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The Church Guardian

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

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

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ECCLESIASTICAL NOTES.

THE Bishop of Capetown arrived in England on a visit last month.

THERE are said to be 200 Churchmen among the students of Cornell University.

THE Mission work of the Diocese of Maryland is rapidly growing according to last reports.

REQUESTS amounting to £4,500 have been made for the building of a new church at Barton, near Preston.

THE Rt. Rev. Edward Trollope, D.D., Bishop of Nottingham (Suffragan to the Bishop of Lincoln) died last month.

A NEW church is to be built at Harrogate, Eng., at a cost of £7,000, of which one resident has given £1,000 and the site.

LORD FORESTER, Canon residentiary at York, has, at his own cost chiefly, had the fine old Salop church at Benthell completely restored.

AMONGST the ordained at the last Ordination in Liverpool was a well-known ex-Wesleyan minister, an Oxford M.A., and a "man of power."

UPWARDS of £104,000 have been raised in connection with the Bishop of Newcastle-on-Tyne's Fund for Church Extension in the Tyne-side parishes.

ZION CHURCH, Charleston, and Grace church, Ravenswood, have each been recently left \$5,000 by the late Mrs. Henrietta Bane, of Charleston, W. Virginia Diocese.

REV. T. FLAVELL has been appointed Organizing Secretary of the S.P.G. for the Dioceses of Exeter and Truro in place of Canon Greenstock, who is going to Siam.

THE Presiding Bishop of the P. E. Church in the U.S. describes the Brotherhood of St. Andrew as "the most remarkable and important movement in the modern life of the Church."

THE Bishop of St. Alban's Fund gets £7,000 under the will of the late Miss E. J. Parker Willes, of Branwoods, Great Beddon; the S.P.G., £5,000; and the Essex Church Building Society, £2,500.

MR. BURR M. WEEDEN, formerly a student in the Methodist Theological Seminary at Evans-ton, Ill., was confirmed by Bishop Huntington, at Grace church, Syracuse, Sunday, Dec. 10th, and enters St. Andrew's Divinity School.

THE Dean of Peterborough states in the *Diocesan Magazine* that he has just had offered to him for use in the nave of the cathedral two

small prayer-desks. "These will greatly add to the comfort of visitors to our cathedral, who may wish to spend a few moments in quiet meditation and prayer."

FROM ADVENT, 1893, to Advent, 1894, there have been 41 ministers of the various denominations who have sought Orders in the Church. They are classified as follows: Methodists, 13; Congregationalists, 7; Presbyterians, 7; Baptists, 8; Roman priests, 2; Universalists, 2; Unitarians, 1; Lutheran, 1; total, 41.

THE following lines by the eccentric architect, Pugin, will describe the character of too many modern temples dedicated to the worship of Almighty God:

They built the front, upon my word,
As fine as any abbey,
But thinking they could cheat the Lord,
They built the back part shabby.

A GOOD story is told of our Presbyterian brethren. Some time ago one of them, remonstrating with that provoking class of persons who go in and out of churches at their sweet will, said: "There are three ways of getting out of the Presbyterian Church. You can't resign. To get out of the Presbyterian Church you must behave badly, and so be cast out, or you must take a letter of dismissal to some other evangelical body, or *you must die and go to heaven!*"

SIR ANDREW CLARK, the great English physician, lately deceased, was a sincere believer in the Christian faith, and now that he is dead it is fitting that this should be said of him. Bending his keen and powerful intellect upon all the facts of the world and of life, of the past and the present, he deliberately elected to call himself a believer in Christianity. In that faith he lived and in that faith he died. This life so lived he has left as his legacy, not only to the medical profession, but to all men and women who live in their work, and who make their work the one great object of their lives.

ARCHDEACON EDWARDS started a mission in Mechanicsburg, a place of 2,200 inhabitants, in the Diocese of Bunthenshed, just 16 months ago, and on Sunday, Dec. 11th, Bishop Vincent dedicated a new church there, built entirely through the efforts of the archdeacon. It is of terra cotta brick, with stone trimming and slate roof. It consists of nave, chancel, tower, porch, and vestry-room, and seats 220 persons. The whole property represents an outlay of \$6,000. The church is built in a strong Methodist community, for in the town there are two Methodist churches with a membership of 1,000. When the mission started there were only six communicants.

BISHOP TUCKER, of Uganda, ordained seven men to the ministry recently, two of whom are the greatest chiefs in the country and govern great provinces. These were only ordained

deacons. The ceremony took place in the cathedral, of which the Bishop says: "For Central Africa it is as wonderful a building as Durham cathedral is for England. There are nearly 500 trees in it used as pillars. Some of them were brought in five or six days' journey, and needed several hundred men to carry them." On February 5th twenty-eight men were baptized, and on the 8th seventy-five adults were confirmed. More than 150 candidates for Baptism appeared in a few days.

THE Sunday-school as the Handmaid of the Church of England will not be raised to a condition of efficiency commensurate with this high calling until it is more widely recognized that one of its peculiar and special functions is to set forth and extend the *distinctive principles of that Church, and not only to train up the scholars, in the nurture and admonition of the Lord*, but, as best tending to realise that aim, to make them intelligent members of the Church of which they form a part; in other words, not only to train them to be Christians in the full and highest sense which that name implies, but Christians of the Church of England type.—*Prebendary Beresford.*

THE Bishop of London has formally opened the North London Ladies' Settlement for Parochial Church Workers at York House, 527 Holloway-road. The ladies forming the settlement are under no vows, but voluntarily give their time and energies to the work of district visiting under the superintendence of the incumbents of the various parishes. The ladies, who are expected to contribute to their own maintenance, are under the superintendence of Miss Magee, daughter of the late Archbishop of York, and may leave at any time by giving a month's notice. It was mentioned by the Bishop of Marlborough that Miss Magee had been consulted with a view to establishing a similar institution in another part of the Metropolis.

CHURCH OF ENGLAND S.S. INSTITUTE.—It is impossible adequately to express the debt of the whole Church to the Church of England Sunday school Institute. It was founded fifty years ago. The branch associations number 384, and about 350 agents have been appointed for the sale of its most useful manuals and publications. By its central office of administration its promotion of branch associations throughout the whole empire, forty-one of which are in London; by its instruction of teachers in its numerous and well-considered hand-books, its teaching staff, its normal classes and examinations; by its grants of material and publications to schools in poor parishes; by its cultivation of children's music through its choirs; by its Teachers' Prayer Union; by its Bible Reading Union for the young, which has now 45,000 members; by its valuable reference and lending library; by its excellent Biblical Museum, which is being reproduced in various places, it has indeed performed work of the highest importance in con-

solidating, vivifying, and extending this great department of Christian instruction.—*Archdeacon Sinclair.*

THE Vicar of St. John's, Kennington, the Rev. C. E. Brooke, who is a very decided if not extreme High Churchman, will have no coquetting with Rome by members of his congregation. On Sunday night he said in the course of his sermon that his attention had been drawn to the fact that members of the congregation, and even Communicants, had been seen going into and coming out of the Church of the Sacred Heart, in the Camberwell New Road, whenever there was any special attraction in the shape of music or otherwise. Now, for members of the Church of England to go to "a conventicle of the Italian Mission" was a dishonest and disloyal act, and he would ask any communicants belonging to his church who were in the habit of going to that place either to cease the practice or cease to be communicants.

From an interesting account of the Dreer collection of autographs, in the *N. Y. Evening Post*, we quote the following "Agreement" contained in a letter written by Charles Wesley in 1752:

We whose names are underwritten, being clearly & fully convinced, 1. That the success of the present Work of God does in great measure depend on the entire Union of all the Labourers employed therein; 2. That our present Call is chiefly to the members of that Church wherein we have been brought up, are absolutely determined by the Grace of God.

1. To abide in the Closest Union with each other, and never speak, do, or suffer anything which tends to weaken that Union.

2. Never to leave the Communion of the Church of E. without the consent of all whose Names are subjoined.

CHARLES WESLEY	JOHN JONES
WILLIAM SHUNT	JOHN DOWNES
JOHN WESLEY	JOHN NELSON

Wesley goes on to say: "I sh^d have broke off from the Methodists & my Bro^r at that time" (he is writing in August, 1755) "but for the above agreement, which I think every Preacher should sign or leave us."—*Living Church.*

GOOD RESOLVES FOR 1894.

I am resolved, by the grace of God, never to speak much, lest I often speak too much; and not to speak at all, rather than to no purpose.

I am resolved, by the grace of God, always to make my tongue and heart go together, so as never to speak with the one what I do not think in the other.

I am resolved, by the grace of God, to speak of other men's sins only before their faces, and of their virtues only behind their backs.—*Bishop Beveridge.*

I am resolved to be hearty and real in church. Always in my place, Sunday and weekday, when it is possible; always in time, ready to join in the humble confession of sin; heart and voice uniting in the songs of praise and in the responses.

I am resolved to offer an earnest petition when I enter and when I leave, for myself, for the minister of Christ, and for the congregation, and I will endeavor to go away, when the service is closed, in a spirit of prayer.—*The Rev. George Beveridge.*

THE Church often errs still in seeking a glory too external. It cannot compete with the world in what is distinctively the world's glory. Even Solomon's temple was far outdone by the golden house of Nero.—*Rev. Marcus Dods, D.D.*

“WHAT ARE A LAYMAN'S DUTIES IN THE PARISH?”

(*The Question of the Month in Hand and Heart.*)

I cannot help feeling that the expression "lay help" has encouraged a false view of Christian duty. It has crystallised into the impression that a layman has no duty except to aid the clergy, who alone are supposed to be responsible for the Church's work. Now, while fully admitting that the best way is for clergymen and laymen to consult and co-operate with one another in Christian work, and that it naturally belongs to the clergy in most cases to take the lead, yet we should never so construe the term "lay help" as to imply that the layman can any more abdicate his work than the clergyman can abdicate his. There are indeed special duties which belong to the clergy, and no right-minded Churchman would dream of invading them, but there is a vast field of usefulness and duty outside this border, and every Christian is pledged by his profession to take his part in cultivating it. It would be as foolish for the laity to think that the chief part of Christian work was to be done by the clergy as it would be for the soldiers of an army to suppose that the chief part of the fighting was to be done by the officers. In both cases there are duties which are common to all, and in both there are duties which belong specially to some.

Whilst acknowledging the growing spirit of earnestness in our Church, we must confess that as a whole it is not awake to its responsibilities, and that laymen as a rule do not realize their privileges or responsibilities.

First, there is the duty of prayer and praise. The clergyman may be faithful, earnest, and eloquent; but how cold and insipid the services become if the congregation omit to take its full share in the responses and the psalmody.

Second, there is the duty of giving. To this there are two essentials. The one is, that we must fix, each one for himself, upon some definite proportion of our means, and set it scrupulously apart for God. The tenth, which would be too much for some to give, might be altogether too little for others to bestow. The other is that we must not compound for our charity by money payments. We give, it may be, so much to the hospital, an orphanage, or a mission; but do we visit the fatherless and widow in their affliction? Do we pass by some sick or bed-ridden neighbor to whom a kindly visit would be more than all our gold? Do we leave the words of light and life unsaid when God has put the opportunity in our way?

And this is not all. We want every Christian man, woman and child to feel that they must be living organizations themselves; active and energetic workers for Christ; standing as the true consecrated priests of Christ beside the altars of his love, and in daily life and daily duty fulfilling the blessed ministry to which they have been called.

As we must not substitute money for personal service, so neither must we allow societies or organizations, however valuable, to blind our eyes to our individual responsibility. If each would only do the work that lies beside him, the work that by its very nearness seems to invite him, organizations would be relieved, some of them rendered unnecessary, and the rest enabled to do their work more efficiently.—*The Bishop of Ossory.*

Too many churchgoers appear to suppose that when they have gone to church on Sunday, and have received the Lord's Supper, they have done their duty, and are not under the slightest obligation to warn, to teach, to rebuke, to edify others, to promote works of charity, to assist evangelization, or to raise a finger in checking sin and advancing Christ's cause in the world.

Their only idea is to be perpetually receiving, but never doing anything at all.—*The Bishop of Liverpool.*

A Christian young man lately went out to Australia. He was invited shortly afterwards to take the superintendence of a Sunday school of 340 lads and thirty teachers. In writing home he says: "I never saw till I came out here how much the Church at home loses by not calling out young men to work."—*The Rev. George Eccard.*

CHURCH ETIQUETTE.

Etiquette and politeness are not infrequently mistaken for one another. There is a relation between them but they are not the same. Politeness is a matter of the heart and good will, while etiquette is a matter of form. Of course we know that the word polite has its root in the Latin of Polis, a city, and that politeness originally meant city manners, and that courteous meant court manners; but the generally accepted, present, meaning of this word now includes the notion of kindly consideration and benevolent desire to please others.

That little Indian girl who was piloting a governor of Massachusetts through the woods, and, when he was thirsty, offered him water in a cup made of her two brown hands held close together, was truly polite, and perhaps was not very far from the etiquette of the occasion, if etiquette had anything to do with it all.

Now in speaking of church etiquette, it would seem that the first remark to be made is that a person should first learn or acquire church politeness, that is, have a good will toward Zion. If one had this he would come to the church just as often as possible, and would take delight in the services, and if he did not exactly fulfil the etiquette of the church it would not be the result of carelessness or contempt. To such a person it would be necessary only to make known the rule of the Church's customs and usages to secure compliance with them.

If it were true that church etiquette is to be taught only to lovers of the Church this article would be entirely unnecessary and would not have been written.

The fact is, however, that piety and churchmanship produce each other. True piety seeks expression in good churchmanship, and truly good churchmanship increases real piety. Hence it is a good course to teach both piety and churchmanship to both the religious and the indifferent, that both may worship God more fervently in sincerity and truth.

He that is faithful in a few things and in small things shall be made ruler over many things. As has been intimated, church etiquette is the body of rules written and unwritten, which should guide a member of the Holy Catholic Church in the performance of his duty to that most blessed institution.

We may consider these rules in departments. First, there would be the etiquette of church attendance. And the very first rule is to attend as often as possible; and the reason for the rule is that every Christian is supposed to love the Lord his God supremely, and to desire nothing so much as to be with Him, especially in that place where those who love God assemble themselves to worship Him. If you remain away from services when you are not prevented by unavoidable circumstances, you simply show to God that there are things which you like better than His service and His communion, and the glorious working of His salvation. In this connection we should remember that the Lord our God "is a jealous God." The second rule of church attendance is, Go Early; because if you do not you slight God by an appearance of remaining away as long as possible; you are apt to arrive in a hurried state of mind

which is not helpful to devotion; and in all probability you will disturb others in their worship. Is it not quite selfish to annoy or distract a whole church full of people to satisfy your dilatoriness? But the inquiry will be made, what is the etiquette of absence from church? What is a valid excuse for stopping away from the services? Church etiquette does not attempt to usurp the place of good sense or good conscience and to meet every combination of circumstances with a rule for action thereon, and therefore no attempt will be made to answer those questions fully; but there are some excuses which are offered for non-attendance upon which church etiquette has a rule, and which it might be well to mention here; such as "I did not feel well enough," or "The weather was not just right," "I had a visitor just as it was time to go." The answer is, whatever would keep you from business, or some attractive form of pleasure, is a tolerably good excuse for absence from services.

"My business is of such a nature that I cannot attend." Answer, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." "I have a friend of whom I am very fond visiting me who is a member of another body of Christians; ought I not to go with her to the service which she loves?" Not at all. If you and your friend were both suffering from the same disease, and she was using Homœopathic treatment and you Allopathic, would you consider it necessary to go with her to the local Homœopathist and take a few sugar pills for politeness sake? If your Church services are to you what they ought to be, they are strength and medicine for the week, and it is not good to carelessly mix systems of treatment.

The rule of church etiquette which applies to your action on arrival at the church is more nice than any other in the whole code, perhaps. If you arrive after the service has begun do not go to your seat while the people are on their knees, for then they are at prayers and should not be disturbed; wait until they rise and then take your place as quietly as possible. But, if you arrive when you ought, say five minutes before the hour of service, and you find a few friends or acquaintances, particularly if they are people who do not move in your social set, greet them cordially but in a manner so quiet as to show them that you never for a moment lose the consciousness that you are in the house of God and the presence of the Almighty; then pass at once to your seat and there engage in private devotion or religious reading until the service begins.

When the services have once begun then the rule of church etiquette is attention, reverent attention. Fix the thoughts upon God and His worship. Throw yourself into it with enthusiasm, worship the Lord with the whole heart, and count any wandering thoughts or distraction of mind as little else than an insult to God.

The second rule is "Loyal participation in the services." By "loyal" participation is meant doing your part in such a way as to truly glorify God before the congregation, showing earnestness and delight in the worship. To do this it is not necessary to make yourself conspicuous unless you should chance to be worshipping in a very dead congregation, in which case it would be your duty to set them an example of loyal worship even if it did make you conspicuous. Make all the responses in a clear and fairly loud tone of voice, and with just such a manner as you would use if you had at your side a very dear friend whom you were anxious to win to the Church by permitting him to see how you enjoy the services. Help to make the services in your church merit that best of all adjectives ever applied to them, "Hearty."

If you do not this, God is depreciated in the house of His friends, people in the congregation who are not Churchmen are convinced that there is nothing in the worship; and you will be

reckoned among those who draw near to Him with their lips, while their hearts are from Him.

Do not allow your attention to be distracted in any way from the service. It is almost unpardonable to watch people who come in, or to examine the dress or appearance of persons in the congregation, or to idly turn the leaves of a book, or to allow yourself to be interested in anything save the worship. You are not excused from this rule if you are a member of the choir. Do not be looking up the music of the Te Deum while the first lesson is reading. There ought not to be more than one sort of music book in the choir, or if there be more, let them be so arranged before service as to avoid the necessity for looking them up during the lessons, and so causing the choir, who are God's ministers for His praise, to show contempt for His Word.

Just here ought to be mentioned some matters of church etiquette which once had a universally acknowledged place in its canons, which have been much neglected of late, but which are now regaining their observance; such as facing the east, or chancel, end of the church in the singing of the Glorias, bowing at the name of Jesus, not only in the Creed, but wherever it occurs. You may say these are trifles. They are small things in themselves, but etiquette is made up of small things. The observance of the etiquette of society makes the difference between a gentleman and a boor, and the observance and neglect of the etiquette of the ritual makes the difference between a humble worshipper of God, submissive to the rules and practices of his Church, and the one who cares little about making his worship acceptable in the sight of God or to recommend it to his fellowmen.

Nothing militates against true church politeness more than the spirit of adverse criticism. Endeavor to avoid anything like fault-finding in church as much as you would in a house of a friend where you are being entertained. This carping frame of mind is simply fatal to devotion. It may be called a part of the spiritual etiquette of the Church to ignore all things in the service which might be open to objection. Enjoy the feast of worship spread out for you, and leave the correction of errors to the good sense of those in authority, unless you are quite sure, by a hint to the proper parties at a sea-sonable moment, you could accomplish the correction desired.

Finally, after service is over, the etiquette of the church and of our religion requires that you take some quiet notice of your friends and of the strangers in the congregation. But do not allow this greeting of the brethren to become an occasion of mere gossip such as would put the church on a level with the parlor or the post-office. Make your greetings such that all may see that they come from a heart newly fed with the sweet and holy Word of God, and warm with the living worship which they only enjoy who scrupulously serve God in small things as well as great.—H. B. D. in *North Dakota Churchman*.

THE PARISH PRIEST IN HIS CHAMBER.

In most modern town vicarages there is a parish room and in many there is an oratory or prayer chamber. If not, there can hardly be a fitter place than the parson's study, for he can best read and write on ground where his spirit is wont to pray.

Here, then, he deepens his devotional life, and intercedes for his people. Here he ripens the divine art of prayer, the heavenly language of men, the mother tongue of Christians; he feeds his soul on the Bible by meditation; and hence he goes forth with a strength and a tenderness that predisposes his people to his ministry.

A squire indignantly asked his young clergyman how he dared to speak so plainly to him about his responsibilities, the parish priest replied, that he had not dared to have done so if he had not spoken the same words first to God in his own room; then the squire really listened.

Here we prepare for our services in church, gain the temper for our public meetings, the spirit of counsel for our committees, fresh faith and power to absolve and bless, our insight into difficult cases, our comfort for worn and lonely hearts, our sympathy with the tempted, our strength for the week, our pricks for the consciences of our people, and our salves for their wounds.

First in the day, and first in value, comes meditation. What is meditation? It is the means by which the Bible becomes to us something almost like a Sacrament of the Holy Spirit, and its letter an outward and visible sign of an inward and spiritual grace. By meditation we assimilate the Word of God; it resumes its breath and we inhale through it the Breath of Life, till each of us becomes a living epistle, written within and without by the finger of God.

You remember what the Word of God was to David—"a lantern;" to Job, "more than his necessary food;" to Ezekiel, a roll whose "eating was as honey for sweetness;" to Jeremiah, "the joy and rejoicing of his heart;" to Daniel, "as an angel;" to St. Paul, "the power of God."

But if virtues of this kind are to be brought out for us, it will be by a process different to those which find in its texts, arguments, evidences, and subjects for art.

(1) Prepare yourself for meditation by these four steps:—

a. Realise the Presence of God, "Temet sistite Deo coram, et venerare silenter, Presentem tota conspice mente Deum." Holy, Holy, Holy, &c."

b. Realise your own sins, which are only fully realised in that all-illuminating Presence before which the angels veil their faces. "Turn Thy face from my sins, &c., then shall I teach, then shalt Thou be pleased, then shall they offer."

c. Will to do God's will, as He may reveal it to you in this meditation, "I come to do Thy will, O my God." "Light and Truth discover themselves to such as desire to follow them."—(Bishop Wilson, 119.)

d. Veni Creator.

(2) Then lay hold with all your mind and heart and soul and strength on some Scripture that He has inspired for this purpose, use it on your imagination which so becomes faith, take your part in the scene as though it were not past, but present, and you were one of its actors; relise, repent, resolve—and go your way to live and do and bear, as you think you would have done after the actual scene.

The chief and most fruitful subject for meditation is of course our Blessed Lord's Life. You may either follow it as the Holy Spirit gave it us, through Gospel after Gospel; or you may thread the Gospels together in a harmony, which is the best plan I think for this purpose.

The Festivals and holy seasons of the Church produce, under meditation, a fragrance and grace hard to gain in any other way.

The visions of the prophets—Moses before the Burning Bush, Isaiah as the Seraph touched his lips, Joshua standing before God in his filthy garments with Satan on his right-hand—all these appear again to us, and do their work in us, as we see them in the meditations of our chamber.

The Old Testament histories rise from the dead and live again, including us in their action and its results, as we listen to holy men speaking words for God, and share their work in true meditation. We stand, we kneel, we pray, by Abraham's side on the height between Bethel and Ai, as he intercedes for the Cities of

the Plain and the soul that he loves who is there.

We hear the grating of Daniel's westerly window as he opens it for the pure air of Heaven and the spiritual view of the Holy City, and lo! the same power enters us to bear our witness before the world, and to gather the peace which neither man nor beast can break.

The Epistles of the New Testament do not lend themselves quite so readily to this method, but under the touch of devotional analysis they gladly yield a meaning and virtue that illuminates one's whole spiritual mind and heart.

For this, perhaps, the easiest plan is to take up a common blank book, and use one side of the page, leaving the other for your after meditation on the same subject. With most of us the mind has a knack of working as though the Master's eye was on it, when a pencil is in one's hand, and often thoughts, meanings, inspirations, flow fast and freely, when they know they are going to be written down.

We receive little help from printed books for this use of the Bible. It seems as though the Holy Spirit meant every man to do it for himself, and purposely withheld from us the blessed meditations of others.

To do it is more valuable than to have it done, therefore ready-made and second-hand meditations are nearly valueless. And the chief use, even of the best, is rather to train us in the divine art of meditating for ourselves, than to be a substitute for our own toil. Nor is the toil heavy or dull. At first it is a little difficult, for the muscles of the mind are unaccustomed to it, but a little habit soon makes one apt and greatly interested in this exercise of the soul.

In town work it is more valuable than elsewhere, for it is an antidote to spiritual fuss, and begins the day with a calm strength without which we are wont to get hurried and confused, or mechanical and lifeless.

In our mother tongue I have only found useful to me Mr. Hoggate's excellent little volume on "The Good Shepherd," and in Latin I have found nothing to help me but Avancini's "Vita et Doctrina Jesu Christi," a masterly pocket-book. Other books, indeed, abound, especially in foreign Churches, but they seem too subtle and intricate for an Englishman's use, or a town clergyman's time.—"The Parish Priest of the Town." Lectures by J. Gott, D.D. (Published by the S.P.C.K.)

BISHOP OF DERRY ON CHARITY AND EPISCOPACY.

We give an extract from a sermon preached by the Bishop of Derry, Dr. Alexander, on the Sunday after the reopening of the Derry Cathedral:

Let me further say, that as charity has presided over the work of renovation, so will it preside over the result of that work.

What does the enlarged and beautiful Church witness of our attitude in this place and in this land?

First, then, the charity of Scripture is not merely philanthropy, or general benevolence. The charity of St. Paul, as it is animated by hope, so is it directed by faith. The text "Charity believeth all things" does not mean (as is sometimes supposed) that a charitable Christian believes every creed but his own, and bears every system but his own.

And our Church's charity starts from a definite faith. Her true sons believe that she has a message of her own worth preserving. Christ did not merely enunciate ideas, the most fruitful and saving that time has ever heard. He has preserved them by a visible Church, with a Succession of chief pastors. It is not merely that the three great centuries form a tunnel or subterranean period, and that when the train

comes out we see it bearing Episcopal colors, and conclude that it was so when the train started. It is rather this. We find Episcopacy in the rough island of Crete, in the polished capital Ephesus, in the Church of Asia Minor, or before the close of the Apostolic age. And, therefore, we are not surprised at the tenacious hold which it has laid upon Christendom; and we cling to it, now that we have been repudiated by the State, perhaps more unhesitatingly than when our prelates were State officials. With our form of government we also hold to the ancient creeds; to the two Sacraments; to the canonical Scriptures of the Old and New Testament. We equally repudiate mediæval superstition and modern latitudinarianism. Assuredly we have no reason to be ashamed, either in regard of speculation or of practice. I can remember the days when the authorized theology of our Church was accused of not being outspokenly evangelical enough upon these subjects—the inspiration of Scripture, predestination, original sin, the Atonement, everlasting punishment. I ask any thoughtful man whether he does not now feel thankful for that great and sober theology of which he has no reason to be ashamed, no necessity of stammering out compromising apologies. Or, if we turn to worship. An age, new born in art, capable of understanding architecture, painting, music, yearns for beauty in the public services of religion. How would that yearning have found satisfaction in a Church where symbolism was thrust out as unclean, and music as theatrical? I assert, then, that our charity springs from and can never lose sight of a definite faith.

News from the Home Field.

Newfoundland.

EXPLOITS.

The Rev. Arthur C. Waghorne, who, in July last, resigned New Harbor Mission, which he has filled for 14 years, has been located in the Mission of Exploits for the winter. He was working on the Labrador this summer for exactly three months, and visited the Straits, Battle Harbor District and Sandwich Bay. During the 90 days he was on the coast he visited 30 places, held 130 services (43 Sunday and 87 week day), preached 117 times, and paid 102 pastoral visits, besides much other ministerial work. As he was only receiving \$60.00 for his work (out of which he had to pay steamer fares amounting to \$33.40), collections were taken up at most of the Sunday services, and realised \$45.52. Besides this \$48.88 were given him as free-will offerings, unasked and unexpected. He has much enjoyed his work and visits, and expresses himself as very much pleased with the Labrador winter people, and claims for them a very much higher position in every respect than that accorded them by Dr. Grenfell, of the M. D. S. F., in the "Toilers of the Deep." He regrets extremely that he (Dr. G.) should think it necessary or right to give the English public such a grossly one-sided and exaggerated idea of the Labrador, and its deserving and worthy residents, who are really far ahead, in more ways than one, of the average English fisherfolk and working classes. It is much to be feared that such representations will very seriously injure the excellent work of the M. D. S. F. Mr. Waghorne has added very largely to his already very extensive collection of plants, and has this season made bog mosses his particular study. He has sent collections to various parts of Europe and North America. VERITAS.—*St. John's Evening Herald.*

CHRIST has lived, and He asks living followers. He has died, a sacrifice, and He asks the spirit of self-sacrifice in you.—*F. D. Huntington.*

Diocese of Fredericton.

DORCHESTER.

Allow us the privilege of wishing the GUARDIAN all the compliments of the season, and great prosperity through the coming year.

We are and have been enjoying perfect winter weather, all through the holiday season, and saving and excepting the prevalent "la grippe," which incapacitated the Rector at Christmas tide, and caused us to fall back on one of our leading laymen, his honor Mr. Justice Hanington, for such service as we could have. Churchmen here have much enjoyed themselves. Although the Rector was confined to his house on Christmas day, neither he nor his family were forgotten by their kind-hearted parishioners, who invaded the rectory in a friendly way in the afternoon, bringing with them a very comfortable and substantial chair for the Rector and a purse of money for Mrs. Campbell, the former being presented on behalf of the congregation, by Mrs. J. B. Forster; and the latter by Mrs. D. L. Hanington; both of which were kindly received and becomingly acknowledged by the Rector for himself and his wife.

On Sunday after Christmas, as being within the octave, full Christmas service was held, in rendering the musical part of which the choir sustained their reputation for care and reverence.

In accordance with a request made by the Rector, the whole congregation remained in church after evening prayer ended. The Rector then heartily thanked all who had contributed towards the church decoration; and afterwards more particularly the choir, whose faithful attention to their voluntary duties, he has for years fully acknowledged and commended. He added, however, that upon this occasion, a more than verbal acknowledgment was about to be made. Thereupon, the Hon. Judge Hanington and Mr. Warden Forster, acting in the place of the churchwardens, who were both from home, stepped forward, and on behalf of the congregation presented three of the senior members of the choir, Mr. David Chapman, who had served more than fifty years; and Mrs. Alex. Robb and Mrs. Geo. W. Chandler, who had both given their efficient and constant services for about thirty years, with sets of books of Common Prayer and score copies of the last edition of Hymns A. & M., beautifully and uniformly bound in Russia, with suitable inscriptions embossed in morocco and gold. To say that the recipients were surprised is a very mild way of expressing their feelings. Mr. Chapman, as the senior, replied very feelingly indeed; and Judge Hanington replied on behalf of Mrs. Robb and Mrs. Chandler. In the course of his remarks, his honor took occasion to refer to others who had long served the Church in the choir, notably the late Mr. E. V. Tait, our organist for over half a century. He brought his well chosen remarks to a close by observing that he had himself been in the choir for five and thirty years, and that during all that time, there had been continuous and unbroken harmony among all its members, undisturbed by even a temporary jar; a testimony as true as it is rare and remarkable.

The proceedings were brought to a close by singing the doxology and with a blessing from the Rector.

The following being New Year's day, there was a well attended service at 11 a.m., at which the offertory was set apart for the W. & O. of the clergy. The weather being perfect, the old shire town was occupied to an unwonted extent in paying and receiving visits of Christian courtesy.

On Tuesday evening, the 2nd inst., Judge and Mrs. Hanington and family entertained all the teachers and pupils of the Sunday school, of

which the Judge has been Superintendent for 35 years, and a very happy evening they had. And so we have tried to give some practical effect to the song of the heavenly host, by promoting, "Glory to God in the highest, and on earth peace, good will toward men."

CHATHAM.

The Christmas services in St. Mary's Chapel were largely attended and were very bright, hearty, and appropriate to the celebration of the great festival of the Nativity of the World's Redeemer. The decorations were very beautiful and effective, numbers of cala lillies, lillies of the valley, yellow chrysanthemums, an English holly, adorned the altar, the lectern, prayer desk and pulpit, and the walls of the nave and chancel were otherwise decorated with evergreen and appropriate texts.

The first service was at 6.30 o'clock on Christmas Eve and began with the processional hymn "O come all ye Faithful, etc." The psalms were sung to the Anglican chants from Monk & Baker's Chants A. & M. The anthem was from Zechariah, "Rejoice Greatly, O Daughter of Zion, etc." After the prayers, Christmas carols were sung. The Rector preached from text, Exodus 12, 42, and hymn 60 A. & M. was sung as a recessional. The second service was a midnight celebration of the Holy Eucharist, beginning at 12 o'clock. It began with Hymn 316 as a processional. The Kyries, Gloria before the Gospel, Gratias, Tibi, Credo, etc., were brightly sung by the choir, and after the service a solemn Te Deum was sung in honor of the Holy Redeemer. The attendance was much larger than on any previous occasion, and the solemn worship with the bright surroundings was a fitting beginning of the day of Christ's birth. The third service in St. Mary's was at 11 o'clock on Christmas Day. Before the morning prayers the Sunday-school children sang Christmas carols. The regular service began with Hymn 59 A. & M. as a processional. Venite to Chant 249 A. & M., Te Deum, Jackson, Benedictus C. 341 A. & M., Anthem, "Rejoice Greatly, O Daughter of Zion," Hymn 60 A. & M. After morning prayer the Holy Eucharist was celebrated with music as at midnight.

At St. Paul's Church there was a celebration of the Holy Eucharist at 8 o'clock a.m. and evening prayers with sermon at 3 p.m. The early celebration was well attended, notwithstanding the illness of several members of the congregation, including the worthy organist, Geo. Burchill, Esq., Jr., whose place was taken by Mrs. J. P. Burchill, who, with the aid of a few singers who were able to be present, sang the usual Christmas hymns. The church was neatly decorated.

The offerings at the Christmas services were for the sick and needy. St. Mary's Sunday-school children presented the Rector with a handsome eight-day clock.

Diocese of Quebec.

SHERBROOKE.

Church Extension.—At the last meeting of the Deanery Board of the District of St. Francis, held in Sherbrooke last month, the Ven. Archdeacon Roe, D.D., read a report on Church Extension in the district: the result of which in part was that Bishop's College is to undertake for six months two Missions in its own neighborhood, in addition to the work done by the Brotherhood of Readers at a distance: the stations of Sandhill, Johnville and Milby were to be made into a Mission, under the incumbency of the Professor of Pastoral Theology; and a new Mission was to be created in the Belvidere region, which would be under the oversight of the Principal of the College, Rev. Dr. Adams.

Church music in the Deanery of St. Francis appears to be making encouraging progress under the direction of Mr. Dorey, the able organist of St. Peter's, Sherbrooke. He read a very scholarly and suggestive paper at the last Board meeting upon the subject.

The Bishop has sent to the clergy and churchwardens of the diocese several forms as to Church statistics, which if fully filled in will show with some degree of certainty the Church population and capabilities of the diocese. Though his Lordship has by personal visitation of every point of his field acquired an intimate knowledge of the people and of the needs of each mission, this statistical information will without doubt be of great benefit, not only to himself, but to the diocese and Church at large; since returns are now required by the Synod of this Ecclesiastical Province.

BISHOP'S COLLEGE.—It is proposed to hold the annual dinner of the Graduates and 'Old Boys' of Bishop's College and School at the Windsor Hotel, Montreal, on the 25th January instant.

Diocese of Montreal.

MONTREAL.

The Synod of the Diocese will meet—in regular Session—on Tuesday, the 16th January inst. The notice paper issued by the Secretary shows little business of importance to be done; but doubtless the report of the Standing Committees will disclose much more. The Bishop's charge will be delivered in the Cathedral at the 10.30 a.m. service, and will be looked forward to with much interest. At the Synod Service on the evening of Tuesday the Rev. W. B. Longhurst, Rector of Granby and Rural Dean, will be the preacher.

MONTREAL BRANCH OF THE WOMAN'S AUXILIARY.—Eight monthly and four Special Meetings have been held. The M. D. A. now numbers over 800 members. Five new branches have been organized. There are 31 Senior and 14 Junior Branches—45 in all. These all do good work in sending out bales of clothing, &c., to missions in this Diocese, as well as to the Indian Homes, and needy Missions in the North-West. The Woman's Auxiliary continues to contribute \$200 towards the Teachers' salary in the Washakeda House—and \$150 towards the support of our Lady Medical Missions in Japan. The name of Mrs. L. N. Tucker and that of Miss Mercer, of Australia, have been added to the list of Life Members. Appeals for help are increasingly numerous, but owing to lack of funds many denials have to be made.

THE REV. I. CONSTANTINE.—The "Devon and Exeter Gazette" of Dec. 19 contains the following notice of the death of the Rev. I. Constantine, well-known in the Eastern Townships: "The Rev. Isaac Constantine, M. A., whose death was yesterday announced, had but very recently returned from an active ministry of forty-two years in the colonies, and in company with his daughter only took possession of his new abode at Heavittree three weeks ago. The rev. gentleman expired, after five days' illness, from failure of the heart's action, consequent upon an attack of bronchitis. Mr. Constantine was born at Bradley hall, Lancashire, in September, 1820. In his youth he was associated with the Bradford bank, and, in connection with banking, subsequently proceeded to North America. In 1847 there was a terrible epidemic of ship fever, and many of the colonial clergy succumbed to the disease while visiting emigrants. To fill one of the vacancies thus created,

Mr. Constantine voluntarily abandoned his more lucrative occupation, accepted deacon's orders, was ordained priest by that well-known Devonshire bishop, Dr. Fulford, of Montreal, on May 7, 1852, and was appointed to the rectory of East Stanbridge, from which he retired on superannuation during the past autumn. Mr. Constantine at an early age evinced poetical talent of no mean order. His first work of lyrical composition, entitled "Flowers of My Spring," appeared anonymously, and was published by Groombridge, London, 1839.

PERSONAL.—Bishop Young, of Arthabasca, is in town this week; and his presence is being availed of to advance the work of Missions through information as to his own self-denying labors in his distant diocese.

The Rev. R. D. Mills, Rector of Cowansville, P. Q., has resigned that cure, and has entered upon that of Berthier, where he will have charge of the Berthier Grammar School. The Rev. J. A. Elliott will take the duty at Cowansville until Easter.

LACHUTE.

The Annual Meeting of the Rural Deanery of St. Andrew's has been called for Monday, January 15th, to meet in St. Simon's Church, Lachute.

The usual order of proceedings will be followed, and at 10.30 a.m. the Holy Communion will be administered, and a Special Sermon preached by the Incumbent of Lachute, the Rev. A. B. Given; after which the members will take up and deal with their Deanery business.

Some members of the Montreal W. A. have very kindly presented to the new Church at Lake Louisa, in the Parish of Lachute (to be named St. Aidan's), a very handsome and convenient Communion Service. The St. George's Branch of the W. A. also have sent to Arundel Mission for the Laurel Church Mission a very useful and suitable Communion Cloth.

These timely gifts coming at this season gladden the hearts of the Incumbents by the sympathy shown for the work and the workers in the Mission Field.

Diocese of Toronto.

TORONTO.

BOARD OF D. & F. MISSIONS.—By the authority of His Grace the Archbishop of Ontario, Metropolitan, a special meeting of the Board of Management of the Domestic and Foreign Missionary Society of this Ecclesiastical Province has been called, to be held at the Synod office, Wellington street, Toronto, on the 11th January inst., at 10.30 a.m.

Diocese of Niagara.

GUELPH.

The choir of St. George's Church revived a very ancient and pleasing feature of Christmas in the olden time, and which still prevails in many English parishes. The custom of Christmas waits had its origin in the choirs of the angels that heralded the birth of our Saviour. In imitation of the Heavenly choristers who announced the glad tidings, the shepherds in the early days of Christianity made a rule to usher in the great Christmas festival with carols and music. From time immemorial the shepherds in Southern Italy and Sicily have kept up the practice. The custom was very generally

adopted in Christian lands. In England the duty was enjoined on the watchmen, who visited the houses within reach, singing the quaint old carols. In an ancient authority a description is given of how it was carried out in old London:

"After sun setting on the eve of the great festival, the wealthier sort made bonfires before their doors, and set out tables furnished with sweet bread and good drinks, whereunto they would invite the waits and passengers to sit, and be merry with them in great familiarity, praising God for his benefits bestowed upon them. And these fires were called bonfires, as neighbors that before were at controversy were there, by labor of others, reconciled, and made of bitter enemies loving friends, as also the virtue that a fire hath to purge the infection of the ayre."

This like many other good old English customs has passed away, but still the choirs of many of the churches visit the houses of the parishioners as far as possible, singing carols and giving joyous congratulations on the glorious event of the Incarnation, God manifest in the flesh.

The more modern custom has been happily adopted by the St. George's choir, and Tuesday evening they gladdened many hearts with their charmingly quaint old carols and Christmas hymns, which they continued to Saturday evening. After service on Sunday evening the carols were sung in St. George's Church.

The peculiarly quaint 15th century style of the notices issued has been well carried out, as the following specimen will show:

"Ye Carrol Singers of ye Church of Saint George, to ye number of eight to twelve soules doe purpose "Deo Volente," to come unto your house on — daye nexte, twixt ye hours of 8 and 9 of ye clock dusk, and there for a short tyme atte youre gnde pleasure to chaunt and sing some olde English carrols, hymnes, melodies and such other musick befitting unto this gladsome season, and most respectfully doe suggest that youre folk and kin in the near vicinitie be bidden to harken therto. At ye close of ye singing a bagge will be passed around to ye intente, that he who chuses may put therein some smalle summe of monie [v or x halipense], which will be applyed to ye relief and counterte of ye indigent sicke poore and needie personnes of ye Parish of St. George and of this gude citie. God Save ye Queen. Guelph, Yule Tyde, A.D., 1893."

Hone in his "Every Day Book" tells of a party of Italians who sang as Christmas waits in London with guitar accompaniments in 1825. Offering to poor about \$50.

The great festival was duly observed at St. George's in a bright and attractive form. The week previous the faithful workers of the congregation, young and old, devoted themselves to the decorations. There was nothing ornate or gaudy, but the effect of the beautiful wreathing, especially in the chancel arch was very pleasing, as it was also on the font and pulpit. On the Sunday morning the Rev. Mr. Ross preached a sermon appropriate to the advent season, the text being from the Epistle, "Rejoice in the Lord always, and again I say rejoice." At the children's service, which was held at 3 p.m., the Sunday school choir sang very sweetly carols, and appropriate hymns, and Mr. Ross gave a pleasing address on the lessons impressed upon all by the great festival.

In the evening the church was crowded, and the Archdeacon preached on the preparations needed to secure the full blessings of Christmas. The text was from Isaiah 21: 12: "The morning cometh." After the close of the service, a large portion of the choir who had joined in reviving the old English custom of Christmas waits, stood in front of the chancel and sang several of the Christmas hymn and carols which had been so highly appreciated during their round of visits the previous week.

There was an early celebration of the Holy Communion in the morning, at which a large portion of the congregation were present. There was a full attendance at the midday service, and a very strong choir. All the musical portions of the service were beautifully rendered. The sermon by the Archdeacon was from the text, "God was Manifest in the Flesh," I, Tim., 3, 16 v. The mid-day celebration was also largely attended and so ended in St. George's the happy and joyous Christmas services.

St. James'—Bishop Young preached an eloquent sermon on missions in St. James' Church on Sunday evening, the 17th, and on Monday evening gave a most interesting account of the work in his Diocese among the Indians. It was attended by several members of St. George's Church.

OUR BOYS AND HOW TO RETAIN THEM IN THE CHURCH.

It is generally acknowledged that the battle of the Church and the world at the present moment in this land (and to some extent throughout Western Europe) is being fought on the question of how to retain our children in the Christian fold. This is the key of the education fight in the London School Board and elsewhere. The subject has many sides. It includes, in spite of the unreasonable and despotic tyranny of the Education Department, the retention of Church schools, the reform of Sunday schools, children's services, Saturday schools and Bible classes, children's guilds, and last, but not least, "The Church Lads' Brigade," the newest movement of the whole. We have had a good deal to say of late on the other branches of the subject, but now we think it is due to the Church Lads' Brigade to say a few words on this the last comer, so to speak, of the agencies at work to bring our boys under the influence of the Church.

The idea may be said to be the last variant of the theory of the utilization of military discipline for Church purposes. That idea was first broached in the sixteenth century by Loyola. It has had many efflorescences in our own time, some heterodox, some orthodox, but we fear more of the former than of the latter. The idea is, as St. Paul taught, that a soldier of Christ is a spiritual warrior, and that he is strengthened in the battle both for himself and others by a quasi-military discipline. The germ of the idea is indeed to be found in St. Paul's writings, but it is uncertain whether Ephes. vi. 10-17 was ever taken in more than a mystical sense by the Church until the sixteenth century, when the resuscitation of military discipline, which had decayed in the ages of chivalry, when wars depended on the individual prowess of well-armed knights rather than on the steadiness of legions, was utilized for religious purposes. In our own time the travesty of the Salvation Army has perhaps offended sober Churchmen so much that many of them hardly see how useful military discipline is for any body of men willing to act together for a common object. The Church Army is an effort to utilise this theory for Church purposes, and it has done some good, and might have done more had its officers been sounder and stronger Churchmen. But even as it is the Church Army is doing a good work in very many places.

But the question has been raised "Cannot the earnest lads of our parish be combined and welded together under a more definitely military and less openly evangelistic work than the Church Army?" This question has been answered in the formation of the Church Lads' Brigade, whose idea is that soldiers should drill the boys' bodies, and that the parochial clergy and those selected by them should deal with

their souls. The Brigade has no special doctrine save order and obedience to inculcate—it simply professes to bring the boys to the parish priest to be taught by him how to live as Christians. This theory is sound and true. We must all own that some of our boys need to be trained in order and obedience, that they are difficult to win, and that when we have got them they are hard to keep. The Church Lads' Brigade tries to win them, discipline them, bring them to the Church and to the priest, and to leave him to do what he can with them in the higher portions of the work.

Objections of course may be urged to this as to every human institution. It has been said, we think unfairly, to engender a spirit of militarism among the young. The exaggeration of this spirit may be all evil, but in an age when nearly all the male population of Europe learn military drill, it can hardly be such a great evil that our young Englishmen should know something about it also. The accusation of unreality may have more in its favour, but then we must remember that boys will be men in time, and habits of discipline and order are best learnt in youth.

Viewing the matter from the standpoint of practical experience, it is remarkable how rough, manly boys, full of animal spirits, can be made to submit willingly to military discipline, even when they resent school discipline, or ordinary restraints. The fact is that much of the unruliness of boys is merely due to this prevalence of sheer animal spirits. In military discipline this is not suppressed, but simply restrained and reduced to order and obedience. The drill sergeant, whether of the army or of the Church Lads' Brigade, does not demand of his recruits that they should be milksops or prigs. On the contrary, he wants them to be fine, manly fellows, but with just enough discipline to be orderly and obedient to the word of command. We are sanguine enough to hope that this new movement for utilizing military discipline for Church purposes may have a good effect on our lads, who often need restraint without having their manliness crushed out of them. The reaction against harshness to boys has led to a good deal of waywardness, and as for the laxity of our Board schools, it has been disastrous. There is therefore all the more necessity for something which, by its inculcation of discipline, shall counteract this state of things. This Brigade, which has the Duke of Connaught for its president, and three of our Archbishops for its supporters, and some 12,000 members, may, do good service for the Church. At all events, the experiment should be tried, for it is most important to bring our boys to love and stand by the Church. No parish priest, we are informed, need fear that the Brigade will meddle with his teachings or with his parochial authority. Nothing, we believe, is further from the minds of its chief officers. All they ask is that the lads should be brought to church and taught as the *parochus* thinks best for them. We are hopeful for this new movement which appears likely to prove a missing link, and a valuable auxiliary in our parochial system. In Canada the movement has taken root so strongly that a special depot has been started at Halifax, Nova Scotia. The growth is now at the rate of five corps a week. The Brigade exists in every English diocese except one, and as far as results go, we think we are warranted in commending this movement to the consideration of the clergy.—*The Church Review*.

PRAYER is the door for ever open between earth and heaven. Sooner than sound can reach a human ear through this lower atmosphere, the longing desire of the spirit rises to the heart of the eternal Friend. Whether we believe it or not, we are living in an invisible world, where our wishes are understood before our words are spoken.—*Lucy Larcom*.

THE CHURCH AND SUNDAY-SCHOOLS.

In an interesting article in *Nye's Illustrated Church Annual*, on "The Church and Sunday-schools," the Rev. J. F. Kitto enumerates the advantages which the Church has received from the Sunday-school in the following paragraphs:

1. The Sunday-school has afforded the opportunity for the growth and development of lay work. It is notorious that teaching in the Sunday-school is not only the readiest means of enlisting the ardour of young communicants in behalf of Church work, but also that it is from the band of Sunday-school teachers that other departments of Church work are recruited. Archbishop Tait was wont to say that in examination of a candidate for Holy Orders it was his custom to inquire whether he had taught in a Sunday-school, because he regarded the work of a Sunday-school teacher as a very important point for the preparation for Holy Orders, and that he found that the best of the candidates were those who had been so trained.

2. It would be difficult to overrate the value of the Sunday-school in educating the teachers themselves, and that, not only by arousing their interest in the work of the Church, but also by forcing upon them the necessity of definite study of their Bible and Prayer Book in order that they may be able to teach.

3. The Sunday-school has been the nursery of the Church. It has furnished a large number of candidates for confirmation, and of steady communicants; whilst from the ranks of the scholars the teachers and other Church workers are being continually drawn.

4. The Sunday-school has taught the lesson of cordial and continual cooperation between the clergy and the laity. Even within living memory there was a great unwillingness to recognise the right of laymen to take part in any spiritual work. Their duty was thought to be sufficiently discharged if they took part in the work of almsgiving, and if they supplied the funds for direct spiritual work. Thank God, that feeling has now quite passed away, and the laity owe it to their own work in the Sunday school that they have been restored to their proper place in the system of the Church.

Mr. Kitto also claims for the Church of England Sunday School Institute, which this year celebrates its Jubilee, a very large share of credit for the improvement which has taken place for the following reasons:

1st. It has created a special literature.

From its earliest days the Society saw that the Sunday school teacher must be educated for his work, and for this purpose it provides a magazine for teachers and for scholars, and arranges definite courses of lessons, and publishes notes for the help of teachers in preparing for the class. These publications are distinguished by marked ability, and some have won their way to a foremost place in theological literature. It is true that at the present time other societies, and even individual publishers follow in the road traversed by the Sunday School Institute, but to that society belongs the honour of being the first to enter upon this field of useful enterprise, and it is not too much to say that in this department its work has never been excelled or even equalled.

Some idea of the extent of its operations may be gathered from the fact that of the Children's Hymn Book, published in 1850, it has sold over a million copies; that Stock's "Lessons on the Life of our Lord" have reached a total sale of 100,000 copies; and that the annual issue of Class Registers is 100,000.

2nd. The Society has started training normal classes for teachers, such as are now held in connection with many well-organised Sunday-school centres. The Rev. Dr. Whit-

temore, now Rector of St. Katherine Cree, gave the first training-lesson, and it has been permitted to him to see the universal adoption of the plans which he was the first to adopt.

3rd. The Society has organized a system of examination for Sunday-school teachers, which has enabled the teachers not only to gain the advantage of a definite course of study, but also to satisfy himself of his own progress, and of his fitness for the post which he occupies.

4th. The Sunday School Institute has done much to extend the formation of Sunday-school Associations, and by the better organization of Sunday-schools to secure to all the many advantages which can only be gained from mutual conference and co-operation.

5th. The Society had always aimed at securing a fuller recognition of the dignity and importance of the office, and to its efforts is mainly due the recognition by all parties in the Church of the value of the work.

6th. The Society which had its origin in the determination of a few Churchmen to assert their distinctive position as Churchmen, has been an important agent in setting forth Church doctrine, and maintaining Church principles. It has never lost sight of the fact that it is a handmaid of the Church, and on this ground it may claim to have had a great influence in that extension of the vigour and growth of the Church of England which is so marked a characteristic of our time.—*The Church S. S. Magazine.*

A GLANCE AT THE COLLECTS.

(From the American Church S.S. Magazine.)

We celebrate two prominent events in the life of our Lord this year, before we greet the coming of a Sunday. They are known as "The Feast of the Circumcision" and "The Epiphany, or the Manifestation of Christ to the Gentiles." New Year's Day is always the Festival of the Circumcision, and thus we should enter on the new year with the thought of being in covenant with God. In the latter part of the fourth century, or soon after the Eastern Church followed the example of the Western in celebrating Christmas on December 25th, we find this day spoken of as the "Octave of the Nativity," and so celebrated. The first instance of its use, as commemorative of "the Circumcision," does not occur until the sixth century, and we do not meet with its present name until the eleventh. We first find our present Collect in the Prayer Book of 1549, though based upon one in the Sacramentary of Gregory. In it we pray that, as Christ submitted to circumcision in order that He might obey the law, so we may undergo that true circumcision of the Spirit which will enable us also to obey in all things God's blessed will. "The Epiphany" has quite an extended history of its own, and to many points of which we have alluded before. As we saw in our last month's article, it was, in its earliest origin, observed as a phase of Christmas, and by some Christians, even by the Armenians to the present day, celebrated as Christmas itself. But by the greater part of the Christian world it was originally regarded as that part of the Christmas festival on which was commemorated the baptism of the Lord by John the Baptist. Its most ancient name, therefore, was Theophania (manifested or revealed as God), and in allusion to the manifestation of the Trinity at His baptism. The day was also celebrated in commemoration of the manifestation of Christ's Divine power, as shown in His first miracle of the turning the water into wine. The day seems to have acquired a more independent position and to have begun to be observed in memory of our Lord's manifestation to the Gentile Magi about the fourth century. But this

was more especially confined to the Western Church, which borrowed the Grecian title "Epiphany," or Epiphany. And thus we have it, as defined in our Prayer Books of to-day. The primitive name of the day is still retained in the Oriental Church; and in the Greek Church it is also called the Day of Lights, from the array of lights with which the Benediction of the Waters, as it is called, is performed on this day. These lights commemorate the manifestation of Christ as the Light of the World, and are no doubt also connected with the old belief that our Lord was baptized upon this day; for baptism was often called "Illumination." Thus St. Jerome has well called it "The day of the Epiphanies," as having commemorated in its history these four important manifestations of our Lord. Our Collect has reference of course only to that special manifestation which we commemorate. It is taken from the Sacramentary of Gregory, and consists of (1) "A commemoration of the manifestation of Christ to the Gentiles;" (2) "A prayer that we, seeing Him now by faith, may hereafter see Him in glory as He is."

From Christmas to Epiphany the intention of the services is to bring before us the manifestation of our Lord's *humanity* as seen in His birth, infancy and circumcision; while from Epiphany to Septagesima, the intention is to set before us the manifestation of His *divinity* as seen in His miracles. We have but two Sundays after the Epiphany in this present year, on the 7th and 14th. The Collects for both are taken from the Sacramentary of Gregory. The subject of the first is "Knowing and Doing," and consists of a prayer (1) "That we may perceive and know what we ought to do;" (2) "That we may have grace and power to fulfill the same." Our second Collect is evidently based on the Gospel for the Day, which records the miracle at the marriage in Cana of Galilee, and consists of (1) "An invocation to the Lord of Creation, who governs all things in heaven and earth;" (2) "A prayer that He will hear our supplications, and give us peace."

(To be continued.)

The Family Churchman:

THE SACREDNESS OF ORDERS.—The Primate (of all England) spoke with no uncertain voice of the recent Papal aggression, and of the monstrous arrogance which the Roman Church has shown toward Anglican Orders. With equally resolute tone he condemned the foolish but well-meaning talk in which men like the Bishop of Worcester and others have been indulging at Luceerne and at the recent Church Congress. "It," said his Grace, "there be one thing more than another in which the English Church rejoices, it is the sacredness of her Orders, it there be one thing more than another she is agreed upon, it is the necessity of maintaining them inviolate." To talk of setting them aside, even for a little while, and treating them as things indifferent, was like proposing to mutilate some beautiful statue. Our Apostolic Orders are the indeteasurable signs of union with the ancient days, even from the beginning. No reunion could be dreamed of which would pay fast and loose with Apostolicity of Episcopal ordination. These sentiments, coming as they do from the successor of St. Augustine, on the eve of the thirteen hundredth anniversary of St. Augustine's mission, will bring comfort and conviction to thousands of loyal members of the Church of England, who have of late been sadly distressed by the vagaries of the Bishop of Worcester and those who think with him. The apostolical succession of her ministry is not merely the *bone* but the *esse* of the Church of England. She would be no Church without it, but merely one of the multitude of Protestant sects. All the Church's great traditions in the past, all her work in the present, all her hopes in the future, rest on this sure foundation.

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CALENDAR FOR JANUARY.

- JAN. 1—CIRCUMCISION of our Lord.
 " 5—Friday—Fast.
 " 6—EPIPHANY.
 " 7—1st Sunday after the Epiphany.
 " 12—Friday—Fast.
 " 14—2nd Sunday after Epiphany.
 " 19—Friday—Fast.
 " 21—SEPTUAGESIMA. (*Notice of Conversion of St. Paul.*)
 " 25—Conversion of St. Paul.
 " 26—Friday—Fast.
 " 28—SEXAGESIMA. (*Notice of Purification*)

THE EPIPHANY—JANUARY SIXTH.

THE EPIPHANY story of the visit of the Wise Men has a charm which is quite its own.

It is a strictly human story. There is no archangel messenger, no seraphic song, no angelic chorus. The Wise Men came to Bethlehem because they saw Christ's Star in the East; and they came to worship Him.

They were men venerable and venerated above all the men of the East—royal priests of their own nation.

Their confident enquiry for an unknown King of the Jews; their audience with Herod, and the deference he showed them; their unheralded arrival in Bethlehem, and their prostrations before a "Carpenter's son"; their costly gifts, and their abrupt departure; all these things make up a human lyric fit to stand next to the Divine epic of the birth of Christ.

Kings of Arabia and Saba bringing gifts were the vanguard of that great army in which all Gentile peoples are numbered. They were the pioneers of that mighty emigration from the power of sin and Satan unto God, which has never since ceased to flow toward Christ, and shall go on increasingly to the end.

It is small wonder that the Fathers and Doctors of the Church have always delighted to find mystical meanings in the gifts of the Wise Men, as an example to all Gentiles, how they may serve God acceptably with reverence and godly fear.

It is not that God needeth anything. The God of the whole earth is not enriched by men's oblations, nor impoverished by men's impiety. But as there is no more distinctive badge of sovereignty than the levying of tribute, even so hath the Lord also ordained that He will be served by the tithes and offerings of His willing people. It is a Divine condescension and humility which should move all hearts, that God should so commit His cause on earth to the honor and chivalry of men.

Since Cain and Abel brought of the first-fruits of their toil an offering unto the Lord, the worship of God has always been sustained by gifts. If the Hebrew Church seems an exception, with its compulsory tithes, it must be remembered that the Hebrew Church was an exception every way. It was a schoolmaster to bring men to Christ, and the very fact that under its system of pupilage tribute was exacted of the Children of the Kingdom is an

assurance of God's complacency toward them who, being not under the Law, do by their new nature the things contained in the Law.

Moreover, the compulsory tithes of the Mosaic code were not held to supplant the more ancient system of free-will offerings, but rather encouraged it. The Law only taxed the principal fruits of corn and wine and oil. Yet our Lord did not condemn the scrupulosity of the Pharisees, who tithed mint, anise, and cummin. On the contrary, He said expressly: "These things ought ye to have done," without neglecting the weightier matters of "judgment, mercy, and truth."

And, as the Wise Men teach wisdom by the fact of their gifts, so they do also by the manner of their gifts. For, though they were great and honorable in their own land—kings and priests, noble guests, received with honor in Jerusalem, they sounded no trumpet before them except to enquire, "Where is He that is born King of the Jews?" They made their adoration, and presented their gifts, and departed into their own country another way. If they had done anything else they would have betrayed the Child Christ to his enemies. Herod counted so surely on their bringing him word that he let them go unwatched of his spies, and left himself with no other clue to the whereabouts of the King of the Jews than that which his own scribes had given him: "In Bethlehem of Judaea." "And, indeed," says Jeremy Taylor, "that man hath a strange covetousness or folly, that is not content with this reward, that he hath pleased God. For he that does good works for praise or secular ends sells an inestimable jewel for a trifle; and that which would purchase heaven for him, he parts with for the breath of the people, which is at best but air, and that not often wholesome."

The Lord is not a beggar at our gates, but a King, to whom tribute is due.

The gifts of the Wise Men were of such intrinsic value that they furnished the Holy Family for their flight into Egypt. The gold was good anywhere. The frankincense and myrrh were current in Egypt, since there passed by Midianites with their camels, bearing spicery, and balm, and myrrh, going to carry it down to that land of many shrines and many plagues.

The Magi did not serve the Lord their God of that which cost them nothing. They worshipped Him with their best. They gave gold, which is the representative of all values. They gave frankincense, which is the symbol of all worship. They gave myrrh, which is the symbol of all benevolence. They presented unto Him gifts, because God wills to be served with gifts; secret gifts, for God loves not ostentation; valuable gifts, which hasten God's kingdom; self-donating gifts, the fruit of their own labors; perfect gifts—without reservation; well-ordered gifts—first, the Gold of their substance; then, the Frankincense of their piety; and, last, the Myrrh of their charity, without which, whosoever liveth is counted dead before God.—*Selected.*

NOTES ON THE EPISTLES.

BY THE REV. H. W. LITTLE, RECTOR HOLY TRINITY, SUSSEX, N.B.

(*Author of "Arrows for the King's Archers," etc.*)

"Mind not high things." Rom. xii, 16.

SECOND SUNDAY AFTER THE EPIPHANY.

I.—Spiritual gifts were very widely distributed among the early Christians at Rome and elsewhere. At this distance of time we cannot say precisely what those gifts were, or what were the graces or offices distinguished in this Epistle from each other, but generally they seem to arrange themselves under the two

heads of ministering instruction to the ignorant and distributing relief to the poor. These "gifts" were standing evidence of the Divine origin of the religion taught by the Apostles. The "gifts" were different and wonderful in their power, and those possessing them were liable to be puffed up, and to be led to think of themselves more highly than they ought to think. To correct this tendency the Apostle shows that the various gifts and blessings bestowed upon Christians are for *the common good*, not for individual self-advancement, or vain-glorious exhibition. Christians are members one of another, and each have an equal claim upon the "gifts" which are possessed by the "one body," as its common inheritance. "Individualism" discouraged. The Churchman should say in all things, "We," not "I." The loss of this great idea of a common life, and common right, in the Church, has led to class feeling and isolation of interests amongst the people. The individual exists for the community, not the community for the individual. This is the teaching of the Catholic Church. On the other hand the trend of popular religious sectarianism is in the direction of a purely selfish individualism, in social and religious matters, the un-Christian spirit of which this Epistle, and I Cor. xii, exposes and condemns.

II.—Diligence in the discharge of duty, each in his own office, is commended. Let each person do his appointed task, as God hath ordained and decreed. Every calling may be made a ministry if pursued in a spirit of sanctified cheerfulness, and as a sphere of service ordained of God. All work, however humble, is part of the Divine scheme for restoring humanity. "Simplicity" should accompany this service, a pure motive, a single eye to serve and please God. Mixed motives, double purposes, an eye to the world as well as to God, these will spoil and mar the most devoted service if not avoided and prayed against day by day. To "simplicity" and "diligence" in the use of God's gifts is to be added "cheerfulness"—readiness, joyousness. With special reference to Preaching and Expounding of Holy Scripture, *i.e.*, "propbesying," as here meant, the analogy or Proportion of the Faith is to be observed. Scripture is not to be expounded according to man's private opinion, but with reference to the general symmetry of the whole body of Christian doctrine, and according to the relation of each doctrine preached to the entire body of doctrine.

III.—The rules of conduct here given serve a double purpose. They are both axioms and precepts. "Love" is to be without pretence—hating the evil, cleaving to the good. "In your haste be not idle" (v. ii.) "In your business be not lazy." We all know something of busy sloth, of that unprofitable vanity in a restless hurrying to and fro, which is not work. There may be idleness in haste. Let your haste and bustle be really such as brings you and others nearer to the goal of eternal life. Mary was really more busy in her quietness than Martha with all her movement and demonstration of service.

"Serving the Lord"—The key-thought of the Christian Life in all degrees and conditions of service. Looking towards the mark, the commendation of Him who is "Head over all things in His Church." Patience under persecution; perseverance and insistence in prayer, a generous hospitality, a sharing of church burdens—"the necessity of the saints," *i.e.*, the baptised. Sympathy—Unity—Humility—Special mistrust of our own opinion—all these are features of the Christian portrait which the Apostle draws in this Epistle with a master hand.

IV.—i. Socialism, as taught by the Apostle and upheld by the Christian Church in theory

in all ages, is the remedy for the many evils of our own time, e.g., with reference to the question of capital and labour, master and servant, class and class. The duty of the Church to see to it that men learn the truth that all gifts are for "the body"—not for the individual. ii. Exaggerations of Articles of the Faith to the damage of the proportion of Truth to be avoided. The cause of division in the Church, this neglect of the symmetry of Gospel truth. iii. Business need not mean real work done. We should take care to be usefully busy. To be restlessly on the move an affectation of the day. Sometimes there is strength in "sitting still." Is. 30-15. "In quietness and confidence shall be your strength," St. Luke x, 42, iv. All these are small things, but they enter into the very fibre and structure of the Christian character. To attend to details, to simple rules, to what the world calls "minor" matters, e.g., the solidarity of the Church, the proportion of things in religious teaching, the necessity of doing carefully *whatever* God gives us to do, being useful as well as busy; a kindly sympathy with the joys or sorrows of others. These are not "high things;" they are hidden out of sight of men, but they are the foundations upon which is to be built up the image of God in the soul of man, which, after Christ, is created in righteousness and true holiness.

ANGLO-CATHOLIC COMPREHENSIVENESS AS A BASIS OF CHURCH UNITY.

The foundation of Church Unity must be both *deep* and *broad*. It must rest for its validity and authority on the bed-rock of primitive Catholicity; it must be large enough to underlie every wall and column and 'lively stone' which the Master would build up into His 'Spiritual House.'

The first requirement of unity is the Catholic, Apostolic, Divine authority, which comes of corporate continuity with the primitive Church; not an *imitation* or a *reproduction*, but an *organic*, *identical perpetuation* of the Apostolic Fellowship—the Faith, the Sacraments, the Order, and devotional system of the early Church. Without this there may be an amalgamation of sects, a platform of opinions, but not *Church Unity*.

Let no one make light of the corporate continuity of the Kingdom of God. More than three-fourths of Christendom to-day prizes its organic connexion with the early Church, believing (and rightly) that *men* can no more make a new Church than they can create a new world. No basis of unity will be firm enough to support more than a small fragment of Christendom (viz., the Dissenting Communions—nor those satisfactorily) unless it rest on the bed-rock of primitive Catholicity.

Protestant Christianity, therefore, the disconnected, unhistoric, voluntary, social, unauthoritative, non-sacramental system of religion, can never be the basis of Church Unity. *It has no depth.*

Historic Christendom, by which is meant that part of the Christian world which retains the Ministry, the Creeds, the Sacraments, the Worship, and the Traditions of the Apostolic Church, certainly cannot be left out of any scheme for Church Unity. It must, however, be confessed that a large part of Historic Christendom (the *Latin* part) is now estranged from Protestant Christendom, not by reason of its *Catholic* inheritance, but by reason of certain *un-Catholic* innovations or 'developments,' which (whether desirable or not) are by no means *essential*, for they were not required or even known in the early Church. Greek and Anglican Catholics and Protestants (a majority of all Christians), can never be brought to accept the

novelties any more than Greek, Anglican, and Roman Catholics (a still larger majority of all Christians), can ever be brought to exchange their common and truly Catholic inheritance for the anti-Catholic principles of unhistoric or Protestant Christianity. The basis of Christian unity, then, must be broad enough to include those who do not accept the distinctively Latin innovations; broad enough to allow of the principle of reformation.

Latin Catholicism, therefore, as at present narrowed by new dogmas and 'developments,' cannot be a successful basis of Church unity. *It is not broad enough.*

We have now seen that Protestantism, as having no connexion with the early Church, and *Latin* Catholicism, as narrowed by Trent and the Vatican, cannot be the basis of unity. The former is not *deep* enough; the latter is not *broad* enough.

What, then, is wanted? I answer, *Liberal Catholicism*—a Christianity at once Apostolic and free, ecclesiastical and scriptural, historic and reformed, deep and broad; in a word, *Comprehensive*. In all charity and common sense I submit, is not this the ideal basis of unity?

There is in the providence of God a large and important part of Christendom, not sufficiently understood, which comes nearer this ideal than any other portion of the Universal Church. I mean, the Historic Mother Church of the English-speaking race. It is Catholic in all essentials; its roots are in the Past. It has retained the Apostolic Fellowship, as seen in the unbroken succession of its Ministers, in the Orthodox Faith, the primitive Sacraments, and a Catholic Liturgy. It is as liberal as the Gospel, simple in its terms of membership, demanding no baptismal profession but the Creed of the Blessed Apostles, and in the christening using either immersion or affusion; recognising all baptisms in Christendom, whether ecclesiastical or non-conforming, whether by priest or layman, if only done with water in the Name of the Blessed Trinity; allowing, over and above the prescribed offices, perfect liberty of worship, and in the prescribed offices great variety of ritual; giving the laity all the privilege of their order, and opportunity for all the work they can reasonably perform,—in short, conservative and progressive, holding to the past and adapting itself to the present; rich in its history and traditions, its missionary activity, its piety, prestige, and power; renowned for its charities, learning, literature, and art; historic and reformed, Catholic and liberal, with its 225 bishops, its 30,000 priests, and its 25,000,000 adherents—the dominant religion of the dominant race of the world. As a profound thinker has lately observed: 'There is nothing arrogant in saying that the Church of England is just the one body on earth which can provide a way of escape for both (extremes), enabling the Protestant to get back the ancient Creeds and Hierarchy, the stately worship, and the consecration of art and emotion, without the top hamper of novel cults and questionable miracles; enabling the Roman Catholic to get rid of those parts of his system which revolt his intellect and conscience, without having to throw away therewith the golden deposit of primitive Catholicism.'

If no such Church as the Anglican were in existence to-day, I verily believe the *ideal basis of unity* which all thoughtful Christians must seek, would be substantially that of the Anglo-Catholic Church. What shall I say? Is the actual existence of such a comprehensive historic Church—so providentially fitted to be the nucleus and working centre of Church unity—an actual hindrance to Church unity? Shall the *ideal* basis of unity, which unity-loving Christians would agonise to create if it did not exist, be cast aside, through inherited jealousy and denominational pride, simply because it *does* exist, right to hand. God forbid!

To sum up what has been written. The

basis of Church unity must be deep and broad. Romanism is deep but not broad. Protestantism is broad but not deep. The Anglo-Catholic Church is both deep and broad—reformed, indeed, but Catholic still; and as such it offers, if not the only, at least the most reasonable and practical foundation for the reunion of Christendom. If there be a better one, what is it?

To some it may be a new idea that the Anglican Church is the only living exponent of *Liberal Catholicism*, and some will say, 'If such is really the case, we want to be convinced of it.' Well, all I ask of you is, for the sake of Church unity, *examine the case*. If you find a deeper and broader foundation of Church unity, build upon it; if not, your duty is clear.

I close this brief paper with the words of two unity-loving Christians, as widely severed as any who love the Lord Jesus Christ can possibly be. On the one hand Ultramontano De Maistre, after a residence in Russia had shown him the possibility of the Catholic religion without the Roman encumbrances, left it on record: 'If Christians ever come together again, as they all desire, it is evident that the movement must originate with the English Church.' While, on the other hand, the Presbyterian Dr. Shields has recently said, that if the reunion of American Christianity ever comes, 'it must come through the spirit of *Protestant Catholicism*, of which the English Liturgy, properly amended and enriched, would be the best conceivable embodiment.' ARTHUR WILDE LITTLE.

Contemporary Church Opinion.

Living Church (Chicago):

The "developments" of material science are truly wonderful. The way that it demonstrates the antiquity of man is surprising. The famous Calaveras skull, which was taken from a tunnel under Table Mountain some years ago, was proof positive that man existed before the present geological epoch. Genesis was a myth! Unfortunately for the "pre-historic man," however, Dr. Southall, in his "Recent Origin of Man," tells us that a Mr. Brier, a miner, whose brother was a reliable minister of Alvarado, California, was one of the two men who took the skull from a cave in the sides of the valley, and placed it in the shaft, where it was found; and that the whole object was a practical joke, to deceive Prof. Whitney, the geologist.

It is not many years since clergymen of spotless life and undeniable earnestness were being imprisoned in enlightened England, for using certain ornaments and ceremonial in divine service, which appeared to be sanctioned or enjoined by law and rubric. It makes one wonder to read that without the slightest change in the law or the enactment of any additional statutes, penalties are now inflicted upon those who undertake to remove the very ornaments which so short a time ago it was an offence to retain. In a recent case, the Rev. Arthur Keble White, of Burley parish church, in the diocese of Winchester, prayed that the churchwardens should be required to replace at once on the ratable of the altar, a brass cross, candlesticks, candelabra, and vases, which they had taken the liberty of removing. The chancellor of the diocese before whom the case was tried, condemned the churchwardens in costs and ordered them to replace the articles within eight days. Verily the tables seem to be turned! It is strange, too, what can have become of the "aggrieved parishioner," whose complaints were always received with such solemnity, though he might really live in Egypt and never darken the doors of the parish church!

Family Department.

A NEW YEAR'S MESSAGE.

"IT IS I; BE NOT ARRAID."

By the Right Rev. W. Pakenham Walsh, D.D.,
Lord Bishop of Ossory.

The eye of Jesus watching
The tollers on the lake,
When winds and waves are thwarting
Their efforts for His sake;
"Be not afraid."

The ear of Jesus hearing
The strong and earnest cry—
"Lord, save us, or we perish."
Ascending to the sky;
"Be not afraid."

The heart of Jesus yearning,
And pleading in His might,
Whilst their frail bark is tossing,
And struggling all the night;
"Be not afraid."

The form of Jesus moving
Across life's troubled sea,
To still its angry waters,
To make them calm for thee;
"Be not afraid."

The feet of Jesus coming
Through darkness of thy grief,
To light thy desolation,
To bring thy heart relief;
"Be not afraid."

The hand of Jesus guiding,
When waves of trouble roll;
When billows of temptation
Are surging round thy soul;
"Be not afraid."

The promises of Jesus—
They're flashing round the tomb,
Like signals from the mainland,
To light thee through the gloom;
"Be not afraid."

The morning watch is breaking,
The darkness fleth fast!
He comes! and He is speaking!—
(It is Himself at last!)
"Tis I; be not afraid."

JULIE.

CHAPTER XV.

MISSING.

Where was Julie? It was too bad of Julie to be away somewhere when they were getting ready to go to Mr. Atherton's. Her hair had to be brushed and her hands had to be washed, and she would turn up at the last moment when there was no time left for anything. Rose was in despair.

"Julie! Julie!"

Chubbie and Puff hadn't seen her "all the afternoon. Julie had hid herself. Puff had a very large pair of reproachful eyes all ready to fix on Julie the moment she turned up. "Hid herself all ve afternoon." They had wanted to play "horses," and they had wanted to play "shop." "Horses" and "shop" couldn't be played properly without Julie, and Julie had "hid herself."

She had done that once or twice before when she was tired of amusing the little ones, and had got hold of some story-book, and had hidden herself away; but sooner or later the one pair or other of the two pairs of eyes had come peering round the corner, and found out her hiding place; and "Julie, come and play," had been repeated wistfully or reproachfully, till the tender heart was conquered, and Julie was carried off.

To-day she had hid herself so safely that neither pair of eyes had peered upon her yet.

"Such a disgreoble girl!" Chubbie said.

"I know what she's done," said Lance. "She's

gone off to Mr. Atherton's by herself. I bet you she's looking at the pictures in his big picture book. Did any one ever hear of Julie's being so sly!"

That was it, of course. But Rose felt very angry indeed. Mr. Atherton had invited them at five. What a nuisance Julie must have made herself! She would give her a good talking to when they came home, she said.

"Mr. Atherton's awfully fond of Julie," put in Guy. He was rather inclined to laugh at Julie's cuteness in getting rid of the little ones like that.

"He won't be fond of her much longer if she bothers him," said Rose. "Julie wouldn't have run away like that if auntie had been here."

Guy laughed again, and suggested that as they were all ready, they needn't wait any longer, and called Lance to go ahead with him.

Rose hurried on the little ones at once. If Guy met Julie with a laughing face, Julie would never think how naughty she had been, and might think it fun to play such tricks again. She would put a stop to it directly.

"Come in," cried Mr. Atherton's pleasant voice. And there he was in his usual place upon the sofa, with a smile of welcome for his little friends.

"I say, sir, where's Julie? You've hidden her!" cried Lance, seeing in a minute that the host was the only occupant of the room; and he lifted up the curtains with a shake, and peered behind.

Mr. Atherton was taken up just then with welcoming the little girls in his usual courtly style—"Just like a cavalier of olden days," Rose said—so Lance's question had fallen unheeded on his ears.

"Isn't Julie here?" asked Rose.

"Julie?" repeated Mr. Atherton—"Julie? No. Haven't you brought her with you?"

"He's joking!" cried Lance. "He wants to take us in."

The host looked in a puzzled way at them, and smiled. "Julie isn't here," he said. "I'm not joking, really."

"Hid herself all ve afternoon," said Puff, eyeing a tempting sponge cake.

"Then where can Julie be?" It was a chorus with the elder ones as they turned and gazed at each other.

"What is it, Rose?" asked Mr. Atherton. "Explain; I don't understand."

It didn't take very long to tell him what was amiss; and "Where can Julie be?" they cried in chorus again.

"I saw her running down the garden dressed to go for a walk. She kissed her hand to me. It was three o'clock or half past," Mr. Atherton said in his turn.

"Then she went out somewhere," said Guy, knitting his brows together. "Where do you think she went?"

"Julie never goes out alone," said Elsie, looking scared—"only to school, you know, or just about the village. She's too little to go out by herself."

"Could she have gone to Mrs. Martin's do you think?" suggested Rose. Mrs. Martin sometimes invited the little ones to tea.

"I'll go and see," said Guy. "Will you excuse me, sir?" And snatching up his cap, he ran out of the room at once.

"It's all right, Rose," said the host, in a reassuring voice, as she stood fidgeting with her gloves, and looking scared as well. "Very likely Julie's gone to Mrs. Martin's; or perhaps the Morleys met her in her walk, and took her home with them. Come, let us sit down to tea; Guy will be back very soon."

He put them in their places, and talked to each in turn, but Rose and Elsie were too puzzled to enjoy their tea. It was such a strange thing for Julie to go out by herself, without letting even Manda know.

Mrs. Martin's was only ten minutes off, and

so Guy soon returned. "Julie's not there," he said. "Mrs. Martin has not seen her this afternoon. What can be up, I wonder?"

Elsie began to cry, and Mr. Atherton, too, looked anxious. "Elsie! Elsie!" he said, in a half-bantering way, "don't cry like that, my child. Little Julie is all right, I hope." And he mentioned about the Morleys again.

"I'll go to the Morleys'," said Guy. And he could be persuaded to drink only a cup of tea.

He was the head of the family now that auntie was away, and he could not sit down to a grand spread-out till this mystery was explained. So off he started—poor Guy!—to tramp into the town; a useless tramp, we know. And Mr. Atherton let the children go as soon as tea was done. His tea-party was not such a success this time.

"Oh, I'm glad auntie's coming home to-morrow," Elsie cried. "How naughty of Julie to run away like that, and give us such a fright!"

Manda suggested that the little ones should be put to bed. "It's past their time," she said.

And Rose, glad to have something to do, dragged them off there and then. She went to get her little apron then that she had left on a chair in her room, and in the pocket, one corner of it sticking out, was a piece of paper with "Rose" on it, written in Julie's crooked hand.

And then the mystery was explained at last.

Lance ran off to let Mr. Atherton know, and Rose and Elsie held an indignation meeting as they put Chubbie and Puff to bed, running every minute to the stair-head to listen if Guy had returned.

Miss Templeton, indeed! And after all their talking to Julie before. Auntie would punish Julie when she came back; of that Rose was very sure. Gone to ask Miss Templeton for money! All the family of Bridges were disgraced for evermore! What would Miss Templeton think? How ashamed they would be when she passed them in her carriage again!—Miss Templeton, who bowed so frigidly to auntie, and never looked at them. Rose could have cried for shame.

Then Guy's voice was heard in the house, and the girls ran tearing down. Rose gave him the letter with a tragical flourish, and wrung her hands while he read.

It was such a relief to know where she was; he could not feel so indignant as they. He felt too amazed at small Julie's pluck to be very angry with her.

"Fancy Julie doing such a thing as that! It's come from our talk last evening. I suppose Miss Templeton's going to keep her for the night, or she'd have been back long before this."

"Guy, what ought we to do?" cried Rose. "What will Miss Templeton think?"

"I can't go after her to-night," said Guy. "I'll go the first thing in the morning. I hope Julie hasn't made a simpton of herself. Miss Templeton will see she's only a kid. I wonder what auntie will say?"

"Auntie will be dreadfully angry. She will punish Julie, I know."

But no one was angry when auntie came. There was no room for anger left. Guy met her at the station with a pale, scared face, with a dreadful tale to tell; for Julie was lost, it seemed.

Guy went to Miss Templeton's early in the morning, to find she had not been there.

"No, little girl had come to the house," the servants all surely declared. "Miss Templeton was not at home just now; she was away on the Continent for a while."

Then where could Julie be? You may imagine auntie's feelings—but no, you could not imagine them at all, as, with a heart cold with fear, and lips trembling and white, she questioned them one and all.

The little letter was produced—it seemed a sacred sort of thing; and auntie went herself to see Miss Templeton's servants. But they could give her no clue. "No little girl had come to the house," each servant firmly declared. The station-master remembered seeing a little girl; she had fair hair he thought. Yes, he was almost sure a little girl that had given up a ticket and passed through the wicket-gate; and the station-master was the only one who could remember seeing Julie at all. Some people talked of tramps and gipsy folks; some gipsies had camped out of that village a little while ago.

Oh, auntie, poor auntie! But no, you could not imagine her feelings even now. She felt the little hand in hers again—such a clinging little hand had Julie got! Better to have seen her die before her eyes than such a thing as this.

Troubles never come singly—so they say. It seemed as if nothing worse could happen when Mr. Bridges died. Then came the trouble of their poverty, and the fact that they must leave the dear old home, the garden and their pretty pets, the pigeons and the rabbits they had had so long. But this—oh, this was horrible, horrible!

They put notices on the wall, and policemen took the case in hand. Ten pounds reward if any one could tell anything of the missing child. Then came a description of Julie.

How pale and hollowed-eyed poor auntie grew! She could not weep; some things are, you know, too sad for tears. She had cried when Mr. Bridges died; she could have cried if Julie were dead. But for this missing child the best-loved of her well-loved flock, she had no tears. Grief drove them away. And the children crept about the place with frightened looks, and whispered when they spoke and forgot to shout and play. And Chubbie and Puff wept bitterly, and could not understand.

"Would Julie never come back—never, never again? Oh, where had Julie gone?"

(To be Continued.)

DAILY TOIL.

A man's daily labor is the chief element in determining his character. It is by this he serves and by this he grows. It is substantially his life, to be begun and ended, day by day, in the name of God. Thus the labor question is in the fullest sense a religious question. The workman is commonly said to offer his work in the market as a commodity. In fact, he offers himself. If then the conditions of labor are not such as to make a true human life possible for the laborer, if he receives as the price of his toil a mutilated and impoverished manhood, there can be no lasting peace; there can be no prevailing Christian faith. For a true human life the essential requisites are adequate food, shelter, leisure, and provision for incapacity or old age. Are we Churchmen—clergy and laity alike—satisfied that, speaking generally, these are found among our poorer artisans? Nay rather, is it not too plain that they are not found?

It is stated on good authority that only one-third of our population are able to live in decent comfort. It is certain that great numbers have no reserve of means, and are unable to make adequate provision for incapacity or old age.—*Spokane Churchman.*

Think as little as possible about any good in yourself; turn your eyes resolutely from any view of your acquirements, your influence, your plans, your success, your following—above all, speak as little as possible about yourself. The inordinateness of our self-love makes speech about ourselves like the putting of a lighted torch to the dry wood which has been laid in order for burning. Nothing but duty should open our lips upon this dangerous theme, except it be in the humble confession of our sinfulness before God.—*Bishop Wilberforce.*

MARRIED.

BALL-ELLIOTT—At St. George's Church, Montreal, on 3rd January inst., by the very Rev. The Dean of Montreal, Rev. Thos. W. Ball, Incumbent of Milton, Que., to Margaret Elizabeth, the daughter of Mr. James Elliott, of Montreal.

JONES-BRADY—On Dec 27th, at Christ Church Cathedral, by the Lord Bishop of Columbia, assisted by Canon Beauland, Oswald Meredith Jones, F.R.C.S., England, L.R.C.P., London, to Kathleen Eleanor Brady, daughter of James Brady, M.E.

DEATH.

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4. Let your first care be to send for a clergyman of the Church—especially in any dangerous illness.

5. Engage your friends to give you timely notice if your illness be dangerous, and not flatter you with false hopes of recovery.

6. Make the best use of the time you have; admit but few visitors; let your conversation be as little as may be of worldly matters.

7. If you have neglected to settle your temporal matters in days of health, do so at once, in order to give yourself more entirely to spiritual matters.

8. Meditate often on our Lord's Cross and Passion.

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TEMPERANCE.**SIR DYCE DUCKWORTH CRITICISED.**

Sir Benjamin W. Richardson, M.D., speaking at a Temperance meeting the other day, said he drew a distinction between the different classes of persons who stand on the Temperance side and fill the Temperance ranks. He thought that those who were abstainers from the moral side of the question were first in the field and by far the most numerous. There were some who favored the principle because of economy; others, a few, as favoring their health; and a small section for political reasons, the Temperance party being now a distinct political power in the land. The smallest of all the sections in favor of Temperance was the scientific, and it was the scientific study alone he had devoted himself, and to which, for a short time, he should now direct their attention. After briefly detailing the circumstances and what might almost be called accidents by which he (Sir Benjamin) was, in the first instance, led to the subject on the scientific side, and after indicating a few of the many developments of the question on that side, he proceeded to take up one particular view, having chief reference to what Sir Dyce Duckworth had repented at the Congress at The Hague in favor of alcohol—namely, its supposed sustaining power for the weak, especially for those afflicted persons who are unable to take solid food and nourishment. Sir Dyce Duckworth, to whom the fullest credit was paid for his sincerity, learning, and position, had repeated the common belief, accepted for ages, on erroneous observation, that because alcohol taken into the body did, for a time, quicken the circulation, therefore it was a kind of food which sustained the feeble. What was called stimulation was thus made into support, as if motion that was for a brief period the quickest was the most persistent and lasted longest. This was the crucial point. Was it true? If it were, then Sir Dyce Duckworth and those who thought with him were on the right side. Sir Benjamin disputed this from the first to the last of the argument. Alcohol could not build up our tissues; it was not a nitrogenous or flesh building food, therefore it did not sustain as a constructive food; as well try to construct a steam engine without iron or other metal as construct a living body on a food that was not nitrogenous. But the living body was a motor—it was, in a physical sense, a caloric engine; it might, therefore, be supposed, that as alcohol would burn in a lamp and throw out heat, therefore, by a process of slow burning in the body (cromacausis) it might give out heat in combustion, and so sustain animal warmth. That was not a wonderful inference: in unscientific days it was almost a natural inference, for it was true that after partaking of an alcoholic drink, there was experienced a flush of heat as if something were

burning within the organism. But the inference was analogical only, the most dangerous of all inferences—for alcohol did not seem to burn in the body at all; it relaxed the blood vessels of the finer circulation, let, by that means, more blood come to the surface to give out blood heat, and caused signs of warmth which were delusive as to origin, but it did not burn; if it did burn, the products of its combustion in the air expired from the lungs would be increased, while, in fact, the products are lessened. If it did burn, the body under alcohol would continue heated so long as the alcohol supplied the furnace; but, in fact, after the first blush the body became colder under alcohol, and under cold, animals and men more quickly die when alcohol is administered. Cold and alcohol run together as destructive agencies from cold. That was the result of experimental research; that also was the teaching of experience in the Arctic regions on explorers there; that was the teaching of experience of the effect of spirit and wine drinking here in winter seasons. They must, in consequence, throw over the view that alcohol sustained animal motion. But if it neither constructed nor moved, what did it do? Sir Dyce Duckworth said it sustained, because he had seen the feeble live for considerable periods on wine or other alcohol drinks. But here was the fallacy. These drinks were mixtures of alcohol and water, the water supplying at least three-fourths of the fluid supplied. They must, then, ask: "Is it the alcohol or the water that has the sustaining power?" Sir Benjamin's contention was that it was the water, and that if two persons, in a similar starving condition, were placed—the one on water alone, the other on alcohol and water—the pure water drinker would live the longest, because he would be subject to no excitement and loss of force by that means; he would subsist on the water, and, if it might be so expressed, on his own tissues. The sustaining power of water to living things was marvellous. They saw its effect on their lawns, fields, and gardens, and even on flowers that had been cut from their stems; but it was in nothing more marvellous than in the living body. In proof of its effects in this way, the experiences of the Welsh miners, who lived for days on water, was adduced, with the experiences of fasting-men and others, together with the speaker's own observations on the enfeebled sick. On the whole, the evidence was convincing that alcoholic drinks did not build up the body; that they did not sustain animal or vital warmth; that when watery solutions of them seemed to sustain, it was the water, not the alcohol that played the benificent part. Such was the plain and simple lesson of science on one disputed point in the alcohol controversy. In this lesson, he said, experiment and experience, theory and practice, went hand-in-hand, and if he had left the lesson on the minds of his audience, as he had himself learned it from nature, his present effort would, he hoped, bear good fruit in thoughtful minds.—*The Temperance Chronicle.*

SAVED BY A NEWSPAPER.**THE STORY OF AN OTTAWA BUSINESS MAN.**

Afflicted With Deafness and Partial Paralysis—Obliged to Give up His Business on Account of These Infirmities—To the Surprise of His Friends Has Been Fully Restored to Health.

From the Ottawa Free Press.

Mr. R. Ryan, who is well known in Ottawa and vicinity, having been until recently a merchant of this city, relates an experience that cannot fail to prove interesting to all our readers. It is well known to Mr. Ryan's acquaintances that he has been almost totally deaf since twelve years of age, and that some time ago this affliction was made still more heavy by a stroke of partial paralysis. Recently it has been noticed that Mr. Ryan has been cured of these troubles, and a reporter, thinking that his story would be of benefit to the community, requested permission to make it public, and it was given by Mr. Ryan as follows: "In the fall of 1883, when I was about 12 years of age, I caught a severe cold in the head, which gradually developed into deafness, and daily became worse, until in the month of July, 1884, I had become totally deaf, and was forced on account of this to leave school. The physician whom I consulted informed me that my deafness was incurable, and I concluded to bear my ailments as well as I could. In 1889 I started a store about two miles from Calumet Island, Que., but not being able to converse with my patrons on account of my deafness, I found it almost impossible to make business a success. How, ever, things were getting a little brighter until last April when I took a severe pain, or rather what appeared to be a cramp, in my right leg below the knee. I was then doing business in Ottawa, having come to the city from the place above mentioned. At first I gave no heed to the pain, thinking it would disappear; but on the contrary it grew worse, and in the course of a few weeks I had to use a cane, and could scarcely bear any weight on my leg. I continued to go about this way for two weeks, when a similar cramp attacked my left arm, and in less than two weeks, in spite of all I could do for it, I could not raise the arm four inches from my body, and I found that the trouble was partial paralysis. Judge my condition—a leg and an arm useless, and deaf besides. Being able to do nothing else, I read a great deal, and one day noticed in one of the city papers of a man being cured of paralysis by Dr. Williams' Pink Pills. I immediately began the use of Pink Pills, and before I had finished the third box I noticed a curious sensation in my leg, and the pain began to leave it excepting when I endeavored to walk. Well the improvement continued, gradually extended to my arm, and by the time I had completed the seventh box my leg and arm were as well as over, and my general health was much better. And now comes a stranger

part of my experience. I began to wonder why people who were conversing with me would shout so loud. Of course they had always had to shout owing to my deafness, but I was under the impression that they were beginning to shout much louder. After having bade them "speak lower" several times, I enquired why they still persisted in shouting, or rather yelling at me, and was surprised to be informed that they were not speaking as loud as formerly. This led to an investigation, and judge my joy when I found that Pink Pills were curing the deafness which was supposed to have been caused by my catarrh. I continued the Pink Pills for a month and a half longer, and I now consider myself perfectly cured after having been deaf for ten years. I can hear ordinary conversation and am fit for business, though I am yet a little dull of hearing, but this is not deafness, it is simply dullness, the result of my ten years inability to hear conversations, which still leaves me with an inclination not to heed what is being said. But I am all right, and you may say from me that I consider Dr. Williams' Pink Pills the best medicine known to man, and that I shall be forever indebted to them for my renewed health and strength.

Newspaper ethics usually prevent the publication in the news columns of anything that might be construed as an advertisement, and thus much valuable information is suppressed that might prove of incalculable benefit to thousands. The praise of Dr. Williams' Pink Pills should be sung throughout the land; they should be familiar in every household, and newspapers should unite in making them so.

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To fill a bushel measure full is all God asks of anybody; but God's measure is always running over.

PUBLIC WORSHIP.

The first duty of every person who has any religious belief is to attend the services. Giving for the support of God's cause is another duty. The responsibility of discharging these duties according to his ability rests with each individual. It will not do to say that you will not be missed. Every one's example is worth something. No man can free himself from the relations he bears to society at large. Regular attendance at public worship is the casting of one's influence on the side of religion with all that the word implies. Habitual absence from church is a blow aimed at all that makes life beautiful and good. Those who have not much to give in the way of money can feel that in always being present at the services of the church they are yielding a support that counts largely towards the church's strength and growth.—*Spokane Churchman.*

The poet Burns says: "Dyspepsia is the devil." It is, but where he assumes this form he is easily gotten rid of by K. D. C. Use K. D. C.

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Keep a list of your friends; and let God be the first in the list, however long it may be.

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Keep a list of your sins; and let the sin of unbelief be set down as the first and worst of all.

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DAILY ought we to renew our purposes, and to stir up ourselves to greater fervour, and to say, "Help me, my God, in this my good purpose, in Thy holy service, and grant that I may now this day begin perfectly."—*Thomas a Kempis.*

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THE ADVENT NUMBER, ISSUED 15th NOVEMBER, BEGINS THE EIGHTH VOLUME OF THE TEACHERS' ASSISTANT, a periodical intended to help our Sunday-School Teachers in their work for the Church, and to form a bond of union and a means of communication between those who, though divided by the bounds of parishes, dioceses, and even Ecclesiastical Provinces, are still one, members of the one Holy Catholic Church, and fellow-workers in the one good work of feeding her lambs.

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