chancel arch; it consisted of as it were two compartments, the dividing space being raised so as to resemble an inverted V, the apex of which was finished in a Latin cross, the uprights were clothed in fir, the horizontal and oblique parts, were covered with Turkey-red, edged with ground hemlock and wide enough to admit of the text, cut out of cardboard and pasted on, "Unto us a Child is born, unto us a Son is given." The cross, the calming feature, was trimmed with variegated mosses, with intersecting lines of small white roses. We add no more on this point, except to say that the church looked lovely, and to acknowledge most cordially, the good will and good work of our fellow aids, both masculine and feminine. In spite of the rain the morning service was well attended: it was fully choral with the exception of the prayers not being intoned. Old hymns, cheery carols, and favorite, but good, chants elicited all the vocal powers which wind and storm left. A short and timely address, of a few minutes only, was prudently substituted for the sermon. There had been a thoroughly enjoyable service on Christmas eve, when nearly sixty persons was present, and joined in a sacred relay of carols. It should be said that the music, as heretofore, was arranged and put in practice by Mrs. F. Pember, the organist, who works in this department, as well as in others, with the utmost perseverance, zeal, and wisdom. She indeed deserves the thanks of the Parishioners, and she gets them, although they may not always be put into words. She has the welfare of the people at heart, and in that cause she labours most abundantly for Jesus Christ's sake. We feel inclined when she leaves us, as we hear she is likely to do in the Spring to say, "*Quando ullam invenies parem?*"

#### DIOCESE OF QU'APPELLE.

MEDICINE HAT.—A very successful bazaar and fancy fair was held at Medicine Hat, on Tuesday and Wednesday, the 13th and 14th of November. A box from friends of the Mission in England arrived just in time, and gladdened our hearts with the beautiful things which it contained. There was also another great attraction, Mr. Fatt had kindly brought from the coast a large assortment of Japanese goods which he had selected with great taste. The members of the Women's Guild of St. Barnabas, under the able and energetic presidency of Mrs. Cochran, had prepared a large number of useful and fancy articles for sale, and their work seemed to be in great demand.

MOOSOMIN.—On Sunday, November 17th, the Bishop administered the Holy Rite of Confirmation to thirteen persons (five males and eight

females) at Moosomin, and the following day to five persons (three males and two females) at Rocanville, in the same district, about 22 miles north of Moosomin.

REGINA.—A Confirmation was held at Regina, on Sunday, Nov. 3rd, specially for adults. There were five presented—two men and three women.

The above Confirmations make the total number of Confirmations for this year, sixteen, or six more than in any previous year: and of persons confirmed, 178 just one more than the whole number previously confirmed since the formation of the diocese.

#### CONTEMPORARY CHURCH OPINION.

*The Churchman*, N Y., under the title 'Signs of the Year among the Nations' says:—

An earnest Christian will not, at this season, make his thoughts too exclusively personal. He will consider "the things pertaining to the Kingdom of God." He will ask the watchman. "What of the night?" He will desire to know whether the banner of the Cross is moving onward; whether any new conquests have been made; or whether any promise of success to the Church militant rises before us. Some signs of the year now almost gone are wholly encouraging; none seem to us to be wholly discouraging.

Christ sent His Gospel "to all nations," and the triumph of the Gospel is most strikingly exemplified when "nations" show the influence of the Gospel in their national concerns. It is no sign of Christ's power that the nations of Europe keep millions of men under arms in what can hardly be considered other than an armed truce; and yet it seems to be a growing love of peace rather than dread of defeat in war which keeps those armies from the work of death.

It is permissible to believe that the sovereigns who hold the power of life and death to so many millions of their fellow-beings are more controlled by Christian principle than is commonly believed. At all events, and in spite of all their armaments, a deep desire for peace does most assuredly exist in all the nations of the world. So far, at least, Christ's Spirit rules the nations.

*The Church Year*, Jacksonville, Fla., says:—

A Christian people ought often, and seriously, to think of what they require in, and expect of their pastors in connection with the returns made by them at a reasonable result from their requirements and expectations. They require character, education and ability; they expect social qualities, influence and attractive preaching. On business principles, these are first-class goods in any market. What are they worth? Looked upon simply as a profession, no professional class is so poorly repaid for the expenses of education, training, labor and personal quality as the clergy; no class is so severely criticised, and no class so entirely at the mercy of its clients. They expect perfection, and yet pay only the value of 'spotted,' 'damaged,' or 'shelfworn' goods. Many an individual communicant, and even warden or vestryman of a parish, pays more for the services of a salesman, or book-keeper, than his congregation of 300 people pay for the entire day and night parochial services of their pastor. If it is asked, "does it pay to fill such an office, on such terms?" the answer is, "they must not work for filthy lucre, but for the Master." We admit all that. It is an accepted and actual fact in the every day life of thousands of educated, refined, and useful clergymen, who, with their families are existing and working faithfully on salaries which are based on the wages of an uneducated laborer in the field, or on the docks. But what of the members of the congregation?



They are to be saved, if saved at all, by the law, and on the same line of duty in life as the clergy. How much are they individually sacrificing for the Master's sake? What are the privileges and blessings of their religious life worth? What are they paying for them? To an American citizen nothing is worth anything which costs nothing, and cost is according to value. If you value your rights, interests and privileges "as a child of God, and an inheritor of the kingdom of heaven," return into the treasury of the kingdom, something commensurate with the estimate of their value. Once in the "far west," we met a man who handed us half a dollar and said: "I am not much of a Church goer, and no 'professor,' but I want you to get me credit for this much in the better world. We said yes, "we will ask God, Who has bestowed on you an income of \$5,000 a year, to credit you with fifty cents as interest in the life eternal." There are many who attend Church regularly, who can apply the incident to themselves. So the Church does well in calling her people to the duty of thanksgiving to God, in the second lesson for the day to repeat St. Paul's exhortations to the Christians of Thessalonica "We beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love, for their work's sake."

*The Irish Ecclesiastical Gazette says:*

If we are to judge from the protests pouring in from every English diocese the prospect of the Archbishop of Canterbury sitting alone in judgment on one of his suffragans, is not regarded with complete unanimity by the clergy, at least of the Church of England. The Church Association has brought this about, with several other remarkable results, that the See of Canterbury has suddenly been invested with all the autocracy of an English Papedom. The present admirable occupant of the chair of St. Augustine, without seeking for it, finds himself placed in a position from which the most learned and able prelate might well shrink. He is committed to the arduous task of sitting in judgment on a brother Bishop, one of the most learned and devoted prelates of the Anglican Communion. As a rule, the Bishops of the Province are not in a hurry to ratify the enormous power thus claimed for the Metropolitan See. Among the other Bishops who have spoken out plainly is the learned Dr. Ellicott, who, replying to the clerical protest addressed to him, writes thus: "It will not be forgotten that at a critical period in the history of the Church of England, and in a question of the gravest importance, a numerous body of the official and the beneficed clergy of one of the larger dioceses of our Church recorded their protest against a decision which they sincerely believed to be contrary to the primitive discipline of the Church, and alien to the spirit which has always appealed to the practice of the primitive Church." The clergy of the diocese of Chichester, headed by Dean Pigou, have also addressed their venerable Bishop in a protest, in which the following sentence is to be found: "We recognise the historic dignity and canonical privileges of the See of Canterbury, but we view with apprehension the position which his Grace the Archbishop has thought it right to accept, of trying in person, without his suffragans, a Bishop of the province, in matters which concern the doctrine and discipline of the Church." The Church Association has brought about many remarkable denouements in the Church of England, but none stranger than the above.

A Nova Scotia advertiser and subscriber writes: "Your paper (THE CHURCH GUARDIAN) is the best literature that a man can read; it is good sound common sense reading, and is certainly a paper that every sound Churchman should have in his house."

**AMERICANIZING ROMANISM.**

Because it will be our duty to review the late proceedings in Baltimore at some length, and not to suffer them to be soon forgotten, we have forborne to express ourselves hastily on the subject of Romanism in its new movement towards Americanizing an alien religion. The good-natured credulity of many, and the servility of politicians generally, have accepted in good faith the outward show of loyalty to American institutions and laws which was such a feature of the demonstration. We also shall accept them in good faith, in a fair degree of confidence, for two reasons: (1) Because it is all important to hold them to the compact which they are understood to have made, that is, to be bound and limited in their Romanism by a sincere loyalty to the American Constitution: and (2) Because we doubt not there were laymen among those who figured in the demonstration who are sturdily resolved to be Americans first and Romans afterward. So far, all is good. By this compact they are bound, henceforth, if they were sincere in half that was professed. And if so, while we differ with them theologically, we cordially accept them as good citizens, and will ever maintain their rights to equality with all other good citizens: equality only.

In a word, then, we understand the Cardinal and his subordinates as having professed Gallican principles, so far as their political relations to their native or adopted country are concerned. Their professions amount to just this, or they amount to nothing. For the Gallican maxims, from the time of St. Louis to those of the present republic, have been accepted (in spirit, and not in the letter) as rightfully applicable to the government of the people as well as to that of sovereign princes: so that, as well under the republics as under the crown, "all bulls, breves, rescripts, etc," proceeding from the Roman pontiffs, have been held void and ineffectual in France if contrary to the laws and government of the nation. It is nonsense to reply—"But since the Syllabus and the Vatican decrees, we have changed all that"; for by professing loyalty to the American Constitution they profess that the syllabus etc., wherever else they may be binding, are not binding in the United States, and cannot be binding on loyal citizens. Every political principle of the American Constitution is proscribed by the syllabus, and hence the Baltimore Congress has taken the (Gallican) position—"Our country first, and foreign obedience only as consistent with its constitutions and laws." Let every American Roman Catholic reflect on this good resolution.—*The Churchman, N. Y.*

**CORRESPONDENCE.**

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

**THE LAST THING IN "TRUST DEEDS."**

*To the Editor of the Church Guardian:*

SIR,—I am credibly informed that a "Minister's House" (or c can hardly, I think, call it a Parsonage, as there can be but one Parson in a Parish) for the assistant minister in Como is being built, and the property invested in five Trustees and on the condition "that no High Church clergyman shall ever be allowed to occupy it!!" Now does not this for ingenuity and partyism surpass anything that we have ever had in this diocese of Montreal? And Mr. Editor is this sort of thing to be allowed? Is there no way of nipping it in the bud? Cannot the Bishop intervene and denounce the entire scheme as being utterly alien to the spirit of

the Church of England and unprecedented? Surely something ought to be done, for once the evil example is set, it will be copied quickly and work disastrously.

CLERIC.

SIR,—In the descriptions for decorations for Christmas for the various Churches, I see a notice of a beautiful floral display in the Church of the Messiah.

Can you tell me why they celebrate the Festival of the Incarnation?

A little light on this will much oblige,

A CONSTANT READER.

P.S.—The Church of the Messiah is a Unitarian Church.

**MAGAZINES FOR DECEMBER**

*The Ladies' Home Journal*, a Magazine for Women—published at Philadelphia, Penn., monthly, is said to have the largest paid circulation of any magazine in the world; having on its books, at last count, 422,356 paid annual subscribers, with a subsequent daily increase. It prints and sells, each month, 500,000 copies, and has two editions a year of one million copies each. It is distinctly a periodical for women, and believes in woman and the home as the two greatest factors of human life; it aims to cover every department of life in which women are interested; and seeks to be helpful and interesting to every girl and woman, young and old, rich or poor; its great purpose being to make women's daily life easier and brighter. Its subscription price is \$1 a year, or 10 cents a single copy.

*The Youth's Companion*, Double Christmas Number, is a charming souvenir. Its delicately colored cover encloses a wealth of stories and pictures that are intensely interesting to readers of all ages. Some of the features are: "Christmas in a Wagon," by J. L. Harbor, a story of pioneer life in the Rocky Mountains; "A Double Decker," by Mrs. Frank Lee, and a story for the boys, and another for the girls, entitled "Both's Memorial Stocking," by Mrs. H. G. Rowe. Perry Mason & Co., Boston, Mass. Weekly, \$1.75 per an.

**NEWBOOKS.**

THE GATE AND THE CROSS, or "Pilgrim's Progress" in Romans. An Excursus and Parallelism, by Rev. Geo. B. Peck. (Author of "Steps and Studies," and "Throne Life." Pages 204, (including prefatory notes). Price: cloth, \$1; paper, 50c.

*Extract from the Preface.*—The Epistle of St. Paul to the Romans, owing possibly to its combined metaphysical and logical structure—is the phrase be neither uncharitable nor irreverent—is confessedly repellant to many Christians, who therefore miss some of the most precious instruction and comfort to be found in God's Word. Some years ago it occurred to the writer, that the drift of the argument in the epistle might be set forth in an attractive form by introducing a series of illustrations selected from that all but inspired volume, Bunyan's "Pilgrim's Progress."

And on prayerful investigation, it seemed surprising to discover how closely the parallelism could be drawn in the main, and how aptly even many details in the course of the Apostle's argument were thus seen to correspond with a believer's conscious experience.

On every occasion when the parallelism has been made the outline of a discourse, hearers have expressed themselves as receiving both pleasure and profit, and the preparation of the book is largely due to the solicitation of a number of these persons.

Watchword Publishing Co., 120 Tremont st., Boston, room 63, Boston, Mass.



# The Church Guardian

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## DECISIONS REGARDING NEWSPAPERS.

1. Any person who takes a paper regularly from the Post office, whether directed to his own name or another's, or whether he has subscribed or not, is responsible for payment.
2. If a person orders his paper discontinued must pay all arrears, or the publisher may continue to send it until payment is made, and then collect the whole amount, whether the paper is taken from the office or not.
3. In suits for subscriptions, the suit may be instituted in the place where the paper is published although the subscriber may reside hundreds of miles away.
4. The courts have decided that refusing to take newspapers or periodicals from the Post office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

## CALENDAR FOR JANUARY.

- JAN. 1st—Circumcision of our Lord. Proper Coll. Ep. and Gospel to serve till Epiphany.
- " 5th—2nd Sunday after Christmas.
- " 6th—EPIPHANY of our Lord.
- " 12th—1st Sunday after the Epiphany.
- " 19th—2nd Sunday after the Epiphany.  
(Notice of the Conversion of St. Paul)
- " 25th—Conversion of St. Paul.
- " 26th—3rd Sunday after the Epiphany.  
(Notice of the Purification)

A HAPPY NEW YEAR! To our thousands of readers.

## A MODERN BABEL.

BY R. V. W.

### VII.

In our last article we spoke of the origin of a number of the religious bodies outside of the Church, showing that they had been founded by men in the sixteenth century. We concluded by saying that we would next examine into the origin of the Church of England, a church that is classified among those religious societies that are opposed to the Church of Rome. We claimed that if we could show (of course from history) that the English Church was not founded by Henry VIII. at the time of the Reformation, we were then confronted with a unique fact in the history of "Protestantism." By the term "Protestantism" we must be understood as meaning all those religious bodies not in communion with the Church of Rome, but founded by men as a protest against the corruptions of the Roman Catholic Church. The word "Protestant" really has two meanings. The first and technical meaning is one who protests against any error. In a secondary sense, it means all those who protest against what are considered Romish errors. As the Church of England condemned certain of these errors at the time of the Reformation, it is customary to classify that Church among the Protestant bodies. But "custom without

truth is but the rust of error." If we examine into this matter we shall see that nearly all of the dissenting sects really condemn, as Romish and superstitious, certain doctrines and practices held by the English Church. There is this a difference, and a very marked one, between that Church and the Dissenters. But if history should prove that Henry VIII. was really the founder of the Church of England, and that she has been in existence merely from the Reformation to the present time, then the difference between her and the sects is purely one of preference for Episcopal government and certain doctrines and usages. It will be admitted by all that the Church in this country, (the U. S.) at present unfortunately known by the term "Protestant Episcopal," is a portion of the Anglican communion, and also that the Church of England has existed since the Reformation. Therefore it will only be necessary for us to examine into her history at the time of the Reformation. At the outset we are confronted with this fact: Some time ago a story went the rounds of the Church papers to the effect that some land in England, which had been leased for 999 years, had recently reverted to the Church of England. As the Reformation took place some three hundred years ago, this would imply that the Church of England, the very identical Church that is there now, was in existence before the reign of Henry VIII.

We take the following from the preface of the present English Prayer Book: "The service in this Church of England these many years hath been read in Latin to the people," "and whereas therefore there hath been great diversity in saying and singing in churches within this realm; some following Salisbury use, some Hereford use, and some the use of Bangor, some of York, some of Lincoln; now from henceforth all the whole realm shall have but one use," all of which goes to prove that the Church of England claims to have had an existence previous to the Reformation.

In examining, briefly, the history of the Reformation in England, it is essential that all prejudice be laid aside and that we approach the subject impartially. All that we want to show is that the English Church was either founded at the Reformation by Henry VIII. or else that she was not. In cleaning or reforming a house, it is not usual to pull down the walls. The outside and inside may be thoroughly cleansed and many improvements may be made, and yet the house is identically the same house after the reformation as it was before. It must be understood, therefore, that the term "reformation," really implies a previous existence. Probably our opponents would say that they admit the existence of the Church of England previous to the Reformation, but that it was "Catholic" before and Protestant after. Their *lapsus lingue* will be excused this time, but we deny that the Church of England ceased to be Catholic. She was tainted with Romanism, we admit. But in throwing this off she neither lost her identity nor ceased to be Catholic.

The question before us now is: Did Henry VIII. found the English Church? That king ascended the throne April 22, 1509, and ruled to 1547. The starting point of the English Reformation dates from the year 1512, when Dean Colet advocated Church reform. The watchword then was "Scripture and the Primitive Fathers." In 1516 Erasmus published his Greek Testament. In 1521 Henry wrote a book against Luther, for which he received the title "Defender of the Faith" from the Pope. In 1531, when Henry ought to be the supreme head in England, Convocation refused to accept him as such except in "so far as it is allowed by the law of Christ." The same Convocation forbade the payment of Annates to Rome. Then in 1532 appeals to Rome were forbidden by statute (24 Hen. VIII. c. 12). Two years after, the Convocation of Canterbury declared that "the Bishop of Rome hath

no greater jurisdiction conferred on him by God over this country than any other foreign bishop." Some months after an act was passed prohibiting the publication of any more papal bulls. In 1536 the Bible was set up in churches. In the same year, Convocation issued the Ten Articles. The Articles were followed the next year by the "Institution of a Christian Man," a paraphrase and exposition of the Creed, the Paternoster, Ave Maria, Ten Commandments, and Sacraments. In the same year, 1537, Parliament passed the statute that terminated forever the Pope's jurisdiction in England. As a national Church the Church of England had a right to do this. For many years she had protested against it. In 1542 a committee was appointed by Convocation to revise the Liturgy. The next year the Litany was published in English for use in public worship. It was not, however, until Edward VI.'s reign that the English Communion Office and Prayer Book were put forth.

We have briefly sketched the various steps in the English Reformation. We hope our sketch will show that much time was consumed in the movement, which began in 1531 and lasted until 1662. It was a growth, and so differed from the reformation on the Continent. In no sense was it an ecclesiastical revolution, but a restoration, a return to what was primitive and Catholic. History proves that it was a growth, and that it was conducted in strict accordance with ancient precedents.

During Henry's reign the services were the same as those used in mediæval England, the same ordinal and vestments and ceremonies being used. Even when, in the reign of Edward the Sixth, a change took place, the services being then in English, the same vestments and most of the ceremonies were still used, also virtually the same ordinal. The succession of Bishops was also preserved. These facts go to prove the continuity of the English Church, and as history does not record the date or the fact of the foundation of the Church of England by Henry the Eighth, we conclude that the Church of Cranmer, Parker, and Laud, was identical with the Church of Augustine, Theodore, Lanfranc, Anselm, and Langton. That we are right in this, and that the Church of England never separated from the Church of Rome, but merely intended to preserve the Catholic faith pure and undefiled, as well as her own identity and independence, is clearly seen from the following extracts from Canons 2 and 30 of the English Church:

"Whosoever shall hereafter affirm that the Church of England, by law established under the king's majesty, is not a true and Apostolical Church, teaching and maintaining the doctrine of the Apostles; let him be excommunicated *ipso facto*, and not restored, but only by the Archbishop, after his repentance and public revocation of this his wicked error" (Canon 2). "So far was it from the purpose of the Church of England to forsake and reject the Churches of Italy, France, Spain, Germany, or any such like Churches, in all things which they held and practised, that as the Apology of the Church of England confesseth, it doth with reverence retain those ceremonies, which doth neither endanger the Church of God nor offend the minds of sober men; and only departed from them in those particular points wherein they were fallen, both from themselves in their ancient integrity and from the Apostolical Churches which were their first founders" (Canon 30).

The chief thing that was done in Henry's reign was to declare that the Bishop of Rome had no authority in England. The reformation of the Church of England, as we have seen, was gradual, extending through several reigns. Now, it should be remembered, as we have said above, that the very term "reformation" implies a previous existence. We do not speak of a thing existing for the first time as being reformed. Now, the law of England knows of but one Church existing in England

from the beginning of that nation's history until the present day—the Church of England. At the Reformation no one imagined that this same Church had come to an end and a new one taken its place.

As people insist on classifying the Church of England among the Protestant religious bodies, we claim that we are met by a unique fact in the history of Protestantism when we examine the history of the English Church, for upon investigation we find that that Church did not originate at the Reformation, and that it was not founded by King Henry VIII. Everyone is willing to admit that the Anglican Church has existed from the time of Henry VIII. to the present. History not only proves this to be so, but also that the Church of England existed *previous* to her reformation. We have already seen that all of the principal sects of to day arose soon after the Reformation, being founded by man. In the case of the English Church, it is just the opposite. Now, something must be wrong with Protestantism to classify the Church of England in the vast army of those who are *opposed* to *Episcopal* government and Catholic dogma. Either Protestants are willing to misrepresent facts in English Church history, and so obscure the origin and Catholicity of that Church, or else they are willing to concede to Rome all that is Catholic, thus plainly showing their ignorance of ecclesiastical history. But Churchmen should know better, and they should even vindicate their mother—the Church—from unjust allegations brought against her by Romanists and Protestants.—*Church Critic*.

**APOSTOLIC RITE OF CONFIRMATION.**

BY THE RIGHT REV. THE BISHOP OF SPRINGFIELD.

The laying on of hands by Christ's chief minister, the Bishop, is the complement of Holy Baptism. It was recognized as of vital importance by all the Apostles, who had stood around our Lord, and heard His last command on earth; "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you alway, even unto the end of the world. Amen" (St. Matt. xxviii. 19, 20). These Apostles, when they heard that Samaria had received the word of God, sent two of their number, St. Peter and St. John, to lay their hands on the heads of those whom St. Philip, the inspired deacon, had baptized. St. Philip was pre-eminently under the control of the Blessed Spirit. The Holy Ghost directed his footsteps, transported him from one place to another, and gave him the power of working miracles; and yet he deemed it to be necessary that more should be done for his converts than he, a deacon, could do, and hence he invoked the assistance of those above him in office, the Apostles. They, in their collective capacity, agreed with St. Philip that it was necessary that his word should be supplemented by their official presence and acts, and accordingly we read (Acts viii. 14): "Now when the Apostles, which were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John." Let us face the facts. An inspired deacon, who was especially the child of the Holy Ghost, and who could work miracles, preaches the Gospel in Samaria, thirty miles north of Jerusalem, wins converts, and baptizes them. One would suppose that such a minister as St. Philip could do all that was requisite for the salvation of his flock; but so he did not think, nor did the assembled Apostles. They felt, St. Philip and the Apostles, that something more was needed, and hence, when

there were no canals, or railroads, or telegraphs, or penny posts, the inspired deacon sends a message the best way he could to the Apostles at Jerusalem, thirty miles away; and they send back in response two of their number, the very chiefest of their body, St. Peter and St. John, who make this journey of thirty miles along a rugged and dangerous road to impart a spiritual gift, which the inspired and miracle-working deacon could not bestow. No conclusion save one can be drawn from these facts, namely, that St. Philip, the deacon, and all the Apostles thought it a matter of supreme importance that those who had been baptized should receive the imposition or laying on of hands from Christ's chief ministers, the Bishops, in the Church of God.

Two other questions ought to be asked by everyone who believes in the Bible. First, did St. Philip, in baptizing his converts, or St. Peter and St. John, in confirming them, give a spiritual blessing of and from themselves, or was it from God? Of course it was from God, and hence the gift came not because the person administering baptism was St. Philip, or because the persons administering confirmation were St. Peter and St. John, but because the one held an office from God which empowered him to baptize, and the others an office from the same source which empowered them to confirm; that is, the offices bring the blessings, not the men who happen to hold those offices. The same offices are with us now, here, and they are capable of conveying, and do convey to those qualified to receive them, the same benefits and privileges which they imparted when St. Philip and St. Peter and St. John held them. The offices do not rise and fall in value and power with the varying talents and accomplishments and circumstances of those who hold them.

The second question which every thoughtful person should press upon himself is this: If ever external rites and sacraments were unnecessary, was it not when inspired men were living on the earth? was it not when the Apostles, who could work miracles, and by the power of the Holy Ghost could discern the spirits of men and read their hearts, were here? Was it not just at that time and under those circumstances that Holy Baptism and Confirmation, and the Lord's Supper, could be dispensed with? Would not the Apostles' instructions and sermons, falling as they did from inspired lips, be a substitute for all external rites and sacraments? And yet of all times when the Apostles were on earth, were those when the Bishops, priests and deacons were most careful to administer these means of grace and the people most eager to receive them. Can we suppose, if we profess and call ourselves Christians, that the inspired Apostles and their associates and subordinates made long and perilous journeys to perform useless rites, and take part in mere ceremonies? We have the mind of Christ in the teaching and conduct of the Apostles; and they taught both by precept and example that the sacraments and means of grace are of supreme importance; hence their converts, we read, continued steadfastly in their doctrine and fellowship, and in breaking of bread, and in prayers; hence the inspired deacon baptizes the Eunuch and the Samaritans, hence St. Peter and St. John made a long and tedious journey to confirm; hence Saul of Tarsus, after he was called from heaven by the Lord Jesus in person, was commanded to be baptized and wash away his sins.

Have you been baptized? Have you been confirmed? Are you continuing steadfastly in the "breaking of bread"? If not, remember that you cannot plead that the Bible teaches you that these things are unnecessary. It may be that they are, but if so you have learned the fact from some other revelation, for so thought not the inspired deacon St. Philip, nor all the Apostles, nor St. Paul, nor our Lord, nor the Holy Ghost, as we learn from the Acts of the Holy Apostles.—*Church Critic*.

**CANON SCOTT HOLLAND ON ST. PAUL'S CATHEDRAL.**

A lecture was delivered lately at Toynbee Hall, by Canon Scott Holland, on St. Paul's Cathedral.

The lecturer divided his subject into three heads—the historical, the architectural, and the present uses of St. Paul's Cathedral. He traced the early history of its foundation, stating that it stood on the high ground or hill, on the edge of the Roman camp. The old Roman fort covered the ground which Cannon Street Station now occupies. About the year 314 there was a small Christian colony, with a bishop at its head, but of which nothing was known, its Christian history ending with the departure of the Romans. The actual history of St. Paul's commenced with Pope Gregory the Great, who after his interview with the English captives, sent over Augustine, about the year 586-604. There were three great churches built on the spot; the first by the Saxons about the year 310, and the second by the Normans, begun somewhere about 1080, and which continued until the Great Fire in 1666. This was the largest in extent, covering with its cloisters and outbuildings the surrounding ground now occupied by Messrs. Hitchcock and Williams, and other firms. It was 120 years before it was completed, in the year 1200. Additions were continually made, and it was a most magnificent structure, the spire towering 120 feet higher than the dome of the present edifice. It was surrounded by six gates, one of which was St. Paul's Chain, deriving its name from the fact that when the gate was open a chain was drawn across, so that foot-passengers had to pass through the narrow openings. Paul's Cross was an open pulpit, and stood outside the Cathedral. At the cross a good deal of the history of London centred. There a man would preach, and tell all that was going on; in fact he performed the function of the leading article of a newspaper. Carlyle said that St. Paul's Cross was the *Times*, edited by heaven itself. Here the Pope's bulls and excommunications were proclaimed, and every kind of public announcement was made. In the time of the sweating sickness, which carried off so many people, the Pope sent over his remedy, and at St. Paul's Cross it was read. It consisted of a certain number of paternosters, penances, &c., and the patient was to fast on bread and water for a fortnight during the year, or get some one else to do so for him. The spot on which the cross stood was long unknown, but the foundation-stone was discovered when some excavations were being made, and the Pigeons fountain in the garden occupied the spot where the cross once stood. Many executions had taken place at the cross. In the reign of James II. an attempt was made to restore the cathedral, and a large sum of money was raised for the purpose, but nothing was done. Cromwell turned it into a barracks. On the restoration of Charles II. the King sent for Christopher Wren, who proposed to clear out the centre and build a dome over it, but the Great Fire of London occurred and put a stop to the work. Wren then would have nothing to do with the old structure, but consented to build a new one. The lecturer then went into the question of the architectural design. The church took thirty-five years to build, and was finished in 1710. Wren's work was always done substantially; in fact, he said he 'built for eternity.'—*Church Bells*.

PAUL, when about to close his Second Epistle to the Corinthians, said: "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you" (2 Cor. xiii, 11). This is one of the best farewells that ever found expression in language. The Apostle's affections were in it.

## FAMILY DEPARTMENT.

## THE LIGHT OF THE WORLD.

"A Light to lighten the Gentiles," St. Luke ii. 32.

Eternal Light! Eternal Light  
How pure that soul must be,  
When placed within Thy searching sight,  
That shrinks not, but, with calm delight,  
Can live and look on Thee!

Oh! how shall I, whose native sphere  
Is dark, whose mind is dim,  
Before the Ineffable appear,  
And on my unclothed spirit bear  
That uncreated beam?

There is a way for man to rise  
To that sublime abode;  
An offering and a sacrifice,  
A Holy Spirit's energies,  
An advocate with God.

These—these prepare us for the sight  
Of holiness above;  
The sons of ignorance and night  
May dwell in the Eternal Light,  
Through the Eternal Love.

—Rev. T. Binney, in *Family Churchman*.

## CHRIST HELP.

A REAL INCIDENT IN THE CHILDREN'S HOSPITAL,  
GREAT ORMOND STREET, LONDON.

Two little cots placed side by side,  
Two childish voices speak,  
Two little faces wan with pain  
Patient, though so weak.

"Ah me! How shall I bear the pain?  
Oh! how shall I be brave?  
They say it was the only thing,  
My little life to save!"

"The doctor said the pain would be  
So very, very great,—  
I think I could be brave, were't now,  
But it's so hard to wait!"

And now the other little voice;—  
"Ask the dear Lord who died,  
To help you—He can do it, dear,  
Better than all beside!"

"But me from all the many here,  
How could the dear Lord tell?"  
"Oh! cross your hands, upon your breast  
And then he'll know you well!"

And straight uprose the baby prayer  
To Heaven—soft and low,—  
"Please, Jesus, help Thy little girl  
Who has her hands crossed so!"

And with a smile of child-like trust  
That Jesus watch would keep,  
She meekly crossed her wee wan hands  
And sweetly fell asleep.

Next morn, the Nurse came softly round,  
And bending o'er the bed,  
"The child is sleeping better far,  
Than for long weeks!" she said.

But something's in the still calm face  
That was not there before,—  
A look of restful peace, for pain  
Can never reach her more!

And tearfully the Nurse turned back,  
And in a soft voice said:  
"No need to break her sweet rest now,  
Our little one is dead!"

With small hands crossed upon her breast  
A silent witness she,  
That Christ had helped His little one,—  
The childish soul was free!

—Selected.

## CHRISTMAS CAROL.

"God rest ye, merry gentlemen, let nothing  
you dismay,  
For Jesus Christ, our Saviour, was born on  
Christmas Day.

The dawn rose red o'er Bethlehem, the stars  
shone through the gray,  
When Jesus Christ, our Saviour, was born on  
Christmas Day.

God rest ye, little children, let nothing you af-  
fright,

For Jesus Christ, our Saviour, was born this  
happy night;

Along the hills of Galilee, the white flocks  
sleeping lay,

When Christ, the child of Nazareth, was born  
on Christmas Day.

God rest ye, all good Christians; upon this  
blessed morn.

The Lord of all good Christians was of a wo-  
man born.

Now all your sorrows He doth heal, your sins  
He takes away,

For Jesus Christ, our Saviour, was born on  
Christmas Day.

—Selected.

## HUGH'S CROSS.

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

"How happier far than life, the end  
Of souls that infant like beneath their bur-  
thens bend."

"You'll have many a trial to bear in the  
world, master Hugh, for all it looks so bright-  
like before you now; we can none of us get  
away from the cross, sir; I mind the Parson  
telling us all about it this very day last year in  
Church; he told us how we must all look out  
for pain if we call ourselves as surely we all  
must do, the followers of Christ; for those  
poor little children who were murdered as to-  
day for the sake of their Lord, teach us that  
very early in our lives the mark of suffering is  
laid on us all."

It was an old grey-haired woman who spoke,  
one who had lived all her life in the service of  
the Nevilles of Bridlecombe, who had nursed  
Hugh tenderly and lovingly since the day he  
was born, when the fair young mother breathed  
her last, and the heir of Bridlecombe, a puny,  
helpless baby, was left to her care. Mr.  
Neville since the day when the wife he idol-  
ized was taken from him, seemed to shun his  
home, most of his time was spent in London  
or on the Continent; he sometimes ran down  
to Bridlecombe to load his little son with caresses  
and costly toys, and "papa's" few and far  
between visits were the brightest spots in little  
Hugh's life. Not but that he was very happy  
at all times, wandering about the lovely park,  
which was his earthly inheritance, cantering  
on his Shetland pony across the breezy downs,  
doing a couple of hour's lessons with the good  
old Vicar in the morning, and listening at  
night to old Hester's wonderful stories of the  
days when his papa was a little boy. There  
was not a care to disturb him, no opposing in-  
fluence of any kind to thwart his wishes, the  
only shadow that ever came across his path  
was the prospect of some day having to leave  
Bridlecombe and his pony and Hester, and go  
to school, and be kept hard at the lessons  
which, truth to tell, were even then the bug-  
bear of Hugh's life. We see him for the first  
time not at a very interesting period of his  
juvenile existence,—labouring under a very  
slight attack of measles. He has been some  
what loudly lamenting his forlorn condition,  
obliged to keep in his bed when all the boys in  
the village are skating on the pond, and Hester,  
tired of his grumbling and discontent, has ad-

dressed to him the remarks with which my  
story begins.

I am afraid they were not productive of any  
great good to Hugh until some time after they  
had been uttered; as long as the daylight lasted  
and he heard the shouts of the boys on the ice,  
his impatience was not controlled, it was only  
when the curtains were closely drawn, and  
nurse regaled her darling with hot buttered  
toast and tea, and sat by him and began some  
of her old oft-told stories, that his thoughts  
went back to what she had said in the morn-  
ing.

"Tell me what the Vicar said last year about  
the Holy Innocents, nurse."

"Bless your heart, my dear, I told it to you  
this morning, when you was a-grumbling and  
a-calling the measles names, for all they are  
necessary diseases, leastways for infants. He  
only said how the suffering and the trials  
which are a part of a Christian's life begin  
somehow very early, even from the time when,  
in Holy Baptism, the cross was marked upon  
our brow; and how the Holy Innocents who  
died unconsciously for the sake of their Lord  
were taken up by Him, not only in His arms  
when He blessed them and suffered them to  
come to Him, but He took them up too as it  
were on His cross; He made them fellow-suf-  
ferers, that the holy army of martyrs might be  
formed of babes and of men. I've told you as  
well as I could about that part of it, Master  
Hugh; but I mind too how the Vicar said that  
there was many in the world now who thought  
that the Festival of the Holy Innocents didn't  
in any way concern them; and he told us how  
it ought to teach everyone, how, by the inno-  
cency of our lives and constancy of our faith,  
we too might become as little children, fit to  
enter into the kingdom of Heaven; and he said  
too, how we must all learn to bear the cross  
patiently, whether God sends it to us, in little  
trials or in great sorrows; whether, like St.  
Stephen, we have to suffer, or like St. John to  
wait; or like the Holy Innocents to bow un-  
consciously to his chastening rod. We know  
it comes straight from Him, we know that in  
different ways, but all the more surely a cross  
is sent to each of us."

Hugh listened, as was his fashion, for some  
time; he seemed to be turning it all over in  
his own little mind, then he said, "Nurse,  
what do you think my cross will be? I shall  
have one sent to me if everyone else has. I  
should like to know what mine will be like."

Nurse rubbed her spectacles and seemed  
doubtful what to answer. "I'm sure I don't  
know, my dear, nobody does till it comes; but  
God always tempers the wind to the shorn  
lamb, and if you are a good boy, and say your  
prayers, and go to church regular, and remem-  
ber what the Vicar says about what you pro-  
mised when you was baptized, then Master  
Hugh, when the trial comes, when the cross is  
sent you, God will send the strength with it,  
and lighten the heavy load."

Then Hugh turned on his side and tried to  
compose himself to sleep, but just as Hester  
thought he was fairly off he said: "Nurse, I  
think my cross will be going to school."

"And I'm sure another will be laid upon me  
when you do go away, my darling," soliloquized  
the good old woman, but it may not be for  
many a long day yet, the master seems very  
undecided.

The blow came sooner than either Hester or  
her charge anticipated, it would have done;  
the New Year saw Mr. Neville at Bridlecomb,  
he had heard of his boy's illness, and he hasten-  
ed to see him; there was another reason which  
took him to his home just then, one which he  
communicated to Hugh the day after his ar-  
rival.

"Hugh, my boy," said he, "you are ten  
years old now, you must go to school."

"Yes, father; I know I must, but I don't  
half like it."

"But it will make a man of you, my son;  
you would not like to be fastened to a woman's

MAN who cover themselves with glory some-  
times find that they are, after all, very thinly  
clad.

apron strings all your life, should you?

'No, father; but I can't bear to leave nurse, and Gaffer (his pony), and the Vicar, and everything in Bridlecombe; and I hate lessons.'

Mr. Neville did not seem to heed the boy's words: he called him, and hid his face in the thick brown curls, and said, 'Hugh, I am going to bring a lady home with me to live here, a new mother for you, my boy.'

With all nurse's sense and shrewdness, there was one point in which she had instructed Hugh, with all the ignorance and prejudice of her class, to believe the long thought step-mother, a distinct race of beings created for the torture of those into whose homes they were introduced. He looked up angrily and fearlessly into his father's face.

'I'll not have any come here,' he said, 'to take the place of my own mamma,' and the boy's eyes rested upon the picture which hung opposite him; it was the pure, gentle, holy face of the mother of whom he had heard so much, whose memory was a sacred thing to him. Mr. Neville looked at it also, and a strange determined expression came into his face; 'Hugh,' he said, 'you must give all honor and obedience to Mrs. Hollingworth when I bring her here as my wife, and Reginald must be to you as an elder brother, I am going to send you to the school he is at.'

Hugh knew that he had better be silent, he had seen his future step-mother once, a grand, beautiful lady, so unlike that lovely girlish face, which nurse had taught him to love so well, and he had a vivid recollection of her son's bullying ways when the two boys were sent out into the park after luncheon, and Reginald, a big fellow of fourteen, had laughed at all that poor little Hugh thought would interest his guest.

'My darling, my treasure!' said poor old Hester, when with streaming eyes Hugh told his tale, 'there's not one of 'em all will dare lift a finger at you; and if that great fellow don't treat you well at school, go straight to the master and expose him, don't bear no impudence; you, the heir of Bridlecombe.'

The boy raised his eyes somewhat reproachfully to Esther's face.

'I thought going to school might be my cross, nurse, he said, 'I'm sure of it now that Reginald Hollingworth is to be there; but you said I was to bear it patiently; whatever it might be, and I mean to try; if what you said is true, I don't suppose my being heir of Bridlecombe will keep me from suffering, and I'll ask God to help me to bear it as uncomplainingly as the Holy Innocents did.'

(To be continued)

A RETURNING PRODIGAL.

Some years ago an English clergyman, who spoke French fluently, was staying in a Swiss village. The pastor of the place made acquaintance with him, and invited him to preach. He did so, speaking on the words, "The Son

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of God, who loved me, and gave Himself for me," pressing on the minds of the people the thought that, however careless or even wicked their lives might have been, there was One, who had been loving them all along, having proved that love even by the death of the Cross. He left the village the next morning. The following Sunday was one of those unfortunately rare occasions in Protestant Switzerland on which there was to be a communion. In the course of the week, a young man, well known as one of the worst characters in the parish, came to the pastor, saying that he wished to be allowed to communicate on the next Sunday. "You! Who are known to be leading such an evil life? It's impossible." Yes, sir, I know I have been very wicked, but I must tell you something. I heard the stranger preach last Sunday, and when he said how Jesus Christ had been loving me all my life and all through my sins, and how I had never cared to think of Him, it went to my very heart. I was miserable. I went home and to bed, but could not rest. I got up and knelt and tried to pray. So it went on for hours. At last I suppose I fell asleep, for I saw Him standing there with the marks in His hands and feet. I thought I fell at His feet and said, "Lord, I do love Thee," but the face was cold and stern. I thought, "Perhaps it is not true, I don't love Him and He knows it." "Lord I will love Thee," but there was no change in His countenance. I felt in despair; at last I cried, "Lord, is it then not true that Thou hast loved me all my life, and didst give Thyself for me?" and then the face changed into such a look of love and forgiveness, and in my joy I awoke. And now I do so want to come to the communion on Sunday." The pastor consented, and has had the comfort of seeing this young man continue to lead a life of remarkable Christian excellence for many years.—Rev. Andrew Jukes.

BIRTH. At Claremont, Douglas, Dec. 14th, the wife of W. N. H. Clements, of a son. MARRIED. RUFFE-FERRY.—On 18th Dec. in the Parish of St. John, Cornwallis, N.S., by the Rector, George Lewis Ruffe Esq., of Bridgetown, N.S., to Julia Maria Ferry, daughter of the late George Henry and Ruth Olivia Ferry, of Cornwallis. DIED. RONEY.—At the Rectory, Porter's Lake, on the 19th, Nov., Mary Isabel, daughter of the Rector, Rev. James A. and of Emma Louise Roney, aged 1 year, six months and five days.

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## MISSION FIELD.

## WIDENING HORIZONS.

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

The last number of a closing year would seem to be a fitting occasion for taking a brief retrospect, and for discovering where we stand, and what we have done, and what lies before us. While in this, as in all other works of fallible men, there is much room for humiliation and self reproach, there is, nevertheless, so much of assured progress visible on any intelligent retrospect, that those who have taken part in our work may thank God for His blessing which has rested on our labors. The extension of our empire, perhaps in some cases against our will, is a patent fact. It would seem as though, however much statesmen may deprecate the responsibilities of rapidly extending dominions, those dominions will grow in spite of all, as by a law external and irresistible. The same things are being reproduced, and the same feelings obtrude themselves, in the smaller sphere of our work. In a valuable paper on "The Spiritual Counterpart to Imperial Destiny," which appeared in our pages in January 1888, there occurred the following thoughtful passage: "Divine Providence seems to have been leading us forward, or we might almost say hurrying us onwards, with breathless speed to a greatness and influence which grows day by day and year by year; and we increase, moreover, from time to time our territorial possessions. And so we have almost learned to look upon ourselves as being destined for yet higher eminence, and to believe in what the Bishop of Durham called some time since the 'Imperial Destiny of Great Britain.' Nor can it be merely foolish pride when such men as Bishop Lightfoot refer to the idea at solemn seasons such as a Church Congress; rather must we regard the expansion of England as an admitted fact on which we should meditate humbly and solemnly, that we may try to understand the Will of God concerning it. "The outspread of the various branches of the English speaking race must have a wide influence upon the future of the world."

The Society's original constitution pointed to its expanding with the growth of the British Empire, and wonderfully has it fulfilled the objects of its founders. It may claim the credit of having planted the Church in the great majority of the British Colonies; but being in an unique sense the Missionary organ of the Church of England, it has followed not merely the growing empire but the flag of Great Britain, which floats over all seas. Whether it has been a wise policy thus to attempt to occupy regions so vast that only enormous resources can cope with their necessities is a matter of opinion. As a matter of fact it has been found impossible to turn a deaf ear to those, Bishops and others, who have given themselves to the work

of carrying the Gospel to remote and heathen lands, and who have looked to the Society's ill-replenished treasury to provide them with things material. The consequence is that the Missions everywhere are weak and undermined, and natural progress is arrested by insufficient machinery.

This growth of the Society's work has been so gradual and natural that many of its warmest friends may be pardoned if they have not marked it, just as many patriotic citizens have taken the growth of our empire as a thing of natural development.

From the Society's point of view, such an attitude on the part of Churchmen is disastrous. Thinking that as the Society has done well in the past it will do well in the future, they continue their help on the scale of long ago, when the field of its work was only a portion, and a small portion, of what it is to-day, and its income not proportionately less but even much larger than now.

We think, then, a brief retrospect of certain features in the Society's work and position 22 years ago, and a comparison of its work and needs to-day, will be interesting to our readers, and possibly beneficial to the Society's exchequer, if it impresses the moral which we shall hope to deduce.

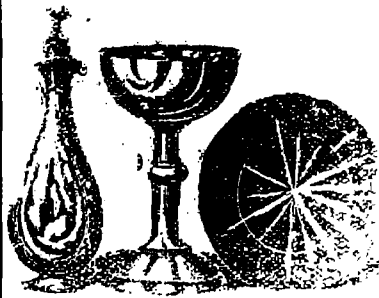
Taking, therefore, a glance at the work twenty years ago, and comparing it with the story of to-day, we find that there was in 1869 no mention in the Annual Report of the Dioceses of Lahore or Rangoon, of Japan or North China, of Pretoria, or of Madagascar. There was no work at all being done in Japan, North China, or in Fiji. There was Mission work being done on a small scale in Lahore and Rangoon, which formed part of the Diocese of Calcutta, and there was a feeble struggling Mission on the low lying east coast of Madagascar. The Society's responsibilities to these countries in the present year involve an expenditure of nearly £17,000; in 1869 probably as many hundreds of pounds would have met all demands.

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[To be continued.]

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In pursuance of the subject of "Temperance Teaching," which it has brought prominently before the people of Orillia, the Church of England Temperance Society was addressed on Thursday 26th ult., by Mr. J. C. Morgan, M.A., Inspector of Public Schools. He took for his subject, "Our Public School System in its Relation to the Citizen." Education should be physical, mental and moral. It was the duty of the state to educate the body, in order to secure "a sound mind in a sound body." There should be more gymnastics, and a public school child should not be required to open a book out of school-hours, unless it be a very short task, to inculcate the sense of responsibility and duty to be done when not under the immediate eye of the teacher. Physical education should likewise train the pupils for manual labor. The true "dignity of labor," which rendered the onrse pronounced upon Adam, "in the sweat of thy face shalt thou eat bread," a blessing as well, should be inculcated. Montreal training should fit the children—boys and girls alike—for the practical business of life. This was a debt the state owed to all. The moral and religious training should be definite and elevating. Separate schools were a mistake, and a menace to the future of Canada. All the children should be educated together, and be believed that the broad truths of Christianity could be taught without offence to any. Even the secularist must admit that if moral and religious training of that kind did his child no good it would do him no harm. Canadians had a grand heritage, and our children should be taught that this was a country worth living for. In geography and history, the teaching should be "Canada first;" then enough regarding the mother country to show that it is the glory of our Dominion to be a portion, and an increasingly important portion, of the grand old British Empire. Canadian youth should learn that our country acknowledged no superior on this continent, and that if need be she was abundantly able to take care of herself in resisting aggression from the great big fellow to the south, as she had done in the past; that the tie which united us to the Mother Land should never be broken. (Hearty and repeated applause.) Moral education necessarily included Temperance. The evils of drinking, the nature and effects of alcohol, the fact that stimulants were never necessary except as medicine; that health, comfort and safety alike suggested total abstinence, could and should be taught by precept and example. About sixty-five per cent. of the Public School children of Ontario were last year reported as receiving such instruction, and the number was rapidly increasing. Fully half the candidates at the entrance examinations in Barrie then going on had signified their intention of uniting on that subject. These

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If people should stop suddenly some evening telling what they think about other people, and tell what they know about themselves, what a stir up there would be in modern society.

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New York, April 6th, 1889 To Messrs. Wm Knabe & Co.

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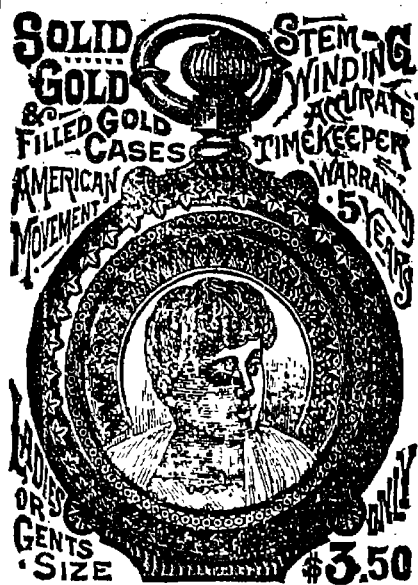
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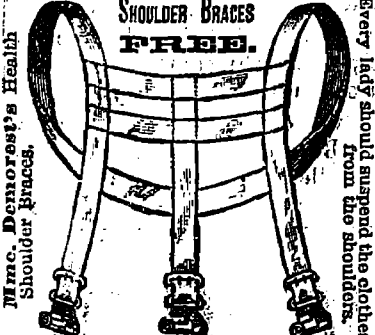
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