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The Church Guardian

OF MONTREAL.

"Grace be with all them that love our Lord Jesus Christ in sincerity."—Eph. vi. 24.

A. P. Willis

for Sussex and Quebec

"I earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

VOL. XIII.
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PER YEAR
\$1.50

ECCLIASTICAL NOTES.

THE Lord Bishop of Coventry has become one of the numerous patrons of the Church Army, after making a special inquiry into the working of the same.

DR. Evans, the well-known Master of Pembroke College, Oxford, has just passed away. He was seventy-eight years of age, and his strength had been failing for some time past. Oxford will miss him, as most of his life has been spent there.

A RELIGIOUS story by the late Miss Mary E. Benson, daughter of the Archbishop of Canterbury, has just been published. It is a book of great character and force, and is prefaced by a too brief memoir.

THE Lord Bishop of Manchester speaking at a meeting of the C.E.T.S., argued that, under the present constitution, every member of the Church ought to be a member of the C.E.T.S., and any member of the Church who was not a member of the Society ought to be ashamed of himself.—and so say we.

GRACE Protestant Episcopal Church, New-York, of which Rev. Dr. Huntington is rector, has 20 distinct organizations. It is served by six clergymen, including the rector, and the total expenditure for the year was about \$107,112, \$32,503 being for parish expenses and \$74,609 for outside purposes.

THE Society for Promoting Christian Knowledge will again this year send parcels of picture cards and small books to various institutions all over England, containing a large number of juvenile patients, for distribution among these little sufferers on Christmas Day. Last year about 5,000 little ones in 79 hospitals, &c., received a gift from the Society.

THE Dean of Worcester is announced to preside at the second anniversary of the Church Army Social Scheme, to be held this month at the Kensington Town Hall. This Society has just secured another place in Marylebone, formerly used for questionable purposes, and is transforming it into one of the numerous labour homes which attempt to affect the characters and habits of men as individuals, rather than as a class. In these homes every opportunity is afforded to become personally acquainted with the men. Ladies and gentlemen really desirous of helping (not with money) downright deserving cases, are always welcomed, especially if they will take the trouble to try and find the poor fellows work or suitable situations.

BISHOP Spalding, of Colorado, in sending a check for \$100, the Lenten offering of the Sunday-school of St. John's Cathedral, wrote: "It was intended really for diocesan missions, but I know your needs. I will try to get along without it. I am securing seven men from the General Seminary, and shall need more stipend money. Don't allow my appropriation to be diminished in June. It would be terribly disastrous."

THERE is a great deal of spurious modesty in the world which is simply cowardice. When a man shrinks from accepting a well merited honor, that is modesty; when he shirks the performance of a recognized duty, that is cowardice, though he may call it a modest distrust of his own powers. True modesty shrinks from the reward of work well done; false modesty shrinks from the work itself. This affords an excellent test of true and false modesty in ourselves and others. Is it the honor that we shrink from? or is it the responsibility?—S. S. Times.

BISHOP Leonard, in remitting a contribution from St. Mark's Cathedral, Salt Lake City, Utah, writes: "This is additional to what has been sent and in response to my pastoral letter. I hope other sums will go forward. God knows we are poor enough here and need much ourselves, but we are not so poor as to be blind to the necessities of the Board. I thought I was interested in missions when I was a Presbyterian, but I look back upon that interest now as exceedingly weak. I sometimes wish I could be a Presbyterian again and have a parish. I am absolutely sure I could interest any parish, no matter how small, in missions. It seems to me many of our clergy have no interest in missions, or else they are afraid to talk about the matter. I am absolutely sure that every dollar which any parish contributes to so good a cause will be received back greatly multiplied in all sorts of blessings."

THE Bishop of Bedford occupied the chair at a public meeting in connexion with the *East London Church Fund*, held lately. In the course of a few opening remarks, the Bishop said that he thought there was much to encourage them, for the year had been one of advance, and they had increased the number of grants. They had also increased the number of Clergy, Deaconesses, Evangelists, Scripture readers, and others to assist the clergy in their work. During the last few months he had laid the foundation-stone of two new churches, and dedicated six large mission-rooms, and this he attributed to the influence of the East London Church Fund. Three refuges had been opened in their desire to meet the needs of the poorest of the poor.

IN the last week of Nov. 1891, at a special service in the palace chapel at Llandaff, the Bishop received the following ex-Calvinistic Methodist ministers and their wives into the Communion of The Church of England, viz.,—The Rev. H. P. James, of Caerphilly, and the Rev. J. W. Jones, of Blaenavon. Immediately afterwards his lordship confirmed them, together with the Rev. Josiah Thomas, ex-Calvinistic Methodist minister of Llandaff, and the Rev. Samuel Griffiths, ex-Congregationalist minister of Swansea, who, with their wives, were admitted into the Church a short time ago. The gentlemen named are now all engaged as lay-readers in different parts of the Diocese.

THE death of the Bishop of Louisiana, Right Rev. Dr. Galleher, occurred in New Orleans, on Monday, Dec. 7th. Bishop Galleher has been in failing health for some time, and his illness had made such progress during the past two years as to incapacitate him from active duty. Dr. Sessums, his son-in-law, was consecrated as Assistant-Bishop last summer. John Nicholas Galleher was born in Washington, Mason Co., Ky., Feb. 17, 1839. He was trained for the Bar and admitted to the practice of the law in Virginia, but in 1868 entered the Church ministry. During the American war he served in the Confederate army. In 1879 he was elected to the bishopric of Louisiana and was consecrated Feb. 5th, 1880.

AT Sion College, Victoria Embankment London, England, on Friday afternoon, 27th Nov. last, the Lord Mayor, in the absence of the Duke of Westminster, presented to the Bishop of London a beautiful pastoral staff, subscribed for by a large number of the clergy and laity of the diocese. The staff is of silver gilt, designed by Sir Arthur W. Blomfield, and executed by Messrs. Carrington. The knob of the staff bears the following subscription in Latin: "For Frederick, Bishop of London, and his successors." Among the audience were the Bishops of Bedford, Marlborough, and St. Albans; the Dean of St. Paul's, the Dean of Worcester, the Archdeacon of Middlesex, the Archdeacon of London, Prebendary How, Prebendary Whittington, Rev. Wilfrid Ogle (chaplain to the Bishop of London), Mr. Charles and Sir Arthur Blomfield. The Archdeacon of Middlesex having read an address to the Bishop of London, the Lord Mayor presented the pastoral staff. The Bishop of London, who feelingly responded, said it was with no slight emotion that he accepted at the hands of the Lord Mayor the pastoral staff which was now presented to the diocese by so many of the clergy and laity.

GREAT PRINCIPLES.

(FROM A CHARGE BY THE BISHOP OF OSSORY, DR. PAKENHAM WALSH.)

IF our commission be from Christ, let us take good heed that our message be "of Him" and concerning Him: not a message to be framed and fashioned after our own vain conceits, or to be changed and varied to meet the whims and fancies of erring men. Let it be Christ Himself in all His fulness, and all His sufficiency as the only Saviour. Let it be Christ Himself in all His offices and all His sympathies as Prophet, Priest, and King. Let it be a personal Christ in all His adaptation to the needs and aspirations of poor human souls. This, and nothing short of this, will either save or satisfy; and blessed be God, there is an attractive power in such preaching that, with God's blessing, wins and moves the hearts of men.

Archbishop Tait was wont to say to his candidates for ordination: "You will never want for hearers when you have something worth hearing to preach about; and you will never want that something, if you preach about the Lord Jesus." Such preaching does not exclude any theme in the whole compass of revelation; it may sweep the whole circumference of doctrine and of duty, of thought and of experience, but it should evermore revolve around one un-failing centre, and lead men up to Him who is the Way and the Truth and the Life. In the forum of ancient Rome there stood the golden milestones, from which all the roads throughout the vast empire were measured to its remotest provinces, and up to that golden milestone every roadway let that brought the distant traveller to the metropolis of the world. So let all your teaching and all your preaching lead up to Him who is at once the sum and the centre of salvation and of happiness. Pascal has reminded us that as there is one, and but one, indivisible point from which every picture can be rightly viewed; every other point being either too high or too low, too distant or too near; so in theology there is one, and but one, right point of observation, and that point is "the cross of Christ."

Speaking of the early triumphs of Christianity, Macaulay has called our attention to the fact that—"It was before Deity, taking human form, walking among men, partaking of their infirmities, leaning on their bosoms, weeping over their graves, slumbering in the manger, bleeding on the cross, that the prejudices of the Synagogue, and the doubts of the Academy, and the faces of the lictor, and the swords of thirty legions were humbled in the dust." This testimony is true, and it is also true that the same Gospel still retains its wondrous force. It is the power of God unto salvation to everyone that believeth, and the nearer we keep to its grand and primitive simplicities, both in our teaching and in our lives, the more fruit and blessing we may reasonably expect.

And here let me speak of a difficulty which has been growing up and increasing in our times. I refer to a certain dislike of dogma which (whatever may be the case elsewhere), I do not think arises so much, at least among our people, from disbelief, as from the fact that, in preaching, dogma has been too often divorced from its practical bearing upon life and conduct.

One has heard, for example, discourses upon the doctrines of the Trinity, or upon the personality and Deity of the Holy Spirit, which were able and useful as the defences of important truths, but which were sadly lacking in any appeal to the conscience or the heart; and which did not show the inseparable links between the truth thus vindicated and the influence which it was meant to have upon men's salvation and happiness. Hence the reaction against which we have now to contend, and which can best be met by a return to a better mode of dealing with such subjects. Do not give up the dogma, whatever it may be, or the fearless statement of it. Indeed you cannot give up dogma without giving up truth, and degenerating into a nerveless and blank indifference or invertebrate theology; but avoid the dogmatic tone, and cultivate the loving spirit which is always as anxious for the salvation of the hearers as it is jealous for the honour of Bible truth.

Another hint on this subject—in preaching upon those subjects which are most distinctly connected with Christian dogma, choose those occasions which happily present themselves in the sacred Seasons and Services of our Church. A sermon on the Trinity for instance can never be considered out of place upon a Trinity Sunday: nor can a discourse on the Godhead of the Holy Spirit be reasonably thought unbecoming on Whit Sunday. We must apply to such topics, as indeed to all our preaching, the wise remark that, we ought to "feather our arrows as well as point them." It was because the preacher "was wise he sought to find out acceptable words," but the words that were spoken or written "were upright, even words of truth." Need I say before leaving this part of my subject that you should aim at divine simplicity of style, and pllicity of style, and that not merely because most of your hearers belong to the less educated class, but because a divine simplicity is most suitable to the loftiest of all subjects, and will be most appreciated by your most cultivated hearers. Do not think, however, that in order to be simple you must be weak; or that in order to be profound you must be perplexing, or that in order to be honest you must be coarse.

I would say to my young brethren—Beware of too much rhetoric; for though flowers are beautiful and fragrant, they are not food; and though they may adorn and grace a banquet, they cannot satisfy hungry guests. It was the most eloquent and learned of the Apostles who said, "We use great plainness of speech"; and it has been said of the late gifted Archbishop of York, who received his early education in this city, that while any of his sermons might have been preached before a University, there was not a poor old woman in the congregation who could not profit by them.

I cannot help thinking that if these simple rules were borne in mind there would be less of an outcry against the length of sermons, and fewer demands for the shortening of them. A short sermon may be rendered a very tedious one, either from a lack of matter or from monotony of delivery: while a longer one may be made welcome by its brightness and thoughtfulness. As to the exact length of sermons, we should be guided rather by the *wants* than by the *wishes* of our hearers. We must not defraud the poor,

who have few other means of spiritual instruction of their full allowance, in order to gratify the restlessness of the rich, who can turn to other sources of religious information; at the same time we ought not to weary the educated by needless repetitions, the place of which can be better supplied for the less instructed by homely and forcible statements made for the most part in Scriptural and familiar language.

Announcing the Subjects of Sermons.

We notice that this practice, which once had little favor, is attaining favour in the Church. That there are occasions on which it may be well to name the subject of discourse, even in the secular papers, we do not deny—as when a matter of great interest to the parish or the public is to be presented.

But the practice as an ordinary one militates against the teaching of the Church. We claim that the Church is preeminently the house of Prayer, that the worship of God should draw his children to His House.

Then, the publication of the subject of discourse seems to imply, that people may govern their church attendance by what the pulpit may offer. We have noticed that his practice soon degenerates into naming extraordinary and even irreverent topics, as though to draw the people to find out what the preacher can mean.

If the pulpit is strong, people will find it out aside from the newspapers; and if it is weak, no publication of sermon topics will make it popular.—*Bishop Gillespie.*

THE EPISCOOPATE NECESSARY.

THE Bishops present at the Pan Anglican Council coincided with the views expressed in the following declaration:

"The Christian unity now so earnestly desired.....can be restored only by the return of all Christian communions to the principles of unity exemplified by the undivided Catholic Church during the first ages of its existence; which principles we believe to be the substantial *deposit of Christian Faith and Order committed by Christ and His Apostles* to the Church unto the end of the world, and therefore incapable of *compromise or surrender* by those who have been ordained to be its stewards and trustees for the common and equal benefit of all men.

"As *inherent parts of this sacred deposit* and therefore as essential to the restoration of unity among the divided branches of Christendom, we account the following, to wit:

"1. The Holy Scripture of the Old and New Testaments as the revealed Word of God.

"2. The Nicene Creed as the sufficient statement of the Christian Faith.

"3. The two Sacraments, Baptism and Supper of the Lord, ministered with un-failing use of Christ's words of institution and of the elements ordained by Him.

"4. The *Historic Episcopate*, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church." [The House of Bishops on Christian Unity, Convention of 1886.]

Of this the Living Church says:

"The famous document from which we have quoted above, distinguishing by italics, certain expressions which we deem worthy of special

attention, came before the Church and the world with all the authority which the united voice of the Bishops in council assembled could impart to it. It plainly states that any part of the "substantial deposit of Christian Faith and Order committed by Christ and His Apostles to the Church" is "incapable of compromise or surrender;" and that an *inherent part of this sacred deposit* is the *Episcopate*. The statement is not the statement of a view, or an opinion, or a theory, but of a fact. The Historic Episcopate is part of a sacred deposit. It was committed by Christ and His Apostles to the Church. It is therefore so essential that it cannot be tampered with. It cannot be *compromised*, much less surrendered. Words could not be plainer. Such an utterance, from such a source, lifts the propositions enunciated high above the sphere of party. It is not a party platform, but the voice of the Church. It is not therefore mere partisan arrogance to affirm that the declaration which we have quoted is not only true in itself, but that it expresses the position of the Church, and that the denial of it is both false in itself and contrary to the position of this Church. The same thing cannot be both true and not true; essential and not essential; held by the Church and yet not held by it."

THE CLERGY AND BIBLE STUDY.

The Bishop of London, England, at the commencement of his last triennial visitation, preached a remarkable sermon, dwelling with special emphasis upon the need to-day of systematic and fervent Bible study. The Bishop begged his clergy to lay it to heart that it was the imperative duty of every man of God to be constantly studying the Bible with all the aids which he could obtain for that study—that the Bible should be for him the book from which illustrations, examples, precepts, warnings, and, above all, messages of love might be readily gathered for use in the ministry. He entreated them to consider how impossible it was to depend upon old memories that were fading out of the mind, and how impossible it was to use with effect the repetition of passages that had become stale to them simply by their constant reference to them, and to them alone. His Lordship's words are valuable, and they are especially valuable just now. It is an age of rush, as much for the clergy as for the laity. Bible study too often becomes put aside for other pressing duties, and those detestable makeshifts, known as 'sermon-helps,' take its place. 'But Bible study,' says the Bishop of London, 'is so absolutely necessary for the performance of all other duties, be they what they may, that nothing else can put it aside or make it unnecessary, and, amid all the labours the clergy are called upon to perform, this must find a place—a regularly appointed, sure place—and it must dislodge anything which would prevent men from giving it the necessary time.—*Church Bells*.

ST. ANDREWS BROTHERHOOD, CANADA.

Two new chapters, Nos. 47 and 48 have been formed in Ontario, one at St. John's Church, Smiths Falls and one at St. Mary's, Napanee.

Mr. R. V. Rogers, Q.C. of St. James Chapter, Kingston, Ont., has been elected as a member of the Council in place of W. B. Holcombe of Hamilton, who has gone to New York.

The Halifax (N.S.) Chapters, three in number, are showing considerable zeal and doing good work. It is expected that the fourth will be formed if not already formed. On St. Andrew's

Day a combined service was held in St. George's Church Halifax. St. Luke's Chapter conducts a Bible Class for young men on Sunday afternoon, visits the hotels on Saturday evenings, leaving cards for visitors, looks after the mid-day services at the Church of England Institute on Wednesday of each week, besides other work. St. Mark's Chapter visits the railway stations and dry-docks.

St. Mark's, Orangeville is also carrying on a Bible Class.

St. James' Chapter, Guelph, reports satisfactory results at the hotels.

On Nov. 19th a meeting of the various city Chapters at Hamilton was held at *Christ Church Cathedral* school house. The reports from the various Chapters showed good work. The Cathedral Chapter is carrying on the work at the different hotels.

St. Luke's Chapter, Toronto, which had been dormant since the departure from the city of their director, E. Baynes Reed, Esq., has been revived and will carry on the work amongst the students in the University of Toronto.

Report of the St. Francis District Association of the Church Society for the Year 1891.

The Reports from the various Parishes and Missions of the District of St. Francis for the year just past are very encouraging not to say inspiring. It is quite evident that The Church in the District is alive and that hearty earnest work is being done both by the Clergy and laity in all directions. "Progress in every station," "zeal and activity manifested spiritually and financially," "new work opened," "assessments promptly paid," "Church Property improved," "Attendance increased," "evidences not wanting of a steady growth," "a year of effort," "an eventful year," "The Church gradually becoming more and more settled;" such are a few of the cheering expressions gathered at random from the pages of the reports, some of these frequently repeated—while the notes of discouragement are very few indeed. Something of the spirit animating our Clergy is not inaptly illustrated by one of the younger men. "The 13th Sept. was one of the happiest days of my ministerial life, for on that day, I admitted into Christ's Church through the gate of Holy Baptism, 3 adults, two of whom drove a distance of 14 miles through the rain." While the old missions are, with few exceptions, holding their own and, in many cases, growing stronger and extending their area of work, the new ones are rapidly developing into settled spheres of labour.

To take a few instances out of many. The new work at Scotstown and Lake Megantic—served chiefly by the students of Lennoxville repored by Archdeacon Roe, whose missionary zeal has made itself felt throughout the District is a witness to what may be done in many yet neglected quarters of the District if only the men and the means can be found. In those mission stations not only have several congregations been formed, 2 churches built, and the children brought under regular religious and Churchly instruction but, by this work members of 46 families have been led to acknowledge The Church as their spiritual mother who would, in all probability, have been lost to her but for the devoted efforts of our missionaries. Again the statistics of Barnston show that a thriving and substantial mission has been established in this

new field by the diligence and devotion of the Rev. Joseph Eames, whose removal to New Hampshire we have this year to deplore. In Fitch Bay, The Church is slowly but not the less surely spreading and rooting itself. And though the signs of progress may not be so apparent, yet to an appreciable extent the same is true of Waterville under the care of that experienced faithful missionary, the Rev. J. N. Thompson; and of Newport, which is now under the charge of the Rev. H. A. Dickson. As a type of the new work opened by old Parishes that of Mr. Murray at Barford and Hereford may be selected as showing singular promise. With the assistance of two members of the Bishop's College Brotherhood of Readers he has been able to keep open seven stations, two of which in his abounding zeal are across the Province Line. All of these stations he writes show signs of progress. The prejudice against The Church is breaking down and the interest in her work rapidly increasing. He has a church ready for consecration, and a people hungering for more ministrations. The case of Stanstead may also be mentioned where the Rev. W. T. Forsythe, with the aid of Readers from Lennoxville, successfully opened in spite of great opposition three most encouraging stations in populous parts of his extended charge. I am convinced he writes "that The Church has a great future before it in this section of country if only we have faith in her Divine mission and patience to wait for results."

But not least among the significant tokens of the Church's progress may be noted (1) the increasing interest of woman in the missionary work of The Church evinced so emphatically by the recent reunion of the Woman's Auxiliary in Lennoxville. (2) the growing observance of The Church's special seasons and days and the maintenance in several churches of daily morning and evening prayer (3) the increasing readiness with which lay help especially in the form of lay reading is given and received; in mentioning which we must not overlook the faithful and effectual work of the members of the Bishop's College Brotherhood of Readers who have been employed during the year in 13 Parishes and Missions in the Diocese and to whom no small part of the year's purely missionary work is due. (4) the increasing interest in Catechising as to the best of means for conveying systematic and accurate instruction to the young.

We have still to deplore the almost total lack of Church schools of lower grade throughout the District, Stanstead being the only parish in which such a school exists. It is hard to see what can be done in the matter, but it is certainly encouraging to read in the report of the Rev. H. A. Dickson, "I spend 3 hours every week in the District Schools." The following changes have taken place in the clerical staff of the District during the year: The Rev. A. H. Robertson has removed from Durham to Cookshire. The Rev. R. W. Colston from Ascot to Dudswell. The Rev. T. Rudd from Randboro to Melbourne and the Rev. J. Eames has resigned Barnston and accepted a parish in New Hampshire. The Rev. D. Horner of Newfoundland has been appointed to Durham, the Rev. H. S. Wright, B. A., to Ascot and the Rev. H. A. Dickson, B. A., to Randboro. The two

last named gentlemen were ordained in the month of June.

The total amount reported as raised for Church purposes by 21 Parishes and Missions during the last year is \$28,164.18 as compared with \$22,893.58 reported by the same number of Parishes last year. This does not include the sum of \$4,500 raised towards the new buildings at Lennoxville. It is to be regretted that notwithstanding this increase in the sum total, the total amount raised for extra parochial objects is smaller than last year by \$384.12.

INTER-DIOCESAN S. S. EXAMINATION

HELD SATURDAY, DEC. 5th, 1891.

EXAMINERS REPORT.

Number of marks necessary to obtain a first class, 75 per cent.

Number of marks necessary to obtain a second class, 50 per cent.

Number of marks necessary to obtain a third class, 33 per cent.

Number of marks necessary to pass, 25 per cent.

Maximum 200 (100 on each paper).

TEACHERS (First Class.)

	MARKS.
Miss H. Sheppard, S. Philip, Toronto,	157
Miss M. Steele, Mis. of Fairbank, Co. of York,	152
Miss I. Moffatt, S. Thomas, Toronto,	150

TEACHERS (Second Class.)

Miss E. M. Milgrees, Cobourg,	141
Miss Isabell Perry, Lloydtown,	140
Miss Mary Newton, All Saints, Toronto,	132
Miss A. Newton, Christ Church, Belleville,	131
Miss M. Sheppard, S. Philip, Toronto,	130
Miss F. E. Thomson, Lloydtown,	130
Miss F. Webber, S. Philip, Toronto,	122
Mrs F. Webber, Christ Church, Belleville,	120
Mrs Anne B. Lenferty, Strathroy,	111
Miss C. Lenferty Christ Church, Belleville,	100

TEACHERS (Third Class.)

Miss Caroline Ley, Cobourg,	94
Mr. Richard Reynolds, Lloydtown,	90
Miss Eunice H. Simpson, Melbourne, Que.,	80
Miss Elizabeth Simpson, Melbourne, Que.,	80
Miss F. Brown, S. Philips, Toronto,	77
Mrs. J. Aylmer, Richmond, Que.,	74
Mrs. B. " Christ Church, Belleville,	70
Miss H. " Christ Church, Belleville,	70
Miss Hannah Reynolds, Lloydtown,	69

TEACHERS (Pass.)

Mrs. Selina Holland, Cobourg,	60
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SCHOLARS (First Class.)

Miss Ellen Andrews, Trinity Church, Brockville,	156
Miss Maud Sharpe, All Saints, Toronto,	150

SCHOLARS (Second Class.)

Mr. F. Smith, S. Philips, Toronto,	146
Miss Gertrude Hill, Holy Trinity, Toronto,	128
Miss H. Dean, S. Philips, Toronto,	127
Miss Annie Newton, All Saints, Toronto,	127
Miss C. P. Newton, Christ Church, Belleville,	118
Miss Ellen M. McLearn, S. Matthews, Toronto,	118
Miss F. Moore, S. Philips, Toronto,	116
Miss I. Sivers, S. Stephens, Toronto,	110
Mr. W. J. Richards, S. Philips, Toronto,	104
Mr. C. Lyndes, S. Philips, Toronto,	102
Miss Mary Drisay, S. Matthews, Toronto,	100
Miss Alice Weir, S. Stephens, Toronto,	100

SCHOLARS (Third Class.)

Miss E. C. Tocque, S. Simon's, Toronto,	91
Miss B. P. Tocque, Christ Church, Belleville,	89
Miss Jessie M. Johnston, Strathroy,	87
Miss Hannah Pearson, All Saints, Toronto,	86
Miss E. P. Pearson, Christ Church, Belleville,	66

SCHOLARS (Pass.)

Miss Minnie Young, Richmond, Que.,	50
Miss Grace Cleveland, Richmond, Que.,	50

(Signed) J. FIELDING SWERNY, D.D.
Chairman S.S. Committee.

E. W. Sibbald }
G. B. Kirkpatrick } Examiners
S. G. Wood }
Chas. L. Ingles }

In the General Theological Seminary, N.Y., are six Swedish students, and a Swedish professor,

News from the Home-Field.

Diocese of Nova Scotia.

La Have.

On Thursday, 10th inst., most successful dedicatory services were held, when the new St. Matthew's Parish Church was opened for Divine worship. The old church was torn down in May last that a more modern and a larger structure might be built to accommodate the increasing congregations who worship there.

The new church is 30 x 50 feet with a chancel 19 x 22 ft. a tower in the south-west corner 12 x 12 feet at the base, surmounted by an octagonal spire to the whole being about 85 ft. high, a vestry 10 x 12 ft. stands at the junction of the nave and chancel in the south side, with an entrance into the nave by the side. The style is Gothic throughout, with open roof of diagonally sheathed panels, showing principal rafters and purlins with mouldings to great advantage. The inside walls and ends are sheathed with black ash, birch and hachmatac in panels, with no plastering whatever about the whole building.

All the sheathing is finished in gluce size and varnish.

The pews, which are most beautiful, being of oak, trimmed with cherry, with a panel of cherry in the ends and a book rack in each, were made by the Globe Manufacturing Co. of Walkerville, Ontario, and imported at a much less cost than they could have been purchased for here.

The reading desk, pulpit and lectern were made by one of the parishioners, Mr. Timothy Mulock, and the altar rail and credence by two others, Mr. Enos Mulock and Mr. George Cleversey, respectively. These are all made out of black birch, trimmed with ash and mahogany and are beautifully polished in shellac. The lectern is of unique design, made by the Rector and combines a part of the altar rail and the front of pulpit and desk. The rail, credence and desk were presented to the Church by the makers, which along with the other furniture reflects great credit upon those who made them. The church is a very pretty, comfortable and churchy building and is an ornament to the place and a credit to the congregation who have so nobly and energetically worked for this result.

The whole costing about \$4,300. The east and west windows made by Castle & Son, of Montreal, are very pretty and much admired by all who have seen them. The figure of the good Shepherd, 4 ft. high, stands in the centre light, with chalice and palm with grapes and wheat on each side, and standing directly under it on the ritable is a beautiful brass altar cross presented by Mrs. Moyle, of Lunenburg.

Another church of similar design and finish was built during the last year at an outstation of the parish at a cost of about \$1,500, and a third has been refitted, painted and otherwise improved at a cost of \$200.

On the 10th, the services began by a celebration of the Holy Communion by the Rural Dean assisted by the Rector, matins and celebration at 10:30 when Rev. E. A. Harris, of Mahone Bay, was the celebrant, assisted by Rev. C. P. Mellor, lately elected to the long vacant parish of Petite Riviere. The sermon from 24 Ps. was by the Rural Dean and was a most interesting discourse. At 7 p. m., the Rev. G. Cunningham, Rector of Bridgetown, preached a most instructive and enjoyable sermon from the 122 Ps. Rev. John Lackward, of Port Medway, read the prayers. These with Rev. E. Roy, of Blandford, constituted the clergy present; several others were invited but from various causes were unable to attend.

About 300 attended the a. m. services, and

about 450 the evening, many not being able to gain admittance from the crowd within.

The offertories amounted to \$91.49.

Altogether we have as churchly, handsome and comfortable a church as is in the Diocese, and we feel justly proud of our effort and work.

Diocese of Quebec.

Barford.

Saturday 12th and Sunday 13th inst., were two red letter days in the history of this mission. On Saturday the beautiful and substantial little church at Perryboro', which was begun last June, was consecrated by His Lordship the Bishop of Quebec. The populace of the place turned out in force to show their thankfulness for being privileged to meet together in a comfortable church of their own, where they can worship Almighty God in a much more seemly and reverent manner than they were able to do in the old school-house which, for the last fifteen years, was for them the "house of prayer." The service was very hearty as well as impressive; and, I trust, will long be remembered by all, especially by the eleven candidates—six of whom were married persons—upon whom the Bishop conferred the Apostolic rite of Confirmation. Exclusive of the clergy there were thirty seven communicants—a large number, compared with the size of the congregation. Rev. Canon Foster, M.A., acted as Bishop's Chaplain; Rev. A. Stevens, M.A., read the morning service, and the Incumbent read the lessons. After the service His Lordship, the clergy present, and several visitors were hospitably entertained by the families in the vicinity of the Church.

On Sunday the Bishop visited St. Paul's Church, Stanhope. Here, as at Perryboro', the church was crowded with an appreciative congregation. His Lordship confirmed eleven young girls, all from Averill, Vermont, two of whom he first baptized. His charge was solemn and impressive. Twenty-one persons received the Holy Eucharist from the hands of the Bishop and the Incumbent.

The congregations of St. Lawrence Church, Barford, and St. Cuthbert's, Dixville were also edified by a sermon from His Lordship.

Diocese of Montreal.

The Lord Bishop of the Diocese has issued the following circular to the Churchwardens of the Diocese.

Montreal, 4th December, 1891.

Dear Brethren:—

It is customary at Christmas time to make a special offering to the clergy, in grateful acknowledgment of God's manifold goodness, more especially in continuing to us the peaceful exercise of our religious privileges, and in granting a bountiful harvest.

Permit me therefore to suggest that the offertory on Christmas day be presented to your pastor, as a goodwill offering on the part of the congregation; and that, where practicable, notices of such offertory be circulated some days previously, in order that all persons may understand the purpose to which their contributions will be applied. As Chief Pastor, I earnestly pray that every spiritual and temporal blessing suggested by this Holy Season may be vouchsafed you and yours. I remain, your faithful Bishop,

W. B. MONTREAL.

The Diocesan College.

About two hundred prominent members of the several city churches met in St. George's school-house last week to discuss the affairs of the Diocesan Theological College. The Bishop presided, and among those present were Canon

Henderson, Ven. Archdeacon Evans, Rev. E. I. Rexford, Rev. E. Bushell, Rev. G. O. Troop, Dr. Johnston, Mr. George Hague and Mr. A. F. Gault.

His Lordship, after the opening prayer delivered a lengthy address, speaking in eulogistic terms of the work done by the College in the past and expressed hope that it should receive all the support it deserves.

Canon Henderson presenting the report of the College, said that it was founded eighteen years ago by Bishop Oxenden. Its assets amount to about \$50,000, the endowment to \$29,000. Its annual income is between \$5,000 and \$6,000. At first the only officers were the Bishop and the principal. Now it has the Bishop as president ex officio, a vice-president, two honorary vice-presidents, a Board of Governors, an Educational Council, a Corporation, a Principal, a resident tutor, and five assistant non-resident lecturers. Since its incorporation in 1879 it has made slow but steady progress. It is now recognized by Canon of Provincial Synod as one of the six authorized institutions of its kind in this ecclesiastical province.

The College, however, needs a larger amount of financial aid than it has yet received. "We want," said Dr. Henderson, "an annual income of at least \$6,000 from endowment to pay the salaries of the teaching staff alone. We want two more resident teachers. We want \$100,000 of endowment more in order to make up this sum. We want money for annual repairs. We want money for the alteration and enlargement of the present building, or else we want a new one. We want a principal residence. We want a chapel, a library, a class-room, a convocation hall, a reading-room, a recreation ground. In short, we want everything, and nothing less than everything, which any other institution of this kind possesses." The principal then referred to some of the students who had passed through the College and who were occupying honourable positions; and urged for additional aid that the work might be carried on as it ought to be.

At the conclusion of the reading of the report, Mr. George Hague, Manager of the Merchants' Bank spoke in support of the appeal and offered to contribute \$5,000, provided that the balance of the \$100,000 required be raised in three years.

ST. STEPHEN'S.—The St. Stephen's Church Association has elected the following officers for the ensuing year:—President, Ven. Archdeacon Evans, ex-officio; hon. vice-president, Mr. F. R. Clarke; first vice-president, Mr. John Carson; second vice-president, Mr. Thomas Brophy; third vice-president, Mr. Pool; rec.-sec. Mr. Ed. Ryder; fin.-sec. Mr. Mr. Henry Sloan; librarian, Mr. Walter Pool; committee, Misses Grass, Butcher, Mount, Gubian, Yeates, V. Brown and Messrs. R. G. Matthews, Morton, Geo. Thompson, Frank Mount, H. Brophy and Croston.

ST. JUDE'S.—Amongst the means employed here for the welfare of the young people (such as the Free Reading Rooms, the Band of Hope, the Girls' Friendly Society, the Ministering Children's League and the Boys' Saturday night meetings,) the Children's Sunday service (held as the morning service of the church on the second Sunday of each month) is one of much interest to both the children and their parents, as attested by the large attendance at the last service. The address was delivered by Mr. Geo. Hague. The hymns were from the Sunday school hymnal and were accompanied by Mr. Whitley, cornet, Mr. Redfern, flute, Mr. Henry

Elliott, violin, and Mr. Cathcart Wallace, bass violin, as well as the organ, at which Mrs. Parratt, as usual, presided. Miss Kirkman leading the church choir. The service was a very hearty and impressive one.

COTE ST. PAUL.—The Young Ladies' Guild of The Church of the Redeemer held a sale of useful and fancy articles in the Parochial Hall on Wednesday and Thursday evenings last. The Hall had been prettily decorated for the occasion and with the well covered tables and the attendants thereof attired in a special and becoming costume, presented a very attractive appearance. There was a large attendance both evenings: and it is expected that a good sum will be realized which is to be applied to the purchase of a new organ for the Church. Amongst others who took active part in preparing for and attending at the sale may be mentioned the Misses Gilmore, Sanders, Higgins, Morison, Trotter, Gregg, Norton, Meyer, Steen, Mrs. Morison, Mrs. McGovern. The children's table on the first evening was attended upon by Millie Gilmore, Emily Fraus, Clara Miller and Lillie Moccock. During the second evening Mr. Arthur Gilmore and Millie Gilmore played several pieces. Miss L. Trotter and Miss S. Gilmore gave a well rendered duett, and Mr. I. J. Bedford a recitation. The young people deserve much praise for their self denying labour, and earnestness of purpose.

Diocese of Toronto.

{ THE PARSONAGE,
Essonville, Ont. 11th Dec., 1891.

The Editor, CHURCH GUARDIAN,

DEAR SIR,—Will you kindly insert the following appeal in your valuable paper.

At a great expense to myself of some \$785, I have succeeded in raising the Cardiff and Monmouth mission in the remote backwoods the Diocese of Toronto from an uncertain, into a definite church mission. When I came into this district, now nearly four years ago, everything was in the hands of dissenters. We had but one small church in an out of the way place, and a parsonage; old and sadly wanting repair to keep out cold, rain and snow, besides being far removed from the centre of our work. Friends have helped me to build two new churches, while out of my own poor savings I have built a new Parsonage, stables and the work has trebled itself, and God has greatly blessed our efforts. The Bishop of the Mission Board of our diocese have given the permission to appeal to all lovers of our Mother Church to reimburse me the money expended in church extension, as, being a poor priest, I am totally unable to bear the loss of this money. A loss I do not consider it, as I am confident that our dear Lord will not let me loose what I have advanced in His service. What I felt was this, the buildings had to be erected, and that as collecting was slow work, and loss of time meant loss of opportunity, I advanced my savings as I have said so as to be free from debt, feeling sure that when I came to appeal to Church members for the recovery of the money they would heartily respond. Nor have I been altogether mistaken, some \$200 has come in with many exceedingly kind and encouraging letters. I have only appealed up to the present within our own diocese, now I look beyond, and ask all Canadian Churchmen to help me in this matter. Many hearts will be rejoicing greatly during the coming seasons festivities, will they not doubly rejoice if they help, ever so

little, to lighten our load at Essonville, so that we also may have much to rejoice at with increased faith in the Lord's bounty.

We have a beautiful church here with a large and hearty congregation and Sunday school; also a comfortable parsonage and, where three years ago the church was unknown. But this has cost money, will your readers help in the good work?

ARTHUR E. WHATHAM,
Mission Priest.

Toronto.

ST. PAUL'S.—The first of a series of free concerts in connection with the North End Club took place on Saturday evening, 12th Dec., at the club rooms, 749 Yonge street. Rev. G. M. Wrong, president of the club, presided and introduced Mr. Wylie Greer, Dr. Hamilton Evans and his musical party, Hon. S. H. Blake and others. The latter's reading from "Pickwick Papers" took the audience by storm. Hon. Edward Blake, who his a warm supporter of the club, was present and seemed greatly interested and pleased with the comfortable rooms of the club.

ST. GEORGES.—St. George's Church was packed to the doors on Sunday evening, 13th Dec., to hear the Rev. A. A. Pitman preach on the relation of the Church to Society. Many people were obliged to stand throughout the service.

ST. BARTHOLOMEW'S.—St. Bartholomew's annual social was held on Tuesday evening 15th Dec. Rev. H. C. Dixon read an interesting story, illustrated by choice selections of sacred music by the choir.

ST. JOHN'S.—A service of song was held in connection with the Church of St. John the Evangelist, Stewart street, on Wednesday evening, 16th Dec. Those who took part were Miss Matthews, Mrs. Capt. Thompson, Mr. H. Hadden, Mr. J. H. Winters and Mr. J. Alexander. A choir of 40 voices assisted the soloists. An offertory in aid of church improvements was taken.

GENERAL.—The monthly meeting of the Toronto Church Sunday School Association was held on 10th Dec. (Thursday) evening in Holy Trinity School House. Dr. Langtry lectured on "Land and the Puritans" and Rev. Canon Cayley taught the lesson.

Rev. Allan Pitman's lecture in the Trinity University's extension course on Saturday 5th Dec. on "Poetry of the Victorian Era," was largely attended.

Rev. Dr. McCann, Vicar of St. Cuthbert's, Birmingham, England, lectured on Monday 7th, before a large audience in Association Hall on "Eccentricities of Character."

TRINITY UNIVERSITY.—The corporation of Trinity University met Wednesday afternoon, 9 Dec. The Bishop of Toronto, presided.

On the recommendation of the special committee appointed to consider the question of Prof. Jones' resignation of the deanship, Prof. Rigby was appointed dean. The recommendation was also adopted that Prof. Jones, as senior professor in arts, should retain his present stall in the chapel.

Mr. H. H. Bedford-Jones, M.A., was elected fellow in classics, the appointment to take effect on Oct. 1st, 1892.

On the recommendation of the Board of Medical Studies, it was decided that in the medical examinations separate papers should be set on surgical anatomy, practical pathology, gynaecology and diseases of children.

The Provost, Prof. Clarke and Prof. Jones were nominated representatives of Trinity University at the council of the Canadian Association for the Extension of University Teaching.

ST. MARGARET'S.—Under the auspices of the Brotherhood of St. Andrew, Prof. Clark lectured on Monday evening, 14th Dec., in St. Margaret's school room on the "Formation of Opinion."

ALL SAINTS'.—The All Saints Literary Society held a novel and interesting meeting in the schoolroom, Thursday evening, 17th Dec. Rev. A. H. Baldwin, rector, presided. Several of the members gave short speeches on subjects handed to them as they went on the platform. Those thus victimized were Messrs. Lloyd, Wrench, Watts, Persall, Walden, W. Smith, Jackson and Miss Fullerton. At the close, prizes were awarded by a vote of the audience.

The musical portion of the programme was contributed by Miss Hickok, Mr. Kirby and H. Barritta Mull. "Afterwards" was sung by the latter in admirable style, and, in response to vociferous applause and the solicitation of the chairman, he also rendered "Ora pro nobis." Mr. Mull is the possessor of a beautiful tenor voice, and his efforts last evening showed how well he has it under control. It is a pity that Mr. Mull is not oftener heard before Toronto audiences.

TRINITY.—*University Extension Lectures.*—Rev. A. A. Pitman concluded his lecture on "Victorian Poets" on Saturday afternoon in the Y.M.C.A. building, Yonge-street. Most of the time was devoted to Browning, whom he described as the poet of hope, of health, of life, of immortality. The lecture was largely attended.

Peterboro.

ST. JOHN'S.—Dr. Davies completes his engagement as organist and choir-master of St. John's Church here on January 1st, and Mr. Fred. Clarke, at present organist of St. Luke's has been appointed to the position.

Diocese of Niagara.

Farnham Church is connected with St. Georges Guelph from which it is distant 4½ miles. The Venerable Archdeacon, keeps up the services in it.

A very enjoyable time was spent at the residence of Mr. H. Decker on Thursday evening, 10th Dec., when Miss Lydia Decker was made the recipient of a handsome gold watch for her services as organist of Farnham Plains church. When the company had gathered Mrs. John Arkell came forward and read an address expressing appreciation of Miss Decker's valuable services as organist, admiration of her consistent Christian character, and her diligent attendance through all sorts of stormy and disagreeable weather; and expressing the hope that in God's kind Providence she might still be long spared to occupy the position which she had so ably held for the past two years. The address was signed on behalf of the members and adherents, by Mrs. John Isles, Mrs. Geo. Nichols, Mrs. Jno. Arkell, Mrs. Carter.

Mrs. G. Nichols then presented the watch, and Miss Decker in well chosen words thanked all present for the very beautiful gift they had bestowed upon her, and for the kindness and sympathy with her efforts, of which it was the proof.

The guests were then invited to partake of a bountiful repast prepared by the hostess, to which ample justice was done. The remainder of the evening was pleasantly spent with music and singing, closing with "God Save the Queen."

Hamilton.

Rev. E. M. Bland was inducted as rector of Christ Church Cathedral by Bishop Hamilton Sunday morning, 13th Dec. As a similar ceremony has not been performed in the church since the late Dean Geddes was inducted, fifty years ago, it had considerable interest for many of the members, and there was a large congregation present. The ceremony was performed previous to the regular service. When the congregation was assembled Bishop Hamilton said: "Brethren, we are met here together to induct the Reverend Edward Michael Bland as rector of this parish; he having been already instituted by the Bishop to the curé of souls." The minister then read the following declaration, signed by himself: "I, Edward Michael Bland, clerk in holy orders, do willingly subscribe to, and declare that I assent to, and abide by the canons which have been or shall be, from time to time, passed by the provincial synod, or the synod of the diocese of Niagara." The bishop then declared the rector inducted and Churchwarden Bull presented the keys, which were tied with red, white and blue ribbon, to him. Rev. Mr. Bland said, "I receive these keys of this house of God at your hands, as the pledges of my induction and your reception of me as your appointed minister. And I on my part do promise by God's help to be a faithful shepherd over you, in the name of the Father, and of the Son, and of the Holy Ghost."

This was followed by a service admitting Reginald B. Southwell as a lay reader.

The newly inducted rector preached from this text: "I drew them with cords of a man, with bands of love."—Hosea xi., 4. In opening he said the text was a beautiful illustration of the way God dealt with men, using every means but of trying to drive them, but he did not dwell on that theme very long. He said a few days back it was announced in a paper that he had been tied up by the evangelical members. He thanked the writer for furnishing him with a text, but he thought it was a malicious act to strive to raise party strife. He admitted that he stood before them bound with his ordination vows, by his loyalty to their beloved church, and to the canon law of this province and diocese and to the parish over which he ministered. He promised to labor among them in the future as he had in the past. While pledging himself to serve the congregation for Jesus Christ's sake, he was willing to listen to their suggestions for the good of the parish so as to bind pastor and people together. "God forbid," said he, "that I should ever do ill to you. I love my parish. I love my work, and I love you who are committed to my charge." In conclusion the rector said he was willing to be advised by the older men of the parish and declared that he would not imperil the unity of the congregation by undertaking to do anything that was contrary to the wishes of the people.

Diocese of Huron.

LONDON, MEMORIAL CHURCH.—The 18th anniversary of the opening of this Church was observed on the 13th day of December inst., being marked by special services both morning and evening. The congregations were very large and the services hearty and earnest. The Rev. Canon Richardson, the Rector of the Parish, conducted the services in the morning, the special preacher being the Rev. H. G. Miller, M. A., Principal of Huron College, who took his

text from the first chapter Malachi I, 2 verses. In the course of his sermon he referred to the fact that the very name of the Church pointed their thoughts backward to him who was the first Bishop of the Diocese of Huron, with whose memory the Church and the College inaugurated by him for the training of young men for the ministry, will ever be associated, the honoured and saintly Bishop Cronyn. The Rev. Principal Miller also preached in the evening, continuing the same subject as that of the morning. At the evening service the Lord Bishop of the Diocese was present and took part therein.

Diocese of Algoma.

Christmas Pastoral.

TO THE LAITY OF THE MISSIONARY DIOCESE OF ALGOMA.

MY DEAR BRETHREN:—

We are once more approaching the commemoration of the Birth of Christ, that great fact in which we find the root miracle of our common Christianity. How much it has done for us individually, and for our race collectively, you will doubtless be reminded on the day specially set apart for its celebration. Let it suffice to say here that in it lie the spring and fountain-head from which have come to you, not only your richest earthly blessings, but still more, all your brightest hopes and expectations for the life hereafter. Civil and religious liberty—the blessings of education—the elevation of public opinion—the impartial administration of justice—the sanctity of marriage—the peace and purity of domestic life—the rescue of woman from the degradation imposed upon her sex in pagan lands—better still than all these, your spiritual blessings, such as adoption into God's family, "the household of faith," as "heirs of God, and joint heirs with Christ"—the remission of sins—the assurance of God's favor—"the hope of salvation"—all these things are yours because "when the fulness of time was come," He who was "God of God, Light of Light, very God of very God," yet "for us men and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary;" of all these you will doubtless make grateful acknowledgment when you meet on Christmas day in your several houses of prayer in hearty, reverent praise and thanksgiving. See to it, brethren, that your gratitude takes a substantial form. The diocesan custom has been hitherto to have a special offertory, larger and more liberal than at other times, and to present it to the Clergyman as a Christmas gift appropriate to the day, as a token of the loving regard and good will of his people. I trust that the custom will be carefully observed this year also, and that other gifts from your stores, fields, and farmyards, will be added, it being clearly understood that all such offerings are to be regarded as *special*—that is over and above stipend ordinarily paid. In so honouring your spiritual pastor, you honour Him whose messenger he is, and ensure for yourselves the fulfillment of the promise "Them that honour Me I will honour."

Praying for you and your household an ever-increasing enjoyment of the blessings flowing

from the "unspeakable gift" of God's dear Son, and wishing you, in the fullest sense, a happy Christmas,

I remain, my dear brethren,
Yours faithfully in the Lord,
E. ALGOMA.

ADVENT, 1891.

The Bishop of Algoma desires to acknowledge, very gratefully, the receipt of the sum of thirty dollars (\$30) from "A. F.," New Brunswick, by letter dated Dec. 9th, and to say that it will be applied towards the payment of some accounts due on a little church building at Dunchurch, which, like several others, remains unfinished for want of funds.

Diocese of Columbia, B. C.

NANAIMO.—The Church work in connection with the Parish of St. Alban's the Martyr, under the direction of Rev. C. H. Tovey, Rector, would seem to be progressing admirably. Frequent services are held, with administration of Holy Communion on Sundays, Holy Days and Thursdays. The ladies of the parish are heartily at work and activity prevails in all quarters. On the evening of Nov. 26th, a parochial tea held under the auspices of Ladies' Committee, yielding a sum of \$50.00 to the funds of the Church. Mrs. Cole, the Misses Demster and Clarke and Messrs. Brown and Kirkham furnished songs and music. During the evening a present was made to Miss R. Rummings by Mr. Rendell, the choir master, in behalf of the choir. It consisted of a gold brooch, set with brillants and pearls, and was an acknowledgement of her assistance in taking the organ during the practice, and opening services before the organist had been appointed. The Christmas services will be at 7.30 Christmas eve, Evensong, Carol and solemn procession, to which is appended this notice, "Only those who do not object to the same are requested to attend." (It would seem strange that any one should object.) Christmas Day celebrations at 8 and 9 a. m., and sermon at 11 a. m. Evensong at 4 p. m. It is intended to give a Choir concert on Wednesday Dec. 30th. A quiet day for the clergy of the neighborhood was held on Wednesday Dec. 9th, by the Rev. H. G. Fiennes Clinton, Rector of St. James, Vancouver.

Diocese of British Honduras.

From the British Honduras Churchman for December, just to hand, we gather the following notes of Church work:—

The whole Diocese is waiting in suspense, for news from the Primate, regarding the success of Bishop Nuttall's Mission to England to raise funds for the Episcopal endowment fund, and to secure a Bishop for the Diocese.

Two missions have been recently started by Rev. F. R. Murray, rector of St. Mary's Church, one at Manette and the other at Mr. Carter's Bank on the Belize River. Both are due to the energy and missionary spirit of Mr. Murray.

Rev. J. A. R. Swaby was ordained Priest by the Bishop of Jamaica on the 29th Sept. last, acting under the authority of the Primate of the Province of the West Indies, and under like authority has been licensed as minister in charge of St. John's Church Belize.

A missionary meeting for the children of St. John's and St. Mary's Sunday schools was held in St. Mary's Church on Advent Sunday.

The British Honduras Churchman says: "At the request of the Primate the Bishop of Jamaica has proceeded to England for the purpose of endeavoring to settle with His Grace The Archbishop of Canterbury and the Church Societies, some important matters effecting the Church of England in British Honduras. Amongst these is making provision for securing the stipend of a Bishop to be appointed in succession to the late Bishop Holme.

Including the stipend as rector of St. John's Church now vacant by the death of Bishop Holme, the Diocese can offer a Bishop \$2,500 per annum and a rectory. This is not a very large stipend, but surely a suitable man can be found who will accept it, so that the see of British Honduras may not go abegging for want of some one to fill it.

CONTEMPORARY CHURCH OPINION.

LIVING CHURCH, CHICAGO.

Churchmen who stand for the principles of the Prayer Book; who accept the Creeds as they have always been interpreted by the Church; who take the Liturgy and the Ordinal as expressing the mind of the Church and the teaching of our Lord as to sacraments and orders; who receive the Bible as the Word of God and believe in the Church as the Body of Christ, are stigmatized as "ritualists." What all this has to do with ritual, except that it gives meaning to ritual which many use merely because it is "pretty," no man can tell. The most honored exponent of "ritualism" was probably the late James De Koven; yet he was no more concerned about "ritual," as such, than was John Cotton Smith. Go over the list of representative High Churchmen, "advanced" men, as they are sometimes called, and you will find scarcely any who make much of "ritual." It is a mean way that little men take to be little great men, to call them by some name which implies contempt, however untrue and unsuitable it may be. Sometimes a name so ignoble in its origin becomes honored in its use, as has the name of "Methodists," first applied to the Wesleys on account of the methodical piety which they practiced and taught. "Ritualism" is as much Protestant as Catholic, as Anglican as it is Roman; and perhaps the Greek Church, which is intensely anti-papal, is the most ritualistic Church in Christendom. We clip the following from a late paper:

Lutheran Protestant ritual receives every week further illustrations from the observations of travellers. In Saxony and Bavaria, the ministers wear cassocks, pectorial, (pectoral) crosses, birettas, and use altars, crucifixes, lighted candles, flowers, vases, etc.

THE Christian's Allegiance is due to Christ first and then to His words and the Messengers whom he has sent. The Hebrew was wedded to the letter of the law; but in Christ the law's claim was cancelled at the Cross. Henceforth the soul is wedded to Christ, and the spirit of His life is the Christian's sole guide.—Nov. S. S. Mag.

TO THE CLERGY.

We shall be glad to receive as early as possible thereafter, short accounts of the Christmas Services held in the several parishes. As the GUARDIAN'S constituency is THE DOMINION our space will not allow of lengthy reports. But we are anxious to hear from as many dioceses as possible.

Correspondence.

To the Editor of the CHURCH GUARDIAN,

DEAR SIR,—I am sending you herewith a copy of our Annual Report for the year ending 30th Sept. last. If you could print the whole of it, or even give an abstract of it, for the benefit of your readers, I have no doubt that it will interest many and I shall deem it a favor.

We are very thankful that the year's work has gone on as well as it has. We have had many things for which to be grateful. Financially, however, our position is not satisfactory. The Financial Statement included in the report shows a balance in the Treasurer's hands which is only there because we had many unpaid accounts at the close of the month. Had these accounts been paid we should have had an overdraft of nearly a thousand dollars,

A good part of this is due to necessary expenditure upon plant and material for carrying on our Industrial Works. It is in one sense an asset, but we cannot, of course, dispose of this property without interfering with our work.

My great aim has been, and is to make our Industries assist in the maintenance of the school, and I have no doubt that in the future if all goes well, they will very largely help us. However, as every one knows, there must first be some considerable outlay in equipping the different shops and farms, with such plant, tools and stock as will enable us to do satisfactory work.

We have felt this and have been obliged to incur the expenses I have referred to.

I have once before appealed in this direction in your columns; may I do so again?

I shall be very grateful for any contributions towards the payment of these things, or to our General Maintenance Fund. We have still about half of our sixty children for whom we have no definite promises of support beyond the Government grant. \$50.00 is the sum we ask from friends, for each child to supplement this grant, and I should be very thankful to receive promises of such an amount regularly, or such smaller sums as those interested in our work, feel they could promise.

Christmastide is just upon us. Christmas offerings toward our work, would be very acceptable indeed. I would take this opportunity of expressing our very deep appreciation of the help rendered us by different Branches of the Woman's Auxiliary, both Diocesan and Parochial, by Sunday Schools and by many individual friends. Their kindness has done much to encourage and strengthen us during the past year, and much of whatever service we have been able to render the Master, must be attributed to their sympathy and kindness.

The names of, I think, the whole of these friends will be found in the report, but if any should have been omitted, I should be very pleased if such friends would kindly write to me.

I shall be pleased also to send a copy of our Report to any person who may wish it, if they will be good enough to send me a post card.

With many thanks to you, sir, for so kindly placing space at my disposal,

I am, dear sir,

Yours, very sincerely,

WM. A. BURMAN.

THE CHURCH GUARDIAN,

— EDITOR AND PROPRIETOR:—

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

— ASSOCIATE EDITOR —

REV. EDWYN S. W. PENTREATH, B.D., Winnipeg, Man

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SEE PAGE 14.

DECISIONS REGARDING NEWSPAPERS.

1. Any person who takes a paper regularly from the Post office, whether directed to his own name or another's, or whether he has subscribed or not, is responsible for payment.
2. If a person orders his paper discontinued he must pay all arrears, or the publisher may continue to send it until payment is made, and then collect the whole amount, *whether the paper is taken from the office or 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. 6th—2nd Sunday in Advent.
 " 13th—3rd do do (Notice of
 Ember Days, Ember Coll:
 daily.)
 " 16th }
 " 18th } Ember Days
 " 19th }
 " 20th—4th Sunday in Advent (Notice of
 St. Thomas Christmas, and St.
 Stephens.)
 " 21st—St. Thomas, Ap. and Martyr.
 " 25th—Christmas Day—Pr. Psalms M, 19,
 45, 85 : E, Sg. 110, 132 : Atha-
 nas'n Creed ; Prop. Pref. in
 Comm. Service till Jan. 1st :
 Coll. for Christmas until New
 Years Eve.
 " 27th—1st Sunday after Xmas. St. John Ap.
 and Evangelist. (Notice of In-
 nocents' Day and the Circum-
 cision.
 " 28th—The Innocents' Day.

MERRY CHRISTMAS! HAPPY CHRISTMAS!

GLAD merry happy Christmas-tide!—
 What a marvellous event must that have
 been which occurring hundreds and hun-
 dreds of years ago, ceases not yet to exercise its
 benign influence over the hearts and in the
 homes of the human race the world over?
 What an abiding testimony to the importance of
 the *Incarnation* is the universal recognition of
 Christmas as a day of rejoicing! Truly no ordi-
 nary birth was that in the stable at Bethle-
 hem, no ephemeral symphony was that which
 sounded o'er the plains, "Peace on earth, good
 will to men." The blessed memories of that
 birth, in lowliness and poverty, that all the sons
 of Adam humiliated through his fall might be

exalted in the human brother so born, and might
 be made rich in the all embracing love—incarnate
 in the Christ child—still linger in all hearts,
 and kindle in them loving thoughts, developing
 into acts of kindness and charity, renewing in
 each year the prophetic message of the Angel
 Hosts. Aye, so wonderful is this *peace* that it
 penetrates even into the darkened, saddened
 home, where sorrow seems to reign supreme
 through the withdrawal of its sun-light, and bids,
 nay enables the bereaved ones to join in the
 hope and joy which mark the rising of the Sun
 of Righteousness: the great joy which is for
 "all people." It has been well and truly said:

"The bright homes, the decorated churches,
 the pealing bells, the smiling faces, the kindly
 greetings, the ringing carols, the festive gather-
 ings, the glad hearts—may there be many such
 —should breathe peace and hope and joy into
 every distressed and doubting soul."

But many there will be we fear who so dis-
 sever the rejoicing which they witness from its
 cause; that they share in the mere natural en-
 joyment and lose the higher benediction. They
 share in the "good will to men"—"the peace
 on earth," but wholly—and that in many cases
 wilfully "fail or refuse to render 'Glory to God
 in the highest.'" Having eyes they see not, hav-
 ing ears they hear not; blind to the bright
 shining of the Bethlehem Star; deaf to the sweet
 music of the Bethlehem choir. As we pass from
 one to another the loving greeting "Merry
 Christmas," as we join in the old familiar Christ-
 mas Hymns and listen to the joyful carols of the
 children, as we kneel in His own house richly
 decorated with the "fir tree, the pine tree and
 the box together," may the earnest prayer ascend
 for these common brothers and sisters—that
 they too may "Come to Bethlehem, Come and
 adore Him."

"The King of love and glory
 "Eternal is His name,
 "The ages passing onward
 "His Majesty proclaim."

To each and all of our readers we extend
 hearty Christmas greetings, for each and all may
 "The Sun of Righteousness arise with pealing on
 His wings."

"Tis merry, merry Christmas,
 Every heart be joyful;
 'Tis merry, merry Christmas
 Unto God be glory."

CHRISTMAS JOY.

WE should be glad and rejoice not with
 reckless merriment, but in all solemn-
 ity and deep gratitude, for at this time
 we commemorate the birth of the world's Red-
 deemer. It seems fitting to observe the anni-
 versary of the Saviour's birth in the same spirit
 as that which accompanied the event itself.
 And with the angels of God, we should sing
 "Glory to God in the highest, and on earth
 peace, and good-will toward men." For upon
 the birth of Christ, God was made manifest in
 the flesh, which enabled us to behold His glory
 as of the only begotten of the Father full of grace
 and truth. And upon this manifestation in the
 flesh, and consequently His natural life among
 men, He was enabled to become a sympathizing
 Saviour; and finally suffering a physical death,
 He became the perfect captain of our salvation.
 Therefore the beautiful example of His match-

less life and irreproachable character, the sym-
 pathizing and perfect Saviour He is, and the
 perfect revelation of God to men, He made all
 depend upon His temporal life which, in turn,
 depended upon His birth. Are we not correct,
 then, in saying this event of the world's history
 should be commemorated with joy unspeakable
 and full of glory?—*Parish Visitor.*

CHRISTMAS.

"Unto you is born this day a Saviour, who is Christ the
 Lord."—*St. LUKE II., 11.*

CH RISTMAS day is a season of general re-
 joicing, of feasting and exchanging gifts
 and we trust also of sending portions to
 those for whom nothing is prepared. All this is
 just as it would be when the gifts are simply
 tokens of loving remembrance and not a matter
 of barter or formalism.

- But is there not a danger that in the midst of
 our merry-making the true import of the feast
 may be partly pushed out of sight and forgotten?
 Our beloved Church has provided against this
 peril as far as may be by appointing a solemn
 religious service for the day, but she can do no
 more. We must, each for ourselves, take care
 that we do not forget the great truth which the
 feast commemorates.


Unto each one of us is born a saviour, who
 is Christ the Lord. The good tidings of great
 joy brought by the angels to the shepherds on
 that first Christmas Eve were to be to all people
 —to the poor and sorrowful; to the sinner and
 the prodigal as well as to the gay and innocent chil-
 dren. Some of my readers will be wearing mourn-
 ing on this day, and though the bereaved father
 or mother may check the tears and sighs, that
 the mirth of the little ones be not overclouded,
 the thoughts will go back to that other Christmas
 which seems now, oh, so far away, when the
 family circle was unbroken. The mother's arms
 will, as it were, reach out with yearning for the
 little one whom her gifts cannot reach, nor her
 cares comfort. But yet thank God and take
 courage. Unto you is born a Saviour, who is
 Christ the Lord, a Saviour who in His own ex-
 perience sounded every depth of human woe.
 He was a man of sorrows and acquainted with
 grief, and He wept in sympathy with the grief of
 His friends, even though He knew that the next
 moment their sorrow would be turned into joy.
 Are you anxious and troubled under the burden
 of poverty? He was not born in the purple,
 but in a manger, and all His life He was poor.
 It was only His grave that was made with the
 rich. Are you perhaps mourning for the pro-
 digal who has left his father's house and wandered
 out of sight of his mother's eyes? The eye of
 Christ the Lord sees that wanderer, Christ's hand
 is held out, and it may on this day while he is
 yet a great way off, his heart turns toward home
 joys and loves, and he is saying to himself, "I
 will arise and go to my father."

To you the prodigal and wanderer who may
 read these words we say, "To you, even to you,
 feeding swine in a strange land, or possibly see-
 ing the day dawn through prison bars, to you is
 born this day a Saviour, who is Christ the Lord.
 Your soul and body may be foul with sin, but
 the blood of Jesus Christ cleanseth from all sin.
 Your will may be weakened by self-indulgence,
 but He is strong, and all His omnipotent power

is engaged on your side, so soon as you earnestly desire it. The door of mercy is not closed, not though to-morrow were the day of your execution. The light of Christmas shines out at that portal and through it comes the sound of that first Christmas greeting, 'Unto you is born this day a Saviour, who is Christ the Lord.'

Let us then rejoice and be glad, thanking God for His unspeakable gift. And let us not forget those to whom these glad tidings have not yet come. Let us pray for them and, if possible, set aside something to help carry the news that to the heathen also is born this day a Saviour, who is Christ the Lord.—*Parish Visitor, N.Y.*

The Connection between Christianity and Civilization.

N infinite wisdom has, we believe, ordained that the impotency of humanity, not alone in the science of God, but in the fields of civilization, should be abundantly demonstrated in the period of the historic past. Nor are there wanting within the borders of the present evidences and testimonies whose voices with no uncertain sound affirm the same truth. For brief periods, it is true, as compared with the more protracted exhibition of the same teaching in the past, the light of these testimonies flashes out, but the lustre is vivid and unmistakable. In 1814 the Christianization of New Zealand commenced with Marsden, and with such success that Bishop Selwyn in 1842 writes, "We see here a whole nation of pagans converted to the faith." In 1840 the civilization of New Zealand began with its passage into the political status of a British colony and large immigration from the outside. Then followed the ruin, the confusion, the blood, which have too often waited on the banners of civilization, and the development of New Zealand was retarded immeasurably in its course.

The *Standard* of October 16th, 1872, reported Lord Dufferin testifying in another part of the globe to the enormous improvement in all social and material advantages by Christian teaching where the civilization had not yet intervened, in the Church mission of Metlakahla and the Methodist mission of Fort Simpson. While the *Times* in a leading article, laments the uprooting in Central Africa of all the influences of civilization with the termination of the Pacha of Emin and the turning of his face, in company with Mr. Stanley, to the coast there appears, coincident with that relinquishment of the central province of the continent, from out of the dark depths of Mtesa's blood-stained pale, the figure of the man in the white raiment of an outward civilization, and in his hand the volume whose very presence affirmed that the seed of truest and most unduring culture and civilization had already germinated in that field which a Christless civilization was abandoning in despair.

We may claim, then, to have enforced with moderation, but with strength of irrefragable demonstrations that the connection of Christianity and civilization is not accidental but essential: not external but vital: for the soil in which alone the plant of a permanent and progressive civilization will root, is that of the moral being, and it is the function of Christianity alone to prepare and subdue that soil into readiness for its implantation.


An Advent Lesson, "The Need of Prayer."

"How great must be the charge of those who are shepherds of that flock which Christ prizes so dear, the least of which are to Him as the apple of His eye: how great the responsibility of those who dispense His mysteries and prepare all men to meet Him in the terrible judgment.

"But priests and people are bound up in one lot: they both must fall or stand together: neither can judge or accuse the other, for both partake of each other's sins. If the priests are evil or careless it is because the people pray not for them: if the people fall away it is because the priests have not prayed and watched for them....."

"We complain of the want of Bishops and Clergy; we complain of their great feebleness; and of what is worse, we complain of the crippled condition of the Church: of thousands and of tens of thousands daily perishing for lack of knowledge and from the deficiencies of pastoral energy and care: but they who thus complain do not consider how much, of all this remains at their own door: for no doubt the real cause which lies at the bottom of all this is that the people do not pray: do not pray as they are required to do for their own pastor, and for their own Bishop, and for the Church generally, that the Ministers and stewards of Christ's mysteries may prepare the way before Him. For how did our Lord Himself meet their great want when He was moved with compassion at the sight? His words were: "Pray ye the Lord of the harvest." He knew of no other way but this, neither shall we find it."—ISAAC WILLIAMS.

AUGUSTINE'S CREED.

S we look carefully into the New Testament, the Gospels show plainly, that our Lord in His teaching, and specially in many parables, plainly declared His purpose to be a world-wide proclamation of the Gospel: that He left it as His standing order to every member of His Church, to the laity as well as the clergy, as far as lay in their power, to go into all the world and preach the Gospel to every creature: that no sooner had the Holy Ghost descended, than the early Christians went everywhere preaching the Word: not waiting in one place or district or country, till all were christianized, but, after visiting a place and planting a little Church there, moving on ever further and further to make Christ known in all parts of the world.

History, besides many independent testimonies, declares how the early Fathers of our Church obeyed the Master's command by bringing over the Gospel to these shores, so that we to-day, under God, owe all our light, our liberty, our peace, to their missionary labors.

A careful attention to the teaching of our Church in her services will convince us that a right view involves our belief, as Dean Vaughan says, that "God's field in which the seed of the Word is to be sown is not England or Great Britain only, but that God's field is the world." All the Canticles in Morning and Evening Prayer; the Prayer for all Sorts and Conditions of men, several of the Collects, the Litany, besides the Psalms, the Lord's Prayer and the Creeds, distinctly affirm or involve the salvation

of other nations besides our own: so that a fair and careful interpretation of these parts of our service will make all good Churchmen to have a thorough missionary spirit, and to adopt Augustine's Creed. "A whole Christ for my salvation, a whole Bible for my staff, a whole Church for my fellowship, and a whole world for my parish."—*The Bishop of Liverpool.*

CATECHISING.

Another serious cause of regret is to be found in the too limited attention given to such regular and thorough catechising of the young as the Church in her wisdom enjoins, and would fain have encouraged and practiced in all places. The clergy, I am happy to say, are giving increased attention to this primary and essential part of our work, and yet more can be done, as well at home as in church before the congregation. To many faithful women are we largely indebted for their loving work for the young, but no other agency can supersede what should be done in the family, the first and moulding school of life. The Sunday school was not designed to do it, and can never take the place of such instruction, and when it is remembered how many of the teachers are too young themselves, and otherwise incompetent to interest and thoroughly instruct children, the prevailing want is the more to be regretted. The rubrics following the Catechism are therefore most seriously commended to the study and observance of ministers, parents, and sponsors. Too much thought, it is to be feared, is given, in connection with the Sunday schools, to mere adjuncts and external appliances of a sensational, if not demoralizing, tendency, as gifts, prizes, processions, dress, and competitive contributions, which cause heart burnings, jealousies, and a class feeling most unhealthful and to be deplored, and, withal, there is too much of mere pomp and vanity in much that is to be seen.—*Bishop Gregg.*

A PERIL OF THE CHURCH.

There are not wanting ominous signs that the struggle for the integrity of the Catholic Faith, the teaching of the Prayer Book, "the certainty of those things in which we have been instructed." (St. Luke, i. 4,) has not only begun, but made great progress in the bosom of the Church itself. And this growing laxity in the Church, this manifest indifference and sometimes even scorn for the Faith itself, is likely to be largely aided by the accession to the ranks of our ministry of those who, while they have found themselves unable to agree with their own sectarian standards, seek our ministry, not because they accept the Catholic teaching of the Prayer Book, but because they are persuaded that our Church is so broad and liberal that they can believe and teach any sort of doctrine. This is a real and pressing danger. If the Church does not guard the entrance to her Sacred Ministry, who will keep the keepers of the Faith? We are not indifferent to the fact, nay, we rejoice in it, that a very large proportion of our Clergy in time past have come to us from the various Protestant Ministries and among them have been some of our most illustrious Bishops and Priests. But the greater part of them have sought the Church from a deep conviction of her inherent truth and Catholicity of faith, order and worship, not as a refuge from the obligations of a definite creed and from the enforcement of a binding discipline.—*The Diocese of Springfield.*

Family Department.

TO THE RIGHT REV. LORD BISHOP OF MAACKENZIE RIVER.

BY DOROTHY FORSTER.

Go forth, most noble servant of the Living God,
Forth to your lonely Diocese, mid ice and snow,
To preach Our Lord Jesus, crucified,
To win men's souls, for Him who died to save,
Yet not alone shall you your trials bear,
Jesus is ever with you to the very end,
Your friend, your Councillor, your present Help,
In all your dangers, and each sore distress.
Ah! what a glorious and exalted life,
To give up all that nature counts most dear,
To work for God, His holy chosen one,
To bear His name to that far heathen land,
So sanctified, and set apart from other men,
Called, of your God, to bring His Gentiles in
To His great Kingdom upon earth, the Church.
That they may ransomed be by His dear blood.
He found thee faithful, so said "Take higher charge,
"Thou art a chosen vessel unto me, to bear my name
"Into that Arctic region, to the heathen there,
"That by thy work they shall be to my Kingdom
brought,
"And for those souls brought Home thou shalt reap
thy reward
"In that day of my Might when I make up my Jewels,
"And thou shalt see, with me, the souls thy teaching
saved."
When on the borders of that Arctic Land, oh! man of
God,
Know, mid thy labours, hearts are raised, and prayers
ascend for thee,
That God may guard thee in thy perilous toil,
And bless, aye, doubly bless thy work of love for Him.
And even as holy women ministered to Christ
So may we, of our God-given substance, minister to
you,
And give you aid to carry on your noble work,
Of spreading Christ's Salvation throughout all that
Land.

NED'S CHRISTMAS FESTIVAL

BY MARY ELLA MANN.

Poor little Ned! He hadn't much to say for himself and nobody seemed to know or care anything about him. He was only a little fellow about eight years old, with an active, wiry body that seemed almost lost in a suit of clothes much too large for him and none too warm for the season. On his feet were shoes that had seen their best days before commencing their travels with their present owner, and he was "topped off" with a felt hat somewhat weather-beaten, from beneath which looked out a sturdy little face with bright gray eyes that seemed to be on the alert for anything that would bring the brother of the little ones of this earthly kingdom, and with the day had come the Christmas good cheer and the realization of the "visions of sugar plums", that for so many weeks had been dancing in the little folks' heads.

Dear old Santa Claus had been so generous! He hadn't intended that any little girl or boy in Christendom should be overlooked, for surely there were good things enough to go 'round and give everybody a share.

But somehow Ned was forgotten.

Perhaps it was because his stocking was not hung in the chimney corner on Christmas Eve.

But then, Ned wasn't in the habit of hanging up his stocking, so he didn't even feel slighted at not being counted in with the "good little girls and boys" who hang up their stockings every Christmas Eve in joyful anticipation of Santa Claus's visit, for business had been very brisk during the days of Christmas-tide and Ned felt quite wealthy with the unusual number of pennies and dimes that had found their way into his pocket.

They had a grand dinner that day, too, for the rent was ready, and the mother thought they could afford to be a little bit festive since Christmas came but once a year.

Oh no! Ned wasn't at all inclined to look on the dark side of things.

The short day—that seemed all the shorter to so many little people for the merriment in which it had been spent, had closed.

The clouds had drawn their gray curtains over the sky early in the afternoon, and the snow-flakes had been steadily falling ever since, as if they would cover with a soft white mantle all earth's sharp angles and uneven places.

Ned was on his way home from an extra errand that had fallen in his way. Quite a wind-fall it seemed to him. He was thinking, too, that something real good for supper—a surprise for mother, would be the best way to invest his unexpected gains, and he was considering with the seriousness of an experienced financier how to get the best and the most for his money.

But his calculations were suddenly interrupted, for he found himself in front of a grand mansion, from which came sounds of music.

Ned stopped and listened. He liked music and always lingered a little when he heard a hand organ, but this was even lovelier than a hand organ.

"They must be something like kings who live here," he said to himself.

The light was shining through the front windows of the entrance, and Ned thought he would just peep in and see what the lovely music meant. So he went up the broad steps and sheltering himself within the storm doors, looked through the folds of the lace curtains over the windows of the inner doors. What a beautiful sight it was!

Ned opened his eyes wide when he saw the big Christmas tree with its spangles and stars and candles and candy boxes and oranges and dolls and skates. What wasn't there on that tree!

And still he was listening to the music.

He took it all in.

A beautiful lady in a pretty dress was sitting at the piano, and a dozen or more of little children and "children of an older growth"—cousins, aunts and uncles were standing around her singing Christmas carols.

"Carol Christians, carol,
Carol joyfully,"

and again,

"Let the poor and needy
Christmas carols sing."

Why could they not sing their Christmas songs with joyful hearts? Had they not done their share for "the poor and needy"?

Hadn't papa put his name opposite a handsome sum on the Church subscription list? and hadn't mamma been working for the mission Sunday-school, and weren't they to have a Christmas tree, and coats and mittens and candy and a supper? Ned didn't belong to the mission school, so he was not counted in: but he was making the most of his Christmas festival as he saw it through the misty folds of the curtain. Presently the lady rose from the piano, and a colored man with a swallow-tail coat and a very high collar, turned down the gas and lit all the candles on the tree.

Ned had never seen anything so bright in his life. Then everybody joined hands and standing in a circle around the tree sang "Gather around the Christmas tree."

Soon Santa Claus appeared mysteriously from somewhere, wearing the same suit that he always wears and looking as round and jolly as he always does.

He too joined the happy circle, standing between the "beautiful lady" and a wee toddling girl, and a merry dance they all had around the Christmas tree.

Then the presents were distributed, and everybody had just what they wanted.

A little boy just Ned's age had a pair of skates, just what Ned wanted, but never dreamed of having: and the little toddler was nearly wild with delight over a woolly lamb that would go on wheels. Such a happy party they were! and all unconscious that a little boy in their own

doorway was left out. Ned thought it was beautiful, but he began to think too, that something must be wrong.

He didn't believe that that little boy wanted skates any more than he did, and why couldn't he have them too?

In a vague sort of way Ned felt that one side of the world had all the brightness, and the other was cold and dark and he was on the wrong side of it.

Poor little Ned! The tears began to gather in the bright eyes and to fall faster and faster, and at last he sat down behind the storm door and cried as if his heart would break.

The Christmas harvest was gathered at last, the lights of the tree were flickering out one by one, and Santa Claus having accomplished his mission wished all a "Happy New Year" and vanished.

Then the gas was turned up again, and soon papa, who had been playing Santa Claus to please the little folks, came in to be smothered with kisses by the youngsters and overwhelmed with thanks from the older ones.

The pleasant things were said over and over again, but presently there was a lull in the hum of happy voices, and papa improved the opportunity to say a few earnest words about the Heavenly Father's great Gift to men.

"Dear children," he said. "I am glad to be with you to help you keep the birthday of the Christ Child. You all know the sweet old story, how He was born a baby in Bethlehem, and grew up, just as you little children will, please God.

He came to earth because God loved us and gave His only begotten Son, to save us from our sins. Let us, in gratitude for God's great love for us, try to follow the example of His Son who 'went about doing good,' remembering that whatever we do for even the least of His brethren, for His sake, is acceptable unto Him. Let us try to live as our Saviour would have us live, so that at last we may dwell with Him forever in the heavenly mansions, where He has gone to prepare a place for all who love Him and try to keep His commandments."

When papa had finished speaking, the "beautiful lady" (who was mamma, of course) again took her place at the piano, and they all sang "Peace on earth, good will to men."

But for Ned there was no more music: he had cried himself to sleep.

Just then a carriage rolled up, to take some of the aunts and cousins home, for it was quite time that the little people who had had such a "splendid time" all day, should be on their way to Dreamland. So Ned was discovered. The colored man who opened the door saw the boy and spoke to him and receiving no reply tried to rouse him; still no answer; then with a frightened face he went to tell papa that there was "a little boy in the vestibule that he guessed was dead."

Papa and mamma both came out, and with hearts full of pity bent over the little waif and found that he was alive, although completely overcome by the cold. Ned was carried into the house and tenderly cared for, and by and by he awakened and was able to tell his name and where he lived and how he happened to be where he was found.

"Oh! mister, I hadn't orter been there, but I didn't mean any harm, I only wanted to hear the music, and now please I'll go home, for mother must be waitin' and worryin'."

"Yes, we'll see that your mother has you safely again," said papa, with a mistiness in his eyes and a huskiness in his voice as he spoke; and presently Ned found himself escorted home by papa, and the colored man who carried a basket of good things for the mother. He began to wonder if he hadn't made his mistake. Perhaps the world was all right after all. At any rate it seemed as if his side of it had all of a sudden turned to the sunshine.

Ned's mother had been anxiously waiting for him all this time, and anxiety had given place to

alarm. What could have happened to him! she wondered, as she walked the floor and tried to think where she should go to find her boy; when Ned himself opened the door, and in came the Christmas party.

Papa briefly told Ned's mother the story, and "hoped she would accept the basket as a present from the Christmas tree," then bidding them "good night" papa and the colored man left Ned and his mother with their hearts overflowing with gratitude,

But that wasn't all. The next morning the "beautiful lady" called on Ned's mother, and her kind, encouraging words brought new hope to the poor woman, and before long she had work enough to provide many comforts for their little home, and Ned was in school, and they dated a beginning of brighter days from Ned's Christmas festival.

As for papa and mamma, who had it in their power to do so much for others, when the next Christmas season called 'round, not only did they see that the church and mission children had a "Merry Christmas," but as far as they were able, they took care that the little ones of the by-way were not left out.

A MODEL WIFE'S VOWS.

Resolutions of a Lady of the Olden Time, on the Day of Her Marriage, April 28th, 1740.

The Rev. E. Law, Bishop of Carlisle, had married Miss Christian, a Cumberland lady, when he was rector of Graystock; and, though only eighteen years of age, there is no doubt she must have been thoughtful beyond her years, as this paper was found after her death among other papers, and her son, himself Bishop of Bath and Wells, testifies that she most implicitly fulfilled these resolutions in every detail of her married life.

The good lady writes thus:—

Some rules I resolve to observe, through the assistance of Almighty God, when I am a wife.

1. I resolve never to contradict my dear husband without it be quite necessary, and then with the greatest good nature I am mistress of.

2. To serve God more sincerely than I have done in the state I am now about to leave, and to lead a life suitable to the blessed calling of my husband.

3. Never to fret or fall into a passion about small matters, but to have always a cheerful heart, knowing my blessings much exceed any troubles that can possibly befall me, and in all dangers to commit myself and family to an all-wise Providence, and then to be easy about the event.

4. Likewise to lay aside all fondness for dress, but to be always exactly neat and clean.

5. I resolve to be very active, and never, for the sake of saving myself a walk, to neglect anything, though it be never so great a trifle.

6. I resolve to be very frugal, and never to put my husband to any needless expense.

7. I resolve to be very kind to my servants, as well to their souls as their bodies, and always to give exact orders, and never to be in a passion if they be not executed.

8. I resolve to treat my friends kindly, but never extravagantly, and to be full as glad to see his relations as my own.

Thus would I live, thus would I die. And when this world I leave to Heaven [would fly.

MARY CHRISTIAN.

April 28th, 1740.

This paper was signed on the eve of her marriage, and certainly its maxims are valuable at this time. It is interesting as a bright example of a gentlewoman of the olden time.

BIRTH.

ADCOCK—On Friday the 4th December, 1891, at the Parsonage, Fitch Bay, Q., the wife of the Rev. W. A. Adcock of a daughter

MARRIAGE.

DEAN—EISAN—Married on the 19 ult., at S. Stephen's Parish Church, Ship Harbour, N. S., by the Rev. R. A. Heath, Rector, Charles Edward Dean, to Isabell Eisan, both of Ship Harbour, N. S.

DEATHS.

DOBSON—At Pictou, N. S., on Saturday the 5th of Dec., after a long illness, Henry Dobson, in the 36th year of his age.

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Mission Field.

The *Missionary Review* says: "With the translation of the Bible into the Cree language, the Bishop of Moosonee writes home that he is making rapid progress. Next winter the task may probably be finished, when the Bishop of "the Great Lone Land" who has occupied his see since 1851 will likely resign. The endurance of privations in an uninviting region, and cheerfully borne, have proved his missionary character and secured him the devoted attachment of the Indians. The Rev. J. A. Newnam, a Canadian, has sailed for Moosonee, and should he feel himself capable of bearing the strain of the work, his name may be submitted to the Archbishop of Canterbury in succession to Dr. Horden as Bishop."

THE COST OF MISSIONS.

"See," says an objector, "what missions cost, and how little there is to show!" How much has been spent, for instance, in evangelizing the Zulus! Well, how much? Not one-half, possibly not one-tenth, of what the "Zulu war" of 1879-80 cost. How much in Christianizing the island of Hawaii? Not so much we are told, as the expedition of Commodore Wilkes in the Pacific. One has well observed: "The cheapest enginery the word has ever seen is the missionary," and he added, "I know not which more to admire, the feebleness of the instrumentality, or the matchless and fructifying power of God." Those who find fault with missions on account of apparently meagre results appear to me to put a low estimate on the value of the human soul. Said the Rev. Dr. Griffin, sixty years ago: "Were there but one heathen in the world, and he in the remotest corner of Asia, did no greater duty confine us at home, it would be worth the pains for all America to embark together to carry the Gospel to him." Such in the opinion of that man of God is the worth of the soul of a single heathen, and can we contemplate, without the deepest emotion, the sad truth that hundreds of millions in heathendom are passing into eternity untaught, unsatisfied? Shall they be allowed to die in ignorance of the Saviour?—*The Rev. J. Tyler.*

CHRISTIANITY AND CHINA.

At the conclusion of a recent address upon the three religions of China before the American Society of Comparative Religion, in New York city, the Rev. Dr. Martin, president of the imperial Tungwen college at Peking, said: "Each of the previous religions was ushered in by a felt want. Christianity alone can supply the defects of all the systems and present one harmonious unity. If I were to express in one word what Christianity is to confer upon China, it would be this: "Not a God seated far away, upon some remote Olympus, as in the Confucian system; not a God inherent in matter, as in the Taoist system; not a God, as in the Buddhist system, who has risen from the ranks of the dis-

ciples of virtue, a mere, deified man, but God the Spirit of the universe, in Christ Jesus, coming into the human soul, taking up His abode there and working by His Holy Spirit a regenerating influence such as none of these creeds has ever possessed, and of which they have presented only a faint and dim prophecy. This I believe to be the mission of Christianity, and I believe the Chinese, though it may be unconsciously are waiting for it and reaching out after it."

THE MIRACLE CITY.

A NEW NAME SUGGESTED FOR HAMILTON.

Another Remarkable Case Which Would Indicate that the Name Would be Quite Appropriate.

The number of remarkable cures occurring in Hamilton is causing general comment throughout the country. To those who know the inside facts there is not the least cause for wonderment. The remarkable cure of Mr. John Marshall who was known to almost every citizen in Hamilton gave the Pink Pills an enormous sale in the city, one retail druggist alone selling 2,880 boxes in the past six months. People whose cases had been considered hopeless as was Mr. Marshall's, took hope from his cure, persisted in the use of the pills, with equally wonderful results in their case. And what is happening in Hamilton in the way of remarkable cures, is happening in all parts of the Dominion, and every day adds to the pile of grateful testimonials which the proprietors of Dr. Williams' Pink Pills are receiving. Last week the *Hamilton Times* investigated two more cases, the result of which is told in the following article in the issue of Nov. 7th:—

The account of Mr. John Marshall's wonderful cure, after suffering for years with locomotor ataxy naturally brought to light several other cases of almost equally miraculous cures in this city. Among the many citizens who profited by Mr. Marshall's experience and who have been troubled for many years with the same affliction was Mr. William Webster. For a long time he was in the flour and feed business in the Market Square, and for over ten years while in his office he was compelled to remain in a reclining position on a couch, covered with heavy buffalo robes, winter and summer. It was with difficulty that he could make his way, even with the aid of crutches, to his residence, but a short distance from the store. He attributes his trouble to constant exposure at the open door of his store, carrying heavy bags of grain in and out, and when over-heated and perspiring sitting over an open cellar-way in order to cool off. About a year and a half ago he found it necessary to give up his business, owing to the fact that he was becoming utterly helpless from his terrible disease. In June last, on hearing of Mr. Marshall's case, he began to take that well-known remedy, Dr. Williams' Pink Pills and has been greatly benefited thereby.

Mr. Webster was seen by a *Times* reporter at his residence, Macnab street north, Saturday afternoon, and was not at all loath to speak about

his case, "With the exception of this trouble with my legs," he said, "I have never been sick a day since I was 17 years old, and now I am 55. This locomotor ataxy is a terrible disease. For years my legs have seemed as though they belonged to some else. As I have lain asleep on a winter night, one leg has fallen out of the bed and when I would awaken with the cold I would have to feel around with my hand before I could tell which leg was out bed. If I were to try to place my foot on a spot on the carpet within easy reach I could no more do it than fly. The pain at times has been terrible. I have lain awake night after night, week after week, alternately grasping each foot in my agony as the sharp pains like knife-stabs shot through various parts of my anatomy. When I was first attacked with pains in my feet some 12 years ago I tried several physicians but could get no relief. Paralysis then set in and I immediately consulted a well-known specialist in Buffalo, who told me that I was suffering from locomotor ataxy and could not get better. I came home again and on the advice of friends tried several hot springs, but with no effect, except, perhaps, to aggravate my complaint. I finally became discouraged and after two years' doctoring, I underwent an operation. I was placed under chloroform a gash two inches and a half in depth made in the side of each leg near the hip and the doctors put their fingers in the gash and stretched the sciatic nerves in the vain hope that such would give me relief. Since then, now over ten years ago, until, June last, I took no medicine whatever, and retiring from business, became so helpless that I could not walk a step without my crutches, and sometimes the pain was something awful. About June, however, I got some of Dr. Williams' Pink Pills and after using the first box felt such a beneficial effect from them that I continued to use them ever since with the result that the terrible pains I used to suffer from, have vanished, and with the exception of a gentle little dart at rare intervals, I might never know I had ever suffered with them. Since using the pills I get to sleep early and sleep as soundly and peacefully as a baby all night through. I can also walk a dozen steps or so without my crutches." And to illustrate, the old gentleman got up and walked across the room and back again to his seat alongside the reporter. "Now I couldn't do that at all before last June," continued he, and the pills are certainly the pleasantest medicine to take, that I ever tried. I would advise any one who is troubled with an affliction any way similar to mine, or who is suffering from any nervous disease, to try Dr. Williams' Pink Pills.

THEY SELL RAPIDLY.

Mr. J. A. Barr, the well-known Hamilton druggist, says that the demand for Pink Pills is something astonishing. Last winter he purchased one dozen boxes. This was his first order. Since then he has sold 2,800 boxes of the pills, and every day the demand is increasing. He sells at least two dozen per day. The same story comes from other druggists in Hamilton.

The other day Mrs. Martin, of Ferguson Avenue, Hamilton, Ont., called at Mr. John A. Barr's drug establishment and asked for a box of Pink Pills. She had a little girl with her in a perambulator, and while the mother was in the store the child climbed out over the side of the carriage. The mother laughed over the incident and remarked: "If it were not for Pink Pills my baby would never have been able to do that. To those in the drug store Mrs. Martin narrated the wonderful cure which had been effected by Pink Pills in the cure of her infant. When about a year old the baby became paralyzed, and the anxious parents consulted the best doctors in the city, but their treatment was of no avail. The little one was not able to move hand or foot and for a time the case was considered a hopeless one. Seeing an advertisement in the *Hamilton Times*, of the wonderful cures being effected by Dr. Williams' Pink Pills, Mrs. Martin procured a box and before the youngster had taken all it contained, a marked improvement in her condition was noticed. The paralysis disappeared and the little one's appetite returned. The parents' hearts were delighted with the result. It was while buying the second box that the child scrambled out of the carriage on the sidewalk. The mother told Mr. Barr that the paralysis had resulted from teething. A representative of the *Times* who investigated the case discovered that the little girl is now walking around in the best of health.

The proprietors of Dr. Williams' Pink Pills state that they are not a patent medicine but a scientific preparation used successfully for many years in the private practice of a physician of high standing. They are given to the public as an unfailing blood builder and nerve restorer, curing all forms of weakness arising from a watery condition of the blood or shattered nerves, two fruitful causes of almost every ill that flesh is heir to. These pills are also a specific for the troubles peculiar to females, such as suppressions, all forms of weakness, chronic constipation, bearing down pains, etc., and in the case of men will give speedy relief and effect a permanent cure in all cases arising from mental worry, overwork, or excesses of whatever nature. The pills are sold by all dealers, or will be sent post paid on receipt of price, (50 cents a box—they are never sold in bulk or by the 100) by addressing the Dr. Williams' Medicine Co., Brockville, Ont., or Morristown, N.Y.

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Real glory springs from the silent conquest of ourselves; and without that the conqueror is naught but the first slave.

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The Saviour of souls sent fishermen, not soldiers, to preach his faith. What must that man think of God who defends him with outward violence?—Gaudentius.

Erysipelas.

Mrs. Jane Smith, of Maitland, was cured of a grievous attack of erysipelas by using Minard's Family Pills 20 days, and applying Minard's Liment to the parts affected.

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Advertisement for 'THE DEAF HEAR' sound disc, claiming to be the best for the deaf.

CHEMICAL LABORATORY, D. J. HOUSIE COLLEGE, Halifax, N.S., July 31st, 1891.

WELL SUITED. WITHIN the last few months I have purchased, promise usually at RETAIL GROCERY STORES in this city, packages of Woodill's German Baking Powder

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Temperance Column.

TEMPERANCE TALKS

II.—The Effectual Remedy.

By the Rev. CHARLES BULLOCK, B.D., author of "The Temperance Witness Box," &c.

(CONTINUED)

As to those who are strictly moderate drinkers, who have never on any occasion felt in any measure the worse for drink, I can only ask them to consider and weigh well the "present distress," and to decide the question what shall we do in the court of Christian charity—charity to our neighbour. I say our neighbour. "Thou shalt love thy neighbour as thyself." "If thy right hand offend thee, cut it off, and cast it from thee." But what if thy right hand offend thy neighbour—prove an occasion of stumbling to his ruin? And on the other hand, what if thy example of abstinence—from what might under other circumstances be lawful and allowed—save thy neighbour—what if it should prove that link in the chain of sympathy which wins him from, what to him might be, and probably would be, the path of the destroyer? Admit that the path is safe for you. You need not "cut off the right hand" for your own security: but "Thou shalt love thy neighbour as thyself." What of his safety if he should follow your steps? He may go a step beyond—what then?

A traveller in Switzerland was one day proceeding to climb up some steep and rocky place in the snowy mountains. He was cutting out in the glacier footprints and footsteps by which he was to climb. He was doing this work leisurely and carelessly, having only himself to consider, and feeling that he was safe. But while he was progressing with his work, he suddenly heard a voice behind him crying out—"Father, mind you cut an easy path: for I am following you!" Ah, that voice, the voice of his own child, changed the whole aspect of the occasion, and the whole current of his thoughts. He then felt that he was climbing not for himself only but for another, and that other his own dear child! A voice had come from that child urging his father to take the safe path for his sake.*

Brethren, I hold this to be the true spirit of Christian "consideration," which asks, "Can all who follow our example follow it safely and without danger of falling? Such was Christ's own love for us, and such should be Christian love in ourselves.

"Thou art not weak, thou canst refrain: Then help to loose the captive's chain: Be strong to bear another's load, And lead the sinner up to God: Stoop down to set the captive free, As Jesus stooped to conquer thee."

I hope I have not pressed my text beyond its fair and legitimate and

* The Bishop of Gloucester and Bristol on one occasion asked:—"Is no prevention better than cure? What about the rising generation? How about our children? 'Kend the brugh when it is young. Is 'not that good? Is it not worth while being a total abstainer that we may encourage the little ones in Christ never to begin to touch,"

evident meaning. Total abstinence seems to me the only perfectly safe path for all, the truly helpful path for many, the Christlike path for each—an effectual remedy for the terrible evil which Archbishop Thomson once said is "poisoning and cursing the country and presenting a sight at which devils may laugh and triumph." Brethren, don't let us trifle with this great topic—or settle it as if it were a mere question of argument. You can scarcely exaggerate its gigantic proportions. It is a question of life and death to some—to many—"for whom Christ died." Sir Henry Thompson assures us that he "has long had the conviction that there is no greater cause of evil, moral or physical, in this country, than the use of alcoholic beverages:" and the Archbishop of Canterbury declares that "nothing more calls for the attention of ministers of the Gospel than the evils which are engendered by intemperance." Shall we no act the part of the Good Samaritan by doing what we can—though it be at the cost of the self-denial which sympathy prompts—to rescue our fellow-creatures from a state of degradation in which they are literally "wallowing in the mire"? We want, brethren, to look on each drunkard in our streets as if we saw our own brother or sister, or husband, or wife, and then to act as we would act in such a case in our anxiety to deliver our dear ones from the bondage of the demon Intemperance.

I close with the earnest and thrilling words of the Bishop of Winchester, when addressing a large assembly of the clergy of the diocese. "You may not all adopt the plan I have adopted, Total Abstinence: you may not all adopt that, but in God's Name either adopt that, or find a better one."

END.

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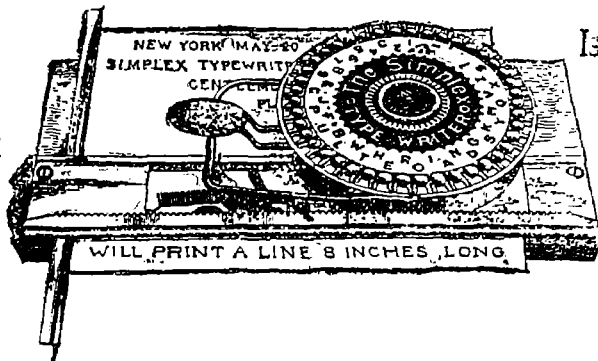
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