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The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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ECCLIASTICAL NOTES.

THE two Archbishops and thirty-two Bishops held ordination the fourth Sunday in Advent, St. Thomas' Day, those in Ripon, St. David's, and St. Asaph being for deacons only. The large number of 330 candidates received deacon's orders, while 500 deacons were advanced to the priesthood. The Rochester ordination was the largest. In Ely and Bath and Wells Dioceses all were graduates, in Oxford, Peterborough, Rochester, and Chester all but one. Of those ordained, 184 were graduates of Cambridge, 145 of Oxford, 39 of Durham, 27 of London, 20 of Dublin, 15 of Lampeter, 2 of Edinburgh, and 2 of Aberdeen; making a total of 433 graduates. The remainder received their education as follows:—23 at St. Bees; 18 at the London College of Divinity; 15 at Lichfield; 14 at King's College, London; 6 at Chichester; 7 at the Manx Theological College; 2 at Gloucester; 3 at Salisbury; and 1 each at St. John's, Highbury; St. Boniface, Warminster; Queen's College, Birmingham; Bishop's College, Lennoxville; and Bala University; and one was an M. A., of Lambeth (Canterbury degree).

THE Committee of the Church Missionary Society invited their friends to join them in a Whole-Day Devotional Gathering on Wednesday, January 11, 1888. The present seems to the Committee to be a time when the members of the society are specially called to approach the Throne of Grace in solemn supplication, confession, intercession, dedication, and praise. Several considerations have led them to this conviction.

INNOCENTS' DAY at Westminster Abbey was celebrated as usual by a choral service and sermon for children. Dean Bradly preached. It was noticed that he wore the Jubilee badge presented by the Queen. Innocents' Day is the birthday of Westminster Abbey, for on that day 800 years ago the edifice was finished by King Edward the Confessor. The Dean's sermon was based upon the words, "And yet there is room," from Luke xiv. His theme was that amid the tombs of many kings, rulers, wise men, statesmen, soldiers, sailors, poets, and preachers, and the great men of the nation, "yet there is room" for a resting place for those children who, though too young to serve their country, were not too young to die. The Dean was very eloquent on the "children of the Abbey."

THE Church in New South Wales proposes to raise £200,000 as a centennial fund, to be devoted to Church purposes. A very considerable development of mission work in the interior is contemplated.

THE *Church Review* understands that the Deanery of Perth, West Australia, has been offered to and accepted by the Rev. F. Goldsmith, vicar of Halling, near Rochester. Mr. Goldsmith, who graduated at St. John's College, Oxford, in 1876, had done good work at Old Charlton and Chem Common before he was appointed, in 1885, to the vicarage of Halling by the Dean and Chapter of Rochester. During the two years that he has been there he has worked won-

THE Keeper of the MSS. in the British Museum has added some interesting volumes to the existing exhibitions of early manuscripts. Among the most important works special notice should be taken of the "Codex Alexandrinus," containing the Greek text of the Holy Scriptures written in uncial letters on very thin vellum, probably in the middle of the fifth century. The MS. was presented to King Charles I. by Cyril, Patriarch of Constantinople. In the same showcase stand books of Genesis and Exodus according to the Syriac version, written at Arnid by a deacon, named Johns, in the year 756 of the Seleucian era, A. D. 464, believed to be the earliest dated MS. extant of any entire books of the Scriptures.

THE Right Rev. James Colquhoun Campbell, D. D., Lord Bishop of Bangor, has just completed his 74th year, having been born on December 27th, 1813. He is the seventieth Bishop of Bangor, which see was founded before the year 516, and he was consecrated to the episcopal office in 1859.

THE scheme for building a new parish Church for Hornsey is receiving general approbation and support, and about £7,000 has been subscribed to the £12,500 necessary to complete the main fabric of the Church. The committee have approved of a design, and hope soon to commence building. The existing Church is the mother Church of a parish which in 1847 numbered only 6,000 souls, but which to-day numbers over 50,000 the district of the parish Church alone numbering 8,000. The new Church will provide accommodation for 1,260 persons.

A CORRESPONDENT says that Bishop King, of Lincoln, makes the sign of the cross in administering the rite of ordination. The sign of the cross in ordination is the practice of the Greek and Latin Churches and with the Orientals, the Copts, the Syrians, the Nestorians and Arminians.

THE Church Emigration Society is about to send out thirty-five girls of a superior class as nursery governesses or domestic helps to Australia, in charge of a matron.

SOME Welsh young ladies, employed in a place of business in the West of London, went out carol-singing in the public thoroughfares at Christmastide, with the view of helping some poor children. The proceeds, amounting in all to £2 10s., they handed to a benevolent work carried on in Clerkenwell by Rev. H. C. Shuttleworth and his congregation.

ELECTRICITY has now been utilized to pump a cathedral organ. The Church of Ste. Clotilde, Faubourg St. Germain, is the fortunate possessor of an instrument at which the organist does not finger the keyboard at all, but may sit in the choir and play upon an apparatus connected by electric current with the keyboards, pedals, and stops.

A SPECIAL Convention of the Diocese of Ohio will be held in Trinity Church, Cleveland, March 14th, 1888, beginning at 7.30 p.m., for the pur-

pose of electing an Assistant Bishop of the Diocese of Ohio.

At the Special Convention the following programme will be followed.

Wednesday, 7.30 p.m., Organization; Thursday, 6 a.m., Holy Communion; Thursday, 9 a.m., Nominations.

REFERRING to the above, *Church Life*, of Cleveland, Ohio, says:

Party fences in Ohio are down in most of the pastures. There is little to fear from the bitter partisanship of a few years back. There will probably be an emphatic demand for a Missionary Bishop. There are very many of us who firmly believe that the Bishop is not only the chief pastor but the chief missionary. He who comes must be possessed of strong physique and able to stand long journeys in a trying climate. He cannot be too particular as to his accommodations or his diet *en route*.

Executive ability will count for more than eloquence, and character will be more appreciated than culture. Earnestness and energy we hope for, and a well-developed element of 'backbone.' The new Bishop will find a united Diocese ready to respond to every good word and work.

THE Rev. W. W. Mix, a Presbyterian minister, has become a candidate for Holy Order in the Church, and has entered Faribault Divinity School.

THE *Young Churchman Co.*, with characteristic enterprise, have added to the attractions of "Little's Reasons" a fine engraving of "The Consecration of Archbishop Parker," from the celebrated painting by W. Dyce, R. A. *The Church Times* says of this picture: "If hung in every vestry and school in the kingdom, it would suggest much useful thought and teaching."

BISHOP Boone in China and Bishop Williams in Japan need competent teachers for their girl's schools.

THE Christ Church, Cincinnati, branch of the St. Andrew's Brotherhood, is said to have worked a revolution in the parish. During the past year it has distributed between nine and ten thousand cards of invitation to Church and Bible class, besides numerous other invitations, and thousands of young men have been brought to Church. The Bible class meet every Sunday. It has also organized the St. Andrew's Social Club where men go and enjoy themselves without evil surroundings.

ANYONE sick in the parish should acquaint the rector with the fact, that he may call. Don't neglect this and then complain of your rector and accuse him of neglect and indifference because he does not visit you.

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IRISH CHURCH HISTORY.

BY THE REV. CHAS. SCOTT, M.A., Rector of
ST. PAUL'S, BELFAST.

Irish Church history might be defined to be the history of the origin, growth, and vicissitudes of the religious societies called churches. Now, there are different kinds of societies—religious, political, and social—and as associations of human beings these can be studied, and come within the same laws. Of religious societies, some are called Churches. We have the Methodist, Presbyterian, and Congregationalist Churches, and we have our own Church—the old Church of this land. We can trace the history of these societies. For instance, the Methodist Church began when Matthew Lanktree gave the Sacrament of the Lord's Supper at Ballylough, near Coleraine, on August 8, 1815, and in Belfast, in Cotton Court Chapel, at the foot of Waring street, on June 2, 1816. The Methodist Conference first reprimanded him, and then permitted the ordinances to their people. Thus the Methodist Society of lay preachers undertook the functions of a Church. So we can trace the history of the Presbyterian Church to June 10, 1642, when the chaplains of the Scottish Army, under Major-General Munro, formed a Presbytery, and planted themselves and their friends in the parishes of Antrim and Down.

Now, what date can we fix for the Church of Ireland? We can find no date for a beginning until we go back to the year 432, when Patrick, a missionary Bishop from Gaul, began to preach the Gospel and found a society here. Therefore, we call this society the Church of Ireland, as being the original Christian society of the land. This society, thus formed, was part of the great society called the *Church Catholic* throughout the world, which had its origin on the day of Pentecost, at the date that we call Whit Sunday in the year 33. This year the Jewish Pentecost was on May 29. Since that date there has been no organic change in this branch of the old Christian society in orders, discipline, worship, or faith. There have been many changes and vicissitudes good and bad, many improvements and many revisions, but no organic change. In other words, our Church is not a Church of the Reformation, or a Church formed in modern times as the outcome of some great religious movement, but is the Reformed Church itself.

From Jerusalem the Society spread to Asia Minor, and there we find the Apostle John at Ephesus; from Asia Minor it spread to the Greek colony in the south of Gaul, and there we find Irenæus, Bishop of Lyons, a disciple of a disciple, John. So a Greek Christianity spread over Gaul, and from the Church of Gaul, in 432, came St. Patrick as a Missionary Bishop to Ireland. Some writers would persuade us that St. Patrick came over here as a Presbyterian pastor or a Methodist preacher; but they forget Patrick's place in ecclesiastical history. Cyprian, Bishop of Carthage, was 130 years dead before he came. St. Augustine, Bishop of Hippo, was about four years dead, so that whatever kind of Bishops those were Patrick was the same. Besides, in Gaul there was a regular, settled hierarchy at this time. There were three Metropolitan Bishops, and another claiming to be a Metropolitan, under the patronage and by the help of the Bishop of Rome. So the writer that claims St. Patrick, a Missionary Bishop of the fifth century, as a simple Presbyterian pastor, is *simple indeed* and writing for very *simple people*. Patrick's mission was entirely successful. He established the Christian Society in Ireland, with an Eastern tradition and custom derived from St. John. Patrick sent disciples, who founded the Church in the Isle of Man. So the Church was planted in Ireland. Now we come to its extension. After a century's growth it

burst its boundaries, and in 565, St. Columba founded a great missionary station at Iona, and spread the Gospel through Caledonia. From Iona proceeded a missionary, Bishop Aidan, to Northumeria, who, with his disciples, preached the Gospel over the length and breadth of the north and middle of England, turning the heathen Angles and the Saxons to the knowledge of the truth. From Bangor Comgall sent out Columbanus and Gallus to the Continent, and in every part of Europe the Irish missionaries were known for their burning zeal and saintliness of their lives. The Irish Church differed from the Churches of the Continent in its tradition, its episcopacy, its order of service, its tonsure, and its time of celebration of Easter. Rome, the metropolis of the West, set the fashion and prescribed the rule in these matters, and the Bishop of the great town asserted some sort of authority over mere country Bishops. The missionary from Rome and the missionaries from the Irish Church came into collision at the Synod of Whitby in the year 664.

(To be Continued.)

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

KING'S COLLEGE—The Rev. Dr. Brock arrived home on Saturday last, after an absence of about five weeks, during which period he visited Boston, New York and Brooklyn, in the interests of King's College University. In an interview had with the Rev. gentleman on Monday he said that while he was aware of the difficulties to be encountered in his endeavors to secure additional financial aid for the College, these were found to be even greater than anticipated. In the first place it must be remembered that the appeal was an entirely new one, the people visited having a very slight acquaintance indeed with the College. It was also a *foreign* appeal, and in many cases it was not surprising to find a reluctance on the part of some of the wealthy citizens to aid such an enterprise, when they were already doing so much to aid their own growing West and their own dependent South, whose educational claims call so loudly for aid. Was it not therefore quite reasonable to hear the response at times—"Let Nova Scotia look after her own educational interests." It was also found that not a few of the philanthropic gentlemen (and ladies too) were largely pledged to charitable schemes of their own, which in many instances render them unwilling or unable to engage in aiding outside enterprises. Then too, the millionaires of these large cities are unapproachable, their immense wealth compelling them to place safeguards around them to repel the flood of applications for aid which would otherwise continually pour in upon them. The time to which Canon Brock was obliged to select for his visit to the States was not by any means a favorable one. Christmas and New Year bring everywhere their own special claims and calls which must be attended to.

It is well to state, however, that the Rev. gentleman was everywhere received with the greatest courtesy by the Bishops and Clergy and prominent laymen in the cities above named. The only exceptional case of discourtesy met with throughout the entire canvass was that of a wealthy Nova Scotian layman residing at New York, from whom better things might have been expected. Dr. Brock owes a great deal to the kind aid and counsel of the Rev. Dr. Winslow, of Boston, who is a warm friend of the Institution, and upon whom was conferred at the Encœnia in June last, the honorary degree of D.C.L. We are glad to know that in spite, however, of the many difficulties above referred to, the Rev. the President has been fairly successful, having succeeded in securing substantial aid, in cash and amounts promised by the close of the present year, to the extent of about \$5,000. But the good results of such a visit cannot pos-

sibly end with what has now been accomplished. It cannot be for a moment doubted, now that this ancient Institution has been brought so prominently to the notice of the leading friends of education in the cities visited by the President, that from among them King's College will be able to number many warm friends in the future. During his absence Dr. Brock preached in St. Paul's and the Church of the Advent, Boston; and in St. Thomas' Church, Fifth Avenue, and the Church of the Heavenly Rest, 5th Ave., New York, and also took part in the services in Old Trinity, New York, the Rector of which, the Rev. Dr. Dix, gave the President a cordial letter, commending his work to the people of that parish.

ANTIGONISH.—*Holy Trinity.*—Two thousand four hundred and eighty services were held; 490 celebrations of the Holy Eucharist; over 4,500 pastoral visits, and more than 12,000 miles travelled in ministering in a parish contorminus with a whole county, of a pastorate extending over twelve years, is the record of Church work that must be credited to the Rev. A. C. Macdonald, who resigns this parish at Easter to take duty under the Bishop of Rupert's Land. The above figures and facts, although representing much undertaken and accomplished, do but inadequately take into account the many toils, difficulties and drawbacks, (incidents, we know, common to every clergyman's work) but in a peculiar sense holding good in this case.

In the erection of St. Mary's Church, Bayfield, furnishing for the purpose large contributions from his not too liberal stipend; making concessions and composing differences for the uninterrupted services in the town of Antigonish by an assistant clergyman; and in bringing up to a high standard, comparatively speaking, of Church knowledge the united congregation of Christ Church, Linwood, with accompanying and resultant effects; these labors of the reverend gentlemen are stamped with God's choicest blessing.

But, as well in temporal as in spiritual matters, the record before us challenges highest admiration. No opportunity lost, a day never passing without some effort being put forth for the improvement of the financial or the advancement of the social condition of the parishioners. Mention only may be made of faithful and practical teaching and the inculcation of sound doctrine because they are exemplified by the fruits already alluded to, but the review of work under consideration would be incomplete without particular reference to the charity of Mr. Macdonald, who welcomed to his house, as well the dusky Indian as the accomplished personage, each receiving friendship, hospitality, and genial companionship. We but voice a universal sentiment in saying that the poverty-stricken and distressed will sadly miss his large-hearted sympathy, not less than his generous gifts.

One word must be added as to the sterling character and genuine amiableness of Mrs. Macdonald. Clergyman's wives sometimes employ dictation towards their husbands, and when mixing themselves in parochial concerns it is generally to the disadvantage of God's work. Her course of action was far otherwise, for although it was in the home she shone most brilliantly, yet her strong attachment to the Church which from conviction she loved so well, enabled her to put forth unobtrusive yet potential efforts, which may well be regarded as real sacrifices. One of the beatitudes of our Lord, "Blessed are the peacemakers," has been the exemplification of her life spent here.

In short, memories of the sayings and doings, of the Rector and his wife, will be long cherished and treasured in Holy Trinity Parish.

The writer is indebted to the rector of the parish named, for the facts and figures herein noted; adding incidents well known here, be-

lieving that their recital will prove of general interest to the readers of the GUARDIAN.—*Com.*

PERSONAL.—The Rev. V. E. Harris is expected to return from England the first or second week in February, and will gladly welcomed home by his steadfast flock in Amherst.

THE Rev. C. le V. Brine, who has been *locum tenens* at Amherst for the past four months, has received a pressing offer of a curacy in the town of Toronto. It is anticipated that the Rev. gentleman will accept.

IMPENDING CHANGES.—A number of the leading parishes are threatened with the resignation of their rectors at Easter. In some instances we trust that the rectors will not be permitted to sever their connections. Pictou is now without a rector. We rejoice to hear that the Rev. F. R. Murray has determined to go to Jamaica for a few months, and will return for another year to St. Luke's. The marked progress in the Confirmation and Communion list of his Church shew that everything possible should be done to avoid a break in the work.

It is said that Dartmouth, Kentville, Parsboro, and Shelburne will be vacant at Easter.

C. OF E. INSTITUTE.—The Church of England Institute have arranged for a course of lectures for the winter, including a grand entertainment about Easter. The name of Prof. Roberts, Hon. A. G. Jones and Rev. Dr. Hole are already announced, and others will follow. Mr. Jones opens the course on Tuesday evening, January 31st, at Argyle Hall, and will give a continuation of his recently delivered paper on, "Travels in Italy," taking his audience through Florence and Naples to Mount Vesuvius, and through the ruins of Pompei and Herculaneum.

NEW ROSS.—Attendance at the Christmas-tide services here was larger than usual, very rough roads and unsteady weather appearing to be no obstacles to the discharge of duty. On Christmas Day, Matins and Celebration, fully choral and well rendered. 67 communicants, over 50 per cent of those present, most of the balance being children. But, humanly speaking, it was a sad occasion as we had before us all that was mortal of a dear little infant born last April, son of Mr. Chas. Keddy, which received interment after service was over. Hearty choral Evensong at 7 p.m.

On the 26th, Holy Matrimony was solemnized between two of our young people. On the 28th, the 8th Annual Sunday School Christmas Tree, with large attendance of both scholars and congregation. After short Evensong at 6.30 p.m. and brief address the two trees were lit up, and over 130 gifts distributed to teachers, scholars, and others. The Rector and family received also many kind remembrances from different parishioners. Many more would doubtless have been present to enjoy the occasion, but for the impending heavy storm which broke upon our district after 9 p.m. On the Octave there was, strangely enough, another burial, one of our worthy churchwomen, Mrs. John W. Leopoldt, having departed for, we trust, a happier world on the 30th ult.

DIOCESE OF FREDERICTON

DORCHESTER.—**SIR:** Without naming names, I am of opinion that the subjoined simple told story of how a Church came to be built in Arredenda, may interest your readers. It shows how much can be done by earnestness. The narrator has no idea that I am thus making his light shine, but that won't hurt him, and at the same time it may help to stir up others. I may add that I am able to vouch for the correctness of every particular stated.—**J. ROY CAMPBELL.**

In the latter part of May, 1885, I left here to pay my sister in Florida a visit. She lives out of the shire town of the county, about seven

miles. I remained with her about ten days; during that time I found out that there was no Episcopal services held there or ever had been. I talked to some of the people there (there were not more than a dozen families in a radius of two miles) about the Church services, and found that there were some who loved the Church, but who had drifted into other bodies, who said if I could get a Church built that they would do all they could towards the building, which would not be much, but that they would give their labor and some lumber, &c., and join the Church.

The day that I left for home the train stopped an hour in the shire town, where there was a Rector of the Episcopal Church living, but he lived nearly two miles from the station, and the glass stood 90 in the shade. I made up my mind that I could walk to the Rectory and back in the hour, and I started; when I reached there the Rector was holding prayers in the Church some distance off. So I sat down and wrote him an earnest letter, telling him all I knew, and asked him if he could not arrange to hold services at this place, some seven miles distance, at least once a month.

I read an answer on my return home, dated the 17th June, in which he said: "Am sorry I did not see you while here—found your letter, am pleased to note your earnest desire, that the new settlement should have services and a church building. I officiated on Tuesday night last at Mr. Taylor's house, had as many as could be expected: shall repeat the visit on the last Sunday in the month. We must build a church there, cannot you and I do this? So that it can be occupied this winter." I think it was.

On the 10th of August, I read another letter from the Rector: "Yours was duly read; press of work has prevented an earlier answer, I am gratified at the interest you take in far off Florida, and our church enterprise at Arredenda. Your sister no doubt has written you ere this of the services, the very favorable prospects, appointment of committee, &c. I appointed a committee, which I thought represented all the interests and would be likely to arrive at a satisfactory conclusion in the selection of a location and raising of funds. I will quietly guide the whole matter, but I want the residents to feel that they are doing it themselves. It will make a strong self-reliant organization. I reported your subscription to the committee; it was received with enthusiasm. I predict that in five years there will be a strong self supporting church."

The church has been built, and has a resident minister now. I received a letter from my sister yesterday, which says:—"Our clergyman gave us a morning service on New Year's day and yesterday, and we are to have the Bishop next Sunday afternoon. I believe old Mr. & Mrs. Taylor, David Taylor and his wife, and others whose names I did not get are to be confirmed. I could not help thinking as I sat in our comfortable little building that we wove the means chosen to have the church planted at Arredenda."

To the Editor of the CHURCH GUARDIAN:

SIR,—Will you kindly insert the following explanation with regard to a paragraph published in your paper of Sept. 3rd., 1884, concerning certain charges which were preferred against the Rev. G. G. Roberts, Rector of Fredericton, by one of his parishioners, and oblige,
Yours faithfully,
Jan. 25th, 1888. **HENRY MONTGOMERY.**

FREDERICTON.—The writer of the article in THE CHURCH GUARDIAN of the 3rd Sept., 1884, desires to say that in using the expression "tumped up a series of false charges" in reference to certain resolutions moved by Mr. George Bliss in the vestry, he did not intend to convey the impression that the statement of Mr. Bliss with regard to the practices of the Rector of

Fredericton, the Rev. G. G. Roberts, viz., that he turned to the East in the Creed, and took the Eastward position in the Communion service, were false charges; but only that Mr. Bliss' conclusions, that such practices were contrary to the law of the Church and to the Spirit of the Prayer Book, were false.

As the writer of the article knew that not only the Rector of Fredericton, but many other clergymen in this Diocese adopted those positions during the performance of Divine service, believing that they were not contrary to the law of the Church or the Spirit of the Prayer Book, it is very improbable that he would attempt publicly to deny their existence, and it would also be very dishonest in him to do so; and he therefore believes that no person can reasonably doubt that he had no intention of imputing to Mr. Bliss a false statement of the facts.

The writer regrets that Mr. Bliss should have put a different construction on his language and that he should have felt aggrieved by it as he assures Mr. Bliss he had not the slightest intention of charging him with any want of untruthfulness in his statement of the manner and form in which the Rev. Mr. Roberts conducted the services of his Church.

DIOCESE OF QUEBEC.

Mr. J. D. Lloyd, late of St. Luke's, Toronto, has been appointed to the post of organist and choir-master of St. Peter's, Sherbrooke, in succession to Mr. W. Reed, resigned. With the above position is coupled that of instructor in music to Bishop's College School, Lennoxville. There was a large number of applicants for the vacancy.

COOKSHIRE.—The Rev. Prof. Alnatt, of Bishop's College, has been appointed to the temporary charge of the parish of Eaton. The regular morning services in St. Peter's church, Cookshire, are now renewed, as well as the regular afternoon services at Sand Hill. The services at Johnville will be resumed on Sunday, the 5th February, at 3 p.m.

DIOCESE OF MONTREAL.

ORMSTOWN.—The Christmas season was well observed in this parish. The young people met several times at the Rectory for the purpose of making wreaths, &c., for the Church, which was prettily decorated. The services on Christmas Day were very well attended, and the singing of the appropriate hymns and chants by the choir being very good. There was a large number present at the Holy Communion.

On the Friday previous there was a Christmas Tree at the Rectory for the children of the Sunday-school, who were also entertained at Tea, and the evening was pleasantly spent by them in singing Christmas carols led by Miss Lockhart, daughter of the Rector, who is organist of the Church, and in playing games and otherwise enjoying themselves. On Wednesday the 28th, a concert was given by the choir in the Temperance Hall, assisted by the Durham Brass Band, and friends from Montreal. The programme consisted of songs, choruses, trios, duets, recitations, and tableaux, the latter being very much admired. The chair was taken by the Rector, the Rev. A. D. Lockhart, and although the day was stormy, the Hall was well filled, and all seemed well pleased with the evenings entertainment. A considerable sum was realized from the concert, which will go towards the purchase of a new organ for the Church. Much credit is due to the choir and others, for the way in which they interested themselves in getting up the concert, and also many thanks to the young gentlemen and lady from Montreal, who so kindly attended and rendered such valuable assistance.

DIOCESE OF ONTARIO.

The new Christ Church, in the northern portion of the township of Oso, was opened lately by the Rev. Rural Dean Carey, assisted by the Missionary in charge, the Rev. George Scantlebury. The sacred building was filled to overflowing, notwithstanding the early hour, the snow storm of the night before and the fact that some of the worshippers had to drive over ten miles to the service. The number of communicants was twenty-five. At 3 o'clock a second service was conducted by Rev. Mr. Scantlebury, when the attendance was nearly as numerous as in the morning. The collections at the offertory amounted to over \$20. The most pleasing feature of the day was that the little church was opened without any indebtedness whatever upon it; a rare event in these days of church building. The little edifice is a good specimen of Gothic architecture. It is forty-four feet by twenty, with a western porch eight foot square. There is also a pretty belfry, over where the chancel and nave join. The side walls of the building are all cased with boards, and the ceiling is done in the same way shewing the principal rafters, the whole stained and varnished. The sanctuary is very beautifully fitted up and had several gifts bestowed upon it. Among them were a very handsome silk embroidered altar frontal, superfrontal and four hangings, and four pairs of alms bags, given by the Kilburn sisters; a "fair linen cloth" from Miss Armstrong; Bible and service books from the S.P.C.K.; handsome oballice veil, two pairs of book markers, and four pieces of altar linen from Mrs. Waldron, of Kingston. Mrs. Aberly, of Sbarbot Lake, gave an embroidered frontal for prayer desk. A Kingston lady gave a pair of vases for the re-table, and Rev. Mr. Carey gave the carpet for the sanctuary. These, together with the Alpha and Omega, sacred monogram and three Holy's in crimson cloth over the altar, (all the work of the Missionary), tend to make the Sanctuary much more beautiful than is usual in a country church, and well fitted for its holy purpose. Mr. Scantlebury is to be congratulated upon the completion of another church in his large mission field, free from debt; and Christ Church, Oso, with its large and attentive congregation, is another outcome of his faithful and self-denying labors in North Frontenac for over two years and a half. To complete the little house of God a font and organ are still needed. Will not some person help with these? The congregation are taking steps towards the erection of a shed, some sixty feet long, for the shelter of their horses during the time of service. The total cost of the church was about \$1,000.

The following item from Stafford, although received late, will probably still be of interest to many:—

On Wednesday, Dec. 28th, a most enjoyable time was spent in the hall adjoining St. Patrick's church. A social tea, a concert and a Christmas tree were combined. More than 200 presents were on the Christmas tree, and they were of the most varied kind and caused great pleasure to the little ones and to the big ones too for that matter. It is a thought of great satisfaction that there are more than 200 children in the parish of Stafford belonging to the Church. May they always remain staunch (or as some people say, stiff) supporters and be as the Psalmist says, polished corners of the temple. Our Eganville and Pembroke friends rallied round us. The Ven. Archdeacon Daykin gave an amusing and instructive account of his experience in South Africa, where he spent three years. The Rev. R. D. Mills, of Eganville, congratulated the parish on such a large gathering and spoke of the primary meaning of the festivities of Christmas, the joy of the Incarnation—the taking of the manhood unto God. Mrs. Mills presided with her great skill and ability on the organ. Miss Edith Hunter,

of Pembroke, sang very sweetly, "Dream Faces." Mr. Carruth, of Eganville, caused the greatest laughter with his comic songs. The thanks of all were heartily given to the Eganville and Pembroke friends. We must not omit to mention Mr. George Mills, who delighted the audience with songs. Of local artists, the misses Kitty, Maggie and Teressa Hawkins, the Misses Mary and Sophia Rath gave very creditable performances. Mrs. Smitheman, the wife of the incumbent, sang an Indian song, dressed as native lady. She spent several years teaching in the Zenanas of the North-west Provinces of India and in Assiam.

DIOCESE OF NIAGARA.

GRAND VALLEY.—St. Alban's Church.—on Thursday last His Lordship the Bishop held a Confirmation in this Church. Evensong was sung at 7 p.m. The rector, Rev. R. T. W. Webb, intoned the office, the special lessons were read by the Rev. C. E. S. Radcliffe, priest in charge of the Mission of Arthur. After Evensong the Bishop inducted Mr. Harry B. Moore as lay reader in this parish. The confirmation service then followed, the preface being read by the Rev. C. G. Snapp, curate of St. Paul's, Mount Forest. His Lordship then delivered an eloquent address to the candidates. There were ten candidates. The altar was vested in a new white frontal. On Friday evening a Missionary meeting was held. After the Litany (choral) addresses were delivered by the Revs. E. A. Bland, of St. Catharines, and Alfred Bonny, of Moorefield. There was a good attendance.

DIOCESE OF HURON.

MITCHELL.—The Rev. R. Ker, rector of Trinity Church, has been offered the position of assistant minister in St. James' Church, Stratford, and has taken a little time to consider the matter. Salary \$1,000 and a free house.

BELMONT.—Most successful Missionary meetings were held in this Mission last week. Rev. Mr. Asbury and Rev. F. F. Davis were the deputation.

LONDON.—The "Quiet Day" to be held here by His Lordship the Bishop of Huron is looked forward to by the clergy of the Diocese with the deepest interest. The special subjects which His Lordship purposes dealing with, as announced in the circular, are most important and practical. From all accounts there will be a large attendance. The railway companies, as usual, will give fares at reduced rates, and hospitality will be provided for those attending.

LONDON SOUTH.—The parlor concert given at the residence of Mr. George White, churchwarden, under the auspices of the Ladies' Aid of St. James' Church, on the 24th, was a very successful and pleasing event. There was a large attendance and the Rector, Rev. Mr. Davis, made it a point not only to speak to each person present himself, but succeeded in getting others to do the same, thus making it a truly social evening. A good programme was rendered and an abundant supply of refreshments were served during the evening. A collection of over \$50 was taken up.

HAYSVILLE.—The Bishop's visit to these parishes on January 17th and 18th was fraught with much blessing. Confirmation services were held at St. George's, Hamburg, and at St. James' Wilmot; 23 young people were confirmed. The addresses of the Bishop were most touching and impressive. The Bishop's visit was also made the occasion for holding a Missionary service at Haysville, and hearing an address on Foreign Missions. The whole service was most inspiring; offertory \$18.08—total \$28.76. The Rev. John Downie, rector

of Lucan, took part in the services, and also gave a short address at the Missionary service. The Bishop appeared much gratified with his visit to these parishes.

MITCHELL.—On Monday evening last the first open meeting of the Church of England Temperance Society, lately re-organized, was held in the Temperance hall. There was a good attendance, and judging from the interest manifested, the prospects of the Society doing good work in the cause are very encouraging. The Rev. Mr. Ker occupied the chair, and after the usual opening exercises, a short programme was given, consisting of a song by Mrs. Clarke, and readings by Miss M. E. Davis, Mr. Brown and Miss Fanny Smitheringale. At the conclusion of the programme the election of officers took place, resulting as follows:—President, Rev. Mr. Ker; Vice-President, M. H. Brown; Secretary, Miss M. Davis; Treasurer, Miss F. Smitheringale; organist, Miss Marie Davis; librarian, Mrs. Holmes. The following members of the committee were also appointed, the balance to be elected at the next meeting: Misses Metcalfe, Smitheringale, Blazer and Messrs. Raines and Blows. The next meeting will be held on the first Monday in February.

EPISCOPAL APPOINTMENTS.—If the Lord will, the following order will be observed by the Bishop in his visitation of the Diocese for Confirmations for 1888:

Clergymen in each Parish or Mission are requested to have all the candidates from their several stations prepared and ready to be presented at the service, as arranged in the following lists.

It is the Bishop's wish that a list of all the candidates, with christian names in full and plainly written, be handed to him on his arrival, which lists, if necessary, will be subject to correction after the service.

The Bishop places the responsibility of punctual attendance at each service on the clergyman in charge, and particularly requests that nothing be allowed to interfere and prevent the Bishop from being present and ready for service, as named in printed lists. For February the appointments are:

County of Norfolk, &c.—Sunday, Feb. 12th, St. Paul's, Port Dover, Rev. J. R. Newell; Sunday, Feb. 12th, St. John's, Woodhouse, Rev. W. Davis; Sunday, Feb. 12th, Trinity, Simcoe, Rev. J. Gemley; Monday, Feb. 13th, St. John's, Port Rowan, Rev. W. Stout; Tuesday, Feb. 14th, Christ Church, Lyndoch, Rev. E. Softley, B.D.; Tuesday Feb. 14th, St. Alban's, Delhi, Rev. E. Softley; Wednesday, Feb. 15th, St. John's, 11 a.m., Tilsonburg, and Trinity, 7 p.m., Norwich, Rev. R. F. Dixon; Thursday, Feb. 16th, Trinity, Burford, and St. Paul's, Princeton, Rev. W. Johnson; Friday, Feb. 17th, St. Peter's, Drumbo, Rev. J. Gander.

County of Grey.—Tuesday, March 1, St. John's, Dundalk, Rev. O. Edgelow; Tuesday, March 1, St. Paul's, Shelburn, and Friday, March 2, Hornings Mills, Rev. H. G. Moore. Sunday, March 18, Christ Church, Meaford, and St. Thomas', St. Vincent, Rev. A. C. Channer, M.A.; Monday, March 19, St. Matthew's, Sydenham, St. Philip's, Walters Falls; Tuesday, March 20, St. James', Euphrasia, St. Augustine, Heathcote, Rev. J. A. Ball; Wednesday, March 21, St. George's, Clarksburg, Rev. G. Keys.

Sunday, March 4, Christ Church, Glanworth, Trinity Church, Lambeth; Tuesday, March 13, St. Anne's, Byron, Rev. C. W. Ball; Sunday, February 19, St. John's, Glencoe, Christ Church, Newbury, St. James', Wardville, Rev. W. J. Taylor; Sunday, March 11, St. Matthew's, London E., Emmanuel, London Tp., Rev. W. M. Seaborn; Sunday, March 25, St. George's, London Tp., Trinity, London Tp., Rev. N. Wilson.

CONTEMPORARY CHURCH OPINION.

Church Life, of Cleveland, Ohio, (a paper of very moderate tone) says:—

A person can scarcely pick up a paper now-a-days, without coming across a notice, similar to this: "On Friday evening, at the residence of Mrs. Blank, a fashionable party was given," &c. Frequently this Mrs. Blank is a Church-woman.

Why should Friday be selected in preference to any other day in the week—the day set apart by the Church to be observed as a weekly fast, except it fall upon a Christmas Day? The Church expects all her loyal sons and daughters to keep her yearly round of fasts and feasts. Yet how very seldom do we hear the clergy of the Church proclaim the fasts or feasts of the coming week, and this, too, in face of the fact that there is a special rubric directing them to make such announcements.

The Church's seasons are not only beautiful, but also instructive; and when regularly proclaimed from the chancel, it helps to remind the nominal and indifferent Churchman that the Church is something more than a humane society, or public institution, or social club.

The *Family Churchman*, under the title "Training of Children," says:—

If may be doubted if this principle of submission and subjection is not being practically given up to a very large extent. There is no doubt that this was at one time in England carried to a great excess, sons and daughters even when grown up being treated like little children. But the reaction has gone much too far, and very many parents, instead of teaching their children meekness and submission, show them plainly that they look upon them as miracles of cleverness. Little sayings, which really have nothing in them, are repeated, often in the hearing of the children themselves, to everybody who will listen, the parents being oblivious alike to the infliction they are laying upon the listeners and the harm they are doing the children. It is natural in parents to think highly of the sayings and doings of their own children, but some self-denial should be exercised. Let the example of our Lord be held before the eyes of the children, and there will be no fear of this obtrusiveness and love of display. Parents may be well assured that if they allow this fatal want of submission to creep in, they will themselves be the first to suffer, though not the last, for want of submission to parents means want of submission to the law, the Church, and indeed all lawful authority.

The *School Guardian*, organ of the National Society, expresses its conviction that Sunday Schools are not so successful nor so popular as they ought to be, largely owing to the attractive character of modern day schools. In concluding, a few timely hints to teachers, it says:

"People are fond of saying that children are too young to be taught doctrinal truths. There can be no greater mistake, provided these truths are taught properly. They ought not to be mixed up with controversies or taught in an argumentative way, but simply and clearly, as if no one ever thought of disputing them. If in this way the teaching of the Creed and Catechism and Prayer-Book were mastered when the children were at school, there would be infinitely less ground for complaining that when children leave Sunday-school they forget the lessons and practices they have been taught there. The undogmatic teaching given in (Board schools, and we fear in) some Church schools, makes attention to this point in the Sunday-schools doubly important."

Church Bells gives the following from a correspondent in answer to the question, "What's in a Name?"

Much every way. So think the people of

Australia, most of whom very rightly object to the name which belongs to their whole island being monopolized by one portion only of it. So think authors and inventors, who find a name a very important factor in their great object of catching the public eye. The book called *How to be Happy though Married* has had, it is said, an enormous sale, owing chiefly to its name. And, to come nearer to our principal object in this Comment, those who form themselves into Societies for purposes connected with religion know very well that there is very much in a name; and are accordingly very careful, and in some instances very cunning, in their choice of what they consider a suitable name for their Society. It was a "happy thought" of the Society for Plundering the Church to call itself the Society for Liberating the Church from State Control. It is characteristic of the otiose assent of the English to things as they find them, when they do not care much about them, to admit tacitly the serious claims which are made wrongfully to certain names and titles.

One of the most conspicuous instances of this is found in the constant misuse of the term 'Catholic.' Although members of the Church of England constantly declare, as in the Creeds and the Prayer for all Conditions of Men, that the Church of England is a true branch of the Catholic Church, yet many of them allow themselves habitually to restrict the use of this term, as though the Romish schismatics were the only Catholics in this land. And this carelessness in speaking and writing is found even among those who ought to be our leaders. Thus Canon Creighton, now an Ecclesiastical Professor at Cambridge, allowed such passages as this in the useful little *Epochs of English History* which he edited:—"Though the Parliament wished to do something for the Puritans, it had no mercy on men who still clung to the old Church. Not only was the Catholic faith held to be harmful to the minds of men, but Catholics themselves were looked upon as bad subjects." And constantly throughout the volume where this occurs the term 'Catholic' is applied exclusively to the Papists. It will be observed, also, that the English Church before the Reformation is spoken of as 'the old Church.' Now it is very probable that the Romanists in the sixteenth century, like their successors in the nineteenth claimed to themselves the exclusive title of Catholic; and that the vast majority of those who gloried in calling themselves Protestants, forgot, or seemed to forget, that they were quite as much entitled (and even more) as were the Papists to the designation of Catholic. But this does not justify a writer in these days, who adopts these terms without careful pointing out their real meaning, in contradistinction to what may be called their conventional meaning; and the neglect becomes very mischievous when the persons instructed are the young and less educated members of the Church.

If there were not already too many Societies within that great Society, the Church, it might be well to form a new one—"The Society for Calling Things by their Right Names." The members would be bound to call Romanists 'Romanists,' and would never allow them to speak of themselves as the only 'Catholics.' They would take care to use Prayer-book terms; not afraid to designate men 'in priests' orders' as 'Priests,' and endeavouring to bring back the right use of the word Curate (which includes rectors and vicars), calling the assistant clergy 'Assistant Curate' or 'Assistant Priest,' &c. And such a Society would always be prepared to combat the assumption of improper titles by anti-Church Societies, and to expose their pretensions. How much truth might be taught if we were always careful to 'call a spade a spade' in matters ecclesiastical, avoiding the euphemisms which are creeping in and misleading simple minds! Unless a decided stand be made against the propensity to use misleading names, and substitute long words for short, we may live to hear the Eighth Commandment altered

into 'Thou shalt not disendow,' and the police aroused by the cry, 'Stop disendower!'—A. M. W.

CHURCH ENTERTAINMENT vs SYSTEMATIC GIVING.—I.

Continued.

Now this beneficial influence will last just so long as the Church is true to herself and to those principles of which she is the parent and witness. Consistency is always respected, and as long as the Church bears consistent and undeviating testimony against wrong doing in every shape or form, and sturdily refuses to compromise principles, she will remain as she is yet, thank God, the great purifier and preserver of society. And let it be understood that I speak in no sour Puritanical spirit, and have no reference to the innocent pleasures and enjoyments of life, and to cultivate which is all but a bounden duty; but I speak of the great fundamental and eternal principles of truth and righteousness, which are not ours to trifle with, compromise or modify, and of which the Church is the divinely constituted guardian or trustee. So long, therefore, as the Church resolutely remains true to herself she will merit and receive the respect of the world, and she will continue to exercise that beneficial influence upon society at large, which is the very salt of our modern civilization preserving from rottenness and corruption and utter collapse.

But on the other hand, be the Church deliberately false to these great principles, does she shew a willingness to compromise truth for the sake of material advantage then a long farewell to all her influence, her glory will be departed, and she will be dethroned from that position in the minds of mankind which she has occupied with incalculably beneficial results to humanity at large from the first day of her organized existence to the present time. That such a state of things obtains now or is likely to be reached when the Church's influence "unwept, unhonored, and unsung," shall "go down to the grave of her own digging, I am not, remember, asserting. The Church is still, despite the many rude shocks which the public mind now receives, mainly associated with that righteousness which exalteth a nation. I use the term "mainly" for there are indications that the lustre of her prestige is beginning to be tarnished, and that her hold upon the minds and consciences of men is beginning to weaken. And for this there can be but one cause, viz, unfaithfulness to herself. As long as the Church is true to herself men will be true to her. As long as she upholds truth and righteousness men will listen to her with deference and respect and yield her a certain obedience; but so soon as she begins to truckle to what is wrong, and to sacrifice principle for the sake of peace, ease, or material gain, then contempt and insignificance will be her well merited lot.

How "Church entertainments," and in fact all indirect and irregular methods of raising money for Church purposes are wrong, both in principle and results, and are thus lowering the prestige of the Church and making her an object of contempt to the world at large, will appear in my next paper.

HURON.

REPEATING SERMONS.

A good sermon pays, in this, that it bears repetition. I know an intelligent and fairly educated man, who heard the same sermon twice on a Sunday. The clergyman with whom he was travelling had intended to give it at the third station, but hesitated on account of his companion. The latter, on learning this, beg-

ged that he would not consider him, since, for his part he would enjoy it again. This settled the matter, and in his own words "he enjoyed that sermon more the third time than he did the first time." And we ask, how is it possible or natural that the people should be able in twenty or twenty-five minutes to come into full possession of what it cost you, say, fifteen hours to put together.

LANDRED LEWIS, "EIGHT NOTES."
READING UP.

"There are strange things in nature," only in late years have certain things even begun to be recognized.

Suppose we fill our minds with matter pertaining to the subject on hand, upon which we desire to write, and leave them to work out what we wish to produce—will they do it? Experiment will prove it. It will again and again upon enquiry be found, that after wide and continuous reading up for an important essay, e. g. that the essay, when finished, will scarcely contain one idea that we read; and yet we know that all the while we are so much indebted to that reading that we should have been quite unable to produce that essay without it. You may read a book, and afterwards not be able to recall one solitary idea—be not discouraged, the effect is there in your mind. *Provided* that at the time of perusal you understood what you were reading, you will be in reality so much better off afterwards for reading it, as the book was worth the reading, even if you cannot recall a single definite thought."

—*Ibid.*

CHURCH ETIQUETTE.

There is one custom generally observed in American places of public worship which has survived all reasons for existence. When a lady is to be admitted to a pew in which are seated any members of the sterner sex, the latter all rise, file solemnly into the aisle and stand until the belated lady is seated and then counter-march to their original places. The ceremony is always ridiculous, and during the service creates a disturbance which is annoying both to the officiating clergyman and to the worshipping congregation. The custom is said to have had its origin in the perilous early days when the Church Militant worshipped with carnal weapons at their side ready for instant defence against the lurking savages. However that may be, no such reason exists at present. The savages have been civilized nearly off the face of the earth, and their war whoop is heard no more in their former haunts. The solemn hush of the house of God is invaded by no sounds of a startling character. Yet the custom remains because it is a custom. Every man who observes it feels conscious that he is doing something superfluous, in compliance with social usage. The matter is easily managed by any congregation which desires to reform it. In the Church of the Strangers at New York every hymn book has pasted on the inside of its cover a slip bearing the words: "When another enters the pew, do not rise, but move further along." This little device has accomplished its work.—*Selected.*

Christian faith is a grand cathedral with dimly pictured windows. Standing without, you see no glory nor can possibly imagine anything; standing within, every ray of light reveals a harmony of unspeakable splendors.—*Hawthorne.*

A Subscriber writes: The CHURCH GUARDIAN continues as welcome as ever. If loyalty to the Church Catholic, and freedom from anything like partisanship is what Churchmen want, they will find both in the CHURCH GUARDIAN.

NOTES ON THE CHURCH AND HER WORK.

BY REV. FRED. E. J. LLOYD, Shigawake, P.Q.
(Continued.)

For much of the glory which attaches to the splendid successes she has achieved during her brief career in the persons and lives of the degraded Maoris, the Cannibals of the Pacific Islands, the subtle and refined Parsees, Hindoos and the voluptuous followers of Mahomet, the noble Redmen of the Far west, the stalwart savages of the African jungle, and the chubby Eskimos—not forgetting the numerous exiles from her own bosom who had toiled in the bush or plied the hook and line in Australia, Canada, and Newfoundland, and whose lives which for lack of spiritual ministrations had become degraded and immoral, they reformed for all this, and much more she is indebted to the zealous and self-denying labours of Inglis, Marsden, Selwyn, Patterson, Middleton, Heber, Mountain, Field, Horden, Bompas, MacKenzie Steere, and Gray; names whose lustre shall remain undimmed forever.

But again, she owes much also to the bountiful munificence of the English laity, but for whose timely pecuniary aid, the gigantic work which has so far been accomplished must have been abandoned long ago, notwithstanding the readiness with which Apostolic men and their coadjutors relinquished positions of wealth, ease, and honour, to be the bearers of the Gospel of Peace to those fierce natives who were strangers to peace; yet their wants, studiously, simple, and few as they were, must have been supplied, and this the supporters of the S.P.G. and C.M.S., effected by their pounds, shillings, and pence.

A few pessimistic Churchmen have recently asserted, and the cry has been taken up by others, that there is visible in the home Church a serious decadence in missionary zeal and enterprise, and they point to the diminished income of the Venerable Society for the Propagation of the Gospel, which was especially noticeable last year, as a substantial proof of the truth of their assertion. It is too sadly true that the S.P.G. funds have of late suffered a serious diminution, but this circumstance is by no means sufficient of itself to prove that the English Churchman's enthusiasm for Missions is waning. We turn to the financial report of the Church Missionary Society and we find that so far from diminishing, its funds have largely increased, and during the same period in which contributions to the S.P.G. are said to have decreased. Clearly then, it is not proven that zeal for Foreign missions has lessened, nor that these missions are really languishing for funds; but that only, for some unknown reason into which we are not careful to enquire, the amount annually entrusted to one great Missionary Society has decreased, while that entrusted to another equally great, if not so venerable, has increased in about the same proportion; so that the usual sum contributed remains stationary, or if anything, has increased.

To the S.P.G., Churchmen everywhere owe a debt of gratitude which they can never hope to repay; and therefore it becomes their bounden duty, without respect to party, to see, not only that she shall be as strongly and as heartily supported as in her earlier, and, in some respects, brighter days, but that the support afforded her should approach to something more nearly commensurate with the invaluable aid and support, which, for a long period, she has so generously extended to every section of the Colonial Church during its infancy and early youth. At the present moment she is the sole stay of a very large portion of the work of the Church abroad, and piteous and touching appeals for increased assistance are constantly

reaching her from the most distant corners of the globe; but her financial resources are already seriously strained, and to nearly all of them she has to turn a deaf ear—and still her funds diminish! Something surely is seriously amiss! *

Much praise is also due to the singularly devoted labours of the C.M.S. missionaries, who have hazarded their lives for the brethren with an uncommon zeal; a fact which entitles them, and the great Society under whose auspices they have laboured, to the hearty and unanimous support of Church folk. The existence of the C.M.S. is as necessary to the continuance and well being of the Colonial and Foreign ramifications of the Anglican Church as is that of the S.P.G.; and the disappearance or disablement of either would be a serious loss to the cause of Christianity.

Generally speaking, the work of the Colonial Church except in its broadest and most general aspects, is known to comparatively few; and therefore it is to be expected that the half of what she has done has not been told. We are conscious of course that the mere recital of the myriad interesting episodes of her varied life could not enhance the value of that life nor render it more approved in the sight of God; indeed it is conceivable that such a publication of the doing would minister to the pride and self-congratulation of some, with whose lives they have been intimately connected. Further, we strongly deny the necessity which is supposed to exist for, and as strenuously deprecate the use of, what the *Spectator* calls "the sickening religious phraseology," in which the report of missionaries is too often couched. But it is at the same time, both right and proper, that those who either give or have given of their worldly means to the support of a certain mission or diocese, than which they could furnish no better proof of their interestedness in the welfare of that diocese or mission, should be made thoroughly acquainted with the various uses to which their contributions have been devoted, and if possible also, with what result. And what a world of pleasure a letter from abroad conveys to them, written by the hand of the man who stands in the thickest of the fight with heathenism, indifference and crime; whose hard lot they have done something, at least to alleviate and whose name they have so often

* In addressing a meeting of the supporters of the S.P.G. in Manchester a short time ago, the Bishop is reported to have used the following weighty words of the Venerable Society: "It might be possible to urge that they ought to support the S.P.G. on account of its Colonial work alone, and if circumstances permitted he might give very good reasons for doing so from his own experience of Colonial life. In the vast forests and great plains of such colonies as Canada, South Africa, and Australia, where the colonist was almost lost to sight, where he was miles away from his nearest neighbour, where he had to spend every penny of his money and every ounce of his energy in doing the initial work of cultivation, it was quite impossible for him to provide himself with public worship. He felt the need of it, he deeply regretted that he could not have his customary ministrations; he sometimes grew sick at heart when he saw his children spending their Sunday in playing or in hunting, and gradually falling into pagan ways; but unless he was a man of prophetic calling and of great enthusiasm, and of more than usual bodily strength, it was impossible for him to supply personally, that which they failed to supply. Now, under such circumstances as these, the grants of the S.P.G. were a veritable gift from Heaven, for they helped to sustain the failing spirit of devotion; they helped to raise the ethical standard and the social tone of whole communities, and they prepared that organization of Churches which was the best and brightest hope of the Colonist."

uttered with devout suffrages before the throne of grace! But the mission of the valued letter has only begun. After a loving, grateful perusal by those whom it more nearly concerns, it is passed on to others who are either interested in or indifferent to missions, but who at any rate cannot read it without being benefitted thereby and perhaps excited to the performance of some good or generous act. Finally, the missive after having passed through the hands of the many or few friends of its original recipient, finds itself in the hands of the editor of some religious print, and having undergone the somewhat severe ordeal of the editorial scrutiny, it soon thereafter embellishes its columns and probably, deeply interests its hundreds or thousands of readers. So ends the work, but certainly not the influence of the little paper missionary. The obvious moral of this is that no worker in the Colonial and Foreign Church can afford to allow a single contribution whether small or great, to remain unacknowledged to the generous donor thereof; nor should he miss the opportunity thus afforded him of sending with the acknowledgment, such an account of himself and his work as shall be at once interesting and honest.

(To be continued.)

LETTERS FROM CALIFORNIA.

No. 2.

December, 1887.

From Los Angeles to San Diego is about 130 miles, and though we pass through a range of mountains *en route*, our trip does not present any very salient or characteristic features that differ in any essential point from what we have previously met with. Starting at an early hour in the morning we have a good view of all that is to be seen and are fully sensible that we are now in the heart of the fruit producing region, the centre of those industries that have caused what were once desolate looking tracts, devoid of verdure, to now present an appearance little short of marvellous, not only on account of the results achieved, but owing to the means by which they have been accomplished. Mention has been made before in these letters of the great change produced through irrigating the land; and heretofore the greater portion of all we see in this section has lain a desert for want of water; how could it be otherwise when for eight months in the year there is no rain at all and the great expense of bringing water upon it has, until recently, been a bar to its development; and the results we see on every side have been brought about by means hitherto unthought of. The San Diego Land and Town Company has now building an immense aqueduct forty miles long running into the high mountains where the fall of rain is always certain and heavy, this will irrigate some sixty thousand acres besides furnishing abundance of water for City use. Another Company has completed a system of water works on the Sweetwater river by which from a single dam it will irrigate some twenty thousand acres of the finest land about the bay of San Diego. Almost all of our readers have heard of the marvellous progress of Los Angeles, but few comparatively of that of San Diego, and this is not surprising when we learn that the latter place was only three years since a quiet and inactive village, almost as much like an old Mexican town as could be conceived, having a population of from three to four thousand, but one short local railway which was badly cared for and frequently flooded by the mountain streams; communication with the outer world was had by overland stage or by steamer. It is now the Pacific coast terminus of the Santa Fe Railway which connects with the California Southern and Central Pacific to all parts of the

Continent; there are now several lines of street cars and two electric motor roads running to different points in the city and suburbs; the population has grown in these three years to over 20,000, in fact it is hard to say or put any limit to the growth in population as in the last six months it has gained fully 6,000.

San Diego Bay is one of the few good harbors on the Pacific Coast. There is a remarkable absence in the whole stretch of shore in California, of those beautiful bays, harbors, and inlets, which diversify the coast and form such picturesque and charming scenery along the shores of Nova Scotia and the State of Maine; in fact there are but three harbours or bays that amount to anything in California, which is almost a straight shore from San Francisco to San Diego. This, of course, restricts all foreign commerce by sea to those three ports and places. San Diego is at once in an enviable position, not only on account of its superb climate and capabilities as a producing region, but as the second commercial port of California. The bay of this rising young city is completely land locked; vessels can cross the bar in the heaviest storm, and the commercial value of the port is fast being recognized; it will be the distributing point for Arizona and New Mexico, as well as the terminus for the Mexican line of steamers and Australian mail service; it is also bidding for the Japan and China trade. At the entrance of the bay is Point Zuma, a lofty eminence, looking not unlike Cape Blomidon in the Basin of Minas; from the point the bay extends to the right till it touches the mountain slopes; just within the point and sheltered from the winds of the Pacific is Coronado, about which we will have something to say further on.

(To be Continued.)

DO NOT.

1. Do not call a Church clergyman "a preacher," and do not say, "I must come and hear you preach."
2. If you have a pair of squeaking boots, do not wear them to Church. If you have richer clothes than your fellow-worshippers, do not make the fact noticeable on Sunday.
3. If necessarily late, do not disturb the worship in seeking your seat.
4. If others come into Church after the service has begun, do not turn about to see who they are.
5. At the end of each Collect, do not be afraid to be heard saying, *Amen*.
6. Do not sit upright or on the edge of the seat in prayer; kneel or stand, unless bodily infirmity prevents.
7. Do not say grace before and after meat, while seated at the table; standing is the proper attitude for thanksgiving.
8. Do not use a grace, which merely asks a blessing on the food, or petitions for a grateful heart; the subject of a grace is thanks, not prayer.
9. Do not say Catholic when you mean Romanist, unless you really think that the R. C's are the only Catholics.
10. Do not cut down expenses first, by curtailing the Church dues. Do not regard business as essentials, and Church dues as unnecessary expenses. Do not try to cheat God.

LIFE is made up, not of great sacrifices or duties, but of little things, in which smiles and kindnesses and small obligations, given habitually, are what win and preserve the heart, and secure comfort.—*Sir H. Davy*.

A Rector in the Diocese Fredericton renewing, writes:—

"Your paper (the CHURCH GUARDIAN) merits a large circulation, it is both entertaining and instructive, and above all *healthy in its Church tone*."

MAGAZINES.

RECEIVED FOR JANUARY.

The English Illustrated Magazine.—(Mac-Millan & Co., 112 4th Avenue, N. Y.; \$1.75 per an.)

"*Woman*."—(The Woman Publishing Co., N. Y.; \$2.75 per an.) A new monthly magazine which promises well, in so far as can be determined from this second number. It will receive a warm welcome from the ladies. Some of the most popular American novelists are announced as contributors to it, and there are departments devoted to practical subjects such as Home decoration, recipes and suggestions for household use; mothers department, &c., &c.

Our Little Men and Women.—(D. Lothrop & Co., Boston; \$1.00 per an.), intended for the youngest readers, and now entering in its 9th volume. It needs no praise.

Nor does *The Pansy* from the same publishers and at the same price; It is one of the most admirable and useful magazines for the young—intended for older ones than the preceding, and full of good illustrations and instructive reading.

The American Antiquarian and Oriental Journal—edited by Rev. Stephen D. Peet, Mendon, Illinois; bi-monthly, \$4 per an., the leading article in the January number being the paper well illustrated by Thos. Wilson, Washington, D. C., on "Pre-Historic Archaeology in Western Europe."

The Illustrated London News, (American edition) for 21st January, has a number of admirable views of Penshurst Place, the seat of Lord de L'Isle and Dudley, and an historical sketch of its owners. (The Illustrated News Co., Potter Building, Park Row, N. Y.; \$4 per an.; 6 months \$2.50; 3 months \$1.25.)

The Homiletic Magazine.—E. B. Treat, 771 Broadway, N. Y., 30c. each. The Homiletic section for January contains papers from Canon Jelf, Dean Vaughan; Canon Liddon, and Bishop Odenheimer. The Rev. Dr. Allen contributes a paper to the Symposium on the Return of Christendom.

Littell's Living Age for January 21st, contains a most interesting Sketch from *Temple Bar* of the two Bishops of Manchester, Bishop Prince Lee, and Bishop Fraser.

The American Church and its Name.—A Layman's practical view,—is the title of a pamphlet issued by the publishers of the *Church Review* [and uniform in style with it], giving the articles written on this subject by L. Bradford Prince, late Chief Justice of New Mexico, and published in November and December. It also contains a report of the debate in the Convention of 1886. Judge Prince advocates the title "American Church." Baum & Geddes, N. Y.

We also thankfully acknowledge receipt of a copy of the Report of the 50th Annual Council of the Diocese of Western New York.

JEWELS.

BY EDMUND S. MIDDLETON.

As the diamond ranks the fairest of gems,
And of metals, gold reigns as the king,
So virtue in woman and truth in a man
Are the jewels which most honor bring.

And while in the world there are rich and poor,
And to few come the jewels of wealth,
The jewels of great price are open to all,
But the thief cannot gain them by stealth.

The Church Guardian

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CALENDAR FOR FEBRUARY.

- FEB. 2nd—Purification of Saint Mary the Virgin.—(Presentation of Christ in the Temple).
- " 6th—SEXAGESIMA.
- " 12th—Quinquagesima.—(Notice of Ash Wednesday).
- " 15th—Ash Wednesday.—Pr. Pss. M. 6, 32, 38., E. 102, 130, 143. Comm. Service).
- " 19th—1st Sunday in Lent.—(Notice of St. Matthias and Ember Days. Ember Coll. daily).
- " 22nd—Ember Day.
- " 24th—St. Matthias. A. & M.—Athenasian Creed.—Ember Day.
- " 25th—Ember Day.
- " 26th—2nd Sunday in Lent.

Special Notice.

WE REGRET that we are obliged to remind MANY of our SUBSCRIBERS THAT THEIR SUBSCRIPTIONS HAVE LONG SINCE EXPIRED; and though the amount in each case is trifling, the aggregate is large, and the Non-Payment seriously prejudices our work. Will not each Subscriber examine the Label on the paper; and if IN ARREAR remit at \$1 50 per annum; renew Subscription, in advance, at \$1 00; and forward the name of at least ONE NEW SUBSCRIBER. If the CHURCH GUARDIAN is valued—as we are assured from every quarter of our large constituency it is—we would ask greater interest on the part of Clergy and Laity in extending its Circulation.

PRESBYTERIANISM.—III.

The Scriptural evidence against the Presbyterian theory is not even yet exhausted. Still more Apostles than those already specified are found. Thus, Epaphroditus, named in Phil. ii, 25, is there called "your Apostles"—wrongly translated "Messenger" in the A. V.—and is spoken of in terms denoting high position and importance in the Church, as St. Paul's colleague; while in the joint Epistle of SS. Paul, Silvanus, and Timothy to the Thessalonians all three are called Apostles too (1 Thess. i, 1, ii, 6). The Epistle to the seven Churches in the Book of Revelation are addressed to the "Angels" of those Churches. Nothing in the context defines the meaning of this term, but a careful examination of each of the seven letters yield in each case some evidence that the Angel was a personal human being, exercising authority. The theory which has found most favour with Presbyterian commentators is that the Angel is only a type or personification of the Church with which he is associated; but even in a figurative book like the Revelation such a mode of expression seems needlessly obscure and round-

about, nor is it easy to reconcile with the following clauses: The Angel of the Church of Ephesus is praised for having applied some test to the teaching of certain pretended apostles, and for having detected them. In the letter to Smyrna there is a distinction drawn between the members of that Church generally and their Angel, for we read: "The devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days; be thou faithful, and I will give thee a crown of life." Clearly, if the Angel were a mere personification of the Church, she should have either "you" or "thou" alone throughout this sentence, instead of both of them. In the letter to Pergamos the same use of both "you" and "thou" occurs; and again in that to Thyatira, although this letter is more patient of the Presbyterian interpretation than the others. The Angel of Sardis is directed to be watchful, and the context at least seems to imply that this is not merely the general spiritual alertness enjoined on all Christians, but that more peculiar task of watching over the interests of others which is referred to by St. Paul in his charge to St. Timothy (2 Tim. iv, 5), and is attributed to the rulers of the Church in Hebrews xiii, 17; thus pointing further to that other phrase of St. Paul, where he speaks of Church rulers as "overseers," that is, Bishops, for it is the same word (Acts xx, 28).

The broad rule to follow, in any inquiry into a difficult question, is that the explanation which solves all the problems involved must be the only perfectly true one. An explanation which does not solve all, but solves most of them, is to be preferred, as provisional, to any other which does not solve so many, no matter how successfully it may explain some of them, but even so, its partial explanation cannot be taken as final. It is doubtful at best, and must await, before being received, the clearing up of the parts it fails to deal with. Supposing this can be done, then it triumphs; otherwise it must give way to any other explanation which covers more ground. This is why the astronomy of Copernicus, Galileo, Kepler, and Newton has displaced that of the older Ptolemaic system, which had held its ground for thousands of years, and which did offer very plausible explanations of some heavenly phenomena. But it could not explain several others, which are all satisfactorily accounted for by the latter system, consequently accepted by all astronomers now. Or, take another illustration, that of unravelling a cypher. It will sometimes happen that a guess at the system employed does really bring some words out plainly enough. But if several remain hidden, we at once know that we are on the wrong track altogether, or at best, have got at only part of the solution, since there is probably another system mixed up with that we have detected, complicating the inquiry. Now, without going so far as to assert positively that the Episcopal theory is a key to every New Testament problem of Church government, yet it plainly does answer more of the questions than any other yet proposed. There is less cutting and carving required by it in order to fit Scripture to it than by any other alternative method, and it is not going too far to say that it is the only one which accounts at all for the state of things we find even in the Sub-apostolic age. Take this very problem of the Angels of the Churches just discussed. The point has yet to be pressed that the word Angel, meaning as it does a "messenger," is a very unlikely one to be applied to a type or personification, instead of to some actual person; and that within St. John's lifetime, as very early Christian writers attest, there was a single ruler, St. Polycarp, set over the Church of Smyrna, one of the very seven Churches addressed; nay, that St. John is alleged to have consecrated him in person. It is obvious that the Presbyterian explanation obliges us to reject all this evidence, without having either any adequate reason for doing so, or anything solid to put in the place of it;

whereas it is simple harmonious, and credible on the episcopal theory.

However, the Presbyterian plea is not exhausted. There are alleged certain statements from ancient Christian writers which seem to lend support to Presbyterianism. They are as follows:

1. The Epistle of St. Clement to the Church at Corinth speaks in one place of only "Bishops and deacons" as appointed by the Apostles (42). In another place the movers of sedition at Corinth are enjoined to submit themselves to the presbyters, with no mention of any higher officer (57).

2. St. Jerome (A. D. 345—420) says that the Bishops and presbyters of the New Testament are the same persons, holding the same office (Comm. in Tit. i, 5), and that they were differentiated gradually to avoid divisions, by giving the whole charge to one person, but that previously the government in each Church had been in the hands of the presbyters jointly. And in another place he makes the following statement: "At Alexandria, from Mark the Evangelist down to the Bishops Heraclas and Dionysius (i. e., down to 249), it was the custom of the presbyters to choose out of their own body one whom they placed in a higher grade and called Bishop; just as if an army were to create its own general, or deacons to choose from amongst themselves one whom they knew to be diligent, and call him Archdeacon" (Ep. ad Evang.). This statement is expanded as follows by Eutychius, Patriarch of Alexandria in 933.

"The Evangelist St. Mark appointed Ananias the first Patriarch of Alexandria; and together with Ananias he appointed also twelve presbyters who should abide with the Patriarch, so that, when the see should become vacant, they might choose one of their body, upon whom the remaining eleven might lay their hands, and bless him, and make him Patriarch. And this practice continued to be observed at Alexandria to the time of the Patriarch Alexander (A. D. 318), who ordained that upon the vacancy of the see the Bishops should convene to consecrate a successor, and that the power of election was to be in their hands, without confining themselves to the twelve presbyters." 3. Bede says, when speaking of Iona, "From this island, from this college of monks, Aidan, having received the rank of Bishop, was sent to teach Christ in the English province," (Hist. Eccl. iii, 5).

That is the whole of the ancient evidence alleged on the Presbyterian side, and it may be pointed out how very scanty it is, in comparison with the vast body of adverse testimony, whatever its weight and value may be. Let us test it in order.

1. St. Clement's Epistle is quite consistent with the explanation that the see of Corinth was vacant when he wrote: nay, that quarrels about filling it may have formed part of the disputes then prevalent. But we are not obliged to have recourse to mere conjecture as to his evidence, for here what he says on the question of rank among Church officers: "We ought to do all things in order, as many as the Master hath commanded us to perform. . . . They, therefore, that make their offerings at the appointed seasons are acceptable and blessed; for while they follow the institutions of the Master they cannot go wrong. For unto the High Priest his proper services have been assigned, and to the priest their proper office is appointed, and upon the Levites their proper ministrations have been laid; the layman is bound by the layman's ordinances." St. Clement is not here drawing a mere simile from the Jewish Church, but describing the Christian polity of his time, with the three grades of ministry, while it is to be noted that the title Archpriest, as a synonym for Bishop, is of very early employment.

2. As to St. Jerome, in the first place cited, he commits the same error of reasoning as modern Presbyterians, for it is nothing to the point to argue, or even to prove, that Bishops

and presbyters were equals in New Testament times, when the fact remains that Apostles and Apostolic Legates were set over them; and the real question is whether any traces of their like subordination to superior officers appears just after New Testament times. The second passage cited proves no more than that the Chapter, so to speak, of Alexandria elected the Patriarch, which is true in theory of every old cathedral chapter in the English Church at the election of a Bishop, though it was and is not the usual practice in the East. It does prove that there was no parity of rank at Alexandria from very ancient times, but that a Patriarch was set over the other clergy. And as to the question of ordination, the very next sentence in St. Jerome's letter is, "For what does a Bishop do, which a presbyter cannot do, *except ordination?*" settling that point also; apart from the fact that in many other parts of St. Jerome's own writings he flatly contradicts this maxim of his as to the equality of Bishops and Presbyters. For instance, he says, like St. Clement, that the bishop, presbyters, and deacons, correspond to the Jewish High-priest, priests, and Levites (To Nepotianus); that *neither presbyter, nor deacon, may baptize without the bishop's leave* (Against Lucifer of Cagliari); and he tells John, Bishop of Jerusalem, that he had made a grave mistake in saying, out of misjudging civility, that there is *little or no difference between a bishop and a presbyter* (Against John of Jerusalem). As to the testimony of Eutychius, it is much too late to be of any value, and we have direct disproof of it. The Patriarch Alexander, whom he asserts to have caused the alteration in the mode of consecrating to his own office, died in 325, a few months after the Council of Nice, at which he was present. But in 324, the year before, there had been held a Synod at Alexandria itself, to try the case of one Ischyras, who claimed to be a presbyter, on the ground of ordination by Colluthus, who had set up as a bishop, being in fact only a presbyter. The Council decided that Colluthus was no bishop, but merely a presbyter, and therefore that Ischyras and others *ordained by him were not presbyters at all, but mere laymen*. Now, if the very Patriarch of Alexandria at that actual time had no other consecration than presbyteral, the Synod held in that place could not possibly have come to any such conclusion, whatever might have been done in other parts of Christendom, where the peculiar usage just mentioned had never prevailed. There are other flaws in the story of Eutychius, but this single one is fatal, and we may omit them.

As to Bede, he does not say that the monks consecrated Aidan, only that it was from their monastery that he started on his mission. Indeed, we find something which looks more like the Presbyterian rule than this amongst the Irish monks, for Bishops in some of their monasteries were subject to the Abbots, owing to the enormous influence of monasticism in Celtic Christianity. But even this tells against the Presbyterians, for these subordinated Bishops were kept for the *express purpose of ordaining*, which the Abbots, though superior as local rulers, were unable to do. And even the anomaly just mentioned has a parallel amongst ourselves at the present day. At Canterbury, the Bishop of Dover is a Canon of the Cathedral chapter; at Chichester, Bishop Tufnell is a Canon; at Lichfield, Bishop Abraham is Canon and Precentor, and in all these cases these Bishops are in their capitular character canonically subject to the Dean, though they belong to a higher grade in the Church; so that our own experience disproves the supposed objection.—*Church Times*.

To any one sending us \$1.70, with the name and address of a NEW subscriber, we will send a copy of Little's "Reason's for being a Churchman," the price of which *alone* is \$1.10. (Custom charges not included).

HOME REUNION NOTES.—No. xxxvi.

THE "CHRISTIAN WORLD" NEWSPAPER AND THE ATHANASIAN CREED.

SIR,—The *Christian World*—a paper with a large circulation among members of the different Christian bodies, and one which thereby might do great things for the cause of Christian unity—gave out in a leader on 'Reverence in Theology' an utterly mistaken view of the purport and origin of this Creed.

It is with great pain and no little reluctance that I give the following extracts, but it is necessary in the cause of Christian unity that such statements should be answered.

The words I refer to are these:—'The Athanasian Creed at the end of a revolting attempt to discuss the mystery of the Trinity, as though it were a subtle point of law, concludes by declaring that everybody who fails to take precisely this view of that mystery, shall without doubt perish everlastingly.'

'The irreverence of such a creed appears to us to be even a more formidable objection to it than its self-contradicting absurdities; by vain metaphysics it first belittles the Infinite and then snatches at the divine thunder to blast every one who will not construct a deity after the same fashion.'

The Creed is a collection of the decisions of Ecumenical Councils of the undivided Church, against various heretical attempts to define and explain the great mysteries of the faith. And if the writer of these sad words will carefully consult the history of the early Church and of these Ecumenical Councils he will find that by these rulings the Church attempted to define nothing. Her great duty was, and ever will be, to hand down undefiled the two great truths entrusted to her teaching:—(1), The mystery of the doctrine of the Trinity in Unity; and, (2), the mystery of the doctrine of the Incarnation of the Son of God.

As in the present day, so of old time, from the first ages of the Christian Church, it was those who *separated from the Church who added to her credenda*; seeking to define things indefinable, and exalting their metaphysical attempts to explain what had been revealed into essential verities. In the same way now each fresh schism adds to the credenda, and would make the latest addition of its own particular Shibboleth of greater importance than the eternal verities themselves.

So far from irreverently attempting to define the mysteries confided to her keeping, the Church has ever sought to *guard* the sacred deposit against the false definitions which the arch-heretics put forth from time to time to destroy the unity of the Church.

These false definitions have been one and all considered and exposed as they arose, and these denials of what is false have cleared the way to what is true, so that the work of the heretics has been overruled to build up and make stronger the defences of the faith.

When these different forms of heresy first arose they did not appear to be of such great importance, but as the new views were more fully expanded it was shown that the logical deductions from them led to a distinct denial of some *essential verity*, and those who first followed the new definition as a speculative idea ended in an open denial of the faith. Then the Church in her Councils, which we believe were overruled by the Holy Ghost, gave her decisions against the corrupt views; and these decisions were accepted finally by all the members of the Church. Thus the Creed which records these various decisions in nearly every verse condemns some distinct heresy; and contains not a *new* definition but the denial of some *false* definition; and thus becomes a sign-post to warn unstable souls against the false definition which would lead them unwarily, as in former times it had led others, to the

denial of universally accepted (or Catholic) truth.

A great deal of nonsense is talked about the damnatory clauses of this Creed. They point out that these various heresies denounced one by one will lead men, who have once accepted the faith, away from the essential doctrines of the Christian revelation, and therefore place them outside the covenanted blessings. Those who have broken away from Christian unity, either by making essential an erroneous definition of the faith, or by giving undue prominence to one side of an eternal truth, have always made *their particular view* a necessity of salvation, and, though not in the same words, have *practically* added an anathema against those who reject their special view, believing that none but themselves, and those who think with them, can be saved.

The *Church does no such thing*. She gives no *new* definition, but assures us that the only covenanted way of salvation lies in a belief in the one God in Trinity, as revealed to us in the Baptismal formula, and is the great doctrine of the Incarnation of the Son of God. For in these Christianity and all the blessings of the Christian Covenant do most assuredly rest.

The Bible and the Church have equally nothing to fear from open discussion and historical research; and this remark is particularly true as to the Athanasian Creed, which some years back was vigorously attacked both in Convocation and by outsiders. At that time I had the honour of presiding at a great gathering in St. James's Hall in defence of the Creed, and the attack was rolled back and silenced for a time mainly by two great facts which were brought to the front during those discussions.

First, there was the testimony of active missionaries, fresh from the conflict with heathendom in India and the East, that *they had found this Creed most useful in dealing with the metaphysical objections of those Eastern people*; showing them that those very speculations which they were inclined to indulge in had all been advanced by great men in the early ages of the Church, and had been carefully worked out and answered by the Church long ago.

And the second great fact was an *historical* one—that the more frequent repetition of this Creed, which had been looked upon as a device of the Puseyites, had been specially ordered by Archbishop Cranmer, for the purpose of *counteracting the revival of old heresies* which at that time were threatening, under new names, to overwhelm our national Christianity.

It is much to be hoped that all those who really care for Christian unity (among whom I would willingly accept the writer of this article in the *Christian World*) will be more careful to master the true facts of history before they bring accusations against the undivided Church, or indeed against any of those bodies who, though divided, claim to be essential parts of the Body of Christ. Such accusations cannot tend to peace. Many heartburnings and much *unintentional* irreverence would be surely saved by a more careful and considerate handling of such subjects.—*Earl Nelson in Church Bells*.

DEACONS AND MARRIAGE.

To the Editor of the CHURCH GUARDIAN:

SIR,—You deserve the thanks of true churchmen for your letters on the above subject, a copy of which I trust will be sent marked to all Church Universities and Divinity Schools. Surely it is time the various Synods spoke decisively on the subject and an end put to this irregularity. It is with great regret that one notices violations of this order so constantly in Nova Scotia from deacons who have been brought up under church influences, which certainly ought to bring forth better results and marked teaching and practice.

FAMILY DEPARTMENT.

"WITH WINGS AS EAGLES."

BY MARIA BATTERHAM LINDSAY.

"They that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint."—Isaiah xi. 31.

O! souls that are weary of life to-day,
And hearts that are aching sore,
Look up! for you there's a brighter way
And an eagle's path before!
Ye may see him cleaving the sky above,
Bird of the daring wing,
Ye may follow his plight in abounding love
Lengthening and widening.

Abiding the time of God's drawing near,
Waiting for Him to lead,
Never a step in doubt or fear,
This is our course indeed;
With ready foot and eager eye
Waiting His slightest move,
Then away, as the eagle dares to fly,
On the wings of eternal love.

There's a beautiful home in the heavens, we know.

And a wonderful future there,
There's a glorious work for us below,
And a grandeur of Being here.
Look up! the Word is "They that wait,"
O! Master, Whom we adore,
Pour down Thy Light ere it be too late
And strengthen us evermore.

THE BETHLEHEMITES.

FROM THE GERMAN, BY JULIE SUTTER.

CHAPTER II.—Continued.

And arranging her mother's pillows, Helia sat down beside her, reading:

"TITUS THE CENTURION, to HIS SISTER VIRGINIA, GREETING:

"When you receive this letter, you may be preparing to follow your husband to Jerusalem. I shall rejoice to see you all, yourself especially, and my little daughter Virginia, whom you will bring with you. It is long since I have seen the motherless child.

"When lately I arrived here from Gaul, my first visit was to the old home at Bethlehem. I found it unchanged, the house empty. And wandering through the garden, where I spent my earliest years, tended by the most loving of sisters, all the past came back to me. I fancied I saw you bending over the parapet, and old Afra seemed to hover about chiding my wildness. It was near sunset, the hour when the priest's family used to meet for prayer on the neighboring roof. I looked across, almost expecting to see them, the venerable parents, the twin boys, sweet Rachel, and the aged grandmother . . . but I only saw a solitary woman in Egyptian dress, looking over the expanse in dreamful mood. And I turned away, my eyes seeking that other dwelling where in those days you had a friend, Zillah by name. But here a fire had raged, nothing was left of that house but blackened walls. I rode back to Jerusalem, occupied with the memories of childhood, and filled with longing for thee, and my little girl that bears thy name.

"When I learned that your husband, Publius, was appointed governor of Fort Antonia, I resolved to make ready the old home towards your coming. Jerusalem is all too populous, and I thought you would prefer a quiet place. You will be surprised to hear that the Egyptian woman I saw upon the roof of Zadok's house is none other than Zillah herself; not indeed the joyous maiden of old, but a saddened widow, a bereft mother, whom much sorrow has laid low. How strange that after thirty years she and we should once more be meeting at Bethlehem!

But stranger still is the object of her coming! The fame of a prophet in Judæa has been heard of even in her African home, and she left it with her only son to learn of Him. Truly a wondrous man this Messiah, as some of the Jews call Him. I have seen Him myself, and heard Him. Love is written on His brow, and a divine majesty, though He is lowly of heart, and has the form of a servant. But He speaks with authority, and His words pierce the soul. The people follow Him, for He has power to heal the sick, and even to raise the dead. He is never weary of doing good, and He pities the poorest and most sinful. I think He is a prophet sent of God; and shall I tell you more? He is that selfsame Babe whose marvellous birth we witnessed at Bethlehem! I was but a child then, but I well remember your taking me with you, and showing me a new-born infant in a manger. The people worshipped it, saying it was the Christ that should come; and you told me it had been a wondrous night of angel-song and heavenly sign. You will remember that the child disappeared just before Herod in his wickedness slew all the children in the place from two years and under; it appears that his parents fled with him into Egypt.

"And now, sister, fare thee well, till we meet again among the hills of Judæa."

Virginia heaved a deep sigh, but a light shone from her face, and Helia heard her whisper: "Thou, God of Bethlehem, hast heard my prayer!"

It was not for the first time that the Roman maiden had heard her mother mention the God of Bethlehem, but Virginia had always appeared reluctant to satisfy her daughter's curiosity. He was the God of a distant country, of whom there was neither image nor likeness—that was all the maiden had learned so far. But now the mother's heart seemed stirred, and she yielded, telling to her daughter all she herself knew concerning the birth of Him who was looked upon as the Messiah.

"Tell me His name," cried Helia.

"His name," said Virginia reverently, "is Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."

"A long name," said the maiden wondering.

"He has yet another," continued Virginia with trembling lips, "a name that was given Him when He was eight days old. He was called Jesus, which means Saviour, for He shall save His people from their sins."

"Sins! what is that, mother?"

"That is a question, my child, for the answer of which I have waited these thirty years. We go to Judæa now—we will ask Him to tell us!"

CHAPTER III.

AT HEBRON.

A girl of fourteen, and a youth some two years older, were sauntering through a spring wood on the hillside, at a little distance from the ancient city of Hebron.

"I want to hear more, brother," the girl was saying.

And the youth resumed: "The people came streaming down the mount of Olives, pressing through the city gates in spite of the Roman soldiers who attempted to keep them back. Through the narrow streets the crowd went heaving, their cries filling the air. Nearer and nearer they came to the temple; and as, though moved by a higher impulse, we Levites came forth to meet Him, the white-robed children that serve Jehovah taking the lead. And suddenly silence descended on the people. At the entrance of the temple we saw Him sitting upon the colt of an ass, He, the meekest of men, yet a King. But ah, how sad He looked! As we went near to receive Him, the children burst into a loud Hosanna, the people responding: 'Blessed is He that cometh in the name of the Lord; Hosanna in the highest!' And we saw

that the multitude had spread their garments, had cut down branches, and strewed them in the way. But He dismounted, entering the court of the Gentiles, and with surprise we saw Him overthrow the tables of the money-changers, and the seat of them that sell doves. 'My house shall be called the house of prayer,' He said, 'but ye have made it a den of thieves.' And He cast out all the sold and bought in the temple. Thereupon, He went into the inner court, and sat down to teach. And soon the chief priests and scribes came to Him with upbraiding looks, asking by what authority He did these things. But He met them with another question, and they could not answer Him. They went away with angry looks toward us Levites, but we heeded them not, rather joining in the people's renewed Hosanna; and then we listened to the wondrous teaching that flowed from His lips, not thinking of meat or drink till He rose and left the temple.

"And as the people made way for Him, He stood still a moment, looking up at the proud pinnacles of the temple, and then passed a slow gaze over the faces of the multitude, on which the setting sun was casting a brilliant light. Ah, sister, it was a look to be remembered! All were silent, as He went through their midst.

"We sung the psalms on that evening with a deeper feeling than we had ever done before. And ever and again, between the words of David, we heard a glorious Hosanna. None of us could think of sleep, the long night passing as a sunset hour. In the morning He returned from Bethany, whither He had retired, and again He taught us, His face being more and more sorrowful and yet so full of love and tenderness, it moved many of us to tears. I felt constrained to hasten home this day, and tell you about these things, but I must return early in the morning, anxious to be where He is. I greatly fear the high priests and scribes seek to lay hands on Him and kill Him. If they do, what may not be the end? For He would never permit us to rise and fight for Him."

* * * * *
"So late home, Asenath?" and the mother put down her babe, three other children lifting their heads from the pillow, when their sister entered.

"Forgive me, mother! Joshua had so much to tell me of things happening at Jerusalem, the time passed, we knew not how."

"I can understand it," was the gentle reply, "but take my place now with the little ones."

And the mother quitted the chamber. "Have you brought me the red lilies?" asked Ruth, a bright-eyed maiden.

"No, darling, I forgot all about it. I listened to such wondrous things that I never remembered my promise about the flowers."

The little creature pouted. "Nay, Ruth, you must forgive me. Go to sleep now, and to-morrow we will look for lilies."

"What did Joshua tell you, that was so wonderful?" queried a curly-headed boy, some three or four years old.

"He spoke to me about Jesus, the prophet, to whom mother brought you once, and surely you remember how tenderly He took you up in His arms, putting His hands upon you to bless you."

"Yes, I remember," cried the little boy.

"And I!"

"And I!" the three voices repeating in chorus: "Suffer the little children to come unto me, and forbid them not; for of such is the Kingdom of God."

And Asenath thereupon told them how happy the children of the temple had been that day, how they had sung praises to the Messiah. And then the elder sister herself sang the children to sleep.

Far into the night, Joshua with his parents and Asenath was sitting upon the roof, repeating to them again and again the wonderful

words of Jesus. The moon had risen, casting a pale glory upon the sepulchre of Abraham in the distance, and upon the plain of Mamre, where the angel of the Lord of old spake of the Child of promise, in whose seed all the nations of the earth should be blessed.

Happy and solemn were the thoughts of the priest and his gentle wife, as they listened to the words of their son, his glowing account waking echoes in their hearts of the goodness and mercy of Jehovah.

"Then you will go back to-morrow, my son," said Caleb, blessing him; "is it worth while for two days only?"

"Detain me not, father," pleaded the youth; "I would fain listen to Him again."

"Nay, my boy, go in peace, and the God of Abraham be with thee," replied the priest.

"Yes, go," added Rachel, his wife, laying her hand on the brow of her first born, "but return to us to eat the passover."

(To be continued.)

GRACE AT MEAT.

The following forms of "Grace at Table," are suggested as being more suitable than those old-fashioned forms which were so common. We were recently guests in a household where these forms were used, and as we observed the quiet reverent demeanor of all standing in their places round the table, and then listened to each Versicle pronounced by the master of the house, and the chorus of Response by the members of the family, we felt that the very meals in that household were a lesson in Christian living. The adoption of these or some other similar forms would give the family an opportunity of joining in "the grace" would be in harmony with the responsive character of the public services which Churchmen love so well, and would tend to promote a spirit of thoughtfulness and reverence.

Grace Before Meat.

V. The eyes of all wait upon Thee, O Lord.

R. And Thou givest them their meat in due season.

V. Thou openest Thy hand.

R. And fillest all things living with plenteousness.

V. Glory be to the Father, &c.

R. As it was in the beginning, &c.

Bless O Lord, these Thy gifts which we are about to receive of Thy great bounty. Through Jesus Christ our Lord. Amen.

Grace After Meat.

V. All Thy works praise Thee, O Lord.

R. And Thy saints give thanks unto Thee.

V. They show the glory of Thy Kingdom.

R. And talk of Thy power.

V. Glory, &c.

R. As it was, &c.

Thanks be to God for these and all His bounties bestowed upon us. Through Jesus Christ our Lord. Amen.

The colored sunsets and the starry heavens, the beautiful mountains and the shining seas, the fragrant woods and painted flowers, they are not half so beautiful as a soul that is serving Jesus, out of love, in the wear and tear of common, unpoetic life.—Faber.

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In Christ Church, Albion Mines, N.S., on Jan. 12th. Elizabeth Maxwell Wadden.

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DIED.

GARRETT—At Ship Harbour, N.S., Charlotte, wife of Capt. John Garrett, in her 86th year.

MURRAY—At Stellarton, N.S., on Jan. 14th, from effect of explosion of a locomotive, Alexander David Murray, brakeman, I. C.R., aged 30 years.

HUDSON—At Westville, N.S., on Jan. 12th, Elizabeth Hudson, aged 82 years. A native of Dudley England.

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MAURITIUS.

Annual Report of the Mission by the Rev. R. J. French.—description of the Island and its population. The Indian Coolies.

[From the "Mission Field," S.P.G.]

The Diocese of Mauritius embraces the Island of Mauritius, about as large as an ordinary-sized English county; the Seychelles group of islands, about thirty in number, of which Mahe, Praslin, and La Digne are the chief; and the Island of Rodrigues and some smaller islands.

The population of the whole colony is about 376,000. Not a third of this number can be Christian, and the constant beating of the Indian drum proclaims everywhere that the heathen has come into the white man's possession, and reversed the order of things one finds in most parts of the East. The soil is extremely rich, and the poor of India have found here for many years past a ready market for their labour. From the days when the slaves of African descent were set free by Great Britain to forget the cunning of their right hands, men and women have been brought across the Indian Ocean to dig and delve in the plantations of the Europeans. They have spread over the land and set up their temples, and have kept mostly to their own simple habits and frugal ways of living, and proved true to their belief in the power of their own native spade, or, as they call it, the *mun-vettei*, or earth-cutter. To their industry and to British capital the islands have owed its past prosperity, and no doubt its future destiny will depend upon the same arms and means. There are 250,000 of the inhabitants of this colony British Indians either by birth or descent, and hardly five per cent. of them are Christian. The Government provides for the spiritual welfare of the European community, generally, both French and English, and also for the far larger class of Creoles of both races. But for the mass of the people of the land the Bishop has to look chiefly to the two Missionary Societies of our Church. The grants made to the Diocese by the Societies are supplemented by others from Government for the moralization of the Indians. To the credit of the Government of the country, it may be said that they have for many years past looked with a favourable eye upon all measures tending to improve the social life of the Indians, and shown sympathy towards all workers in that cause. During the Episcopate of Bishop Ryan, and under the governorship of Sir Henry Barclay, the Government showed a disposition to help the Churches to moralise the Indians, and the liberal grants then made to that end have been continued to this day. The Societies view Mauritius as a Mission outpost of India, and are endeavouring to gather the people into the fold of Christ under pastors of their own race and language.

Besides the Indian population, which outnumbers all other races, there is a general population of

about 160,000, the greater part being descendants of the French colonists. A large number of them are mixed blood. Among the Creoles of colour may be found many educated men of high ability and talent. Of course the greater number of them are Roman Catholics, but there are a few thousands who call themselves Protestants, and belong either to the Church of England or to the Scotch Kirk, the latter embracing the old congregation of Independents lately amalgamated with the Presbyterians. S. P. G. helps in the work among the Creoles in the poorer parts of the Diocese where no provision has been made by the State, especially in the Black River District and in the Islands of Praslin (Seychelles) and Rodrigues.

The number of English is very small but influential, being represented chiefly by merchants, bankers, traders, the Government officials, and the military. When the sugar-making season is on, and the harbour is full of ships, the stir and bustle of business strike every one in Port Louis; even the mules and ponies catch the influence, and put forth more than ordinary vigour; and a stranger landing on the shore is not long learning that the Anglo-Saxon money and energy are behind the movement in things. The English language is taught in the schools and used in the courts, but the French element prevails among the general population in numbers, and shows itself in the language, tastes, and feelings of the majority of the people. In India the Englishman will generally learn the language of the people, and try to understand them. Here the Frenchman expects the Indian to learn his language, or a *patois* of it called Creole, and to understand his ways. The subtle Indian is very accommodating, and adapts himself to circumstances. It is droll after India to hear an Indian woman spoken of as, say, Madame Mootooswany, instead of the more modest Meenachie Ammal, as it might be, after Indian fashion. And as for the men, the Missionaries know that walking-sticks, felt-hats, and watch-chains do not necessarily mark any great advance either in the inward or outward man. But the manners obtain mostly in the town or villages.

(To be continued.)

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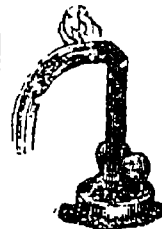
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And makes me sigh for God;
And sure at rest I cannot be
Until my soul finds rest in Thee.
—Jenny Lind.

The best thing to give your enemy is forgiveness; to an opponent, tolerance; to a friend, your heart; to your child, a good example; to a father, deference; to your mother, conduct that will make her proud of you; to yourself, respect, to all men, charity.—Miss Balfour.

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