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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.

L. XII.  
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## ECCLESIASTICAL NOTES.

**THE** Rev. D. W. Duthie, Congregational minister of Swansea, Wales, has resigned, it is said, with a view to seeking Orders in the Church of England.

**ARCHBISHOP OF YORK.**—It is said that the Right Revd. the Lord Bishop of Peterborough (Dr. Magee) has been appointed Archbishop of York. He is regarded as the most eloquent of the English Bishops.

**THE** Rev. Dr. Jackson, of Richmond, Va., has accepted the Assistant Bishopric of Alabama. Bishop Wilmer will assign to him special charge of the middle and northern portions of the diocese.

**CANON NEWBOLT,** Dr. Liddon's successor at St. Paul's Cathedral, London, preached on a recent Sunday afternoon, and delighted a large congregation by his eloquence and his beautiful style. It will not be long, says a London correspondent, before he is recognized as one of the popular preachers in London.

**THE** prospectus for the Church Training and Deaconess House of the Diocese of Pennsylvania, U. S., is issued and promises the best results. Thorough instruction by a faculty of six clergymen and other teachers, to be appointed by the Bishop, will be given, and two hundred dollars per annum will cover the charges of each candidate for board, room, gas, washing, tuition, text books, etc.

**THE** Bishop of Bedford, Eng., thinks that the charities and the work of the Church are clearly suffering from the hysterical excitement caused by General Booth's sensational scheme, but he is able to announce a conditional promise of £600 for the work in East London provided that 20 other persons will contribute £500 each before the 1st of February. He further states that if he were allowed to make public the name of the intending donor it would invest the offer he makes with peculiar interest and importance.

**THE** London Society for promoting Christianity among the Jews is reported to be passing through a serious crisis. The committee of inquiry demanded by the Archbishop of Dublin, Ireland, has held many sittings, and has gone very carefully into all the specific charges. These may be summed under two heads: (1) Mismanagement by the London committee, (2) inadequate results in the mission field. It is not unlikely that, unless radical reforms are made, there will be a large secession of members, and another society will be started on more economical lines.

**FREE CHURCHES.**—"That against which I do protest is that unhappy distinction between the man who pays and he who does not pay, when they come into the House of God."

"The next question is shall every man, in this great town who lives by his industry, be able to go to the church door—the door of his own parish church, with the full conviction that it is his own, and, that when he is there,

he is equal with all the rest who go to worship God there, and be treated as their equal."

"I don't myself see why we should take any human and personal distinctions into Church with us, and therefore I give my voice certainly for having all the people who come to worship God put on an equal footing."—*Archbishop Thomson.*

**SPEAKING** of the Salvation Army scheme, *Church Bells* says: "London is being invaded by a great number of tramps and other poor folks from all parts of the country, in the hope that they may get 'something' from 'General' Booth. The roads towards London are swarming with vagrants of all descriptions, all coming to town. Provincial towns and districts are emptying of their poor, and may rejoice, but the strugglers in the congested districts of London may well groan at the impending invasion. The 'General' has barked and the beggars are coming, coming in shoals, expecting something from him. It is not very probable that they will get much, but a great additional burden will be inevitably thrown upon the shoulders of the clergy, and upon the organizations of the Church for the relief of the poor and suffering, which are always straining to breaking point at this time of year."

**SPEAKING** of Dr. Stanton's election to the see of Newcastle, New South Wales, an English paper remarks: "Bishop Stanton was a first-rate English parish priest, and he has made a splendid Australian Bishop. He is a kind spiritual father, a wise ruler, a genial friend, just the ideal Bishop required for an Australian see. He has brought the Church of Queensland into intimate touch with the people, and he will leave behind him there the good will and the affection of every one. It is not very long ago during the time of the recent strike, that Bishop Stanton might have been seen busily engaged in helping to unload one of the vessels lying by the quay of an Australian port, because hands were short and the need was urgent. He can turn his hand to anything, and now that he is going to Newcastle, there is no doubt that he will soon succeed in bringing Church influence to bear on a diocese which has been specially unfortunate, and which is grievously in need of guidance and patient labor."

**THERE** were ordinations on St. Thomas' Day in 31 dioceses in Eng., Llandaff and Worcester (vacant) being the only exceptions, when 298 candidates for the diaconate were admitted, and 301 deacons were advanced to the priesthood. Of these 186 were graduates of Cambridge, 178 of Oxford, 39 of Durham, 23 of Dublin, 11 of Lampeter, 7 of London, 3 of the University of Ireland, and 1 of Glasgow. Of the others ordained 31 were educated at the London College of Divinity (10 of these went to Liverpool), 16 at King's College, 10 at Chichester, 9 at St. Bees, 7 at Lincoln, 5 at Truro, 5 at St. Aidan's, Birkenhead, 3 at Sodor and Man, 2 at Lichfield, 2 at Denstone, and 1 each at Salisbury, Lancing, Warminster, and Southwark. The remainder, very few, were literates. Notwithstanding the large numbers ordained,

many candidates were rejected, in one diocese no less than a third; at Oxford, Peterborough, and Salisbury, none but graduates were ordained. Many of the graduates went after taking their degree to the best theological colleges, such as Cuddesdon, Wells, Ely, and Lichfield.—*The Church Review.*

**THE** S. P. C. K.—The Bishop of Liverpool has sent the following letter to the Rev. John Bridger for circulation:—"I have much pleasure in commending the Society for Promoting Christian knowledge to the favorable consideration and support of all Churchmen in my diocese. As a publishing Society it has a claim on all clergymen as a source from which Bibles and Prayer-books are to be found in every church. But, besides this, the Society is continually bringing out a great variety of useful literature and meeting the increased taste for reading which education has elicited by valuable books of every kind. This, however, is not the Society's only claim. It is continually assisting the erection of Mission-rooms, and in our own city of Liverpool two large Mission rooms have lately received liberal grants. Last, but not least, the good work continually done by the Rev. J. Bridger, the Society's energetic agent, among the 200,000 emigrants who annually leave Liverpool for foreign homes entitles it to the hearty support of all who wish British Christianity and Churchmanship to be carried by our countrymen to their new dwellings beyond the sea. I have seen with my own eyes something of Mr. Bridger's labors in this department of the Society's field, and I think them worthy of all praise.—(Signed) J. C. LIVERPOOL."

**"GENERAL" BOOTH'S SCHEME.**—Jones and Smith were two old bachelors who lived on the most intimate terms, constantly dined together and smoked the peaceful pipe, and occasionally went off together for a week's holiday by the sea. But a change came over the spirit of Smith's dream. Well on in the fifties he went and got married, and on his return from the honeymoon invited Jones to come and dine with him and be a witness of his happiness. The dinner past, the old friends sat down each side of the fire after Mrs. Smith had gone upstairs. 'Well, my dear Jones,' said Benedick, 'now tell me quite candidly, what do you think of my dear wife?' Jones hesitated for a moment, then replied, 'Well, Smith, if I must speak quite candidly, I don't think much of her.' Smith patted him emphatically on his knee as he replied in a confidential whisper, 'No more do I, my dear Jones.' I beg respectfully to apply this anecdote to the opinions expressed on Mr. Booth's scheme. For a while there was a flourish of trumpets. There were two sorts of people who applauded. First there were the Gushers, people who were intensely philanthropic and didn't trouble themselves upon the wisdom of the proposals or the probability of success. But 'there was such a great work to be done,' and 'Mr. Booth was so enthusiastic,' that they were prepared to support him without knowing anything about it. Then there were the Laggards, who really did not much believe in it all, but who thought that as big men had taken it up it would be better for the

Church to play second fiddle than not to be in at all, so they gave their adhesion. And it is refreshing, at any rate, to find a man of such wide and accurate knowledge as Mr. Llewelyn Davies throwing the light of common sense upon the business; and now he is followed by the Bishop of Bedford and the Archbishop of Canterbury. All of them show that the Church has been in the van in the work of humanizing the masses. The Salvation Army has made a great splutter and fuss in the East End, while the Church has been doing *real* work. Mr. Booth, as Mr. Davies mercifully shows, has been an utter failure so far as Evangelising goes, and in fact thoughtful people are beginning to join in Jones' estimate of Mrs. Smith.—*Peter Lombard, in the Church Times*

An English Bishop writes to *The Times*, London, Eng.: 'The unaccountable feature in the success of the scheme now being floated by Mr. William Booth, of the Salvation Army, is the fact that so many acute and able men seem to rest their claim to their support on the assumption that the organization of which he is the head has been specially successful in influencing for good that 'residuum' of society which Mr. Booth calls the 'submerged tenth.' All who know the facts, like Mr. Llewelyn Davies and many others, know that this assumption is without foundation. As one familiar for eighteen years with 'London over the Border,' ten of those years passed at Barking, from which your correspondent, Mr. Henson, writes, I can testify that the results of the work of the Salvation Army among the 'slums' population are almost nil. The whole of those results may be, in fact, reduced to one—the reclamation of a certain number of drunkards. But for this purpose various agencies have long been at work, whatever be the ultimate fate of the Salvation Army. A single column of *The Times* or page of the *Guardian* would furnish to wealthy Christians the names of a score of religious and philanthropic institutions or associations, all needing, like Mr. Booth's scheme, large pecuniary help, but all differing from that scheme in the fact that they are conducted by men who have already proved successful workers in the fields of labor which they have made specially their own.'

#### BELIEF AND CHARACTER.

If you stamp a piece of wax with a seal, no matter how many times, the impression is always the same. It has frequently been noted as a remarkable thing that of the myriads of human faces no two are precisely alike. Just as singular, no two persons have exactly the same elements that make up that indefinable thing we call character. It is hard to tell what it is that gives one man what is termed weight of character, while it does not appear in another of seemingly equal endowments. How few there are who seriously think that they are gathering the materials that form their character every day that they live, and the remarkable thing about it is that they are doing this unconsciously. No matter how long a man may live, he is building character till the day of his death, but it is a question of vital importance to the young because the main elements that determine what life is to be for them, and how the world will regard them, are acquired in their early years. We may say that character is largely if not wholly the result of two forces, belief and environment; belief including all that works from within, and environment the influences acting upon us from without. There is a school of modern critical philosophy which tries to make out that character is independent of belief. It is true that there are men whose lives are better than their faith, and there are villains and hypocrites who with their lips profess the

religion of Christ. But every honest man tries to live out the faith that is in him, and his partial failure is due to the weakness of human nature caused by sin. The important fact however is, that character, both in the good and the bad, is not fully registered in outward acts. The upshot of modern civilization seems to be dissimulation of the real character, and it is only by the facts of personal experience that one can determine how much belief has to do with moulding character. And no arguments are going to drive out of the common consciousness the fixed conviction that what a man is in his true life depends upon what he believes.—*The Church News, St. Louis, Mo.*

#### OUTWARD INFLUENCE AND CHARACTER.

The modern use of the word environment very well expresses the meaning of the influences from without that do much in moulding human character. It is nowhere questioned that a man's place in life, the special set of things, persons and events that encompass him, determine his individuality. These are the materials gathered in through the senses acting upon him like a constant atmosphere, and transformed by the mysterious alchemy of the mental processes; that give the tone and color of his character. And yet the surroundings do not do the whole work; for you may take a babe from China or from among the American Indians, and enclose his whole life in the best refinements of modern civilization, and you cannot make an Anglo-Saxon of him. Racial and hereditary influences dominate his character to the end. Therefore it seems clear that the essence of character is the stamp of the Divine seal upon each individual, and that environment and belief are simply influences that mould and modify. And for this moulding and modifying we are held responsible. So it becomes a question of vital practical importance what we shall believe, and what outward influences we shall select. Including all, and the crown of all, is Christian character. Shapelessness, robustness, morality, the bright lustre of all virtue, necessarily take their places in a character rounded by truths from heaven and the grace of Christ. Impressed with what all this means, how careful parents will be to guard their children from everything that stains and degrades, how watchful to enclose them within the embrace of the Saviour while their minds are sensitive to every outward impression, and their will untrained; to choose what is best. And when intelligence brings the sense of responsibility, when there comes the vivid consciousness of the fact that every day we are gathering materials for and building up the character that is to abide beyond death into another life, it ought to cause serious concern in endeavoring to find the right truth upon which to rest our faith, and earliest, vigilant thought in selecting the influences from without that will elevate and purify. And this is precisely what the Church of God is here on earth for, to be the visible means by which the Holy Spirit guides men into all truth, and trains up a character fit for the life of heaven.—*The Church News, St. Louis, Mo.*

We want additional subscribers in Halifax St. John, Quebec, Toronto, Ottawa, London Hamilton. Liberal commission will be allowed to qualified Canvasser—lady or gentleman—in every one or more of these cities.

A man must fight for his soul or it will be captured by his assailants. The keeping of the heart calls for force and devotion. High purpose and enduring aspiration are needed.—*Dyer.*

#### DEAN CHURCH.

The Church of England has suffered severely during the last twelve months by the death of several of its leading ecclesiastics. The departure of Lightfoot, Liddon, and Church represents wide gaps in contemporary Church history. The death of Dean Church removes a man who was something more than an ecclesiastic, a polished and refined scholar, who would have made his mark in the world of literature if he had not been a clergyman. His books on Spenser and Bacon show what a profound student he was of English literature and philosophy; his writings on Dante show him an exquisite Italian scholar, while his sermons prove him to have been a rare master of the English tongue. The latter, however do more than this, they show him as a most thoughtful and devout divine of the English Church, with a mind stored with all that is best in the traditions of English Churchmanship and learning. St. Paul's Cathedral will remain to future ages an eloquent testimony to his worth. With quiet but indomitable courage he laid himself out to the task of lifting the Metropolitan Church of English Christianity out of the slough of indifferentism and neglect in which he found it under the depressing influences of former Deans. He opened the nave for public worship, swept away the abuses involved in charges for entrance into the Temple of God, and beautified the sanctuary. For a higgledy-piggledy crowd of worshippers who gained admittance at the back of the altar and found their way as best they might into a seat or standing room, he substituted the noble services under the dome and the rapt congregations who listened to the eloquent periods of a Liddon or a Scott-Holland.

The Rev. R. W. Church would have refused the Deanery had it been possible; he only accepted it after a personal interview and at the earnest solicitude of the Prime Minister. It is an open secret that at a later date the Archbishopric of Canterbury was at his acceptance. Having once, however, assumed the responsibilities of the Deanery, he was determined to be something more than the head of a Cathedral Chapter. 'If we cannot now do something for London,' said the new Dean, 'may the malison of St. Peter and St. Paul fall on us!' Here is the result, as given by a contemporary: 'St. Paul's, which not so long before had been jealously guarded by a 2d fee at the door, and a path strictly hedged in from door to choir to prevent sightseers evading the fee under the pretext of worship, was thrown open to all the world. Its services were multiplied; its nave was fitted up for worship; great preachers of every shade of theology were invited to fill the pulpit; the uniform resources of sacred music, under the able direction of Sir John Stainer, were exhibited in ways hitherto unthought of; every society or guild that was doing any good work was heartily welcomed; the disused chapter-house was turned to good account as a place of intercourse between the young men of the city and the canons; and, in short, the great Cathedral became, as it ought to be, the home and centre of the Church life of London.'—*Irish Ecclesiastical Gazette.*

#### CONTEMPORARY CHURCH OPINION.

##### Church Bells:

In his recent letter on the judgment in the Bishop of Lincoln's case, the Archbishop of Canterbury made use of a phrase which is well worth paying some attention to. He spoke of the Roman Catholic Church in England as 'the Italian mission,' and he gave it as his opinion that this Italian Mission would neither amongst English laymen or clerics have very wide or permanent success. The phrase is an exceedingly happy one, a phrase which is likely to

stick, because it so exactly hit off what is the truth about the Roman Church so far as she has established herself in England and seeks to bring us all into communion with her. No doubt many Roman Catholics will feel a little irritated by the use of it, and we are sincerely sorry that it should be necessary to use any expression which tends to the irritation of the religious feelings of anybody. But the phrase is not a wantonly abusive one; it is a carefully chosen phrase which, as we say, exactly hits off the true state of the case. It puts the real facts of the case in a short epigrammatic form, and there is need that they should be so put. It is the fashion among people, especially cultivated people, just now to dally not a little with the Church of Rome. They are not in earnest enough to be sincerely convinced of her claims but for one reason or another she attracts them, and they please themselves with playing with her. Nor is the effect of this dalliance confined to this sort of people themselves; it tells insensibly on the community at large, and men and women come gradually to lose their sense of what the Roman claims really are, and what their acceptance would mean if ever through our carelessness we came to accept them. But speak of the Holy Catholic and Roman Church in England as 'the Italian mission,' and you begin to see her, so far as she is related to Englishmen, in her true light.

## NEWS FROM THE HOME FIELD.

### DIOCESE OF NOVA SCOTIA.

**KENTVILLE.**—St. James' church was beautifully decorated for the festive season. Most noticeable is a new white reredos surmounted by a Christmas sentence, with appropriate designs in red velvet and gold, and five new white banners, with texts beautifully executed, all furnished by the 'Ladies' Guild' and the work done by some of the members, assisted by a number of gentlemen. The altar frontal is of white satin, with embroidered monogram and painted lilies, wreathed with native ferns. Another new feature is a rood screen, which stands at the entrance of the chancel, it is about twenty feet high, and consists of a light wood frame work, the work of Mr. Reaves, and covered with fine green wreaths, the work of some of the ladies.

The pulpit and lectern has white velvet hanging with gold monograms and embroidered lilies, and wreathed with a unique, beautiful design of white moss, fringed with lycopodium, the work of Mrs. Avery. Spruce wreathing surrounds all the nave and standards, and symmetrical trees of spruce stand in the corners, and at the entrance of the church. The font is also well done in hemlock and immortelles. All the work is most effective and combines to show the good taste of those who carried out the design. The service on Christmas day was taken by the Rector, Dr. Brock, assisted by the Rev. R. Avery, M.A.

M. Barnett, Esq., presided with his usual skill at the organ, assisted by a full choir. The Christmas anthem, 'Glory to God in the highest,' was well rendered, and added much to the very impressive service.

The Sunday school of St. James' Church had their Xmas tree on Friday evening, and the occasion was one of rejoicing. Santa Claus was impersonated by one of the older scholars, and the beautiful tree was soon robbed of its numerous gifts which were distributed among the scholars. Prizes were given from the teachers to the most regular attendants of their classes, great applause being given to the receivers. The teachers were each made the unexpected recipients of handsome presents by the members of their classes. Mr. Ralph Eaton, the Superintendent, was presented with an elegant Bible and hymn book, and responded in appropriate terms. The singing of Christmas Carols, some effective tableaux and instrumental music

made the evening still more enjoyable, the only regret being the absence of the Rector, who was detained at home with severe illness.

**CHURCH SCHOOL FOR GIRLS.**—The first Thursday in January marked an epoch in the history of the Church of England in these provinces, when the school for the daughters of the Church was opened. In July last a resolution was adopted in the Synod of Nova Scotia and New Brunswick endorsing the principle of a School for Girls on the joint stock plan; and appointing a trustee from each Synod. The stock was limited to \$50,000 in shares of \$5 each, nearly \$28,000 of which has been already subscribed. Trustees and directors in accordance with the scheme proposed to the Synod were duly elected, and the results of their labor is the purchase of the property known as Edgemoor, one of the best sites in the town of Windsor, and the fitting it up as the beginning of an institution which shall be a credit to the Church of England. The property now covers fully eight acres, most delightfully situated. The engaging of a lady principal was left to the Lord Bishop of Nova Scotia, who in August last secured the services of Miss H. J. Machin, well known in the Diocese of Quebec, and in fact, throughout Canada, as the successful head of a school in Quebec city. Miss Machin brought with her a well tried staff of teachers, who have worked with her for some time—and whose good work in the past is the best augury of their success in the new school.

Thursday, the 8th January, 1891, at 11:30, a large gathering of parents and friends of pupils assembled at Edgemoor for the formal opening of the school. The present building will only accommodate 27 ladies with the teachers and servants—but every care has been taken not to overcrowd. On entering the schoolroom the pupils, both boarders and day scholars, to the number of 43, were seated in their places, and the rest of the room was well filled with residents of Windsor and the friends of the girls. Among the visitors were Hon. Judge Townshend; Mr. J. R. Foster of Dorchester; Mr. Leekie, manager of the Acadia Mines; Revs. W. B. Armstrong, of Wolford, N.B., J. O. Ruggles, G. R. Martell, of Maitland, F. Sherman, of St. Martins, N.B., H. A. Harley, of Pictou; Archdeacon Weston Jones, Canon Maynard, K. C. Hind, of Newport, F. H. Axford, of Cornwallis, H. How, of Windsor, F. W. Vroom, of King's College, A. Miller, of the Collegiate School, Professor Kennedy, of King's College, Mr. Edward Dimmock, C. S. Wilcox, J. E. deWolf, and a number of laymen of prominence in the Church. The chair was taken by Rev. Canon Partridge, of Halifax, who is acting chairman of the Board of Trustees. The proceedings began by the chairman calling upon the Ven. Archdeacon Jones, Rector of Windsor, to offer prayer for the blessing of Almighty God upon the work here begun in His name and for His glory. After which the chairman first of all expressed his own sorrow and the regrets of all concerned, at the absence of the beloved Bishop of the Diocese, to whose vigorous advocacy, supported as it had been by the no less earnest efforts of the Church, the school was due. He then proceeded to congratulate those who were present and the Church at large upon the opening of the School under such auspicious circumstances, and after giving a resume of the history of the institution, welcomed the pupils, many of whom came from a great distance. He then referred to the great good fortune of the trustees in securing the services of so accomplished and successful a principal as Miss Machin, to whom, with her assistants, he extended the very heartiest of welcomes, assuring them that the hearts of the people of the Maritime provinces were as warm as those of Quebec, and prophesying for them hosts of friends. He then set forth what he conceived to be the true ideal of an institution of the kind, pointing out what real education

is, and showing the connection between it and the Church. He said that it was not merely for the sake of adding another to the educational institutions of the land, nor solely for the credit of the Church of England that the school has been established, but for the education and training in right habits of study, and thought, and conduct, those who should be entrusted to our care, and making the best of the capacities given to each by the Almighty, so that when they went forth to take their places in the world, they might shed everywhere they might go the refining and elevating influence of a true Christian womanhood, complete in all its parts. He urged upon the girls as a foundation of all success, transparent truthfulness; which lay at the base of obedience and perseverance.

Speeches were made by Hon. Judge Townshend, Mr. Foster, Rev. W. B. Armstrong, Archdeacon Weston-Jones, (who welcomed the pupils to Windsor), Judge DeWolf, Rev. Mr. Harley, Rev. J. O. Ruggles, and Dr. H. Y. Hind, the indefatigable Secretary, to whose untiring energy and determination so much of the scheme is indebted. Dr. Hind must have been highly gratified at the tributes paid on all sides to his great labor so freely and ungrudgingly given.

The Chairman then declared the school open, and called upon the revered and respected Canon Maynard, for so many years Rector of Windsor, to pronounce the benediction. The National Anthem was sung, and the meeting dispersed.

Plans have been accepted for a new building to accommodate 100 boarders, and a circular has been issued by a joint meeting, the Board of Trustees and the Board of Directors, calling the attention of Churchmen to the absolute necessity of further subscribing for 3,000 additional shares, amounting to \$15,000 before the foundations of such a building as is required can be laid. The cost of this new building, completely furnished for 100 girls, will be about \$23,000, for which only \$9,000 is available, the expenses of the present house and property having amounted to \$15,000. The existing school house is full, and several applicants have to find accommodation outside. The prospects for the spring term are such as to make the question of accommodation for the numbers desirous of being admitted into the school a matter of very anxious enquiry for the trustees and directors. That this Church school for girls opens with more applicants for admission than can be accommodated is a hopeful sign, which the zeal of Churchmen will not allow to pass away unheeded.

**CHRISTMAS.**—St. Stephen's Rectory was the scene of a very pleasant surprise party on New Year's night. About 30 ladies and gentlemen of the town gave the Rector a good cheering up by presenting him with a handsome fur coat and cap on the eve of his leaving the Parish. The good Rector was completely taken by surprise and responded to the address in the most feeling manner. A Xmas invention called a "German Bag" kept the company in good humor until supper at midnight, and by the time all the good things were disposed of, the "wee sma' hours" were very nearly used up. The whole affair was most enjoyable, only saddened by the thought that it would be our last merry making with our beloved Pastor. The rev. gentleman left for Chambly on Tuesday, 13th January. The Parish is temporarily in Charge of Mr. Lawlor, a deacon, so the Rectory is still vacant.

A Subscriber in Nova Scotia remitting renewal subscription for another year, and with an additional new name writes: 'I wish I had more to send you. The paper is invaluable to Churchmen and women, and should be in every family.'

## DIOCESE OF FREDERICTON.

**CHATHAM.**—The usual Christmas services were held in St. Mary's and St. Paul's Churches on Christmas eve and Christmas day as follows: First Evensong in St. Mary's Chapel at 8 o'clock on Christmas eve. Processional hymn, 'O Come all ye faithful,' &c.; Psalms, Magnificat and Nunc Dimittis to Gregorian Tones from 'The Psalter and Canticles, A. & M.' Other Hymns, 'Hark the Herald Angels sing,' &c., and 'Of the Father's love begotten,' &c., the latter as a Recessional. The second service was the first celebration of the Holy Eucharist for Christmas day, beginning at 12 o'clock midnight, Christmas eve. Processional hymn, 'O Come all ye faithful,' &c.; Communion service, choral, W. B. Gilbert; hymn 'Hark the herald angels sing,' &c. After the Benediction a solemn Te Deum was sung in honor of the Holy Redeemer. There were fifteen communicants. The third service was a second celebration at St. Paul's at 8 o'clock a.m. on Christmas day, hymns 59 and 60 A. & M.; there were thirteen communicants. The fourth service was at 11 o'clock, a.m. in St. Mary's Chapel, and was preceded by the singing of Christmas carols by the children of the Sunday school, under the direction of Miss Gillespie, who was organist. The service consisted of Morning Prayer, Holy Communion and sermon by the Rector. The music was as follows: Processional hymn, 59 A. & M.; anthem, 'Sing, O Heavens,' by E. A. Clare; hymn 60 A. & M.; Te Deum, Jackson; Benedictus, Gregorian; Communion service, W. B. Gilbert, with Nunc Dimittis as Recessional; there were seventeen communicants. The fifth service was at St. Paul's at 3 o'clock p.m., and consisted of Evensong with sermon by the Rector. Hymns 59, 60 and 56 A. & M. were sung with the usual canticles; Mrs. Sargeant being organist in the absence of Mr. Geo. Burchill, jr. The offerings for the sick and needy amounted to \$23. St. Mary's Chapel was appropriately decorated with evergreen and Christmas texts.

The members of the Juvenile Temperance Guild are preparing for another of their popular evening entertainments, of which we hope to send a good account to *The Church Guardian* in due time. The choristers of St. Mary's choir were entertained at the Rectory on Thursday evening, Jan. 8th, and the boys appeared to enjoy themselves to their heart's content. The children of St. Mary's Sunday school presented the Rector with a handsome Christmas gift.

**NEWCASTLE AND NELSON.**—A very successful evening entertainment was held under the auspices of the young people of St. Andrew's congregation in the Masonic hall, Newcastle, on Tuesday, Dec. 30th. A very enjoyable programme was carried out with credit to all who took part. About \$40 were realized, which will, we understand, be devoted to repainting St. Andrew's Sunday school house. The clergy of the Rural Deanery will meet D. V., in Newcastle, on Monday, Jan. 26th, and two following days.

The Christmas service in this mission were of the usual hearty and joyous character, and the Church of St. Andrew's was very tastefully decorated. The first service was the celebration of the Holy Communion at 8.30. At the second service at 11 o'clock there was a second celebration. At this service the Church was very full. The singing was good throughout, the organ being played by Miss A. Harley. The anthem was "Sing O Heavens." The Rector preached a suitable sermon from 11 Cor. viii.-9. In the afternoon the Rector drove to Nelson and held service in St. Mark's, where there was a large congregation.

The usual tea and Christmas Tree was held in St. Andrew's Sunday school room on Thursday, January 15th, and passed off to the great delight of the little folks. An ample tea was provided, after which the Rector distributed

the prizes from the tree. The special prizes in connection with the Sunday school were also given during the course of the evening. The prize winners were as follows:—

1st Boys' Class.—Edward Linden, Brownlow Maltby.

2nd Boys' Class.—Stamford Luden, Jack Sweet.

3rd Boys' Class.—Thomas Maltby, Earnest Maltby.

1st Girls' Class.—Etta Norman, Helen McCormick.

2nd Girls' Class.—Edith Copp, Annie Craig.

The Rector gave the following satisfactory report of the Sunday school for the year ending Dec. 31st, 1890:

Total on roll Jan. 1st, 1890, 56; added during year, 19; total during year, 75. Removed, 7; total Jan. 1st, 1891, 68.

On Thursday, Jan. 8th, the annual meeting of the Young Women's Guild of St. Andrew was held at the Rectory. The report of the Treasurer and Secretary for the past year were read and received. The Secretary, Mrs. Davidson, gave a very satisfactory report of the year's work, stating: "We have every reason to feel both proud and thankful for what we have been able to accomplish." The Church organ has been put in thorough repair by means supplied by the Guild, the Rectory dining room painted, and a reredos given to the Church of St. Mark in Nelson. The annual sale was held on July 10th and proved a success, enabling the Guild to make a present of \$25 to the Rector for holiday purposes, in connection with which the report closed with these gratifying words: "I am sure I express the feelings of the Guild when I say that we are thankful the rest and change which the Rector was enabled to take last summer restored him to us in health again. And we hope he may long be spared to labour amongst us."

The reports of the Treasurer, Miss A. Harley, showed receipts \$202.08, expenditures \$147.85, leaving a balance in hand of \$54.23.

The Rules and Constitution of the Guild were then read by the Rector, and signed by those present, after which the following officers were elected by ballot for the ensuing year: President, Mrs. Sweet, Vice President, Mrs. Harley; Secretary, Miss Sargeant; Treasurer, Mrs. Davidson.

**ST. JOHN.**—*St. Paul's.*—The annual meeting of St. Paul's Needlework and Woman's Aid Society was held January 11th, at the house of the President, Mrs. W. H. DeVeber. The Secretary presented a satisfactory report for the year: That the quiet parlor sale at Christmas, followed by a five o'clock tea, had been as successful as usual; that the proceeds of the year were \$238.03, which added to the cash on hand \$462.70, showed a balance of \$700.73. From this sum a donation of \$100.00 had been made towards buildings a church at Doak town, and \$10 towards a country rectory. The meeting added a further donation of \$50 for Home Missions; \$17 had been expended in linen for new surplices for the choir boys, one member of the Needlework Society having volunteered to make them. A discussion ensued on the desirability of having a chime of tubular bells in St. Paul's. A ballot vote was taken—it was decided in the affirmative, and on motion \$500 were given to this object.

The Junior branch reported a successful Oct. sale. A donation of \$55 had been made towards Home Missions, and a box of personal presents sent to a country rectory. A gift of \$50 was also given towards Mr. Wilson's Indian Homes on the occasion of a visit of Mr. Wilson and two little Indian boys to St. Paul's Sunday school. At the election of officers, Mrs. W. H. DeVeber was chosen President; Mrs. G. S. Smith, Treasurer; Mrs. W. Hazen, Vice president; Miss Murray, Secretary. It is hoped that the chimes, which will cost about \$1,000, will be in position by Easter. It will be the almost fin-

ishing touch to the pretty and well appointed Church of St. Paul's.

**WELDFORD.**—The Christmas services passed off very satisfactorily, and the Rector was presented with a handsome overcoat by his parishioners.

## DIOCESE OF TORONTO.

**TORONTO.**—The regular monthly meeting of the Church of England Sunday school Association was held on the evening of the 15th of January in the school room of Holy Trinity Church. Bishop Sweatman presided. The list of successful candidates at the last Inter-diocesan examinations held on the 6th December was read. The Bishop spoke of the objects of these examinations for scholars and teachers. They were, he said, to raise the standard of teachers and form a test of efficiency. The institution of such examinations in England had been successful and he hoped for good results from them in this Diocese. The roll of attendance was called and it was found that of the thirty-two Sunday schools in the city, only eighteen were represented. Of those represented St. Alban's and St. Mark's, (Parkdale) two distant schools, sent ten and seven representatives respectively. The secretary expressed his regret that the privileges of the Association are not availed of by all Sunday school workers in the Church and in the city. He announced that at the next meeting of the Association, which will be held in Little Trinity Church school house, Mr. A. H. Dymond would teach the Sunday school lesson, and Prof. Clark of Trinity College would lecture on "The Mediaeval Church."—*Globe.*

**PARKDALE.**—On the evening of Wednesday the 12th an interesting missionary meeting was held in the Church here under the auspices of the St. Mark's Branch of the W.A.M.A. The Rev. Charles Ingles presided. The interest centered in an address delivered by Mrs. Cummings, the Diocesan Secretary of the W. A. M. A., who had just returned from a visit to the North West undertaken with Miss Patterson, the Secretary of the Dorcas Diocesan Society, during which they visited the several Indian Missions, viz., those at Sault Ste. Marie, at Garden River, at St. Paul's, Man., and at Bikhorn. Mrs. Cummings described also her trip to Qu'Appelle and to the Reserve of the Blackfeet Indians where she witnessed one of the Indian dances. She spoke highly of the work being carried on among the Indians and made an earnest appeal for aid therefor, to which the meeting made a liberal response.

**PATERBORO.**—An interesting entertainment was held Thursday evening, January 15th, at St. Luke's Church, Ashburnham. A good audience was present and the programme was interesting and entertaining. Mr. Webb, a young gentleman who is at present residing with the rector, Rev. Mr. McCreary, gave an address or talk on India. Mr. Webb has visited in India and the results of his observations and knowledge of the people of that land were given to the audience in a most interesting manner. He illustrated his lecture with clever sketches. In addition to this Mr. Pakenham gave a reading, Miss and the Masters Garans contributed songs, as also did Miss Lillie Jackson.

**St. John's South Ward Mission.**—Complete arrangements have now been made for the opening at the corner of Rubridge and Sherbrooke streets. There will be a dedication service on Thursday evening the 22nd instant at which the Bishop of Toronto will be present. This will be followed by a public meeting at which addresses will be given by his Lordship and other clergymen. On Friday evening the 23rd, at 7 o'clock p.m., there will be a special Baptismal Service. On Sunday, the 25th, the rector will preach, and on Monday, the 26th,

the ladies will hold a tea and concert in the mission hall, commencing at 6 o'clock.

**DIOCESE OF HURON.**

**KIRKTON.**—*St. Paul's Church.*—The annual Festival of St. Paul's Church Sunday school was held in the Town Hall on Christmas Eve. An enjoyable time was spent. The children, under the training of Miss Sophie Steele, acquitted themselves admirably in rendering their anthems, choruses, dialogues, &c. Nearly thirty dollars were received at the door. The Incumbent, Revd. H. D. Steele, gave four special prizes for written answers to Bible questions, in addition to a large number of presents distributed to the children by Santa Clause from an illuminated Xmas Tree. Miss Steele was made the recipient of a handsome plush work-box from the Sunday school teachers for her training the children. Miss Mary Burns is to be congratulated on her successful exhibition of Tableaux. The Superintendent, office bearers, and teachers were all re-elected for the coming year.

**SIMCOE.**—The funeral of Rev. Rural Dean Gemley took place in the afternoon of the 8th inst. A large concourse of people from the town and country and many from a distance attended. His Lordship the Bishop of Huron was present. The service in the Church was conducted by the following clergymen:—Revs. J. W. Finlay, Simcoe; Battersby, Delhi; Johnson, Port Rowan; Newell, Port Dover; Wade and Farthing, Woodstock; Brown, Paris. The service at the grave in Oakwood cemetery was conducted by His Lordship the Bishop of Huron. The pall-bearers were:—Messrs. Matthews, Groff, Curtis, Sheriff Deedes, Cole and Sharpe, wardens and ex warden of Trinity Church. Prominent members of all the churches in town were present.

**LONDON.**—Rev. Gowan Gilmour, missionary at North Bay, Algoma, preached in Christ Church last Sunday, and also addressed the Sunday school in the afternoon, and gave an interesting account of his work among the settlers in that place. Mr. Gilmour also preached in St. James' Church on Sunday night.

**AYLMER.**—His Lordship the Bishop of Huron preached here twice on Sunday, the 11th, in aid of Foreign Missions. His Lordship made most earnest and touching appeals, giving many instances of the progress in Christian Missions and the faithful work done by the Master's servants.

The congregations were large and heartily enjoyed the privileges afforded them.

His Lordship also consecrated the Church. The services were most interesting, and will long be remembered by the Church people of the place. The Rector and wardens are to be congratulated on their success.

**PROVINCE OF RUPERT LAND.**

*Comprising the Dioceses of Rupert's Land, Moosee, Saskatchewan, Athabasca, Qu'Appelle, Calgary and Selkirk.*

**DIOCESE OF RUPERT'S LAND.**

**WINNIPEG.**—Christmas passed off uneventfully. The weather was very mild, and in Winnipeg the churches were all well decorated and had large numbers of communicants. The offertories were given to the incumbents. At Christ Church, Rev. E. S. W. Pentreath, the carol singers visited 25 families on Christmas eve, and sang their carols, ending before the Rectory at 5 a.m. Christmas morning.

St. John's College School opened Jan. 8th, and lectures begin at the College, Jan. 14th.

The Bishop has confirmed 25 at Morden, and has instituted Rev. G. Rogers to the Rectory of Brandon.

Nine have been confirmed at Morris, and the debt reduced to \$400. Half of this is about to be paid.

**VIENNA.**—A new church is to be built. The Sunday school has 28 scholars.

**SOURIS.**—Mrs. Acheson, the organist, received a purse of money on Christmas day.

**WINNIPEG.**—Christ Church school house has been enlarged at a cost of \$1,200. It now seats 325, with convenient rooms for social purposes. The opening was celebrated by a parish social, very largely attended and Mr. Pentreath was cheered by the presence of a number of the clergy, who came to congratulate the parish on the improvements in the building. Addresses were given by Dean Griedale, Canon O'Meara, Archdeacon Phair, Rev. H. A. Tudor, and Chief David London, of the White Dog Mission. The latter, interpreted by Rev. J. G. Anderson. The Bishop sent a cheque for \$25. The Rector announced that the building was paid for, and that the new church would begin in the spring.

**Holy Trinity.**—The decorations in Holy Trinity were extensive. Festoons of evergreens hung from rafter to rafter; the mural tablets on the wall bore each its wreath; the reading desk was hidden from view by holly; the pulpit was green with its robe; and stretching across the entrance to the chancel were three arches over which were texts and mottoes in red on a green back ground. There was a large attendance at the morning service, which was taken by the Rev. J. W. B. Page. During the services Mr. Page read a letter from the absent pastor of the church, the Ven. Archdeacon Fortin, written from Mentone, France, Dec. 8, in which he said: 'On this happy, joyous morning I greet you in the words of the angelic salutation: 'Glory to God in the highest, on earth peace, good will toward men.' My heart is with you. I behold you in thought as you are assembled in our beloved church—as you kneel at the holy table, a large and united band of brothers and sisters—and I rejoice with you for all the rich blessings which the incarnation of our Lord Jesus Christ has brought into the world. I pray that you may realize deeply the presence of Him who is the very centre of our hopes, and without whom all our rejoicings are but as 'the crackling of thorns under a pot.' May He, who, at a time like this, came to visit us in great humility, reign supreme in our hearts, and may be our chief desire to magnify Him in our daily life and conversation. This is the season of sweet family gatherings, of happy communings between friends and neighbors. The love of God, so manifest in the gift of His own son Jesus Christ, kindles feelings of love and brotherly kindness in human breasts—it expands affections which are too often cramped by selfishness or buried beneath a load of worldly care and anxiety. It is well for us that we have the stimulus of this holy season to come out of ourselves and look around us to find channels for the outflow of our Christian love and benevolence. I am sure you will not forget the poor and needy of our parish at this time. Remember the words of the Saviour, how he said, 'The poor ye have always with you, so, when ye will, ye may do them good.'

I need hardly tell you that I feel the separation from my home and parish more keenly at this time than any other, but if I miss the joys of social intercourse with those whom I have learned to love and esteem during a ministry of fifteen years, I am not without some compensating advantages for which I am bound to praise God and feel thankful.

**Christ Church.**—The service here was very impressive and beautiful being full choral and well rendered. Mr. Truokwell the conductor, is to be complimented for the excellent way in which this was executed. Hymn No. 60, 'Hark! the Herald Angels Sing,' was sung for the processional; 'There were Shepherds,' was

sung; as the anthem, with Handels, 'Glory to God,' for the chorus. During the offertory, 'Behold a Virgin,' and 'O Thou that tellest,' (Handel) was rendered. The other parts of the musical service were as follows: Tallis' festal responses: Venite, Rimbault in F (chant); Psalms, Gregorian tone; Te Deum, Garrett in F; benedictus, Turle in F (chant) Communion service, Tours in F; hymn 59, 'O Come All ye Faithful'; hymns during celebration, Nos. 311, 322, 318 and 320; Nunc Dimittis, Gregorian tones. Holy Communion was celebrated at 7:30, 8:30 and 11 o'clock by the Rector, Rev. E. S. W. Pentreath. The church was decorated very prettily with evergreens.

**St. George's** was very prettily decorated, the windows, walls, chandeliers and chancel being hung with festoons and wreaths of evergreens, and inscriptions worked in the same material. The music was well rendered. Holy Communion was celebrated at the conclusion of morning service.

**All Saints' Church** was tastefully decorated and the services were largely attended. The Rector, the Rev. N. J. Tudor, preached. The anthem was Stainer's 'O Zion that bringest Good Tidings.'

**MISSIONARY CONFERENCE.**—The Church Missionary Society having announced that it would begin to withdraw its grant to the Indian work, one twentieth each year, it was felt that an earnest effort should be made to give information about the large number of Indians belonging to the Church in the Diocese. Archdeacon Phair arranged for a meeting in Winnipeg, and there came, Rev. H. B. Sponce, of Islington, A. Cook, of Manitoba Post, J. G. Anderson, St. Peter's Reserve, W. A. Barman, of the Indian Industrial School, W. Owens, of Port Alexander, David London, Chief of the Ojibway Indians on the Winnipeg River, Joseph Kaut, Indian Councillor, and Mr. H. Hartland, Lay Missionary among the Sioux. Sermons were preached in all the city churches by the Missionaries, and the Sunday schools addressed. The two Indians addressed the Sunday schools of Holy Trinity and Christ Church; they are fine specimens of earnest Christian men. On Monday there was a celebration of Holy Communion at St. John's Cathedral, and an address by the Bishop, after which there was a devotional meeting in the school house. On Monday night a Missionary meeting was held. The Bishop gave a sketch of the history of the C.M.S. Missions in the Diocese, and addresses were given by Revs. J. G. Sanderson, W. Owens, J. Settee, Canon O'Meara, Chief London and Councillor Kaut, Archdeacon Phair and Mr. Anderson interpreted for the two latter. The result has been an arousing of interest in the work. Tuesday afternoon there was a Conference of the Missionaries with the Executive Committee and others on the needs of the different missions and the difficulties of the Missionaries.

**CARMAN.**—On Sunday, January 4th, we had a most enjoyable visit from the Rev. Canon O'Meara, of St. John's Cathedral, Winnipeg. Service was held at Miami in the morning at 11 a.m., when the Canon preached a most powerful and impressive sermon to a large and appreciative congregation. An evening service was also held at Carman, at which service the hall was crowded to its utmost capacity, there being fully 200 people present, Canon O'Meara again preached, taking for his text, Psalm 36, v. 9: 'With Thee is the fountain of life,' from which subject he deduced many practical and profitable lessons. The Holy Communion was administered at both services. The Canon has left behind him a very favorable impression, and all will be glad to see and hear him again.

I now take the liberty of informing our friends that we are making a strenuous effort this winter to raise sufficient funds to build a church next summer. As our present place of

holding service is too small and otherwise inconvenient to allow us to carry on the work satisfactorily; and as the wheat crop in this section of the country has been almost ruined this year, partly by the drought in the early part of the summer, and partly through the excessive rains and frost in the fall, it will be impossible for our people to contribute but little toward this object.

We should, therefore, be very glad if our friends and readers of *The Church Guardian* would help us in this respect, by doing so they would thus supply a very pressing need and materially help forward the work of the Church in this part of the Master's vineyard.

All subscriptions should be addressed to the Rev. T. Robertson, Carman, Man.

**DIOCESE OF QU'APPELLE.**

The Bishop of Qu'Appelle and the Bishop of Saskatchewan are in Winnipeg on committee work of the Provincial Synod.

Rev. W. M. Colls and Rev. H. Green of St. John's College, Qu'Appelle were in Winnipeg last week, arranging for a closer connection of the College with St. John's College, Winnipeg.

Rev. P. K. Lyon has gone to England in connection with the Church Colony at Church-bridge.

Rev. I Teitelbaum has been advanced to the Priesthood.

The Bishop will visit Eastern Canada in March on behalf of the Domestic and Foreign Missionary Society.

Recent Confirmations: Fort Qu'Appelle, 4; Maple Creek, 4; Moosejaw, 9; Moosomin 1.

**MOOSOMIN**—Rev. W. G. Lyons has been inducted to the incumbency. The Women's Guild have raised \$280, with which a furnace will be placed in the Church.

**WHITWOOD**.—A bill has been procured at a cost of \$50 by the Women's Guild.

**DIOCESE OF NEW WESTMINSTER, B. C.**

**ORDINATION**.—The Lord Bishop of the Diocese held an Ordination in Holy Trinity on the 21st, when the Rev. F. E. Wright, of Lichfield Theological College, was ordained Priest, and T. H. Forbes, of Selwyn College, Cambridge, and Lichfield Theological College, was ordained Deacon.

**CONFIRMATION**.—A Confirmation was held in Holy Trinity, New Westminster, B. C., on the evening of Dec. 22nd, at 7.30. The Bishop gave a most instructive address to the candidates on the historical aspect of the Apostolic Rite of Laying on of Hands, and as most of the candidates were adults who were being received from other religious bodies, was admirably adapted to reassure and strengthen them as well as those who attended. The service was choral and perhaps even more impressive than usual as the Bishop instead of confirming at the chancel steps received the candidates at the altar rails, where they remained kneeling from the Laying on of Hands until after the Benediction. Few will forget the impressiveness of the service.

**NEW WESTMINSTER**.—The sale of work which was held in S. Leonard's Hall on Tuesday Dec. 16th, produced \$107.00 from which expenses have to be deducted.

A Children's Service was held in Church on Holy Innocent's Day and an address was given by Mr. Tovey. The children appeared to appreciate the service very much and a desire has been generally expressed by the teachers to have such a service more frequently.

**VANCOUVER**.—The weeping skies made

Church decorating a matter of greater difficulty than usual, rendering it harder to get material for the decorations and keeping the decorators themselves at home. We are very grateful to those who persevered in the work. The Church was very well decorated, especial thanks being due to Miss Grace Woodward, to whom fell the lion's share of the work. The services on Christmas Day were celebrations of Holy Communion at 7, 8 and 11. The communicants at St. James' Altar were 130, making with those at St. Paul's 118 for the Parish. The Choral Celebration at 11 was a very beautiful service. "Nazareth" was sung as the offertory hymn, Thomas taking the solo part, and thus dedicating his great gift, as is right and proper, to the service of the sanctuary.

Mr. Field Yolland arrived from England on the Monday before Christmas, and at once took up his abode at the Clergy House. He began work with a Christmas Day service at Moodyville, experiencing the delights of a row across the Inlet when the weather is fine and the sea smooth. It is hoped that it will be arranged for him to be ordained Deacon in St. James' Church on the 11th of January, and he will devote his attention principally to the district of which St. Michael's is the centre.

**YALE**.—The Rev. S. C. Scholefield took the services at St. John's and the Indian Church on Christmas Day. The weather was very unpropitious, there being rain and sleet and snow all day, accompanied by a high wind. The services was as follows: Midnight service, Holy Communion in the Indian Church, according to the annual custom, at which there were 20 communicants, of whom 14 were adult Indians. Celebration at 8 a.m. in St. John's Church, at which there were 10 communicants. Matins followed by Holy Communion at 11. There were four communicants at this celebration, making a total of 35 communicants, counting the celebrant. At 3.30 p.m. there was Evensong in St. John's Church, at which some carols were sung. After this service, a service was held for the Indians in St. John's Church which was followed by an "Instruction." The offerings through the day amounted to \$8.95 for the Diocesan fund.

**LYTTON**.—We had very nice services here on Christmas Day.

The Indians assembled on Christmas Eve for preparation. On Christmas Day there was Celebration with sermon at 8.30; 68 communicated. Evensong was said with an Instruction at 3 p.m., after the service 4 names were given in for Confirmation. There was a celebration in the Mission House for the white communicants at 11.30 and Evensong and sermon in the Court House at 7.30 p.m.

**DIOCESE OF COLUMBIA, VICTORIA, B.C.**

If one may judge from the various efforts which have lately been made in this city to raise funds for various Church purposes, it is evident that the Church people of Victoria are alive to a sense of their responsibility for the welfare of the Church in this Diocese, and are desirous of promoting its interests as far as possible. For some weeks past it must have been very gratifying to all loyal and faithful members of the Church to read in the local papers day after day of a bazaar being held in this district or that, or of a concert or entertainment being given in another; the result of which, according to the various reports, having been successful and satisfactory to their promoters.

It has also lately been decided by the Church authorities here to build a new stone Cathedral, the present wooden structure being too small for the requirements of the present increasing congregation.

Two other new churches are also shortly to be built in the Suburban districts of Spring

Ridge and Victoria West, where a good work is going on under the two newly appointed incumbents, the Revs. G. W. Taylor and W. D. Barber.

A special service was lately held in St. James' Church on the occasion of the dedication of the new organ, which is said to be a very fine one of superior quality and compass. The service throughout was most impressive, and an eloquent and appropriate sermon was preached by the Rev. W. D. Barber.

The pretty little Church at Biquimalt, the best appointed one perhaps in this Diocese, is shortly to be left without an incumbent.

The Ven. Archdeacon Scriven is shortly going on leave for England, and for the time will be succeeded in his duties at St. James' by the Rev. Mr. Scholefield — *Churchman's Gazette*.

**DIOCESE OF MONTREAL.**

The Lord Bishop has issued a circular to the clergy fixing Sexagesima Sunday for the appeal to the different congregations of the Diocese on behalf of the Mission Fund, the offertory therefor to be taken up on the following Sunday. His Lordship makes this the first claim upon the people and shows the necessity of generous contributions by reason of the number of millions to be supplied and of the small amount paid to the clergy, and he urges the people to examine the subscription list of the preceding year and see whether or not they have done all that they could and ought to do.

**St. Martin's**.—The Rev. G. Osborne Troop, in his sermon on Sunday evening last, referred to the judgment of the Archbishop of Canterbury in the Lincoln case; and also to the Pastoral issued by His Grace to the Archdeacons and Rural Deans of his diocese in regard to such judgment. Mr. Troop expressed great thankfulness for the judgment, and highly commended its decisions.

On a previous Sunday evening Mr. Troop also in his sermon dealt with the matter engaging much attention at the present time, viz:—"Woman and her sphere." We regret that we have not a report of this sermon, of which we have heard from those who were present words of high commendation.

**COTE ST. PAUL**.—The Sunday-school Festival postponed from Epiphany on account of Dr. Davidson's absence took place on the Octave of that Festival, in the Parish Parochial Hall, when there was a large attendance of Sunday school children (more than forty in all), and their friends. Tea was served to the children at 6.30, after which the entertainment was opened with several hymns, sung by the children, followed by prayers. Amusements followed, during which the beautiful Christmas tree was lit up. It bore many gifts for the children: which subsequently were distributed to each scholar together with sweets and oranges, and shortly after the Festival closed all being delighted.

The Rev. Canon Mulock attended on Sunday morning last and administered Baptism to a young girl, who with her parents had lately come to the place; and also administered Holy Communion, there being thirty-one communicants. All were well pleased to see Mr. Marling again in his place, somewhat recovered from the severe accident which he suffered immediately preceding Christmas and which has confined him to the house since that time.

**DUNHAM**—Christmas in this parish was of a joyous character. A short bright service was held on Christmas Eve, and on Christmas Day there was full morning prayer with Holy Communion. On Christmas Eve the sermon was based upon the "Magnificat," and on Christmas morning the text was part of Isaiah's prophetic utterance, "And His name shall be called wonderful." The House of God had been taste-

fully decorated with evergreens, and all the services were well attended. The Christmas offertory was presented to the Rector.

The Sunday school children with their teachers, parents and friends, had a merry evening together on Dec. 30th. Three Christmas Trees, one laden with presents of a substantial character, and the other two with fruit and candies, ornamented the now cosy Sunday school room. Well laden tables, with their snow white spreads, also lent an additional interest to the occasion, but the crowning interest of the evening centred in the distribution of the gifts.

May the Incarnate Lord, the Great Gift, symbolized by these smaller ones, be more deeply appreciated by both young and old.

All Saint's Branch of the Women's Auxiliary did good work last year. It has just met and organized for new endeavour.

**FRELIGHTSBURG.**—The deferred Xmas Festival of the Bishop Stewart Memorial Church Sunday school, Frelightsburg, took place on Thursday evening, January 15th. The lamented circumstance, causing repeated delays, had not dulled the anticipations of happy childhood and buoyant youth, and all were prepared to greet old Santa Claus *in propria persona*, with the most lively expectations. Nor were any disappointed. A house full was found at the appointed hour in the spacious Memorial hall. Proceedings began with a bright and lively special musical service, in which the Epiphany carols of the Hutchins' Sunday school Hymnal, added joyful expression to the jubilant hearts of carolling scholars and Bible class, and no little satisfaction to the interested audience. The simultaneous and almost perfect responding of the pupils to the questions of the Catechism was the subject of flattering comment. Santa Claus had by persistence scarcely gained entrance and deposited his well laden sack at the Xmas tree, and displayed its contents before he was, with all his treasures and his glittering tree, surrounded by the filing, marching scholars with the familiar strains ringing throughout the building, 'Gather around the Xmas tree.' Santa Claus appeared to have benefitted by the rest provided since Xmas, and was in capital form and spirit. He gratified every member of the school with a handsome remembrance, and something from Tropic and from shop to gratify the taste. Mr. William Barton, the Rev. N. P. Yates and the Rector gave some timely Xmas readings. After appropriate and useful words to congregation, teachers and scholars from the clergy, the proceedings closed with regret—a few minutes before 10 o'clock.

**Obituary.**—The funeral of the late Mrs. Davidson, relict of the late Rev. John C. Davidson, first priest and for 18 years Incumbent of Cowansville and Sweetaburg, occurred on the 8th inst. at Frelightsburg. The Lord Bishop of Montreal officiated, speaking in private and in public many comfortable and profitable words. Mrs. Davidson, at the advanced age of 80 years, notwithstanding life-long feebleness, followed to the eternal rest her first born the late A. G. Davidson, Chemist and Druggist, of Montreal, and her youngest son the late Dr. A. R. Davidson, a distinguished physician of Buffalo, N. Y., leaving two surviving sons and her two daughters and grand children to mourn her loss. She was the daughter of John Barrows, Esq., of Ottawa (then called Bytown), Chief Engineer of the Rideau Canal at the period of its projection and construction. Her life was devoted in earlier years to increasing activities of home and every Christian enterprise; and during these years she found successive fields of Christian labor in most of the cities from Lake Erie to Quebec. While actively engaged she assiduously cultivated the inner life of devotion, resulting in the enjoyment of a mind singularly stored with the Divine Word, and the weighty lives and

thoughts of the Princes of Devotional Literature. Her end corresponded with her life, in calmness, quietness and peace, which body suffering could not disturb. She committed her long triumphant soul to God—God who made it—to her precious Saviour whose blood redeemed it, to the Holy Spirit who had guided it, and proved to her in victorious conflict—Himself to be her Comforter. Once taken from her lips were these lines:

"Our troubles and our trials here  
Will only make us richer there  
When we arrive at Home."

**BROTHERHOOD OF ST. ANDREW.**

TORONTO, Jan. 5th. 1891.

*Members of the Brotherhood in Canada and Fellow Churchmen:*

It is with great pleasure, and with every hope of success, that the Council announces that a Mass Brotherhood Convention for Canada will be held in Toronto, on Saturday, Sunday and Monday, the 7th, 8th and 9th of February, 1891.

This Convention should in no small degree influence the future of our Brotherhood, therefore, all existing or intending Chapters are urged to send up as many of their members as delegates as possible, whilst delegates or individual Churchmen from other Parishes will be heartily welcomed.

We have the glorious success of the American Convention so lately held at Philadelphia to stimulate us, and the remembrance of those 500 delegates gathered together from every State of that large Union, should fire the zeal of the Canadian brethren to be likewise up and doing.

The comparison of methods and results cannot but be most helpful to all, whilst the presence of several well-known Brotherhood men from the United States, should act as a magnet to draw our Brethren together, so as to gather from them at least some sparks of their fraternal enthusiasm.

The Convention will open at 8 p. m. on Saturday the 7th February, and the Council looks to every member of the Brotherhood in Toronto for his presence at all meetings and services, and for his best assistance with regard to the whole Convention.

The Committee will provide hospitality for all delegates from outside Toronto, and in order to assist them as much as possible, it is requested that the number of proposed delegates, and if possible their names, should be communicated at the earliest possible moment to the Convention Secretary, Mr. Jas. W. Baillie, 26 King street East, Toronto. The programme of the Convention will be issued shortly.

S. WOODROOFE,  
2nd Vice President.

**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.]

*To Editor of the Church Guardian:*

SIR,—Would you kindly allow me space enough to protest against the intervention of Rev. L. F. Lariviere, of Quebec, in the battle that eminent champion of the truth, Rev. J. Langtry, has been urging so conclusively against the pretension of the Rev. Dr. Williams in the Montreal Star. One wonders to find the Methodists joining hands with Romanists against the Church, from which they claim to have sprung. Perhaps an application of the principle that "misery loves company" may be at the bottom of their intention. But why

a clergyman of the Church, evidently all unprepared by his training for such a task, and depending upon such authorities (save the mark!) as Pinnock's Catechism, should push himself into the controversy, and on the side opposed to his Church, is hard to see. Might I so far intrude upon your kindness as to beg Mr. Lariviere not to press his contention on behalf of his new found friends the Romanists, farther than they themselves go. Hear this Churchmen:

"One nation thoroughly swept away and replaced another. On this point Mr. Balfour cannot be at variance with me. All England was for a while in a state of heathendom. And could there be any Church of England as long as the English nation remained in such a state? Common sense says no."

And now hear Pius IX. in his Apostolical letter reestablishing the Roman hierarchy in England, "the records of England bears witness that from the first ages of the Church the Christian religion was carried into Britain, and that it afterwards flourished there very greatly, but that towards the middle of the fifth century, after the Anglo Saxons had been called into that island, not only the commonwealth, but religion also was seen to fall into a most deplorable condition." The late Bishop Lightfoot, an authority fully as well qualified as Mr. Lariviere, declared emphatically that to St. Aiden, rather than to St. Augustine, to Iona, rather than to Rome must the Church look for the issue of its rehabilitation after the Saxon conquests. I am afraid that ignorance is hardly a strong enough word to describe his condition who would make mention of Colombo, and the monks of Iona as belonging to any other than the ancient British Church, founded amongst the Scots in Ireland by Sarroth, commonly called St. Patrick.

Did Mr. Lariviere never hear of the Missions of the British Church to the Vosges, the Cottian Alps, Switzerland, &c., of which the traces still remain, and which set out in the sixth century before the landing of Augustine in Kent? Dr. Williams suffered crushing defeat in his late attacks upon the Church. We should probably be driven to pity this Quebec parson, if Dr. Langtry were to set after him, for his letters are, if possible more redolent, if easily discovered, misrepresentation than were those of the Methodist divine, and that is saying a great deal. Very truly,

W. PROBY CHAMBERS.

The Rectory, Knowlton, Jan. 15, 1890.

SIR,—A paragraph in a recent issue of the *Church Guardian* stated that the Rev. Dr. Ambrose, Rector of Digby, N.S., had undertaken work for three months in California. The statement is incorrect. Dr. Ambrose is gradually regaining strength and health, but is not yet fitted for any kind of active work; although offered abundance of work in various places, he has wisely decided to husband his strength for his own parish. The gentleman is now in my parish, and the restorative qualities of the Riverside climate seems to greatly benefit him.

I am yours truly,

B. W. TAYLOR

All Saints' Rectory, Riverside, California,  
January, 13th, 1891.

**NOTICE.**

SUBSCRIBERS would very much oblige the Proprietor by PROMPT REMITTANCE of Subscriptions due; accompanied with *Renewal* order. The label on each paper shows the date to which subscription has been paid.

Death pays respect neither to youth nor usefulness, but mows down together the tender herb, the fragrant flower, and the noxious weed.—James.



# The Church Guardian

— EDITOR AND PROPRIETOR: —

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

— ASSOCIATE EDITOR: —

REV. EDWYN S. W. PENTREATH, ED., Winnipeg, Man

Address Correspondence and Communications to the Editor, P.O. Box 504. Exchanges to P.O. Box 1968. For Business announcements See page 14.

## DECISIONS REGARDING NEWSPAPERS.

1. Any person who takes a paper regularly on the Post office, whether directed to his own name or another's, or whether he has subscribed or not, is responsible for payment.
2. If a person orders his paper discontinued he must pay all arrears, or the publisher may continue to send it until payment is made, and then collect the whole amount, whether the paper is taken from the office or no.
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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.  
 " 4th—2nd Sunday after Christmas.  
 " 6th—Epiphany of Our Lord.  
 " 11th—1st Sunday after the Epiphany.  
 " 18th—2nd Sunday after the Epiphany.  
 " 25th—Septuagesima.  
 Conversion of St. Paul.

## THE HOLY SCRIPTURES AS THE BASIS OF CHURCH UNITY.

REV. WILLIAM D. WILSON, D. D., LL. D.,  
 L.H.D., DEAN OF ST. ANDREW'S DIVINITY  
 SCHOOL.

(Continued.)

There remain three topics on which it seems desirable to say a few words before we close: (1) The Canon, and what is to be regarded as constituting "the Holy Scriptures;" (2) In what sense they are to be regarded as inspired, or the revealed Word of God; and (3) In what way and by what rules of interpretation they are to be expounded and insisted upon in proving doctrines, or in teaching the way and the duties of a holy life.

We have seen, as has been well said in the vigorous words of Bishop Temple, the present Bishop of London, that "it must always be remembered that although the Bible is a good text-book of religious instruction, our Lord did not first have the Bible written, and then send forth His Apostles to lecture upon it. He first sent them forth, and then supplied them with the New Testament, as the great instrument by which they were to convert the world; *The Church* which He created was the agent for using that instrument."

I have said something of a slight diversity of opinion among the early Christians with regard to a few of the books that we now receive; and it is not at all likely that our Bishops intended to preclude discussion of these subjects or a diversity of opinion concerning them.

Yet even now, as in early times, nearly every dissenter from the Church professes to disregard and reject some of the books that are

generally received. Luther despised the Epistle of St. James Calvin had his preferences and partialities. And as Rousas [*History of the Canon*, c. xvi.] and Westcott [*The Bible in the Church*, c. x.] have shown, there has been scarcely a sect founded, or the founder of a new sect, that did not either invent some new Scriptures, or find reasons for rejecting some parts of those that the Church held.

Our Declaration says, "the revealed Word of God;" that is, a revelation from God.

In what sense a revelation? We often use words "inspiration" and "revelation" in a subordinate sense, as in fact implying thoughts and truths which are not regarded as from God, in any special sense,—in any sense, in fact, higher and more especial than that in which all truth is regarded as from Him. In this view there is no real distinction between discovery and revelation,—between the truths that are discovered whether by explorations into the records of the past, or by penetration into the nature and relations of the facts of the present order and course of Nature.

But I think the Church means to be understood as holding, and intends to adhere to and enforce a higher sense than this; for in this sense all religions are based on revelations, and given by inspiration. But I think that our Church intends something more: thus if the account which Moses gives of the several stages of creation be true, and in accordance with facts, it must have been given by a higher inspiration,—for there was no human being present to see them, and it had not been discovered at that time by men of science. The expression is "the revealed Word of God." So in our Constitution no one can be ordained in our Branch of the Anglican Communion without making in the most solemn manner a declaration that he "believes the Holy Scriptures of the Old and New Testaments to be the Word of God."

It is to be noted that the expression in both cases is in the singular number,—"the Word of God," not "the Words of God," as if it were intended to indicate and teach a doctrine of plenary inspiration. The men who wrote the books were inspired to write and say just what God for the occasion would have them to say. And I think that we must be on our guard against a very prevalent opinion,—that because these men were inspired and spoke as they were moved by the Holy Ghost, therefore what they said must be taken in accordance with the Englishman's oath, "The truth, the whole truth, and nothing but the truth." Of course I do not mean to say or imply that anything that is thus said when rightly understood—that is, when understood as they understood it and intended it should be understood—is untrue. But what I mean to say is that God left them, for the most part, to express what was really His truth in their own way, and as best suited their personal usages and tastes, and was best calculated to produce the effect that was intended on the people of the time.

Nearly all the language and forms of expression we use have grown out of past theories, many of which are no longer held. We do not suppose that a man denies the Copernican theory because he uses the expression, "the sun rises."

The fact that a man uses words that imply a theory of things is no certain proof that he holds that theory unless he so uses his words as to show that he intended to affirm it. This would seem to be the only safe rule.

In discussing and criticising the statements of others, it is but fair and candid—doing by others as we would like to be done by—to suppose that they knew what they were talking about and understood the facts which they undertook to assert.

Thus, when a man is professedly teaching astronomy, it is but fair to take his words literally in reference to the point directly before

him, and to suppose he intended to teach, and ascribe to him the views, that his words imply or express when taken literally. And so with every other subject; but in discussing or speaking of any subject a man must of necessity use the language of his time, and such as is understood or will be best understood by those for whom it was intended. And of course the subject will sometimes be one that is beyond their comprehension; then, of course, he must resort to parable, figures of speech, and similes, such as will in his judgment best effect the purpose he had before him.

Hence it is very often the case in dispute that both parties are right if they will only understand each other. Moses said, "God created the heaven and the earth," and specifies the successive stages. Modern scientists have discovered that this was really the order and the successive stages; and they call it evolution. Well, they may both of them be right. There could hardly be creation without a method, and with successive stages and progress; nor can there be evolution without something to work upon, and something or somebody—a person—to work upon it. Evolution may be only God's way and method in creation.

It has been said of one of the wags of our day that he once remarked that he would not give "five cents to know what Ingersoll thinks of the mistakes of Moses, but he would give many dollars to know what Moses thinks of the mistakes of Ingersoll."

Now as Moses was one of the meekest of men, we may imagine him saying, "My friend, I expected wiser and more considerate and candid men to study and interpret my writings. You do not seem to have the slightest idea of what I was writing about, or what I was trying to accomplish. Put yourself in my place, and you would say about what I did, and perhaps a good deal better."

We have, then, these three: (1) The Church with its ministry; (2) The Holy Scriptures; (3) The Godly life. Of the three the Church was first in the order of time. But the last, personal holiness, is first in the order of importance, and that for which the other two were instituted. Man needs light and guidance; and somewhere along in the course of his life there must come the element of faith, docility,—the walking by faith under the guidance of those who have the right to teach and guide him,—if he is ever to rise above the mere natural life which ends and ever must end in spiritual death, the eternal death of the soul.

The word "Church" is used in the New Testament in three ways: (1) In the singular, to denote the one Body that our Lord founded, as in Matt. xvi. 16, "I will build my Church"; St. Paul, when he speaks of the Church as the Body of Christ (or of Christians) or "the Pillar and Ground of Truth" [Eph. i. 23; Col. i. 24; 1 Tim. iii. 15]; (2) When it denotes the body of baptized believers or disciples in any one city or locality, as the Church at Jerusalem, the Church at Antioch, etc.; (3) In the plural, when it is always accompanied by some geographical designation denoting not now a city or any one community, but a province, which, like the States of our Union, had many cities; as the Churches of Judea, the Churches of Samaria, the Churches of Galilee, the Churches of Asia, etc.

But the idea of many Churches, or bodies of recognized believers, in the same city or community, never occurs. And in fact, the existence of such a state of things is precluded by the way in which the New Testament Scriptures speak of: (1) Heresy [1 Cor. xi. 19; Tit. iii. 10]; (2) Schisms [1 Cor. i. 10—iii. 4] or divisions among Christians, who, though in a state of insubordination, were still in the Church as its recognized members; (3) Those who had seceded, "gone out," from the Church, and yet claimed to be Christians with a rule or standard of Faith of their own, different from that in the Church. They were called

anti-CHRIST [1 John ii. 18, 19]. The word "Church" is also used to denote the place or building in which Christians met for worship [Rom. xvi. 5; Acts xix. 37].

But when a word is used in the singular number to denote a body of believers, it is used as above described, (1) and (2), and never otherwise.

The parochial system as we now have it did not come in until later. When the believers in any one city became too numerous or lived too far apart to assemble for worship in one place, they built more places of worship, sometimes as many as thirty or forty. But there was always one Bishop, or chief pastor, with as many Elders and Deacons to assist him as were necessary for the work to be done; but for some one or two hundred years there was no division into organized parishes, as we have now in every large city in all denominations. The first question to be settled, then, would seem to be not one that relates to Church organization or modes of worship, and possibly not even to the details of doctrine; but it is rather the question of *historic continuity*, of Church identity, of visible connection, as a Branch with the Vine, the members with the one Body.

Of these branches we have unquestionably four: (1) That in the East, which was early brought under Mahometan dominion; (2) That in Russia, where Mahometanism never prevailed; (3) That in the West, which was brought and still remains under the Papacy; and (4) The Anglican in England, America, and the colonies, a part of which, the English Church, was once included partly under the domination of the Bishop of Rome, but threw off that domination in the 16th century at what is called the Reformation; the rest never acknowledged his claims.

The churches in Africa and the East were early divided by heresies and schisms and endless contentions, until the Mahomedan conquest put a stop to them. In the West there were fewer heresies and much less speculation, indeed, the rise of the Papacy put a stop to what there were, and also served a most invaluable purpose in preserving the Church and Christianity itself during the Middle Ages.

Our Lord said not only that He would build His Church on the Faith in Him which St. Peter had confessed, but he said also that "the gates of hell should not prevail against it" [Matt. xvi. 18]. Doubtless this implies and declares that the Church should never become extinct; but does it not imply and declare also that no one soul that trusts to its teaching and instructions is in any danger of losing his soul? And I think if it has an application like this to the individual believer, it must be understood as applying to each one to his Church; that is, the city or provincial Church that has jurisdiction in the city or province where he lives.

The one great central thought of the Old Dispensation was the unity, the oneness, the oneliness of God,—the God whom the Jews were to worship, adore, and obey; and the one great sin that they were disposed to, and which for them was the parent of all sins, even if it did not in the sight of God involve them all in its one act, was the worship of other gods.

It seems to have been about as difficult under the New Dispensation to make people believe in and understand the oneness and the oneliness of the Church which our Lord founded to be, on earth, the means of training those that believe in Him, while they are living here, for His Kingdom above.

But just as under the Old Dispensation, so soon as the idea of the oneness of God had passed out of mind, the idea of His majesty and the majesty of His law began to fade until it entirely disappeared, and lost all its force of restraint upon the evil tendencies of the human heart. So if we have diverse Churches in the same community, no one of them nor all of them together can exert so much influence for

good, as if any one of them spoke with one voice, proclaiming the doctrines of the Gospel and the duties of the Christian life even in the lowest and worst forms in which they have ever been presented.

Naturally men are disinclined to the restraints and discipline that religion imposes; and when theologians begin to dispute about any of its doctrines, men naturally come to the conclusion that that doctrine is either unimportant or not so clearly revealed as to be obligatory. And it would seem that if this is to go on under the influences that are now at work, we shall soon come to a stage in which there will be a denial of miracles and of any revelation in the proper sense of the word, and we shall be left to the mere truths of natural religion, calling them Christianity, a Christianity without CHRIST.

(To be Continued.)

### THE NEW TESTAMENT AND THE CHURCH OF THE FIRST AGE.

Most Christian people have been accustomed to accept the Holy Scriptures upon the simple authority of those whom they have received as religious teachers, understanding that in doing so they are in agreement with all those throughout the world who profess and call themselves Christians. But the controversies which of late years have found their way, to an extent unknown before, into the magazines and newspapers, have produced difficulties in many minds upon this important subject. Doubts are aroused as to whether there may not be some mistake. People hear that some scholars have contended that either the whole New Testament, or at any rate some of its most important books, were not written until late in the second century. They read of apocryphal writings as having existed in the early ages, and they want to know how the false were distinguished from the true. It is well known that previous to the invention of printing, in 1440, all books had to be transcribed by hand and that, therefore, the earliest Bibles must have been manuscript copies, and thus the question arises: How old are the earliest copies? Are they all alike? How do we know whether they are correct? Is our authorized version an exact representation of the original writings?

We shall confine ourselves at present to a single point, namely, the origin of the New Testament. Many people still seem to have the idea that this book was dropped down, as it were, out of heaven, in order that men might take it and, by attentive study, frame a religion out of it. From this comes the prevalent theory that different sects or denominations existed from the beginning, because men had different views of the meaning of the book. But all this, as a little reflection will show, is a complete inversion of the truth. History tells us that Christ lived and taught in Palestine in the early part of the first century and that He was put to death in the reign of the Emperor Tiberius, when Pontius Pilate was the Roman governor of Judea, but that His execution, instead of putting an end to His influence, only extended it. A great society appears, which in an incredibly short space of time, reaches out to all parts of the civilized world. In the middle of the century, that is, within twenty years of the Crucifixion, a branch of this society existed at Rome itself, and though largely composed of humble people, it already included, as recent discoveries make almost certain, at least one lady of rank, Pomponia Græcina, whom the historian Tacitus mentions as accused, about that time of "foreign superstition." She or some near relative constructed a Christian burial place which has lately been discovered, in which lie

buried under Christian inscriptions and emblems, not only slaves and freedmen, but blood relatives of the Pomponian house. These Christians formed a large element in Rome in the reign of Nero and were the subjects of a cruel persecution after the burning of the city in the year 64. This society existed in great numbers also in all the principal cities of Asia Minor and in Eastern Europe.

At the earliest moment when we can gain any idea of the Christian community, we find it organized in every place as a branch or chapter of one great association. The same constitution is found everywhere, the same teachings are promulgated, and the same institutions observed. We can compare it to nothing so well in modern times as the Masonic Order; it was just as impossible that outside persons could organize voluntarily and obtain recognition from the other chapters, as that such a thing should happen in the order in question. They could not show credentials sanctioning their organization, and they would at once betray ignorant and perverted views of fundamental truths. This is, in fact, the shape which some of the earliest heresies, like Gnosticism, assumed. Men, getting hold of some of the facts and general teachings of Christianity, combined them with notions of their own and formed organizations which obtained from the outside world the name of Christian, but were immediately disowned by the original communities or those which had drawn their origin from them, as lacking any connection with the primary body, the Catholic Church.

So far, we have no occasion to think of a book or books. The Apostles, and the other immediate companions of Christ, went forth from the original centre in Palestine, and organized branches every where of the Christian society. To these they imparted the teachings and practices which were to form the basis of the institution they were establishing in the world. Thus each separate branch or chapter, abiding faithfully in the teaching, and in dutiful fellowship with its founders, in the common duties of mutual help and support which the principles of the society required, in its special rites and the formulas to be recited when those rites were celebrated, became an authorized centre of new operations in the same line. It was only needful that each member in his place, and in particular, the appointed officers, should be fully instructed in the principles to be maintained and the duties to be discharged. Thus there might seem no reason why the society could not go on perpetually, transmitting with no material alteration the trust committed to it. In the constant passing to and fro, any innovation in a particular locality was likely to be quickly marked and promptly met by the protests of other branches far and near.

What then was the origin of the books? The explanation is very simple. The founders would inevitably find it necessary to make further explanations of some points, to clear up misunderstandings, to settle disagreements, and to guard the infant communities from being misled by agitators. They could not always return personally, or at once, to the scene of difficulty. The obvious method of meeting the case, therefore, was by letter. Thus, as might be anticipated, the very earliest Christian documents are letters written to particular churches, not as if they had not known Christian teaching before, but to meet special exigencies. Such are the Epistles of St. Paul, of which few critics have ever ventured to question the genuineness.

But this is not all. When, upon the preaching of salvation from sin through Christ, and of resurrection from the dead, men were converted and admitted by Baptism into the community of Christians, it became necessary to make them acquainted in detail with the teachings of Christ, the facts of His life, and the truth of His nature. This involved the

narrative of His earthly life. This was done at first by those who had known Him most intimately during the period of His ministry, who had followed His Passion, Death and Resurrection, and His Ascension at last into heaven. It was naturally done by word of mouth. But the time came when the founders of the Church were growing old. Their words would soon be heard no more. Or else they were leaving the communities which they had planted, to go to distant lands, from which, in all probability, they would never return. If human nature was then what it is now, it is certain they would sometimes be importuned to commit to writing that which they had been accustomed to deliver by oral teaching, or else some intimate associate would write down carefully the record of those who had seen the Lord. Common sense and ordinary prudence would dictate such a course, that the simple and straight forward narrative might not become distorted or amplified in the process of transmission.

This, then, is the origin of the Gospels. History clearly reveals this in the case of St. John, who wrote his Gospel shortly before his death. It was written at the request of the members of the church at Ephesus, where he spent the later years of his life, and it received the attestation of others, his contemporaries, who had also been eye-witnesses of Christ, and could guarantee the correctness of the narrative (see St. John xxi: 24, 25). But the necessity of some standard account of Christ must have forced itself upon the minds of some of the Apostles and founders many years before St. John's death. And so in similar or parallel ways the Gospels of St. Matthew, St. Mark and St. Luke, had come into existence. It makes no difference whether partial narratives, collection of discourses, and the like, were already in circulation or not. The opening words of St. Luke's Gospel, and some internal indications, make this altogether probable. But when the reverend men who were acknowledged on all sides as the founders and guides of the Church, engrafted any such previous accounts into their own words, they gave them an authority which they had not possessed before, such that they could be received as absolute truth.

That the course of things was almost certain to be such as we have described, is clear when we consider what Christianity was, how large and important a body of teaching it involved, and how essential to it was a knowledge of the life and words of its divine Author. And that this was the actual course of things is shown by every scrap of historical and literary evidence we possess.

Such, then, is the simplest statement of the origin of the New Testament. Collected, little by little, into one volume, it became a perpetual and cherished possession in the Church of the first age, and thus has been transmitted through the same authority to these latter days. But it is to be observed that the Church herself existed and was already wide spread. She had the Faith once delivered, and the organization and institutions which her founders had enjoined, long before a line of the Book was written. Thus the Church was in no sense founded upon the Bible, but simply upon the Apostles and Prophets, with Christ as the chief corner-stone.—*The Living Church.*

Peter speaks of the risen and exalted Christ as 'the Shepherd and Bishop of our souls; and in the Epistle to the Hebrews he is spoken of as 'that great Shepherd of the sheep.' (1 Pet. ii, 25, and Heb. xiii, 20). He spoke of Himself in the days of his flesh as 'the good Shepherd,' and as laying down His life for the sheep. Every man is infinitely interested in having his soul under the care of this divine Shepherd. He can take care of it as no other being can.

## FAMILY DEPARTMENT.

### THE OLD YEAR AND THE NEW.

I sat beside the hearth. The glowing embers cast their shadows weird on ceiling and on wall:

Outside the winter winds blew cold and dreary,  
Against the pane I heard the rain drops fall.  
As sadly there I sat, and mused, and pondered,  
A sound of distant bells fell on my ear,  
Ringing upon the midnight slowly, sadly,  
A solemn requiem for the parting year.  
A stealthy step upon my threshold roused me,  
A hand undid the latch upon my door,  
An old man stood before me, lowly bending  
Beneath the weary burdens that he bore:  
Then, starting up, I sorely wept, and pleaded  
"O! give me back the gifts you bear away,—  
The fondest hopes, most cherish'd aspirations  
The friendships tried that light earth's darkest day."

The wind played with the old man's withered tresses,

The rain beat coldly through the open door,  
He slowly shook his head, and pointing upward

Whispered "Above, where time shall be no more."

Then out amid the cold and rain he vanished,  
And sadly turned I to my fireside drear.  
As distant bells rang out their notes of gladness  
To usher in the Happy, bright New Year,  
Across my threshold passed a youthful stranger,  
His golden locks upon his shoulders streamed,  
His countenance was fresh with tints of morning,

While on his happy face a bright smile beamed.  
Within his arms he held gifts bright and shining,

"I offer them," he softly murmured low,  
"Fresh hopes, new friends await you in the future

What the old year has taken I bestow."  
"These, too, may perish," cried I, in my anguish

"Ah! friend I've lost, time never can restore."  
The New Year answered fondly, sadly smiling,  
"Bright memories remain forevermore."

—F. C. S.

Kirkton, Ont., January 1st, 1891.

### THE ANGEL OF ST. LUKE'S.

#### A CHRISTMAS STORY.

BY DOROTHY DEAN.

'Shine, sir, shine!'

The voice rang out cheery and glad through the frosty morning air. Other voices were crying the same words, Sir Ralph had been hearing them all the morning, but this one, somehow, was different. It was clear, musical, its very tone was a suggestion of a song, a tender undertone lingered at its close, like the last fall of a fountain. Perhaps it was only his fancy that made him imagine so; anyway he stopped and looked down at the boy's face a slender face, with deep-set blue eyes, and a delicately-rounded chin. But Sir Ralph was in a hurry, so he only shook his head at the repeated question, and hurried on. All day that vibrant, musical voice followed him.

That night he sat by the fire with Dolly on his knee, listening as usual to the story of her day's little pleasures. Old Hero lay on the other side of the fire, curled contentedly on the rug, wagging his plummy tail now and then, and watching his master and his little mistress with bright affectionate eyes.

But Sir Ralph was very silent, and by and by, when Dolly had danced away to bed, he still sat there with the shadows heavy on his face. The wind had risen outside, the snow was whirling and drifting among the trees like writhing ghosts, and the wind rose in gusts,

wailing and moaning, till the man put both hands over his face and shivered. Old Hero got up presently, and went over to his master's knee and looked anxiously into his face. But Sir Ralph does not see him. Far away he looks, past the walls of home, past the city's bounds, to a little country graveyard. The snow is wreathing itself in garlands of heavenly purity about the marble cross that marks her place of rest. He catches the echo of her voice; her step sounds in the hall; her hand touches his. The flash of blue eyes is before him, and he stretches out his hand to clasp hers, but they close together empty, and he falls back in his chair with a groan, while the old tide of love and loss and longing sweeps over him. Hero whines softly, and looks at him with great liquid brown eyes. Then Sir Ralph lays his hand on the dog's shining head, and looks down into his eyes, limpid and almost human with their faithful love.

'Here,' he says, 'she is safe in God's keeping, and we would not call her back if we could.'

And the dog whines again and kisses his master's hand.

\* \* \* \* \*

The sun was shining in the old garden. Early flowers were abloom, the blue birds let fall notes of purest rapture, and down the meadows the larks chanted divinely. Sir Ralph bared his head in the soft air of the Sunday morning, feeling the tender beauty and the heavenly sweetness of it, this passage in the grand harmony of God's great anthem, which men call living. The winds blew over the bright spring grass, in soft undertone, whispering of the flowers that dwell in the far wood shadows, pale, sweet-faced flower-nuns in forest cloisters, and the air was sweet with the breath of their daily prayer. The sky bent over, tender and blue, like some great cup filled to the brim with clear shining.

Sir Ralph heard it all, the melodia, the diapason undertone, the vox celeste, viola and flute, the throbbing of vox humana through it all, and he bowed his head a moment as the melody swept over him, sweetened, softened, piano, pianissimo, into infinite whispered threads.

All at once a new voice came, clear and sweet through it all, a human voice, a boy's voice, so sweet, so clear, so full of spring's own gladness, that Sir Ralph could only stand and listen. Finally he saw him, standing under the trees, with his hands clasped before him, looking out and up into the bright spring sky. There was no words to the song, somehow there was no need for any words, you understood him without. All the spring sweetness was in his song, the blossoming flowers were in it, and the mating birds and sunbines.

He stopped singing when he saw Sir Ralph coming, and looked as if he were going to run away.

'Good morning,' said Sir Ralph, 'who taught you to sing?'

'My mother,' answered the boy.

'I should like to hear more of it, it is very good.'

Carl blushed, and did not answer a word, and the morning seemed to grow very hot and uncomfortable, with those keen gray eyes studying his face, a slender face, with deep-set eyes of blue, Sir Ralph had seen it before.

But by and by, I know not how it came about, for Carl was a very shy lad, he found himself telling this man all his story, about his mother with her pale shining face, and about the beautiful dream music that came to him. The tears shone in his eyes as he talked, and he told him of the music he longed for, of the hopes that came to him, with such soft, melodious voices, only to be drowned by the rattle and roar and sweep of the great city and the battle of life.

Sir Ralph listened and nodded encouragingly. Did he not know the paths and byways of the

same happy dreamland. But by and by, bells began to ring, and Sir Ralph must go. The great organ of St. Luke's was waiting for him, the great, wonderful organ with golden pipes, and such sweet, changeful voices hidden away in its heart. It waited the touch of the hand it loved, and then it would blossom out into lilies and asphodels of lovely sound. 'Come here to-morrow,' Sir Ralph said, as they walked up through the meadow together. 'I want to hear more about it. Ask for Sir Ralph.' Then Carl turned back again to the fields and woods, in a dream and wonder, filling his hands as he went with flowers for his mother.

And to-morrow the door opened into dreamland, and the glorious kingdom of song. Carl was too happy, too dazed, to understand anything but the great fact that he was to go and live with Sir Ralph, and climb with him up the shining mountain of melodious sound. No more crying of: 'Shine, sir, shine!' in the noisy streets, for Sir Ralph said, had he not plenty, he loved it, might he not do it for her sake who was singing among the angles? And the mother, her eyes shining wistfully into her boy's face, eager and hopeful, thanked the kind, grave-faced man, and for her boy's sake was glad.

Carl and Dolly grew to be great friends. She sang with him in his lessons, her little bird like voice losing itself sweetly in his.

'I love you, Carl,' she would say. 'You are my dear, big brother.'

And Carl, from the lofty, superior height of his eleven years, would smile down at her.

'You are a dear little sister,' he would say, 'and I will work hard so that I may be good enough to be your brother.'

'You are good, Carl,' Dolly would answer, kissing him. 'Some day you will be a great singer, and then you will forget me.'

'You will sing too, little one.' And then Dolly would sigh and say: 'Ah! but I can never sing like you.'

They came to call him the angel of St. Luke's. No voice was so sweet, so tender, so soft and full; no voice could rise like his to the very gates of heaven and poise there rapturously, and then sweep back to earth again with its message of praise. They all loved him, the little white-robed singer, he was so good, so gentle, one and all longed for and dreamed over the same dear possibility, that they might sing like Carl. The boy was petted, lionized, people flocked to hear him, and by and by an evil thing began to orsep into his heart. One by one the boys in the white-robed procession drew away from him, for he grew proud and haughty, and carried himself with a lofty air, such as he thought befitted the singer of St. Luke's. The evil angel entered the gates, and drove all the good and tender spirits out of his heart. He was impatient even with poor little Dolly, and wouldn't listen when she talked to him, and tried to sing with him. She would look at him often with

tears in her brown eyes and her little chin quivering. Then she would go away out of the room, stopping at the door to look back at him a moment wistfully. But he would not call her back, and she would go away alone.

[To be continued.]

The sects have often gained force, popularity, effectiveness for the moment by the emphasis laid on some one truth; the Church has gained strength, solidity, permanence, by its witness to the whole body of truth.—Rev W. W. Lock.

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## MISSION FIELD.

[From the Spirit of Missions, N. Y. for January.]

## TEN YEARS IN MONTANA.

We have received the journal of the tenth annual Convocation of the Missionary Jurisdiction of Montana, The Bishop in his address gives a summary of the work and a survey of the past, present, and future, which, as he says, 'is not without encouragement. We append an extract:

The population of Montana, (U. S.), is nearly four times as large as it was ten years ago. But our communicants have increased in larger ratio. . . . We are reaching between thirty and forty places with regular services. We have now fifteen churches, one chapel, five rectories, and one hospital. The value of our church property is about \$190,000. Our communicants number about 1,350. Our clergy number fourteen in place of six. Our Sunday-schools are twenty instead of five, with nine hundred scholars in the place of 400. Our Church property has multiplied more than seven times in its value. We have a hospital which is doing most excellent work in ministering to the needs of suffering humanity, and a parish school that may develop into important educational institutions in the future. We have here well begun the foundation of all that goes to make up a well-ordered diocese, including a fund for the endowment of the Episcopate which now amounts to more than \$4500. The hardships of overseeing such a work are decreasing every year. During my first season in Montana, I rode 30 miles by rail and several thousand by stage. This season I shall not have more than one thousand miles on wheels. In 1881, I was absent from home on one trip three months and a half. This year my longest absence has been a little more than a month. Railroads are not only civilized to open the wilderness to settlement, but also helpers in all the work of evangelization.

The Bishop goes on to say:

From this review I feel that we ought to thank God and take courage. That so much has been accomplished is due mainly to the faithful helpers in my work. If we could have had more men and more means, and so have reached more places and occupied a larger field, a better showing might have been at our command. It may have been my fault that we have not had more workers and larger resources. But I felt that I must see my way clear to every increase before making it. I have refused to call men until I could see the way clear to sustain them. I have not wanted my clergy to be beggars. I have not cared to begin work in any new place until I thought there was a reasonable promise that such work could be made permanent. And therefore I have not made ventures or taken risks, such as perhaps might have been made or taken. I hope I have



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not been mistaken in this policy. I trust that the future will show its wisdom.

## THE MINISTRY OF MONEY.

The ministry of money in the Kingdom of God is one of the great truths and mysteries that we are slowest to learn and penetrate. Men have worshipped mammon; and it certainly suggests certain Divine attributes, for, wisely used, money so multiplies the man's force as to suggest omnipotence, so multiplies the man's effective personality as to suggest omnipresence, and so multiplies the years of his influence as to suggest immortality. How contemptibly little and miserably short-sighted the selfishness that looks upon such a mighty factor in the world's evangelization and redemption as only a means of self enrichment and self indulgence. —Selected.

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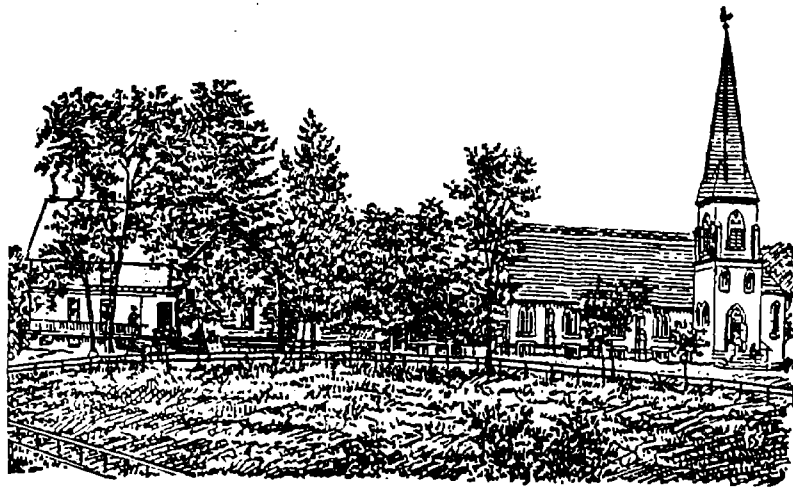
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