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The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

VOL. X. }
No. 33 }

MONTREAL, WEDNESDAY, DECEMBER 5, 1888.

51-50 }
PER YEAR }

ECCLESIASTICAL NOTES.

A LARGE SYNOD.—On the 31st Oct., a Synod of Clergy of the Diocese of Salisbury was held in the Chapter-house of the Cathedral, and more than 400 clergy attended.

INDIGNATION.—It is stated that great indignation is felt in Russia at the action of Theodosius, the Servian Metropolitan, in having taken upon himself to pronounce a decree of divorcement against Queen Natalie, of Servia. The Servian Church being, however, in an independent position, is not liable to interference from without.

RECTOR CHOSEN.—A new rector has been found for the Church of the Advent, Boston. Rev. W. B. Frisby, assistant minister at Trinity chapel, New York city, has been called and has accepted; he begins his duties at the Advent on the first Sunday in Advent. The whole parish is full of hopefulness; the numbers at the services increase every Sunday. The excellent music is kept at a high standard by that experienced director, Mr. S. B. Whitney. There is every prospect of the coming year being one of the brightest in the history of the parish.

WHAT HAS MY BODY TO DO WITH WORSHIP?—Do you want to pray and praise with your might? Then take care of your body as well as of your mind. Reverence of posture, such as kneeling on your knees in prayer, standing in praise, bowing the head at appropriate points, &c., &c., are not intended to take the place of the heart's devotion, but to accompany, encourage, and increase it. The same may be said of hearty responses. We can best give the heart to God if every member and every faculty are made to help. St. Paul says, "present your bodies a living sacrifice."

A BISHOP'S ESTIMATE.—Bishop Tuttle, in reviewing his experience in the mother Church, says: "My memories of England are those of warm gratitude for the unceasing kindness shown to us and of admiration for the stability, order, honesty and power everywhere apparent. The reverence of the people for the Church, the care they take to attend and join in public worship, the hearty and affectionate loyalty with which men and women and children stand up for the Church, and profess themselves of her, and guide themselves by her, are refreshingly invigorating."

MAGNIFICENT CHURCH.—Canon Edgar Jacob is rebuilding Portsea parish Church on a scale of magnificence which it would be difficult to surpass. It is to cost £42,000, and when completed will seat 2,000 persons in the nave and aisles. On the south a Memorial chapel to Archdeacon Jacob will form a prominent and useful addition to the Cathedral-like building, and in this chapel matins and evensong will be said. The Church, to which an anonymous donor contributed £22,000, will be consecrated about Michaelmas next; meanwhile the number of worshippers is so large that the commodious temporary iron building, which at present does service for the parish Church, is

altogether inadequate for their accommodation, and evening service has to be rendered twice every Sunday. The new Church will be the largest modern parish Church in England.

A MISSIONARY.—On Sunday morning, the 23rd after Trinity, the Rev. Yaroo M. Neesan was advanced to the Priesthood by Bishop Potter in Trinity, which was well filled by an appreciative congregation. The day was one of autumn's loveliest, and the sermon so full of beautiful and striking thoughts, was worthy of the unusual occasion, when a native of Persia and a member of the Nestorian Church, was sent forth by the Church in America to join the English missionaries who had gone out to revive and strengthen those among his own countrymen, of that ancient Church, who are languishing and oppressed. Six years of earnest prayerful work has well fitted him for his high calling.

HOW MANY LIKE IT?—Of St. Luke's, Baltimore, free church, on the supposition that each coin represents the contribution of one person, we find that on a given Sunday—

2 persons gave \$1.00 each.....	\$2.00
14 " " 25 cents each.....	3.50
57 " " 10 " ".....	5.70
112 " " 5 " ".....	5.60
5 " " 3 " ".....	1.50
2 " " 2 " ".....	.40
176 " " 1 " ".....	1.76
81 " " nothing.....	

451 persons gave..... \$18.75

In other words, the average offering was 4 1-16 cents each. Comment would hardly do justice to this.—*The Church Year, Florida.*

REQUESTS.—Bishop Tuttle in *Church News*, the organ of his Diocese, says: "May I not earnestly ask of the clergy that they will painstakingly use the *ipsissima verba* of Holy Scripture and the Prayer-Book in their conduct of public services? For us to do otherwise is to set an unbecoming example in license of self-will, and to assume grave responsibility. Yet I have heard more than once clerical lipssaying in the chancel, "Let your light so shine before men that seeing your good works," &c.; and "shall not be ashamed to confess the faith of Christ crucified, but manfully to fight," &c.

I remark also that the rubrics require the Minister to ask as the first thing concerning both infants and adults presented, "Hath any one of these been already baptized or no"? Yet I have known clergymen omit this altogether, thus failing to emphasize the care the Church takes against permitting the sacrilege of re-baptism. And many a time have I observed the clergyman fail to "ask the God-fathers and God-mothers the Name," or say to them, "Name this child."

DIocese of DUBLIN.—There are 90 parishes or churches, with a Church population of 72,898 and 7,270 registered vestrymen, containing 104 churches and licensed places for Divine worship, worked by 154 clergymen, including 53 curates. Number of Sunday-schools 126, with an average attendance of 9,247, and 116

day schools with an average attendance of 5,367. Number of glebe houses 44, with 277a. 2r. 13p. of land attached, the rent payable by the occupying incumbents being £827 5s. 11d. Stipends secured under the Financial Plan for incumbents, £12,771; for curates, £3,996; from other sources for incumbents, £10,765; for curates, £2,218. The amount raised during the year 1887 by offertory, subscriptions, donations, &c., was £19,319 5s. 5d. for Sustentation; £13,080 19s. 2d. for Church expenses; £4,427 15s. 11d., £388 3s., and £743 12s. 10d. for parochial, diocesan, and extra-diocesan education respectively; £4,974 9s. 7d. for foreign missions; and for other parochial and extra-parochial objects, £11,131 13s. 2d., and £8,995 5s. 1d. respectively. The total amount of these several contributions, £63,061 4s. 2d. divided by the number of Church members, gives an average contribution per head in the diocese of 17s. 3½d. for Church purposes.

THE GREATEST—A CANADIAN.—The greatest tutor of the day, Dr. Routh, is retiring at the comparatively early age of 57. Born in Quebec, he came to England, became a member of Peterhouse at Cambridge, and graduated as Senior Wrangler in 1854. He has since then 'turned out,' as the phrase goes, no fewer than twenty-seven Senior Wranglers, of whom as many as thirteen were present on a recent Saturday at the Combination-room of St. Peter's College, to witness the presentation to Mrs. Routh of a portrait of her husband by Herkomer. A considerable number of the well-known 'coach's' old pupils were to be seen, and indeed such a muster of mathematicians is, we imagine, altogether unprecedented. Three 'giants' were there, viz., Professors Cayley, Stokes, and Adams; also Lord Rayleigh (who presided), Justice Stirling (who made the presentation), and Mr. Webb, who is regarded as his successor.

A SUGGESTION.—By the way, the Clergy and teachers of all classes might derive much benefit from the study of George Herbert's chapter, 'The Clergy Catechizing.' Herbert would expect from the younger catechumens 'the very words,' of the Catechism; from the elder 'the substance.' When the words were mastered he would go over the ground again in other words, asking the questions of the Catechism in his own language, as thus: In the Creed, How came this world to be as it is? Was it made, or came it by chance? Who made it? &c. He recommends the 'helping and cherishing the answerer by making the questions very plain with comparisons, and making much even of a word of truth from him.'

THE House of Bishops of the P. E. Church of the U. S., has nominated as the Missionary Bishop of New Mexico and Arizona, the Rev. J. Mills Kendrick, D. D., of Columbus, O. Dr. Kendrick has been for some years the general missionary of the diocese of Southern Ohio. His zeal and efficiency in that sphere have for some time marked him as one who has won a good degree. It is no ordinary tribute to his abilities that he has been selected for what is, in many respects, a most difficult field of work.

THE diocese of Fond du Lac has made a wise election of a bishop in the Rev. C. C. Grafton. It would be difficult to name one better fitted for the peculiar conditions of the work in that diocese of many nationalities. The Old Catholic work among the Belgian population, and the movement towards the Church of the German Lutherans need wise direction and careful supervision. The Bishop-elect is eminently qualified to deal with such a delicate and difficult task. His long and successful parochial ministrations, his experience as a missionary, his ripened wisdom, will make him a valuable member of the Episcopal bench.—*The Living Church*.

SOME idea of the extent of territory of the Canadian dioceses, says *The Church Worker*, may be gathered from the fact that the Bishop of Moosonee exercises jurisdiction over an area as large as Europe, extending all around the Hudson's Bay Territory and reaching up to the North Pole. Ten thousand people are under his care in this vast region, and there is no resident minister of any other body of Christians beside the Bishop and his seven clergy. The distances are enormous, and the shortest way to the northern part of the diocese is to come to England first and then go out in the yearly ship which enters Hudson's Bay. The Bishop has everything to do for himself, and is a good printer, bootmaker, carpenter, bricklayer, etc. He has been a worker in that far-away locality for nearly forty years.

CHURCH MUSIC, CHURCH CHANTING, CHURCH SINGING.

None too soon, a true key-note has been struck at last, and it is a note which, it is devoutly to be wished, may be taken up and used everywhere. Too long, and too much, has the musical portion of the services of the Church been left to the choir to perform. Here and there a few have objected to this undesirable method of Divine worship, but little attention has been paid to them. Not that any great amount of blame is due to the choirs. The Church has very much to thank them for doing. Rather the mischief has arisen amongst the people and the priests.

These have too readily been satisfied with hearing a good service, with a result that the congregations have sung less and less, and have become auditors not worshippers. There is no more worship in listening to music in church than in hearing it at a concert. The act of listening to a sermon is often greatly blessed, for great results are surely promised to faithful preaching, and it is stated by some excellent men that they derive great benefits from listening to an anthem; and this is not denied, although no such blessing has been promised to this function as has been promised to preaching. But listening most devoutly to a sermon, and listening most reverently to an anthem, is not an act of worship even although each may prove a means of doing good. Without further reference to either of these, there is no doubt of the need that exists of rendering the service of praise very much more popular than it now is by making it such that the people can unite in using it. Towards the promotion of this some suggestions may be offered, and, beyond doubt, there may be great variety in the suggestions made. But, both for hymn singing and for chanting, it is tolerably certain that the following changes are required:—

In hymn singing the habit of singing (suppose) the first or the last hymn in unison would afford variety, and would meet the wishes of many people who can sing in this method better than in any other. Some may feel horror-struck at the next suggestion, which, however, is made

under the conviction that it is right. It is that a proportion of tunes which fashion, rather than taste and good feeling, has discarded should be heard once more within the walls of the Church.

The time was when tunes which are no longer used were sung with admirable results. All the people sang because they could at once 'take up' the tunes in a way that if now possible is not now adopted. Dissent owes much of the success which once accompanied it (though Dissent is now yielding, probably, to the perception of sounder principles) to the tunes which were provided in a few well arranged tune-books. They met a want. They 'took' with the multitude, and the multitude crowded to the Meeting Houses and sang lustily, while the Church stood upon her dignity.

A tune need not be vulgar in order to its being easy and popular, although many popular tunes are vulgar. But there are not a few old and discarded tunes which, if brought back, would be sung with a vigour and heartiness that is rarely realized now. There are old-fashioned tunes which would no more bear the test of criticism than many of the tunes of the present period, but which would bring tears of joy to many who would join in them, both on account of the association of ideas and also because of their fitly expressing the sentiments and feelings of the congregations as they sang certain hymns. As an illustration of this let the following anecdote be told, which the writer witnessed. In a large church where there was double service daily, and much work of restoration was proceeding, it was absolutely needless to carry on the work even when Divine service was going on in another part of the edifice. It was the custom to sing a hymn at these daily services, and, being Advent, the well-known hymn (which will probably not endure criticism) 'Lo He comes' was sung (as it ever ought to be) to the tune (which will probably not endure criticism either) 'Hemsley'. One of the workmen, about forty to fifty years of age, sprang up from his work, paused, listened, rubbed his eyes and said, 'Why that's the hymn and tune we used to sing when I was a boy.' It is believed that this man became a much more diligent frequenter of the church than before. Well, let these two suggestions not be despised: the first, that singing in unison be adopted once in each service; and, the second, that just a few of the old tunes be used as well as the new tunes. Call them vulgar, ranting, improper—some of them secure far more devout, devotional, and congregational singing than is usual in the hymn-singing now. They have been supplanted, but the change has been not beneficial.

As to chanting, who that studies the principle can fail of longing for its adoption almost everywhere? It is quite true that the good reading of the Psalms is very edifying, but it is sure that the Psalms were intended for singing and that the mode of singing them was by chanting. But if all the people are to chant as they ought to do, and as the Church ought to induce them to do, it is declared, as an opinion worthy of deep consideration, that the chanting must be of such a character that most people can take a part in it. It may be that some simple way of chanting could be found. Perhaps the chants could be improved and rendered such that all could readily join in their use. Then, too, the mode of Hebrew poetry might govern the character of the chant.

The *Te Deum* might well be sung with a tune or chant in which the second portion of the verse should be treated as (what it is) a reiteration of the first portion. Why may not the Gregorian be used sometimes? Why, on the other hand, need it always be adhered to? Then, would it not often help greatly to induce those who know something of music to 'practice' with others, undertaking also to sing and chant to the best of their ability in their respective sittings or places in church? A few

musical people in various parts of the church could do far more to help congregational singing and chanting than though they arranged themselves as one large choir in the chancel.

In one sense, the whole congregation ought to be the choir. It is most satisfactory and encouraging to see a determination that the services of the House of God are not to be 'performed,' or performed by 'deputy,' but that all are to be encouraged to sing and pray with heart and understanding also. Blessed will he be who shall assist in the promotion of so great a work.—*G. V. in Church Bells*.

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

No report.

DIOCESE OF FREDERICTON.

ST. JOHN.—*Trinity Church*.—Canon Brigstocke has issued in circular form his parochial appointments for Advent. St. Andrews' day and the first Sunday in Advent, were observed as a season of Intercession for Missions, the present week being also set apart for the same purpose. On Sunday mornings during Advent the subjects of the sermons will be: December 2, Christian Missions; The Instrumentality for Preparing the World for Christ's coming. December 9, The Signs of Christ's coming. Dec. 16, The Certainty of Christ's coming. Dec. 23, The Final Judgment. At Litany at 4.15 the addresses will be: Modern Unbelief; Agnosticism; The Scriptural Record of Creation; The Reasonableness of the Faith. On week days evening prayer will be at 5 p.m., and on Wednesday, Litany at 12, and evening prayer at 7.30 p.m., with an address on the following subjects: Dec. 5, The Church Catechism; Dec. 12, The Ordinal; Dec. 19, The Articles of Religion. Holy Communion will be administered on Dec. 2nd and 16th, at 11 a.m., and Dec. 9th and 23rd, at 8 a.m.

An earnest invitation is extended to all to attend regularly the services arranged for this solemn season, which it is hoped will be rich in blessing to every one.

SALE IN AID OF MISSIONS.—The Missionary Working Party of Trinity Church opened their seventh annual sale and high tea on the 22nd November in the schoolhouse, and met with unprecedented success. Great preparations had been previously made to ensure success in every department, and, judging by the large attendance and general enthusiasm that prevailed, the most sanguine expectations were realized. The spacious schoolhouse, which, by the way, is a very handsome parish building, was utilized to its fullest extent. The large room on the first floor was set apart for the high tea. It was profusely decorated and looked remarkably well. The windows were furnished with handsome curtains, and pictures were hung on the walls. The tea was served at 6 p.m. on four tables, which were laid out with much taste, and under the charge of Mrs. W. F. Harrison, Mrs. Chas. Holden, Mrs. L. R. Harrison and Mrs. Chas. Johnston, who were most efficiently assisted in waiting on their guests by a large staff of young ladies. The sale was held in the large room on the upper flat, which was also very extensively and tastefully decorated. The various tables were under the direction of the following ladies; fancy work—Mrs. E. Bayard, Mrs. Weldon, Mrs. S. T. King, Mrs. Snider and Mrs. Spurr; dolls' table—Mrs. and Miss Corey; apron table—Mrs. Chas. E. Scammell and Mrs. B. C. Skinner; provision table—Miss Leavitt, Mrs. Hay and Miss Stephenson; flower table—Mrs. M. Mackay and Miss King. Refreshments were served in the upper portion of the room, under the charge of Mrs. J. R. Smith, Mrs. James Kennedy and Mrs. C. Jones. The

lower portion of the room was screened off with a partition covered with bark, with cotton wool here and there laid upon it to represent snow, and fitted up as an ice booth. It was a very effective piece of work. Miss Whitney acted as cashier, and Miss M. Leonard looked after the entrance money up stairs, and Messrs. A. Smith and G. Frost the entrance money and tickets down stairs. The attendance was large through out the afternoon, and the tables were crowded for about a couple of hours. It was a pleasure to see so much hearty, harmonious work with so much social enjoyment, and we learn a goodly sum was raised for the object in hand. The sale was continued on the 23rd inst., with high tea.

MUSQUASH.—On 19th Nov., we had a visit from Rev. F. Davenport, of the mission Church of St. John the Baptist, in Portland, N.B. Although the weather was very unfavourable for an evening service there was a fair congregation at the parish church of Musquash. He gave a very earnest discourse on the great importance of using our time profitably for God's glory. All were cheered by his kind words of encouragement, to live each day as if the last we had to live on earth.

On Tuesday, the 20th, we drove to St. Thomas' Church, Dipper Harbour, for service in the afternoon where a large congregation had met for worship. Mr. Davenport gave a plain and earnest exposition of the Lord's Prayer, showing its fulness, how it begins with adoration, and the extension of Christ's Kingdom; then it pleads our wants, temporal and spiritual, especially that "bread which came down from heaven, which He would give for the life of the World," showing the sacramental teaching of this prayer, and how well adapted every petition is to draw our thoughts from earth to heaven.

In the evening of the same day the people came to the School-house at Mace's Bay, when he addressed them on the sinfulness of man, and the importance of inquiring, are you adorning your daily life with Christian virtues? "Put ye on the Lord Jesus Christ," the words were the frequent enquiry: Are you Christ like? His life your example,—endeavouring to follow in the steps of His most Holy life. At all these services the singing was hearty, and the responding very full throughout the congregation.

There is a growing interest in the Church, and various improvements are being made in the different parts of the parish. In St. James' Church, Pisarino, new seats have been provided, also a lectern and prayer desk, and a neat altar. The Guild of St. Monica in connection with the Mission chapel of Portland, St. John, have sent us for the above church a beautiful altar cloth and frontal and dossal.

The Sewing Guild of Musquash by a recent sale of useful and fancy articles have realized \$130 for repairs of Rectory and painting and repairs of St. Anne's, the parish Church. In these good works the people have gladly aided, and given cheerfully of their slender means; besides the constant demands for sustaining the various Missionary objects of the Church in connection with the Diocesan Church Society; and assessment from this parish.

A Rector in the Diocese of Fredericton writes: I am very much pleased with the general religious tone of the paper, and with the fair, temperate exposition of Church doctrine."

A Subscriber in Cape Breton writes: "The GUARDIAN is quite a welcome visitor, and we look forward anxiously for the day of its arrival. Cannot you make it tri-weekly?"

We want 10,000 subscribers; who will help in securing them?

DIOCESE OF QUEBEC.

WINDSOR MILLS.—The annual meeting of the Ladies' Association of St. George's Church was held on the evening of the 27th inst. As it has been the custom since its inception to begin the year with the season of Advent.

The various committees were named. President, Vice-President and Secretary-Treasurer re-elected. The report read and accepted showing \$90 raised during the year, being proceeds from meetings \$16.80; concert and social entertainments \$68.20; offertory in Church \$2.25; sale of books \$2.75; expended as follows: church improvement \$60; organ fund \$24.50; Woman's Auxiliary Quebec and Foreign Missions, \$5.50.

The Bishop of Quebec has lately received the following letter from the Metropolitan;

Bishopscote, Fredericton, Oct. 31, 1888.

My Dear Bishop,—The Archbishop of Canterbury has requested me to send a copy of the reply of Her Majesty the Queen to the address presented to her by the Bishops assembled in Conference at Lambeth, July, 1883.

I remain, yours very sincerely;

JOHN FREDERICTON,
Metropolitan of Canada.

"I have received with much gratification the address of the recent meeting at Lambeth of Archbishops and Bishops of the Church of England and of Churches in communion therewith in various parts of my Dominions, in the United States of America, and in other foreign countries, on the subject of the continuous extension of such Churches throughout the course of my reign.

I thank you heartily for your expressions of good will towards my Throne and Person.

You may be assured that it will ever be my anxious desire to promote all measures which may tend to maintain and extend the spirit of true religion, and I earnestly pray that Almighty God may bless your labors for an increase of Christian faith, and of the virtues which it inspires in all quarters of the world."

VICTORIA, R. I.

SHERBROOKE.—The anniversary services of St. Francis District Association of the Church Society of the Diocese of Quebec will be held here on Tuesday and Wednesday, 4th and 5th December. The proceedings will be as follows:

Tuesday—Business Meetings of the Association at 2.30 p. m. in the church Hall, Montreal street, Anniversary Service in St. Peter's Church, with sermon by the Rev. E. P. Crawford, M. A., of Brockville at 8 p. m.

Wednesday—Celebration of Holy Communion at 8 a. m. and 2.30 p. m.; Missionary Meeting in the Church Hall, Montreal street, at which the Rev. E. P. Crawford, M. A., Rev. W. T. Forsythe, and the Rev. A. H. Robertson will deliver addresses, at 8 p. m.

The offertories will be given to the missionary diocese of Algoma.

The Ladies' Guild of St. Peter's church will hold a sale of useful and fancy articles on or about the 13th December.

SHERBROOKE EAST.—The regular monthly meeting of the Church of England Temperance Society will be held in the Church of the Advent, East Sherbrooke, on Monday evening, December 3rd, when an address will be given by the Rev. Albert Stevens of Hatley.

DIOCESE OF MONTREAL.

PERSONAL.—In the death of Judge Armstrong the Diocese loses one who has been for many years a faithful member of its Synod, and an earnest Churchman, of strong Evangelical views. He will be deeply missed by many. He was also a delegate to the Provincial Synod at its

last session, and was re-elected as one of its representatives at the Diocesan Synod in June last.

LAY HELPER'S ASSOCIATION.—Steps are being taken for the formation of a Lay Helper's Association, on the lines somewhat of those in England, as adapted in the Diocese of Quebec. A Constitution has been drawn up by a committee appointed for the purpose, and it now awaits the approval of the Diocesan. If approved it is proposed that His Lordship should call a meeting of all Lay Workers in the city of Montreal at an early day for the purpose of formally organizing the Association.

POINT ST. CHARLES.—*Grace Church.*—This parish has received during the past year a large increase in Church members through the immigration from the old Country, as many as one hundred and twenty families having taken up residence within its bounds. Notwithstanding the earnest and continuous labours of the Rev. Canon Belcher (and he is one of the most earnest, energetic, and faithful of our clergy) in appears impossible for him to fully meet the wants of this large increase of population; and it is said that the opening of two Mission rooms or chapels within the present Grace parish is contemplated. Of course these will be under the control of the Rector, though it is possible that the assistance of young men of other parishes may be accepted. St. George's Young Men's Association will probably commence the work by opening a Mission on Napoleon Road. The parish Church itself is, we are informed, filled to the doors at nearly every service, (independently of the new arrivals above referred to,) and its enlargement will doubtless be a necessity. Such evidences of progress and of good fruit from his labours must be very gratifying to the Rector of the Parish.

MONTREAL.—The Annual public meeting of the St. George's Y.M.C.A. was held last Thursday evening in the St. George's School-room. Bishop Bond occupied the chair and was supported by Rev. Canon Belcher, Rev. L. N. Tucker, Rev. G. Osborne Troop, and Mr. H. L. Putnam. His Lordship, having made a few remarks upon the difficulties and trials of the Christian life, and the courage is demanded to successfully overcome them, called upon Mr. Walker to read the twenty fourth annual report, which showed a large increase in the membership of the Association. Largely attended meetings had been held every fortnight, and the Mission, Hospital wards, and Literary Committees, had been very active. The Ibrville Mission School, in connection with the Association, had shown very encouraging results. The \$100 Scholarship in the Diocesan Theological College, and the usual grant of \$50 to the City Missionary have been continued. After the Treasurer had submitted his report, addresses were delivered by Rev. L. N. Tucker and Canon Belcher.

St. Thomas'.—The *Gazette* of the 3rd inst, has the following: "An Ordination service was held at St. Thomas' Church yesterday morning, at which the Rev. Samuel Massey was ordained. Rev. Robt. Lindsay officiated at the ceremony, assisted by Rev. Principal Henderson, who preached a sermon appropriate to the occasion. A collection was taken up in aid of the erection of a mission church at the east end of the city." No reference is made to the presence of the Lord Bishop of the diocese, who, we believe, has given notice of the usual Ordination to be held in St. Stephens' Church in this city on the 23rd inst. Is this a case of *Presbyterial* ordination? What is the meaning of the item?

The Cathedral.—The Rev. G. Osborne Troop, M.A., Rector of St. Martins, preached at the Cathedral on Sunday evening last.

St. John the Evangelist.—The Choirmen of this Church had their annual dinner at the Hope Coffee House last week. Mr. G. Hadrill, Rector's warden, occupied the chair, the vice-chairs being occupied by Rev. E. Wood, Rev. A. French, and Mr. J. G. Brock, the People's warden. Between the various toasts some capital songs were given by members of the choir, and an enjoyable evening brought to a close by the singing of Auld Lang Syne and the National Anthem.

DIOCESE OF ONTARIO.

The Lord Bishop of Ontario preached at St. Paul's Church here on 25th November ult, and in the course of his sermon is reported to have made reference at some length to the progress of the diocese since his connection with the Episcopacy 26 years ago. It is reported that he said that "if all the persons he had confirmed were living there would be 30,000 added to the membership of the Church. About 5,000 of other religious bodies had been confirmed and received by him, and recently he had opened his 166th church. The clergymen in the diocese had increased in number from 45 to 125."

THE PROVINCIAL SYNOD.—The Committee on the relations of the Anglican Dioceses with the Provincial Synod met at the Synod Hall on Thursday, 16th Nov., at 2 30 p.m. Those present were the Coadjutor Bishop of Fredericton, chairman; the Rev. A. Spencer, E. Baynes Reed, J. J. Mason, and R. T. Walkem. A long discussion took place respecting the several matters covered by the resolution appointing the Committee, and some conclusions were arrived at of an important character. The meeting adjourned until Friday morning at 10 a.m., when the Bishop of Niagara took his place on the Committee. The business was concluded by noon. The conclusions arrived at by the Committee have not been made public as they must be printed in the form of a report to the Provincial Synod.

Statistics.—The clerical secretary furnished the committee with the following statistics; Number of churches in the diocese, 200; total seating capacity of churches and mission stations, 39,614; average congregations at stations and churches, 21,434; number of clergy in active service, 114; on leave of absence or retired, 13; number of Sunday schools, 165; number of teachers, 985; number of pupils, 9,303. The secretary stated there were more than 29 stations, probably as many more served by clergyman or lay readers. This would bring the total average attendance to about 23,000.

DIVINITY STUDENTS' FUND.—At the last meeting of the Divinity Students' Fund Committee, when those present were the Lord Bishop, Rural Dean Baker, Rural Dean Bogert, Rev. E. P. Crawford, and the Clerical Secretary. The financial statement was read. It placed the capital at \$5,920.57. It was decided to make grants to seven gentlemen to enable them to pursue their studies. Two will get \$150 each, and four \$100 each.

ADOLPHUSTOWN.—The Rev. R. S. Forneri, B.D., Rector, is publishing a history of the United Empire Loyalists.

SYDENHAM.—At the Confirmation in St. Paul's Church on Sunday, 25th ult., twenty-one candidates were confirmed. The congregation was very large.

WOLFE ISLAND.—Thirty-six candidates were confirmed on Friday, 23rd ult., by the Bishop of the Diocese.

KINGSTON.—Anniversary services were held in St. Paul's Church on Sunday 25th ult., the

preacher in the morning being the Rev. Mr. Lewin, of Prescott, who chose for the text of his sermon selected verses from the 116th Psalm. He began with an allusion to Thanksgiving day, and then alluded to the intention to make improvements on St. Paul's Church building, and that it was desired to obtain \$500 for that purpose. And he made an appeal for a liberal collection. He said that when it was desired to get \$500 to improve his church at Prescott, Rev. Mr. Carey made the appeal to his congregation, and the result was the contributions amounted to \$560.

In the evening the preacher was the Lord Bishop of the diocese who referred at considerable length to the origin and meetings of the Lambeth Conference and specially to the resolutions of adopted by the last Conference.

Speaking of the resolutions of the Conference on reunion the Bishop is reported to have said; "this decision was criticized severely because, while the old Catholics of Switzerland and Holland, were sympathized with and encouraged to reform on the lines of the Anglican Church, there was no reference whatever to the Roman Catholics. The reason the latter were not alluded to was because it was thought it would be useless to do so, the infallibility of the Pope, the doctrine of the Immaculate conception, etc., blocking the way to the desired reunion."

Lambeth Synod represented the progressive nations of the earth. There were Bishops from the United States, Canada, New Zealand, Australia, South Africa and from Jerusalem itself, and he had no hesitation in saying that the next Synod at Lambeth would be attended by 250 Bishops. He also referred to the sneers being made at missionary enterprise, and then spoke of the Synod as a monument to the mission work of the last fifty years.

The chief Committees of the Diocese have lately been in session at Kingston, and have disposed of much routine business. Amongst others which so met was the Committee on the division of the Diocese. Judging from the discussion as reported in the local press there is little prospect of this taking place—opinion in committee was much divided; one of the members is said to have stated that unless the Bishop showed in a very plain way to the congregations the necessity of the division of the diocese and pleaded his own cause there was no use in pushing the matter further. Ultimately, it was decided to ask the Bishop to issue a Pastoral on the subject.

NEW BOYNE.—On Nov. 15th, 62 candidates received the Apostolic rite of Confirmation at the hands of the Bishop of Ontario; the handsome stone church was crowded to the doors, and all present listened most attentively to His Lordship's earnest and practical address; about 80 persons besides the candidates received the Holy Communion.

The Bishop and clergy then drove on to Newboro, stopping on the way to visit the church at Portland, which has been much improved lately by the addition of a wooden roof inside something after the style of the "barret" roof frequently seen in Devonshire, England. Twenty-two more were confirmed at Newboro on the Saturday, and after lunch the Bishop drove on to Lyndhurst, a distance of twenty miles.

DIOCESE OF TORONTO.

PARKDALE.—A Literary Association has been formed in connection with St. Mark's. The objects of the Association are the "mutual improvement of the members, and the cultivating of a social spirit." Any over the age of sixteen who care to join are eligible for membership, but only member's of St. Mark's congregation can be elected to hold office in the Association.

CONFIRMATION.—The Bishop of the Diocese

will (D.V.) hold a Confirmation in St. Mark's in the spring of 1889. Classes will begin in the first week of Advent, and will continue in the subsequent weeks.

CHEDDAR.—Kindly acknowledge \$2 with thanks from C.W., received for our new church through the appeal in your paper.—A. E. W.

THE C.W.M.A.—The ladies of the Church Women's Mission Aid having received applications for clothing for Indian boys at a school lately opened in Manitoba desire to ask for contributions for this purpose, of gentlemen's and boy's cast off clothing, which may be sent at any time to Roger's store on corner of Yonge and Elm street for the C.W.M.A.

DIOCESE OF NIAGARA.

MISSION OF GRAND VALLEY.—On Thursday last Nov. 22nd, the congregation of Emmanuel Church, Farmington, one of the out-stations of this mission, presented their Lay Reader, Mr. H. B. Moore with a beautiful beaver fur cap and a pair of fur driving mits.

GUELPH.—*St. George's*—The Sunday-school Teachers' Association of this parish originated with the new superintendent, Mr. W. H. Harvey, and promises to be exceedingly useful by bringing the teachers together in a social way, and less formally than in their usual assemblies. The last monthly meeting was held at the residence of the President on the 27th ult., and was fully attended and of much interest. The Archdeacon will give a brief address on the importance of the Church Catechism in our Sunday-schools at the next meeting. The following are the officers for the year:

Ven. Archdeacon Dixon, Hon. President; W. H. Harvey, President; Mrs. M. Taylor, Secretary-Treasurer.

Committee—Miss F. Dixon, Miss C. Grenside, Miss Hall, Miss M. Holliday, Miss Haywood, Miss Kernighan, and Miss Ridgeway.

PROVINCE OF RUPERT'S LAND.

INCLUDING THE DIOCESES OF RUPERT'S LAND SASKATCHEWAN, MOOSENEE, MACKENZIE RIVER, ATHABASKA, QU'APPELLE AND CALGARY.

Diocesan Synod Report—Continued.

On the opening of the Diocesan Synod on the morning of the 2nd day, the Scrutineers for the election of Delegates to the Provincial Synod, reported as elected:

Clerical—Very Rev. Dean Grisdale, Rev. Canon Matheson, and Ven. Archdeacon Fortin, Revs. Rural Dean Pentreath, Canon O'Meara, W. A. Burman, Canon Coombes.

Substitutes—Rev. H. A. Tudor, Rural Dean Wilson, A. L. Fortin, E. P. Flewelling, J. J. Roy, M. Jukes.

Lay—Messrs. C. J. Brydges, Sheriff Inkster, J. Wrigley, H. M. Howell, H. S. Crotty, W. R. Mulock, and T. Gilroy.

Substitutes—Messrs. S. L. Bedson, F. H. Matheson, Judge Walker, J. H. Brock, A. F. Eden, G. W. Girdlestone, and Hon. W. Winram.

The scrutineers for the election of the Executive Committee, reported as elected:

Clergy—Revs. Canon Matheson, Rural Dean Pentreath, Rural Dean Burman, A. E. Cowley, Canon O'Meara, Rural Dean Wilson, Rural Dean A. L. Fortin, and Canon Coombes.

Lay—Messrs. Sheriff Inkster, W. R. Mulock, S. L. Bedson, H. S. Crotty, J. Wrigley, T. Gilroy, F. H. Matheson, H. M. Howell, A. F. Eden, and Judge Walker.

The report of the St. John's College Committee was adopted.

Rev. Rural Dean Pentreath, Hon. Secretary, presented a report of the S. P. C. K. deposi-

tory, showing sales from Oct. 1st, 1887, to Oct. 1st, 1888, to be \$342.15. The Committee had placed the management again in the hands of a small committee composed of Rev. A. E. Cowley, Chairman, Rev. E. S. W. Pentreath, Secretary, and Mr. W. R. Mulock, Treasurer. The sales had exceeded those of any previous year, as owing to the loan of \$200 authorized by the Synod, the Committee had been enabled to keep a larger stock. The report was adopted.

The Report of the Women's Auxiliary of the Diocese, formed in March, 1887, giving details of work done, such as sending boxes of clothing to Rev. Mr. Barman's Sioux Mission, providing for poor families, sending supplies of surplices, &c., for the use of missionaries, was adopted.

From the Report of the Committee on Sunday-Schools presented by the Secretary, Canon Coombes, and adopted, it appeared that only one regular meeting had been held owing in part to the fact that three of its seven members lived at so great a distance as to forbid attendance and it was recommended that such members should be allowed to act by proxy. The recommendation of the Committee that the Days of Intercession for Sunday-schools set apart by the Church of England S. S. Institute should be observed, had met with a general response throughout the diocese, and Sunday-school work had thereby been aided. The formation of a Diocesan Sunday-School Association was recommended.

In reference to Archdeacon Cowley's death, the following Resolution was adopted:—"That this Synod would desire to place on record its deep sense of the loss sustained by this body and the Church at large in the death of the Ven. Archdeacon Cowley, one of the pioneer Missionaries of this Diocese, who, for nearly half a century was so widely known and so deeply respected through the whole of the North-West. In every sphere he occupied, whether as missionary at Fairford, and at St. Peters, as the Secretary of the Church Missionary Society, as first Chaplain of the Manitoba Penitentiary, or as Archdeacon of the Diocese, his ripe wisdom, calm judgment, uniform kindness and personal devotedness of life and character will give his name a lasting place in the number of that devoted band of Christian missionaries who have in the past been so largely instrumental in building up the work of Christ and His Church in this diocese and Province." A Resolution expressing sympathy with the family of the late Rev. N. E. Martin, whose death was deplored, was also passed.

Immigration.—Rev. H. T. Leslie, Immigrant Chaplain, presented a report of his work during the past year, in which he stated that he had found good places for all of a large party of immigrants brought out by Rev. J. Bridger, S.P.C.K. Immigration Chaplain, most of which party consisted of strong, healthy young men and lads, just such an element as is greatly needed in Manitoba. He bore testimony to the comfortable provision made for boys sent out from the different homes in England. He found that these lads do much better in the country than in the city, and he had no doubt that they would make just the class of settlers needed in Manitoba. He was convinced that there is no country in the world which offers such inducements to the poor immigrant as this country, and could name quite a number of families who came here five or six years ago, with very little capital to start farming, and who to-day may be considered quite comfortably off. His duties on Sunday had frequently taken him to see the immigrants who had come in monthly parties brought out from England this summer by the different S.P.C.K. Chaplains; and he had found them well placed, and looking well and contented. He had found the English people most grateful for services rendered and received such expressions of satisfaction and gratitude that his work ceased to be a labor.

The following important addition was made to Canon IX.—"No Clergyman shall be instituted to the incumbency of a parish unless in Priest's orders. A clergyman may, in present circumstances, be instituted to the incumbencies of two or more parishes, but the Bishop may at any time or an address from the Executive Committee stating that the welfare of the Church requires that one or more of such parishes be placed under a separate incumbent, make a division of such parishes, and if this division is sanctioned by the Executive Committee may then call on the incumbent to choose which portion to select for himself and to resign the rest, or failing such choice and resignation may, with the consent of the Executive Committee declare one or more of such parishes vacant."

Addition to Canon XIV. "The boundaries and extent of any Mission district for which a missionary is licensed by the Bishop, may from time to time be changed by the Bishop on the recommendation of the Executive Committee."

The Communication from the Synod of Toronto regarding the Union of the Church in B.N.A., under an Ecclesiastical Jurisdiction was referred to the Executive Committee.

A resolution to have the salaries of the Missionaries guaranteed by the Executive Committee, failed of adoption.

The following Resolutions arising out of the Bishop's address were submitted and adopted:

INDIAN SCHOOLS.

1. The Synod cordially approves of the Church doing what it can to co-operate with the Government in the maintenance of an Industrial School, and commends it to the support of its parishes and missions.

2. The Synod approves that for the management of this School and the securing, if necessary, means for its support, the Executive Committee nominate a committee to co-operate with the C.M.S. finance committee, and that such committee be either the same committee as is appointed for Indian Missions, or one similarly constituted.

3. The Synod approves of appointments in connection with this School being made by the Bishop or the joint recommendation of the said Committee appointed by the Executive Committee and the C.M.S. finance committee.

4. The full report of the proceedings of the said Committee be made from time to time to the Executive Committee as the executive committee may direct or wish; and that the executive committee may at any time make such changes in its members of the said committee as it thinks fit.

COLLEGE COLLECTION.

The Synod Committee commends the collection for the College to the earnest support of all members of the Church, and directs the Executive Committee to see that an earnest effort be made to raise for the College the required sum of \$14,500.

ENCYCICAL LETTER.

That the Encyclical Letter put forth by the Conference of Bishops at Lambeth, be printed in the Synod report, and read by the Clergy in Church on the second Sunday in Advent as recommended by the Bishop.

THE C.M.S. SCHEME.

That the Synod desires to express its deep sense of the lasting obligation under which this country lies to the C.M.S., its regret at the proposed withdrawal while so many Indians are still heathen and the Churches so ill able to take its place, its fear lest, as the block grant of the Society is diminished work may have to be abandoned, but its resolve, looking to the help and the blessing of God to do what it can.

2. That with this view the Executive Committee be empowered to appoint a committee to co-operate with the finance committee of the C.M.S. in drawing plans for future work, and to place on this committee any gentleman likely to be members of the Executive Committee.

THANKS TO THE S.P.G.

1. That the Synod returns its grateful thanks to the venerable Society for the Propagation of the Gospel for the continuance of its grant for Missions in this Diocese and theological scholarships at St. John's College, and for the renewal of the lapsed grant for the encouragement of the Clergy Endowment fund.

2. Vote of thanks to the S.P.C.K. That the Synod thanks most gratefully the venerable Society for Promoting Christian Knowledge for its new block grant of £500 for theological scholarships at St. John's College, its grants for churches and other objects, and its printing of the Sioux manual.

That the Synod would express the hope that the lapsed grants for the General Endowment fund of the College, and for encouraging the Clergy Endowment fund, may be renewed, as the need of them is as great as ever.

3. That the Synod returns its grateful thanks to the Colonial and Continental Church Society for the continuance of its grant, which is of the greatest service to the Diocese.

A special resolution of welcome to the Most Rev. the Metropolitan on his safe return from the Pan-Anglican Conference at Lambeth, and expressing its deep satisfaction that he was enabled to represent the Church of this important portion of the Dominion before that body, was passed by acclamation.

A number of motions on matters of minor or local importance, and of thanks having been passed, the Bishop closed the Synod with the Benediction.

CONTEMPORARY CHURCH OPINION.

The Irish Ecclesiastical Gazette, Dublin, says:—

Do Dissenters desire re-union with the Church on any possible terms? If we are to judge by the statements that appear occasionally in Non-conformist papers, we are regretfully obliged to answer, "No." In an article, for example, in the *South Wales Daily News* we read: "Healthy action and sound progress are only made amid the friction, and collision, and competition of rival ideas and of contending parties." That is to say, Christianity will make more progress when Christians are divided than when they are united. Facts are too sadly in opposition to this view; but it is to be feared that the acceptance of it as a working theory is the creation of an insuperable difficulty in the way of re-union. When men rejoice in division unity has no charm.

The same paper enumerates the following as some of the matters in which improvement is required, and as involving in a large degree the future and best interests of the Church of Ireland.

1. That the primitive and Apostolic custom of a celebration of the Eucharist every Lord's Day, as a means of strengthening and refreshing the soul's of all Christian people be adopted as a rule of the Church. Let the clergyman announce each Sunday, "I for my part am ready," and cease to offer for Bread an empty Table.

2. That confirmations be each year, and not once in three years. That the Bishop for this purpose go from parish to parish, that the people may see and know that they have a Bishop.

3. That the needs of the Church demand in poor and populous centres the service of religious communities and sisterhoods, who will devote their lives to the work of the Church in these centres, under the direction and authority of the Bishop of the diocese.

4. That the needs and surroundings of our Church demand that there be more definite teaching of the principles of the Holy Catholic Church as regards her doctrines, rites, and

government, and that the young members especially be well grounded in these.

5. That Children's services, in which this definite Church teaching shall be given in the doctrine and principles of our Church are required all over the Church of Ireland.

6. That the services of our Church should be rendered as bright, and hearty as possible consistent with devotion.

7. That the church is a house of prayer, and in its very name, "The Lord's House," and that in the Lord's name the Lord's people claim that, as far as may be, it be open and free to all as a house of prayer and worship all the week through.

The *Church Record* of N. Y. says:—

It is high time that people should learn to follow the rubric at the beginning of the order for Holy Communion, and leave "the minister" to say the Lord's Prayer *alone*. They have no more business to repeat the Prayer with him, than they have to repeat "the collect following." (See rubric.)

Also when are our congregations going to remember, that, in the "Sanctus," according to the filing of the General Convention of the P. E. Church of the U. S. in 1886, the priest *alone* is to say or sing. "Therefore with angels, etc." down to "and saying;" while the "priest and people" begin *together* at "Holy, Holy, Holy."

One would suppose that such a reminder as this was unnecessary, but there are yet many churches in which these rules are not observed, and even conventions, convocations, etc., are not blameless.

The same paper thus speaks of "Gambling":—

One of the subjects discussed by the English Church Congress this year was "gambling." Some fearless words were spoken, and the practice of betting received its due share of attention, and was shown to be both fearfully prevalent and more demoralizing than is generally supposed. Why will young men spoil manly sports by this practice? Once introduce this element of excitement, and the amateur is apt to give way to the professional, the strictly honorable to the suspiciously smart. Young men of character, especially those at college, should set their faces against the practice in their athletics. Let the muscular Christian in authority come out squarely with, "if you will bet, you shall not play." We believe that character would tell even against numbers.

The *Church News* St. Louis Mo., says of Advent:—

Another Church year has closed, and we are soon to enter upon the new. Again the new Advent trump will sound the call, "Repent ye, for the Kingdom of Heaven is at hand." Another year of festival and fast begins. To some of us it may, nay will, be the last. To each earnest Churchman it brings the words of exhortation and warning, "Work while it is day; the night cometh when no man can work." May we all hear and heed this warning, and with loving and steadfast purpose labor faithfully in the great cause of making known to weak and sinful men the wondrous message of truth and love; and may we labor in the Church's way—observing the feasts and fasts, using devoutly all the means of grace—that when the year has gone by it may mark another mile stone in the journey which leads us ever nearer to the Lamb. Only be earnest, faithful, patient, obedient, and God will give His blessing.

The *Church Chronicle* under the title "Poverty of the Clergy" thus says:—

There are parishes in which men familiarly handle thousands, and many members of which never think of curtailing a habit of their expenditures on luxuries and vanities, while the Rector patiently and earnestly makes calcula-

tion of economy in regard to every dime that passes through his hands. There is no more touching reality than poverty in the rectory. Poverty among the lowly is comparatively endurable, because it is not expected to be anything else than poverty. But to impose it upon those who, by their education and position, are expected to move in a different sphere, is cruel. To be doomed to live in a way which the means furnished will not warrant, to be expected to hide what cannot be hid, to be forced into a current of social life only to stand in palpable and painful contrast with it—this is the extreme of cruelty. What justice, what principle of Christianity warrants a people to demand the services of an educated man for a pittance, out of which he can barely, year after year, meet the most necessary expenses of his family, dooming him to an almost niggardly economy? What right thus to receive his labors during the best and most vigorous years of his life, when meanwhile his children are growing up to find him without the means of offering them a respectable education?—*Church Chronicle*.

SOME THOUGHTS ON CONFIRMATION.

"From all false doctrines, good Lord, deliver us." Do we consider the full meaning of these words? Do we really mean it when we allow whim, fancy, or sentiment to control our minds, though the positive teaching of Holy Scripture and of the Church be directly opposite to these?

The subject of Confirmation, the proper time and true principle of its reception, is one in relation to which there is, to speak mildly, great misunderstanding on the part of parents, sponsors, teachers of Sunday-school and Bible classes, and, I regret to say, some even of the Clergy; and because of it the rule of the church is frequently broken.

The sponsors are charged, "Ye are to take care that this child be brought to the Bishop to be confirmed by him so soon as he can say the creed, the Lord's prayer, and the ten commandments, and is sufficiently instructed in the other parts of the church's catechism set forth for that purpose."

This makes confirmation, as it were, a point of climax in the Christian training of children, an end to be attained, a goal to be arrived at toward which all post-baptismal teaching points, without which that training is incomplete. "Ye (sponsors) are to take care, using all diligence, exercising every influence of love and authority, that this child be brought, not coaxed to come nor left to his own will and choice, not allowed because of sentiment or disobedience to stay away, but be brought . . . so soon as he . . . is sufficiently instructed," etc.

When, in point of fact, is he "sufficiently instructed," or rather when he is capable of attaining that grade? Many of our boys are prepared to enter college at 14, and we enter them into high school at 12. Dares any parent, sponsor, or Sunday-school teacher say that a boy old enough and intelligent enough to be admitted into high school is not sufficiently developed in moral sense to be confirmed and intelligently take upon him the responsibility of Christian living? Or, if not prepared to enter high school, is there any boy of that age, the member of a Christian family, taught in the principles of the Christian faith, who does not know the distinction of mine and thine and the attendant duty of honesty, the obligation to truthfulness and obedience, who does not realize that God is, that to Him should prayer be made, and that He will judge and reward or punish? Then, this grade of intelligence attained, the Church says the child is "to be brought to be confirmed."

Parents and sponsors say. "I want him to

realize what he is about before he assumes such grave responsibilities." At that age he certainly will if he has been trained as much morally as intellectually. And he will not raise those silly objections. "I'm not good enough," "I'm afraid I shall not persevere," and all those others with which sluggish, unwilling souls meet the priest of God in his warnings to them to make open acknowledgment of dependence upon Christ. The Church, inspired by the Holy Spirit, is wiser than we when sponsors and parents are made responsible to God for the souls of children baptized until they finally bring them to the rite which opens the door to Christian manhood. The Jewish boy of 12 was brought to the temple by his parents to be examined, confirmed, and admitted to full moral and religious responsibility to God as well as political responsibility to the rulers of His people. If our boys and girls at 12 years old are not sufficiently instructed to be able to bear their full part the fault is with the sponsors, parents, and Sunday-school teachers to whom their religious education has been committed.

On Saturday, October 13, in Christ Church, Roxbury, Conr., it was my pleasure to witness a step in the right direction when the venerable rector, Rev. William C. Cooley, presented to the Bishop a class of 11 persons (nine being boys), the elder of whom was 18, the youngest 12, and the average age of all not quiet 14. They will be admitted to the Holy Communion the first Sunday in November. This was a truly "typical" class in the true intention of the church. They were brought, and now they stand as on the threshold of their earthly life, so also of their life of moral responsibility, equipped in equal degree with training for the duties of each. For confirmation, like the Sacraments, is not a badge of the perfected Christian character or of holiness attained, but rather the symbol and pledge of desire and determination to build up that character and a claim upon the means, divinely appointed, toward growing into that holiness.—CLARENCE EARNEST BALL, in the *Church Record* N. Y.

FLOWERS AS CHRISTIAN EMBLEMS.

Lillies of the valley are the floral emblems of Christ. The rose of Sharon and the lily of the valley are emblems of humility. The rose is also an emblem of Christ. The laurel is an emblem of victory and glory; also of constancy as the leaf changes only in death. Ivy denotes immortality; the laurestinus has the same meaning. The star of Bethlehem is the emblem of the Advent and Epiphany. The snowdrop and marigold are emblems of the Virgin Mary, and of purity and truth. The violet is an emblem of modesty; Pansy (heart-shaped) of charity. Holly, ivy, laurel, box and the various kinds of fir are Christmas festival plants; lilies, passion flowers, pansies and violets are for Easter: wheat, barley, grapes, etc., for harvest festivals.

THE PASSION FLOWER.

The most remarkable of floral emblems for use in church decoration is the passion flower—the common blue one. Its leaves are thought to represent the head of the spear by which our Saviour's side was pierced; the five points the five sacred wounds; the tendrils the cords which bound Him; the ten petals the ten faithful Apostles, omitting the one who denied Him (Peter); the pillar in the centre is the Cross; the stamens the hammers; the styles the nails; the circle around the pillar the crown of thorns; the radius, the glory. It is used on Holy Thursday.

THE FLEUR-DE-LIS.

The fleur-de-lis, or conventional form of the lily, is the symbol of the Virgin Mary, adopted in middle ages. It is also an emblem of purity.

It is always placed by the mediæval painters in the hand of the Angel Gabriel, and sometimes in the hand of the infant Saviour and of St. Joseph.

ROSEMARY.

Rosemary is dedicated to the grave. The custom of using it at funerals is thus explained by Wheatly: "To express their hopes that their friend is not lost forever, each person in the company usually bears in his hand a sprig of rosemary—a custom which seems to have taken its rise from a practice among the heathen." He alludes to their use of cyprass at funerals—"a tree that being once cut, never revives, but dies away." On the contrary, rosemary, which is always green, flourishes more for being cropped; a sprig put into the ground grows well and rapidly.

FRUITS—THEIR SYMBOLISM.

An apple is the emblem of the fall; but when held in the hand of Jesus Christ it signifies redemption. A cluster of grapes is the emblem of "Christ's blood shed for us;" it is also the emblem of abundance and prosperity.

The vine is the symbol of Christ; it is also an emblem of abundance. Wheat is an emblem of Christ as the "Bread of Life;" also of abundance and rejoicing. The olive is the emblem of peace and concord. The palm is the symbol of martyrdom. The pomegranate is the emblem of the future life and of immortality.—*Young Churchman.*

ADVENT THOUGHTS.

(From *St. Andrew's Cross, the Organ of the St. Andrew's Brotherhood in the U.S.*)

While we are in the shadow of the lesser Lent, waiting for the glorious coming of the Son of God, it is well for us as a Brotherhood to think of the responsibilities which are ours. Always a time of solemn meditation, the Advent Season should be one of discipline. While it teaches of death, of judgment, of heaven, of hell, it teaches also of time, which is the foreshadowing of eternity. Advent teaches that for things other than of earth we are to live. Time is but the preparation, and each passing act of each single day is the stern teaching for the better life to come. Daily we pray for the coming of Christ's Kingdom among our fellowmen; daily by service we strive to do one more act for Him who did so much for us, and time rushes on. Soon for each of us eternity will dawn and the messenger call: "Behold, the Bridegroom cometh." Brothers, how shall we meet Him when He comes again? For the night is far spent, and the day is at hand. T. B. S.

THE CROSS this month comes to its readers at a time when their thoughts are directed backward to the first coming of our Lord Christ and forward to His second advent in glorious majesty. As we listen, on the four Sundays that begin our Christian year, to the grand roll of the Advent Collects and the Advent Scriptures, let them bring home to us our personal duty as respects the coming of the Kingdom. Let us, each one, see to it that we be not sharers in the sin of "the unlit lamp and the ungirt loin." May we have grace to cast away the works of darkness and put upon us the armor of light now—now in the time of this mortal light!

It is impossible that any one should be occupied in striving to make Christ and His work for the souls of men known to others, without having brought home to him the need of his own most intimate and constant contact with the sources of spiritual life and power. Prayer, the Holy Scriptures, the blessed Sacraments become new and more precious realities when one turns to them for strength and guidance in the work of a ministry which is com-

mitted to each and every one of us as "we have received the gift."—*Bishop Potter.*

EVERY baptised believer is a soldier under Christ's banner, and pledged to a lifelong service. A country might as well expect victory on the day of battle when officers are on duty, but no soldiers equipped for warfare, as the triumph of the adorable Saviour to be hastened, without the enthusiastic zeal of the host of God's elect.—*Bishop of Nebraska, Convention Address, 1887.*

A SHIELD AND BUCKLER.

Frequent and varied as is the use of our Lord's own prayer, yet few perhaps realize how true a shield it may be made in moments of sudden temptation. There is scarcely an evil thought or suggestion of the evil one which will not find a loving rebuke in one clause or another of this perfect prayer. Therefore no more helpful habit could be formed than that of taking refuge in its outstretched aid whenever tempted, silently repeating its words till reaching that clause specially fitted to our need.

Are we tempted to doubt God's loving relationship and care—then we need go no further than those very first words—*Our Father.* Are we tempted amidst undue levity to irreverent words or thoughts, surely *Hallowed be Thy name* must check the sin. Are we tempted to selfish sloth, the indolent neglect of outside claims, how can we pray *Thy Kingdom come*, and yet withhold our hand to aid its coming? Is the heart inclined to murmur at its cross or the passing trial, let us pause long as we whisper, *Thy will be done*, and recall Gethsemane's deeper shade. Are we in need and inclined to doubt the promised aid, then rest the heart on that petition so real in its very directness and simplicity, *Give us this day our daily bread.* Are we excited by angry thoughts, a sense of wrong, or promptings of revenge, let us calm the tempest by that rebuking plea—*Forgive us our trespasses as we forgive those who trespass against us.* Is the soul assailed by evil thoughts, by any snare of Satan that would turn it from the right, then offer with ever deepening fervor that prayer—*Lead us not into temptation but deliver us from evil.* Truly every need of the heart finds itself here voiced, and in words which must appeal as none others can to the Father's ear. Let us avail ourselves more fully of its blessed aid.—*Young Churchman.*

CORRESPONDENCE.

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

To the Editor of the Church Guardian:

SIR,—There are many missions, just starting, or in scattered places, where it is impossible to erect anything but a wooden Church, and only too frequently these are built without any regard to dignity of worship, either because of an idea that cheapness and churchliness are incompatible with each other, or from inability to procure good plans.

Struck with the description of some "movable wooden churches" designed for mission use in England, I wrote to the architect asking if he would be willing to prepare a special Canadian edition of his pamphlet with working plans and drawings for a church which should be at once well ventilated, easily heated, churchlike and cheap; also suggesting that the almost universal, but very unsightly stove-pipe should be abolished if possible.

"I have received in reply a most kind letter in which he says "When I feel certain that our labor and thought will not be thrown away I shall feel it a privilege to undertake the work."

The means he suggests for discovering whether such a pamphlet would be welcome is as follows:—

"A sufficient number of subscribers should be obtained to pay for the elaboration and publication of a special and revised edition, which should contain the necessary working drawings and specifications to enable an intelligent workman to carry out my designs. It should also embrace certain modifications which would be requisite to meet the varied requirements and circumstances of each case."

The English pamphlet referred to was published for ed. (12 cts.) and bearing in mind the greater cost in publishing in this country, and the addition of the drawings etc., I feel certain such a book could be sold retail for \$1.00 if not less, but can fix no price until matters are further advanced.

May I ask those who desire to raise the character of all buildings set apart for church worship, and who would be willing to subscribe to such a book, provided it be published at not exceeding one dollar, to furnish me with their names.

I cannot assume any financial responsibility, such as collecting cash, etc., nor do I intend to guarantee Mr. Hopkins subscribers, I only ask that promises of subscription may be sent me and when matters are in trim I shall hand them over to himself or his publisher to make their own arrangements for distributing the copies and receiving payment.

Mr. Hopkins is consulting architect to the Church Extension Society, and fellow of the Royal Institute of British Architects; and this, I think, will be a sufficient guarantee that his plans will be good and practicable.

His English plans have been warmly received by (amongst others) the Bishops of Ely, Durham Gloucester and Bristol.

A clergyman in this diocese who has seen the English pamphlet and Mr. Hopkins's letter to me writes as follows "The wide circulation of such a pamphlet as is proposed by Mr. Hopkins, with full plans and specifications would help forward the matter: for many, no doubt, are often at a loss to know where to look for the information and guidance they stand so much in need of."

Trusting that Mr. Hopkins may receive the necessary support.

I am yours faithfully,

REV. ROBT. W. RAYSON.

P. S.—It is perhaps better to add that I have no pecuniary interest in the success or failure of this scheme.

Lombardy Ont., 1st Dec. 1888.

(It ought not to be necessary to go outside of our own Dominion to obtain what the writer refers to; indeed we doubt whether knowledge of our peculiar needs and of our climate would not be essential; and these Canadian architects have.—Ed.)

A Banker, in Ontario, writes: "I admire the tone of your paper very much, and I am sure it is having an influence for good on your readers."

We would call the attention of our readers to the advertisement of The Gorham Manufacturing Company of New York, one of the chief Ecclesiastical Furnishing Houses on this continent. We trust that our friends will aid us by placing their orders with those who advertise in our columns, and will mention the GUARDIAN when ordering.

We strongly recommend to Sunday schools "The Manuals of Christian Doctrine," advertised by Messrs. Pott & Co., of New York, (see p. 16.) The instruction is systematic and complete: "nothing better" is the verdict of those who have used them.

The Church Guardian

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1. Any person who takes a paper regularly from the Post office, whether directed to his own name or another's, or whether he has subscribed or not, is responsible for payment.

2. If a person orders his paper discontinued must pay all arrears, or the publisher may continue to send it until payment is made, and then collect the whole amount, whether the paper is taken from the office or not.

3. In suits for subscriptions, the suit may be instituted in the place where the paper is published although the subscriber may reside hundreds of miles away.

4. The courts have decided that refusing to take newspapers or periodicals from the Post office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

CALENDAR FOR DECEMBER.

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

ADVENT.

How can we make these weeks of Advent *real*—real so far as carrying out the purpose for which they are intended is concerned? They have been set apart by our Church for one special purpose—that we may get ready for Christ's coming. Let us look at this subject in a practical light.

To really welcome Christ, we must love Him. To love Him, we must know Him. There are but three or four weeks before we celebrate His First Coming. What is the most practical way, in this short time, for us to get to know Him?

There is a feeling of discouragement, if not of despair, that often overwhelms us when we would gird ourselves to fresh efforts in the spiritual life. "I am so unspiritual, so earthly!" is our thought. God seems afar off—as high above us as the heavens above the earth. And earthly things so close in around us that it seems as though we could never break through their thick covering for even a glimpse of Him. The very season of Advent, set apart for this purpose, is one generally devoted in a special manner to secular things, to preparation for the festivities of Christmas. How is it possible to rise to what is required of us?

Let us take *God's* way, and we shall find it not only possible, but easy and delightful. We begin with the spiritual. He tells us "that is not first which is spiritual, but that which is natural; then that which is spiritual." So, taught of God, John the Baptist, in preparing the people for Christ's appearing, began with the "natural" He took the simple, common things peculiar to the daily lives and circumstances of those to whom he spoke, and told them to begin right there to get ready for Him. "When Christ his come," he added, "He will teach you the higher steps." Yes, just here, right where we are, in the trifles of our daily lives, the Holy Spirit, the true Fore-runner of Christ Himself may afterward lead us onward and upward to the deeper, higher spiritual knowledge of Himself.

But how shall we get hold of this? The way is simple. Let us count the Advent season by *days*, not weeks. Let our prayer, on its very first day be, that Christ may become real to us in our daily lives through the very things that have hitherto separated us from Him. As each new day begins, let us hand over to Him all our temporal affairs, no matter how insignificant, and ask Him so to manage them for us, so to guide us, that we shall come to a clearer knowledge of Himself. Can we, after twenty or thirty days of such direct dealings with Him, fail to know Him better, love Him more? Shall we not be prepared, as never before, to welcome Him to our hearts and homes?—*Parish Visitor. N. Y.*

THE STUDY OF THE CHRISTIAN FATHERS.

(From a Review of *The Ante-Nicene Fathers*,—Edited by the Rt. Rev. A. C. COXE, D.D., LL. D., and *The Nicene and Post Nicene Fathers*, Edited by PHILIP SCHAFF, D. D., LL.D., N. Y.—By Rev. Arthur Lowndes in the *Church Review*.)

[CONTINUED]

If the aphorism of Bacon, that "Reading maketh a full man," is ever true, it must be true of the clergy. If ever a leader needs to be filled, and filled up to the brim, surely it is that teacher upon whose teaching depends the fate of thousands in this world and the next. How are they going to prove any article of the Faith or defend any custom of the Church? If they do not study the Fathers, where is their authority in disobeying the fourth Commandment, which is a terrible responsibility, since it was a direct command from God Himself? Yet it is to be trusted that all disobey it, and that none open their churches on the Sabbath only, and that they are careful to enjoin on their people to work hard on the Sabbath, but to rest on the Lord's Day. Where is their authority for breaking God's commandment? Not in the Bible. A curious publication, issued by the American Sabbath Tract Society, called *The Outlook and Sabbath Quarterly*, takes the logical view of the matter, and advocates the abolition of the Sunday and the restoration of the Sabbath. As showing the trend of sectarianism, we quote the following from the July issue, p. 515:

"One thing is evident. The Sabbath question will find vent in some marked movement within a few years. The religious world is being deeply moved by the claims of the Sabbath as against the Sunday. The conscience of the more God-fearing ones is 'awakening. It can be satisfied only by discarding Sunday as non-Protestant, and returning to the Sabbath, or by some heroic effort to reinstate the failing Sunday. Everything indicates that whatever efforts are to be made will centre round the Civil law. The theological basis on which Sunday rests is too limited and uncertain to furnish grounds for contending armies in its favor."

It will no doubt be a surprise to many that such a sect is strong enough to boast of an organ of its own. It is, however, but the logical outcome of that same Puritanism which sought under Cromwell to restore the Mosaic dispensation. Protestantism has always struck us a modern form of Judaism. These *Seventh-day-of-the-week-Sabbatarians* (which we gather to be their proper title) are, like all extremists, strongly opposed to the opportunists of their faction. The bulk of their arguments is directed against their fellow Protestants who persist in calling the first day of the week the Sabbath. No little research is shown to prove that the Sabbath is one thing and the Sunday another; that every standard dictionary in the principal languages gives Saturday as the Sabbath, and not Sunday; that the Greek and Roman Churches still call the seventh day the Sabbath, and that those who persist in calling the first day of the week the Sabbath are wrong morally, historically and logically. All this is perfectly true, and unanswerable so long as the Bible, and the Bible only, is taken as the interpreter of God's will. The position of Presbyterians, Methodists, Baptists, etc., who, while rejecting the authority of the Church in everything that tells against them, yet blindly accept the Church's dictum as to the Sunday, is certainly a curious phenomenon. Nor is their position strengthened by their endeavor to escape from their illogical attitude by a jugglery of words, by a solemn make-believe that the first day of the week is the seventh, and that the Sunday is the Sabbath. Calling the first day of the week the Sabbath does not make it the Sabbath, no more than calling a layman a presbyter or a bishop makes him either presbyter or bishop. The existence of such a Sabbatarian sect should be a warning to Churchmen not to minimize their own position, but to stand firm on the ground the Reformers took, "The Bible and the Ancient Fathers."

The Bible alone may not give us the authority we need for disobeying the fourth Commandment, but the Bible and the Fathers will.

Where is the defence of the Church against the Baptist heresy? The command of the Prayer Book? That is nothing. That is only a private set of rules binding on members of a local church. The American bishops have themselves proclaimed observance to them non-essential to unity. In the Bible? The Bible is not very satisfactory. But ask the Fathers for help, and S. Augustine declares their mind when he says, *Regula antiqua fidei baptizare parvulos*, and again, *Hoc Ecclesia semper habuit, semper tenuit*. Before the steady light thrown on this subject by the Fathers, the will-o'-the-wisp phantasies of Brown and his followers, the modern Baptists, vanish into thin air.

What is the Churchman's defence of Episcopacy?

Church people may call themselves, or allow themselves to be called, "Episcopalians," but that is no argument. There are plenty of other kinds of Episcopalians springing up throughout the American land. The Prayer Book is no answer to a Presbyterian, but the Prayer Book puts the Churchman on the track of where to find the proof of Episcopacy. It refers all men to the old Fathers. After teaching them, the Churchman is able to repeat the unanswered challenge of a Father of the English Church:

We require you to find out but one Church upon the face of the whole earth that hath been ordered by your discipline, or hath not been ordered by ours, that is to say by Episcopal regiment, since the time that the blessed Apostles were here conversant. [Hooker's preface to his *Ecclesiastical Polity*, cap. iv., § i.]

Further, if the Churchman says that a man who does anything apart from the bishop, the presbytery, and the deacons is not of a pure conscience, he is but saying what one of the very earliest Fathers has declared.

S. Cyprian gives us the keynote of the Catholic Faith in this as against Protestant negation by his terse saying *Ecclesia in Episcopo* and equally by that condemns the Vatican theories which would read Cyprian's motto, *Ecclesia in Papa*.

When the Churchman, or his clergy, is called upon to defend the sacramental rite of Confirmation, it is again to the Fathers that he has to have recourse. Century by century they bear witness to the gift of the Holy Ghost in His seven-fold fullness in Confirmation.

Does an intemperate brother declare that an unfermented beverage can be used as a substitute for wine in the Holy Mysteries? He is asked not to break the traditions of the Catholic Church, and again appeal is made to the Fathers in support of that request.

Does some half educated Churchman complain of the mixed chalice he is referred also to the Fathers. Just'n Martyr and S. Cyprian will silence him. Is the wine to be red or white? S. Cyprian and S. Augustine answer red.

Does some Roman controversialist seek to depress the Episcopacy to exalt the Bishop of Rome, the Anglican Churchman blandly asks him to prove his position from an unforger edition of the Fathers.

Are any uncertain as to the degree of honour they should render to the Blessed Virgin Mary, let them turn to the Fathers. There they will find reverence, but not worship accorded to her. The position of the Anglican Church vindicated against Romanism and Protestantism.

Is a priest remembering the solemn authority given him to forgive sins, at his ordination, desirous of knowing what he ought to teach his flock, he will find that the Catholic Church has nowhere enjoined, nor the early Fathers recommended, enforced confession. Is the claim that infallibility rests in the See of Rome pressed. The reply is that the Fathers knew of no such claim. That Irenæus and Hippolytus teach us that if the Faith was preserved at all in Rome it was by the constraining influence of all other Christian Churches. In other words it was by the mutual interdependence of all the Church and not of the *ipsi dixit* of the Bishop of Rome.

Are we down hearted at the aspect of hydra-headed heresy and the rapid growth of some of the sects let us take courage from the fact that heresies and sects more powerful than those of this generation have had their day and passed away. That without the Fathers we should not know of their very existence. They are like the flies preserved in the amber, or like the ancient forms of unknown vegetation preserved to us in the teeth of the mastodon and mammoth. And do we want to prove the authority of one Father, we do so by another. So with every point of doctrine or practice. Does a sectarian like the fox without a tail, seek to liken the Church to his sect, and pretend that we like him cannot trace the origin of our society beyond a century or two, how can we prove our identity with the Church of Apostolic or Sub-Apostolic ages, but by an intimate knowledge of the Fathers?

More than that, how can the loving words of our Blessed Lord be shown to be true and that His abiding presence, and the energising presence of the Holy Ghost has been with the Church since Pentecost if we have no means of tracing the continuity of the Church, century by century, decade by decade? The Fathers are the torch-bearers of the Light. Their torches may be full of smoke and impurities incident on their origin, and they may have held these torches unsteady or unskillfully. Still those torches were lighted from those held by the Apostles which were kindled of the Holy Ghost. At no time has the torch been allowed to fall to the ground, but age by age men have sprung from darkness to grasp the torch from the stiffening hand and running their allotted space have in turn passed on the living flame.

The children of the Church may still be

children of light, and her priests the *illuminati* of the earth.

In these anxious times, for to the living all times are anxious, are we in doubt how to steer the ark of the Church between the Scylla of Rome, and the Charybdis of Geneva let us take the Fathers as our beacon lights.

(To be Continued.)

WORSHIP AND ITS ACCESSORIES.

FROM an Essay read by the Rev. John S. Lindsay, D.D., Rector of St. John's Church, Bridgeport, Conn., before the Clerical Association of Fairfield County, in Christ Church, Bridgeport, on the 13th of October, 1888 :

Worship is the highest movement of the human mind, for it is the uplifting of the whole spiritual being to God the Father of Spirits. It is an act that man's very instincts seem to prompt and that God demands in the revelation that he has vouchsafed to men. Among its important accessories are, as has been well said, "book, building and ceremony."† It is expressed in language and by certain actions, it is offered in a stated place, and the words and music, the appropriate and accustomed surroundings together with forms and attitudes all tend to inspire the spirit of devotion; hence we call them the accessories of worship.

One of the unmistakable signs of the times in the religious world is the growing interest in public worship. Not only is it emphasized in the whole historic Church, but the Christian denominations that once assembled the people with but little reference to anything but preaching, and hence paid scant attention to the style of their places of meeting, and scouted a liturgy and all but the simplest ceremonial, are now erecting Church-like houses of worship, are gradually adopting liturgical forms and are softening their prejudices to ceremonies that they once denounced as popish; and, better still, they are laying more and more stress upon public worship as an ordinance of God. In our branch of the Church the deepening sense of the value of worship and the increasing interest in all that concerns it are manifested along lines that are easily traced. There is a demand for more heartiness in the services. This is but another name for reality or genuineness, and the words used—either or all of them—denote the fervent spirit and the general participation of the whole congregation in the acts of worship.

The people are no longer content that one clergyman in the chancel and four singers in the organ-loft shall say the prayers and sing the praises in God's house, but insist on taking their part in the sacrifice as all are priests unto God.

Another distinctive mark of the services to-day is greater reverence. The Church is regarded more as a sacred place than it once was; the holy table is not allowed to be used for any but its appropriate purposes and is generally decently covered; the clergy are expected, in the performance of their part in the public worship, to be more decorous, dignified and reverential in manner, without the extravagant attitudinizations of the Roman priests; and the people stand or kneel, quietly and solemnly, with their faces toward the minister, in a manner that indicates a sense of the sacredness of the place and an appreciation of the solemn acts of devotion. An increased attention to the beautiful marks the services of the Church in our time. I mean the beautiful in its truest sense, that which in itself possesses beauty, which is intensified by fitness to Christian worship. The form, furniture, ornaments and coloring of our church buildings, the vestments of the clergy, the simple and appropriate music, all beautiful in themselves, and appealing to

the soul through eye or ear, are made much more beautiful and impressive by their natural association with worship and their fitness for the sacred uses to which they are consecrated.

Unquestionably, many of the changes that have been made in the services have been imported from the past, and some of them may have been adopted, in some congregations from an undue sense of the importance of "the thing that hath been." But all art looks backward, for inspiration and guidance, to the ages of the old masters, which beauty was perhaps more keenly felt and more powerfully expressed than in the present; and the true principles of art must be observed, even in the accessories of worship, if they are to move or to interpret our feelings. Then, we must bear in mind that the Church traces her historic continuity down from a remote period in the past and naturally cherishes everything in her early ages that has not been debased by some unworthy use or association. And so the mind of the Church, working upon the subject of public worship (under God's guidance, we humbly hope), studying her past history and her present needs, is developing a system to which we give the title of Churchly, beautiful in itself and because of its fitness—not modern, not mediæval, not Roman, not altogether English, but simply the Churchly, what this living American Church of to-day takes from the past and the present (for "all things are yours") and binds together in one united whole, as the best aid and expression of the spirit of devotion in our own time and in our own land.

In all ranks of life there is a growing appreciation of the beautiful amongst the people of our country, which manifests itself in the cultivation of flowers, in the adornment of our homes, in learning, the fine arts, music, painting, carving and the like, or patronizing, if not practicing them, and in the greater grace and dignity and ceremony in public and private life; all the natural consequence of the people's passing from the absorbing work of founding their fortunes and their state, and now having leisure to cultivate their tastes. That this movement should make itself felt in our religious life, which concerns the whole human nature, ought to be expected, and we must recognize its presence and its persistent force in the Church.—*The Church Record*.

Is it felt that "often receiving" lessons our reverence for this Sacrament? (the Holy Communion). The experience of those who have tried it contradicts you. Do you, lest you lose your reverence for sacred things, go rarely to church, or read God's Word only once a month, or are you afraid to pray frequently? Who is the better judge of such effect, you or your Lord, and the Apostles taught by Him? Can we doubt that they knew His mind and purpose in the Holy Communion? And when we know that they for themselves, received often, and recognized the Lord's day as the day for "the breaking of the bread," will we not be nearer to His will if we so desire and hunger for what he has given to be food for our souls that we may come to it often? If it be only a way of professing our goodness, then come rarely. If it be something in which God is dealing severely and watching to punish, then come rarely. But if it be the dear Lord's own way for coming before a merciful Father and pleading the merits of the offering Christ has made for you upon the Cross, and taking home to yourself its atoning power, and hiding yourself and your sins in Him, then be not afraid, but come and love to come,—*Bishop Paret*.

NOTE THIS.—We will send the CHURCH GUARDIAN free for one year to any Clergyman who sends us Three Dollars with the names of three parishioners as new subscribers.

FAMILY DEPARTMENT

ADVENT SUNDAY.

The night is far spent. The day is at hand.

—Rom. xiii., 12.

Hallelujah! He cometh with clouds and with light,

And the trumpet of God, in the silence of night: Heaven's armies before Him adoringly bend, And thousands of thousands His bidding attend.

Hallelujah! He cometh, and every eye Beholds Him with anguish or rapturous joy: A wailing is heard from the kindreds of earth, It is drown'd in Hosannas of heavenly mirth.

Hallelujah! He cometh; the judgment is set, And the nations are gather'd in crowds to His feet;

The earth and the ocean have yielded their dead, And the records of time are unfolded and read.

Hallelujah! earth crumbles in ashes and dust, While calmly he severs the wicked and just; The shadows of darkness are driven away, And the morning has dawned of celestial day.

—Bickersteth.

"THAT IMPUDENT RUTH."

A STORY IN ONE CHAPTER.

Miss Golightly and Miss Heloise Golightly invariably had boiled eggs with her breakfast.

If it were not for this important fact my story would never have been written.

Charlotte had always boiled the eggs exactly as they should be done. But then Charlotte had lived with the Misses Golightly fifteen years. Of course she had had experience. She knew, to the second, how her mistress liked the eggs done. But Charlotte had had the stupidity—I might say the audacity—to get married. "At her time of life too!" as Miss Golightly said: "one would have supposed a woman of her sense might have known better; but servants never do know when they are well off." Notwithstanding wise counsel she had persisted in her own foolish way, and now Ruth reigned in her stead.

Ruth was young; indeed, Miss Golightly found her too young, and also somewhat flighty. Her flightiness showed itself chiefly in her caps, which had an aspect of jauntiness and smartness quite in contrast with the oval-shaped crocheted mats which had adorned the head of Charlotte.

Poor Miss Golightly! She was housekeeper, being older by three years than Miss Heloise. Miss Heloise did not know of the trials of house-keeping or of servants. No doubt this accounted for the fact that she was inclined to be lenient towards Ruth's delinquencies—far too lenient, so Miss Golightly said.

But the eggs; they were the point!

It was at breakfast most especially that Charlotte's ingratitude became apparent, for it was then that Ruth's short-comings were most felt. Ruth could not, or perhaps would not, boil the eggs right. On Tuesday morning they were just a little too soft.

"It's a very sad thing, Heloise, my dear," sighed Miss Golightly, "that at our time of life we cannot even get an egg boiled right; and after all these years, too, when Charlotte has done them properly."

Miss Heloise replied with diffidence. She said, "Don't you think, sister, that as we've had them done right for so long, we ought to—to—well, be a little patient with Ruth? She's younger than Charlotte, you know; she hasn't had such experience."

"Experience, Heloise?" exclaimed Miss Golightly; "experience?—fiddle-de-dee! It doesn't require experience to boil eggs; it requires obedience to her mistress. I've told her, over and over again, just three minutes and a half—no more, no less."

Then Miss Golightly got up from the table

to give the cat her milk. Wednesday morning came, and with it the invariable eggs. Miss Heloise dared not take the top off her egg; but with a dexterous hand Miss Golightly decapitated hers. As she did so half of it ran trickling down the side of the egg-cup and floated about the plate.

"The same thing over again!" exclaimed Miss Golightly. "You must ring the bell, Heloise, my dear." Then the old lady proceeded to put salt on the egg, and to replace the top.

The maid appeared at the door.

"Ruth," said her mistress sternly, "if I have to complain of the eggs much oftener, you must leave our service. It's impertinence to bring them in like this—nothing less than impertinence. If you don't chose to go by the kitchen clock, what is to be done? Eggs at eight a shilling, as they are now! Think of the waste! It is disgraceful of you to behave in this way. Here, take them out, and boil them one minute more; and mind that you hold mine upright in the water with a spoon!"

Ruth hurried out of the room, and the two old ladies sat sipping their tea and waiting for the return of the eggs.

"I am quite sure the girl must do it to annoy us!" exclaimed Miss Golightly presently. "She doesn't chose to go by the clock."

"But you know, sister," ventured Miss Heloise, "that the kitchen clock hasn't a second-hand, and it's rather difficult to calculate half-minutes by the long hand."

"Fiddle-de-dee!" ejaculated Miss Golightly.

"I was noticing only yesterday," continued Miss Heloise in her measured tones, "that the hands of the kitchen-clock are so far from the face that if you stand at the door the long hand points exactly at the minute, and if you stand at the fireplace it looks in front of the minute. Perhaps this is the reason of Ruth's mistakes."

But as the eggs reappeared at this juncture the argument of Miss Heloise's defence was interrupted, and the old ladies were ready to apply their energies to their breakfast. Before many days had passed Ruth was in disgrace again. It was the eggs once more, and this time they were too hard.

"We really cannot stand this any longer!" exclaimed Miss Golightly in disgust. "Heloise, my dear, I shall give that girl warning to-morrow. Now don't make excuses for her," she added with a wave of her hand. "I cannot allow our comfort to be thus destroyed. An uncomfortable breakfast puts me out for the rest of the morning. My dear, it is not good for our health to be so worried!"

But a happy idea had occurred to Miss Heloise, and after waiting a little while, until her sister's just displeasure had somewhat subsided, she said—

"How should it be to buy an egg-glass? They are made to run three minutes and a half, on purpose to boil eggs by. Give the girl another trial with one of those; after that—"

Miss Golightly was dusting the Chelsea cups on the mantel-piece with a silk duster. She paused thoughtfully.

"Well, it certainly would be a nuisance to have to teach another girl all our ways, and Ruth is getting into them now, it's true!"

"How would it be then, sister," said Miss Heloise, not too eagerly, "if we were to go into the town this afternoon and chose an egg-boiler at Mason and Jebb's?"

Miss Heloise got her way. If Miss Golightly ruled the house, Miss Heloise ruled Miss Golightly, though no one suspected it—least of all Miss Golightly.

That same afternoon the two ladies walked side by side into the town, and at Mason and Jebb's, not without due discussion and much inspection, a sand-glass was procured.

"You are sure it is arranged to run exactly three minutes and a half!" asked Miss Golightly of the shopman.

"Quite sure, madam; this article is made for the express purpose of boiling eggs."

That evening, when Ruth was taking out the tea-things, Miss Golightly formally presented her with the sand-glass.

"Now, Ruth," she said, "there will be no excuse whatever if the eggs are not always done right. If you bring them in badly cooked again, there will be no doubt in my mind as to the reason. I shall know you do it to annoy and worry us. Keep this carefully on the kitchen dresser, and always use it!"

Alas! alas! those tiresome eggs had not given the last of their trouble yet. Actually the very next morning when Miss Heloise, without a moment's misgiving, took the top off her egg, she found it boiled as hard as a bullet.

"Well, Heloise, my dear, what excuse have you to make for the girl now?" exclaimed Miss Golightly triumphantly. "Did I not assure you she was an impudent hussy? We must certainly get rid of her!" and at this Miss Golightly rose from her chair and rang the bell.

Ruth appeared.

"What do you mean by this?" asked her mistress shortly, pointing to the egg.

"Please, ma'am, I went by the sand-glass."

"How dare you add untruth to impertinence? You went by the glass?"

"Yes, ma'am," and Ruth applied a corner of her apron to her eyes. "But it doesn't seem right nohow!"

"Now, Ruth," said Miss Golightly, assuming her most imposing manner, "you have proved yourself untruthful and impertinent; you show no desire to please us, though we have done our part to make you comfortable. The only remedy is for you to leave us. So, you understand, this day month you quit our service. I hope this will teach you a lesson, and that in future you will at least adhere to the truth when you are corrected for your faults."

Ruth hurried from the room. All the rest of the day she was in dire disgrace. Even Miss Heloise looked sadly at her, but did not speak. A girl who sheltered her carelessness behind a lie must be shown the error of her way.

The next day was Sunday, and, wonderful to relate, the eggs at breakfast were boiled quite to the turn.

"She's going to try and get a good character out of us," said Miss Golightly.

"Perhaps she feels sorry, and wishes us to think so," said Miss Heloise.

An hour later the two old ladies, dressed in black silk, their prayer-books in hand, stood ready to go to church. Ruth was summoned to show them out at the front door.

"You have very little cooking to do this morning," said Miss Golightly in a very solemn voice; "let me advise you to take your Bible and read the fifth chapter of the Acts of the Apostles."

Ruth bit her lip, but did not reply; and her mistress marched sedately down the steps.

"The eggs were quite right this morning, Ruth," said Miss Heloise with a gentle smile, lingering behind for a moment.

"But I didn't go by that sand-glass," said Ruth with a grin.

Miss Golightly's ears were sharp.

"What did Ruth remark?" she asked, as her sister overtook her on the garden path.

"She said she did not boil the eggs by the glass this morning."

"How can you allow that girl to be so saucy?" exclaimed Miss Golightly indignantly. "How dare she disobey my orders, when I tell her always to use the glass to boil the eggs by?"

"But perhaps the glass isn't right after all."

"I wonder, Heloise, you can condescend to argue in favor of that impudent girl!"

That was all Miss Golightly deigned in reply, and soon after the two sisters were making their way into church.

It was the custom of those two old ladies to attend the evening service in turns, taking Ruth with them, while the other "kept house." On this particular Sunday evening it was Miss Golightly's turn to stay at home. She had been

sitting in the cosy parlour, reading *The Quiver*; the cat was asleep on the hearth, the canary dozed in its cage. I am not quite sure that Miss Golightly had not enjoyed forty winks herself; but presently she rose from her chair and made her way into the kitchen. Here the fire needed making up, and the clean linen airing on the horse must be turned. These little affairs attended to, Miss Golightly took a good survey of the kitchen.

"H'm, I must admit Ruth is very tidy and very clean," said the old lady to herself. "If only she were truthful, I should be inclined to keep her even now."

At this moment her eyes fell on the little egg-boiler standing amongst the bright tins on the dresser. "What could the impudent girl mean by saying the glass did not do?" she meditated.

(To be continued).

WHAT IS BEING RELIGIOUS?

"It is very hard to be religious." So men say, and from their point of view, or from any point of view, true. But we shall not get to "the true inwardness" of it until we find out what "religion" is. Religion with most persons is going to church, or sacrament, or reading the Bible, or saying prayers. Sometimes religion is enlarged a little, until it means teaching Sunday-school class, or visiting the sick and poor, or giving money to church purposes. And the good or religious life means to such some or all these things; and the more of them the man does the more religious he is. Let us see.

St. Paul understood what the good or religious life is; and he writes to some slaves in Ephesus thus: "With good will doing service, as to the Lord and not to men; knowing whatsoever good thing any man doeth, the same (i.e., good thing) he shall receive of the Lord." The Apostle is not talking about what men call religion at all; talking of the work these slaves were doing and made to do. "Whatsoever good thing," whatsoever good ploughing, or reaping, or waiting on table, or running an errand—no matter what the work these slaves were ordered to do, if they did it not merely because their masters commanded them, but because the Lord commanded them—this was a good work in the eyes of God; and for this good carpentry, or farming, or serving, they would receive a reward. If true for slaves, true for free. If true for servants, true for masters. The carpenter who works good carpentry as to the Lord will get reward; the father who does work to please God; the mother who does nursing for the Lord and housekeeping; the child who learns his lessons as for the Lord; all these are doing good works; all these done for the Lord are religious works; he who does these is religious, if he does them for the Lord. For doing these things the Lord will reward him, even as he promised to reward the slaves at Ephesus for doing their work. In other words, whoever

does the daily work given him to do, doing it for the Lord, that is religious work, that is a "good work" and to be rewarded. This is the religious life, doing whatever we do, as to the Lord and not to men.

HOLIDAY NUMBERS.

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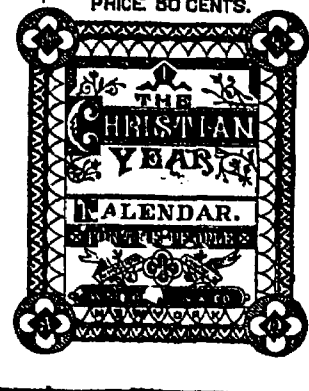
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MISSION FIELD.

MISSIONS.

(Extracts from *The Spirit of Missions*, N. Y., for November).

The chief duty of the Church is to prosecute missionary work. It demands every energy of God's people in prayers and sacrifices to build up the Kingdom of Christ and to gather all men into it. Each generation must be made to feel afresh the urgency of the Divine injunction to go and make disciples, to send forth laborers into the harvest, and to speed the Gospel of Salvation by every means. The men and women of this generation ought to realize far more strongly than they do their calling to be witnesses for Christ. If the Church could command the talents, ten, two or one, which God has bestowed severally upon His children, the work which halts and is feeble would move with alacrity. Because the means are withheld and love is cold, because prayers and alms are not freely offered as a memorial before God, the ways of Zion do mourn and her waste places are not built.

BISHOP DOANE ON FOREIGN MISSIONS.

The Bishop of Albany in a recent sermon, condensed a forcible argument for Foreign Missions in the following words:

It is recognized as an axiom of physical treatment in suspended animation, that the first resort is to the extremities, to restore the circulation there. And this is the argument, *to selfishness*, for missions to the foreignest and farthest-off places in the world. If the life of the Church at home, in London and in New York, in the great central places, is not as warm and vigorous as it ought to be, let us look at the uttermost parts of the earth; let us attend to the extremities, let us remove the ligature of our selfish arrest of the pulsing current of the Divine love, and see if there will not be fuller life and freer life at home.

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They stand out, the one in the morning, the other in the evening of this century of missions, as among the noblest examples of missionary zeal. When such men, so gifted, so youthful, so honored, with any prize that ambition can name within their reach, count their lives as nothing in a service that contemplates no earthly reward, how should their example put to shame that spirit—alas! too prevalent—that would withhold from the Foreign field the more gifted and cultured of the youth of the Church, on the plea that in such service their gifts, their learning and their lives are thrown away!

As the service is noble, so let the servant be. Eternity alone will reveal the rich and lasting fruits of the brief but brilliant labors of these two gifted young missionaries to Mohammedan lands.—*The Missionary*.

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