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The Church Guardian

J. W. H. Naylor 1895

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

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

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MONTREAL, WEDNESDAY, JANUARY 2, 1895.

In Advance } Per Year
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THE EPIPHANY.

FROM SONNETS OF THE SACRED YEAR.

By the REV. S. J. STONE, M.A.

'Lo, the star, which they saw in the east, went before them. . . . They presented unto Him gifts; gold, and frankincense, and myrrh.'—St. Matt. ii. 9, 11.

O TONGUE* of heaven! whose silence eloquent,
What time that night's evangel nearer fell,
Foretold the mystery of Emmanuel
To those far off, whose alien eyes intent
Kept faithful vigil toward the Orient:
Star-plot of the watchful and the wise,
Thus, speaking through my eastward-gazing eyes,

Win my soul on to the Divine Event.
That so, soon kneeling at the sacred Feet—
There only losing Thee, my harbinger,—
With gifts of gold, and frankincense, and myrrh,

I, too, may make my offering complete:
World's wealth, heart's worship, and life's suffering
Meet for my Fellow-Man, my God, my King.

* *Lingua caeli* is the expression of St. Augustine, referring to the star.

ECCLESIASTICAL NOTES.

REV. Prebendary Stephens is the new Dean of Winchester.

FOUR new missions in the suburbs of Chicago have lately been started by the Church.

REV. J. H. J. Ellison, of St. Gabriel's, Pimlico, has been appointed Vicar of Windsor.

THE Rev. Frank H. Johnson, Rector of Chelmsford, has been appointed Bishop Suffragan of Colchester.

THE Rev. S. C. Malan, D.D., a celebrated linguist and for 40 years Vicar of Broadwindon, Dorsetshire, is dead.

REV. Richard Gee, D.D., has been appointed by the Queen to the vacant Canonry in St. George's Chapel, Windsor.

THE Bishop of Rochester, who has been indisposed and unable to fill his engagements, has now completely recovered his health.

AT the last S.P.C.K. monthly general meeting money grants were voted amounting to £8,565, including £5,000 for King's College Endowment Fund. Book grants amounting to £1,053 were also voted.

THE Archbishop of York is taking steps to obtain, through his clergy, information of a precise nature relative to the Church and its endowments, with a view hereafter of bringing

such information before the people, in order that a correct judgment may be arrived at on the subject of Disestablishment and Disendowment.

THE Bishop of Maryland, Rt. Rev. Dr. Paret, has given written decision as to vested choirs of women, to the effect that it were better to let this new fancy alone, and he has otherwise expressed his disapproval.

BISHOP Hamilton Baynes, of Natal-Maritzburg, was married on Wednesday, 28th Nov. last, at Pietermaritzburg, to the youngest daughter of the late Canon Crompton, of the Church in South Africa.

FIFTY-THREE dioceses in the U.S. show 79½ per cent. of free churches, and 13 of the missionary jurisdictions average 98½ per cent. In the Diocese of Pennsylvania 12 churches are open all day and every day.

THE death of the Very Rev. H. B. Macartney, D.D., Dean of Melbourne, Australia, is announced. Seventy years of his life was spent in active ministerial work. Up to his 95th birthday he had preached every Sunday for 70 years, and sometimes twice or three times a day.

THE Bishop of Honduras, on St. Andrew's Day, ordained in Christ Church, Lancaster Gate, London, Eng., the following deacons for work in British Honduras: John Grinter, John Farnham Laughton, Thomas Plant, and Robert Ernest Skene, of Trinity College, Dublin. The Bishop left for his diocese on Dec. 7.

THE late Right Hon. Skeffington, Lord Dunsandle, has left £3,000 to the Church of Ireland—£2,000 to be given to Tuam and Clonfert dioceses, and £1,000 to the Church generally—to the Incurable and Adelaide Hospitals, £250 each; to the C.M.S. and Missions to Seamen, £200 each; to the Church Education Society, £100; and other sums to other charitable and benevolent institutions.

THE Rev. E. A. Anderson, who has been Vicar of St. Paul's, West Maitland, New South Wales, since 1891, has accepted the Bishopric of Riverina, which was rendered vacant by the death of the Right Rev. Sydney Linton, D.D. Mr. Anderson took his degree at Queen's College, Cambridge, so lately as 1882, and he was ordained in the same year. He went out to Queensland almost immediately. In that colony he was first Vicar of Holy Trinity, Mackay, and afterwards Incumbent of Hughenden, being made an honorary canon of North Queensland in 1889.

SOME attention should be called to the fact that it is not with the Orthodox Eastern Church that the recent conference on reunion was held at Rome; the paragraphs which have been sent

to the daily papers are very misleading, and it appears to be nobody's business to send information which might correct them. The Holy Synod of the Patriarch of Constantinople has considered the Encyclical Letter of Pope Leo XIII. upon the reunion of the Eastern and Roman Catholic Churches, and counselled the Patriarch to address a Pastoral to all the Eparchies, warning the faithful against the fallacies and profelytising efforts of the Propaganda. The framing of this document is committed to the learned Metropolitan of Methymna, Mgr. Nicephoros.

DUTCH WORSHIP.—Need I say here that the great uniformity of Christendom is not here violated by the omission of a collection? But that is only a third of the truth. There are three collections during the service. The money is taken in bags at the end of long bamboo rods. The service is not interrupted. Whatever is going on goes on. But gentlemen in evening dress go round reaching out the rods. The third time the gentlemen in evening dress are young. Each is followed by a sacristan in a black frock suit and a velvet skull cap, carrying a leather bag. Everybody seemed to give, without exception, young and old, each of the three times. But I was afterwards told that it was etiquette to insert your fingers in the neck of the bag, even if you gave nothing. A more difficult question was why there were three collections, taken in bags of different colours. The explanation is that one collection is for the Church, another for the poor, and a third for orphans.—*The Liverpool Daily Post, a letter from Sir E. R. Russell, Editor.*

THE "ITALIAN CARDINAL."—The Archbishop of York refers to his recent utterance in which he alluded to Cardinal Vaughan as "an Italian Cardinal calling himself Archbishop of Westminster," in a letter published lately in the *York Diocesan Magazine*. His Grace says that his allusion to Cardinal Vaughan's assumed title was not in disparagement of his office as Archbishop, which all freely admitted. But his claim to jurisdiction over any portion of the United Kingdom, conferred by the Bishop of Rome, was contrary, not only to the law of the Church, but equally to the statutes of the realm, which declare that no foreign prelate has jurisdiction within the Church or Kingdom. The Archbishop of York says that he feels assured that the Cardinal himself in his private capacity is an excellent person, and one who for many reasons is justly held in esteem, but he is not Archbishop of Westminster. The use of such a title is a foolish, though harmless pretension. Any more serious notice of this assumption would only give it undeserved importance. One could only grieve for the sake of our common Christianity that the Romanists in England should be adopting this offensive attitude towards the English Church. His Grace refers to the changed attitude of the Church of Rome, which is now one of continual aggression and self-assertion. The Cardinal and his friends are not wise, he thinks, in adopting this course.

THE CONSOLIDATION OF THE CHURCH.

THE PRACTICAL EFFECTS WHICH MAY BE EXPECTED TO ARISE FROM THE CONSOLIDATION OF THE CHURCH IN CANADA.

[Rev. Canon O'Meara, Winnipeg.]

(CONTINUED.)

Another advantage which it seems to me may fairly be expected to flow from Consolidation is the new power the Church will gain of expressing her views and making her influence tell in regard to great moral and social questions of which, as the champion of that righteousness and justice which exalt a nation she is bound to take notice. Let me give one illustration of what I mean. We boast ourselves as Canadians upon our own elaborate system of education; we point with, perhaps, pardonable pride to the large sums which as a nation we lavish on it; we recite with satisfaction the increasing number of 'isms' and 'ologies' which we cram into the heads of our long-suffering children. And yet I say that in spite of all this, the work of education in Canada is only being half done. The intellectual side is being fed to repletion, and the moral side is being starved. And yet, it is the veriest common-place of all history to say that in the permanent power and prosperity of a people, the moral training of the citizen is worth three times what the intellectual is. I am not giving only my own opinion; I am voicing views recently expressed by such a broad and thoughtful paper as the *Toronto Week*, "when I say that in Canada as a whole genuine, thorough, moral training of the children is only being played with—it does not take up one tenth part of the teaching time; there are no text books on it; there are no examinations in it; there is no government inspection of it. And so it is largely allowed to drift, pushed out of the way by the more clamorous calls of intellectual training. And I further say that this state of things is the greatest possible menace to the well-being of our nation; that we are sowing the wind and that if we go on, we shall surely reap the whirlwind in a lowered tone of public morals, a degenerating standard of private conduct and a general loosening of moral ties, which will ruin the best interests of the nation. How is this state of things to cease, for cease it must if Canada is to endure and prosper. It is an intolerable wrong that our children should have their best interests consumed in the Moloch fires of political expediency. How is it to cease; why, the Christian Church as a whole must rouse itself, unite and speak, aye, and act on this profoundly, this vitally important subject. And no part of the Christian Church of the Dominion is better fitted to speak or act upon this subject than the Church of England, for her clergy are almost a unit over the Dominion on this question; but being so far not one Church but three she lacked opportunity to speak with united voice. Now it is different. A committee representing the whole Church can co-operate with other Christian bodies to inaugurate a new movement over the whole Dominion to put a stop to a state of things in our system of education which is a shame to a Christian nation, and a blot upon our Anglo-Saxon civilisation. We must demand, not the teaching of religion, but the teaching of morality as based upon the will and word of God. We must have the ten commandments taught to our children from ocean to ocean of our Dominion, and taught not in any slipshod, half-hearted way, but taught thoroughly, earnestly, fully, made as integral and essential a part of our public school courses as are reading, writing or arithmetic. In this and other ways

a united church can influence for good public thought and deed as no individual dioceses or even provinces ever can.

Again, I think we may look for a large access of new corporate life and power from the union which we are considering to night. We talk of and pray for Christian reunion, and signs are not wanting in many quarters that things are shaping themselves in that direction; but if the Church of England in Canada is to play the part she ought in that great movement, she must first herself become unit of organic life and force. With united Presbyterianism, with united Methodism all over the Dominion one first condition for the Church taking any part at all in efforts towards union would seem certainly to be that she should be able to speak with the authority of a single united Church on the great question which must be discussed and settled ere the dream of many devout souls can be turned into an achieved and beneficent reality. But besides organic unity, Consolidation will help to produce that real inner unity of sentiment which the Church of England must have if she is ever to play her part aright in the development of the religious life of our great Dominion. This aspect of Consolidation was well brought out in one of the first meetings ever held on the subject, when speaking in London, Ontario, Mr. Charles Jenkins, of Petrolia, said: "They had arrived at a period in the history of the local Church when to exist they must extend their machinery. No one could hear the addresses of Canon D

and the Bishop of Algoma last night without concluding that there is a temporary blight on the life of the Canadian Church, that her power is paralyzed. It is this chilling isolation that has done it, and unless we break free from it the Canadian Church will never occupy the place she should, either at home or in the missionary field. The Church in England had accomplished a noble work; it had permeated through every class of English society, moulding the character of the nation; and its influence had much to do with the holding up of that glorious flag which was known and respected wherever man had found a home on earth. This was the work of the Church and the Prayer Book in the Mother country; but here in Canada the Church had accomplished nothing of that kind. Why? because here there was no cohesion; no Catholic sentiment discernible. I'm of Toronto says one; I of Huron, says another; I of Niagara, says yet another, and so it goes on. It was the duty of the Church to correct this; to weld the people together into one organic living whole." And that Mr. Jenkins was right the whole history of the Church since then has amply proved. But how will Consolidation produce unity of sentiment, which is the real vital unity that will alone give organic unity its full value and effect. It will I think tend to break down the sources of disunion which have been hitherto a cause of uneasiness to the Canadian Church, viz, *Sectionalism* and *party spirit*. In regard to the first of these I think that we may fairly hope that when Churchmen from all over the Dominion meet each other in General Synod or Committee: when they learn more and more of each other and of the needs, the difficulties and the special problems of each Section of our widely sundered and divided work; when they look about beyond the barriers of Diocesan and Provincial organizations and interests and are called upon to survey the work and provide for the progress of the whole Canadian Church, I do think that there will thus ensue a breaking down of sectional divisions, a removal of sectional isolation and a clearing up of sectional misunderstandings which could never have come to pass with a still divided Church. And I think the same beneficent results may be looked for in regard to the second cause of disunion, viz, *party spirit*. I am not so Utopian as to dream that parties are going to cease in the Church;

we've got to make human nature over again before that happens; but I do think that it is possible for these parties so to hold their views, so to respect the feelings, principles and rights of those who differ from them; so to subordinate the interests of the party to the interests of the Church that the bane of party spirit shall at least be minimized, if not utterly destroyed; our own Diocese is a proof of this; both parties are fully represented in the ranks of our Clergy and laity; and yet one source of our progress has undoubtedly been that party bitterness has almost been unknown among us. We are a united Diocese, as one man rallying around our Catholic hearted Bishop and presenting a united and therefore victorious front to the difficulties which meet us at well-nigh every step in our onward course. And what is possible in one Diocese is surely possible for the whole Church, and the large questions, the infinitely important issues which will engage the members of our General Synods, the calibre of men that these Synods will surely call out; the new spirit and enthusiasm for the Church as a whole that Consolidation will evoke, will surely have the effect of lessening the prevalence and weakening the influence of party spirit in every section of the Canadian Church. If we want an indication of this we have only to remember the course of events at the Winnipeg Conference and the General Synod last Fall. No more serious questions were ever debated than were frankly and fully discussed at these two gatherings. Men of every shade of view met on these occasions, and yet at both these meetings party spirit was conspicuous for its absence. Among all the votes taken and the divisions which took place, there was not a single trace of the influence of party lines, and partly because of this very fact the General Synod was so eminently successful as to elicit the hearty commendation even of the *Toronto Globe*.

A fourth advantage which we may hope to see arise out of Consolidation is the creation in some way of a common Widows and Orphans Fund and Superannuated Fund for our Clergy. There seem to be something distinctly hard in the fact that after a Minister has been paying regularly to a W. & O. Fund, or has been contributing through himself or his congregation to a Superannuation Fund for years, just because he moves to another Diocese, though he still continues an active Clergyman of the same Church, he should yet lose the advantage of long service or long support of the W. & O. Fund.

Now I am well aware that in any way to interfere with existing Funds will be very difficult; but I do not think it impossible that there should be created at least a Superannuation Fund, if not also a W. & O. Fund for the whole Dominion. Such a Fund would have to start from the beginning, but owing to its wider range and therefore, greater benefit, it would, I fancy, gain a good deal of support which is now withheld from Diocesan Funds by reason of the fact that in leaving a Diocese the Clergyman loses all participation in the Fund.

The views which I have put forward in this paper may seem to be visionary. I do not claim that these new forces will become immediately operative, far from it; but I think Consolidation provides two important factors for turning vision into reality—it provides an ideal towards which to work, and it provides an organization through which this ideal may be achieved. I am sure of this: if our fellow Churchmen in the East are as earnest in this matter as are we in the West, the next General Synod will see a very distinct advance along the lines I have suggested. We are in *dead earnest* about Consolidation here in the West. The western sections of General Synod committees have already held two meetings. One at Winnipeg in January and the other at Banff in June, both attended at a considerable expenditure of money,

time and travel. The various matters relegated to the committee were fully discussed and resolutions unanimously arrived at, which only await the joint action of our Eastern committee to assume final form. When the General Synod meets in Winnipeg in 1896, I have every reason to believe that the Church will be proved to have made a great and memorable step in advance by the achievement of Consolidation.

MAKING THE MOST OF LIFE.

BY THE RIGHT REVEREND DANIEL S. TUTTLE,
D.D., BISHOP OF MISSOURI.

[From *St. Andrew's Cross.*]

[CONTINUED.]

Then consider how one can amplify and perpetuate one's life through the lives of others. Subtle forces of heredity and plain influences of affection and reverence make the statement true for parents and children. But it is true also for men in general. Spiritual forces go forth from one to shape the lives of others for bad, alas, or for good, thank God. And so one man's life is projected into and multiplied by a multitude of other lives. If the influence of your own life be for good, this mode of multiplying it is a sure way of making the most of life. You need not consciously be setting yourself up for an example. You need not pharisaically shout out, 'See how good I am,' and 'Come now, I beg you, be like me.' You need not poise yourself conceitedly for the central figure and tell the radii to run out, the messengers of your greatness, to the listening circumference. You would spoil it all were you to do so. Deep, sweet, strong, holy influences, move never along such lines or from such orderings. Only be kind and true yourself. Hold, love, and live out the kindness and truth; and then, without your ever knowing of it to the full, and long after death has hidden you in the grave, others shall in blessed fashion be making the most of life for you and from you. The mighty power of unconscious personal influence! It is like the never ceasing force of gravity. Make it at the centre good, and it shall go out in ever widening circles of beneficence to bless the world.

Young men of America! Our country calls on you, almost never before so loudly, to be such central forces of truth and kindness. Estrangement is chilling the heart of brethren. Bells calling to union ring false or jangle out of tune. Outcries for rights are strenuous. Acknowledgment of duties scarce counts a whisper. Antagonisms grow fierce. Interests clash. Selfishness waxes hard. Patriotism wanes and pines. Physical force, the strong right arm of the law, will, I doubt not, support order and suppress anarchy. Such heroic remedy, however, is not the constitutional cure for the maladies of the body politic. The constitutional remedy is truth and kindness believed in, held to, acted out. Truth is the essential right of things. Kindness is the loving way in things. Your country asks you each one to be a centre of truth and kindness. So you may do much for her. So you may find one way of making the most of life.

Furthermore, 'life' is not limited to this earthly existence. The grave is not the end of it. When one counts the 'most' to life then the stretch of the count must be far off into the life eternal. We are in training for another world. Success here may mean failure there. The child with abundance of candy and rattling toys may seem successful and happy. He may be really unfitting himself for the robust duties of later life. Failure here may win, by God's grace, success there. Another child failing to find sweets and playthings may walk straight on to victories of after life. 'Most' is some-

times an adverb. Failure and success range themselves in the light of eternity according to their accompanying adverbs, the 'how' of worldly success, the 'why' of worldly failure. The triumph of self-assertion in behalf of an inferior cause is ignoble. The capacity of self-surrender to a great cause is heroic and god-like. We are assured by the highest authority that there are 'lasts' here which shall be 'firsts' there. Often dying martyrs 'make the most of life' rather than hard-fighting, living leaders. To make noble character is to 'make the most of life.' For character shares in the indelibility of the eternal. And often failure strengthens character. Quite as often success weakens it. Bishop Smythies, open-eyed and stout-hearted, went in his Master's service to face the deadly malaria of Central Africa. He failed and died, you say. Died, yes. Failed, no. *A Te Deum* and not a *Miserere* the great sea chants over him while holding safe his sacred body unto the resurrection morn.

III. WHOSE ARE WE? We are not our own. We are bought with a price. We are children of God the Father and younger brothers of Christ, our dear Lord, and temples of God the Holy Ghost. No such thing as making 'the most of life' can there be to us outside of loyal duty to the Blessed Trinity. But the loyalty means more than mere sentiment of devotion. It means sturdy effort to do duty all around 'in that state of life unto which it shall please God to call me.' 'Shall please God,' not 'hath pleased God,' as the traducers of our Catechism misquote. 'Shall please God,' leaving room for all wholesome discontent and all outreach of honest ambition. The loyalty means unworldliness, I have no doubt, but not the sort of unworldliness which is impracticalness, not the other worldliness, which is unmanliness and laziness. 'When you put off the old man,' says Spurgeon, 'you need not put on the old woman.' To be a Christian is to be a soldier. Our baptism at the very ministering of it taught us that—a 'faithful soldier and servant unto our life's end.' A soldier is ready for duty, a servant goes off cheerily to serve. If God makes you a hammer, strike hard. If an anvil, stand steady. If He appoints nettles in your path, grasp them strongly, for so they do not sting. Play the man. The Holy Ghost is within you to guide. Heed His Voice. The Lord Jesus Christ is on high to help in the sympathy of His full humanity. Lift heart and eye to Him once and again. Then on to do what any man may dare and do that is right and true for Him and for fellow men.

Life is a mystery. Quite as much so as is death. It is a tangled yarn of good and ill together. You can make much of it by cultivating self, but not for self's sake; the nobler self, to the lower self's death and the higher self's robust invigoration. You can make more of it by losing your life in the saved lives of others, by projecting your potential influence into the multiplied activities of others, and by giving to your aims and plans and deeds the weight and worth which the balances and stand-point of eternity accord. You can make most of it by faith. Faith in God. Faith which is not lazy, but works. In the swift sweep of your life into the hungry past, you can make most of it by giving the reins to God the Holy Ghost, Who is near you and beside you, and if you will, within you abiding.

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A WEEK for the LEADING
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MY NEW YEAR'S RESOLUTIONS.

By REV. H. G. YOURD, Vicar of Whitegate,
Northwich.

"I am resolved what to do."—*Luke xvi. 4.*

Nothing plays a more important part in the life of man than his will. The brain thinks, the heart feels, but the will acts. Hence all the practical part of a man's life depends upon his will. The will more than aught else gives force to a man's character, power and effect to a man's life. A weak will means a weak character, a strong will a strong character, a life full of force and activity, for good or bad. Now that which determines and governs a man's will to a very great extent is resolution. Resolution sets the will in motion, gives the will stimulus and energy to act. Hence the value of good resolutions made in the right spirit. He who resolves little will probably accomplish little: and he who resolves much, if in earnest, will probably accomplish much. When Napoleon I. asked one of his generals what was in the way of his entering Russia, the general replied, "The Alps." Then said Napoleon, "There shall be no Alps." Practically there were no Alps after this resolution of Napoleon. He accomplished much because he resolved much. Now this is certainly the case in things religious. "The kingdom of heaven suffereth violence, and the violent taketh it by force." He who never uses the force, the violence, which results from an earnest resolution, will never accomplish much in matters spiritual. His religious life will be a weak, forceless, sickly thing.

The beginning of a new year is surely a very fitting time for resolving what to do. The text furnishes a notable instance of one who made a famous resolution; but alas! it was a dishonourable resolution. You are asked this first Sunday in the new year, in an earnest and reverent spirit, to imitate this man in saying, "I am resolved what to do," but not to imitate this man in doing what he resolved. Some resolutions suggested.

1. *I am resolved to offer myself afresh to the service of Christ.*

It is a custom of the old Wesleyans, on the first Sunday in the new year, to hold a service for the purpose of rededicating themselves to Christ; and a very good custom it is. We require frequently to renew our dedication vows to our Lord, that they may be kept vividly before our eyes; and not cease to be a reality. There before your Lord's holy table, on this first Sunday in the New Year, reverently kneel and humbly say, "Here I offer and present unto Thee, O Lord, myself, my soul and body, to be a reasonable, holy, and lively sacrifice unto Thee." Let your resolution be to think more, to trust more, to imitate more, to live more for your Saviour in the new year. This resolution represents "*your reasonable service*"; for remember that your Saviour has all claim to your whole life. You were created by Him and for Him: you were redeemed by Him and for Him; and therefore the dedication and rededication of yourself to Him is your reasonable service, your bounden duty, your unspeakable blessedness. This resolution really comprehends all resolutions.

2. *I am resolved to make a better use of the means of grace.*

God's grace, let it be remembered, comes to us by the use of *means*; and he who despises, undervalues, or neglects such means hinders most seriously his growth in holiness, and imperils his spiritual salvation. Therefore resolve to attend with greater regularity the Church's services to be present, not as seldom, but as often, as possible at the holy Sacrament. Re-

solve to give more time to private prayer, especially to intercessory prayer; and for this purpose use freely the prayers of your Prayer-book, which serve equally for private as for public devotions. Your hymn-book may also serve as an excellent help to prayer; for many of our most familiar hymns can be used as private prayer, and very impressive and truly devotional prayers they are. Resolve also to give more time to religious reading, especially a systematic reading of the Holy Scriptures. Don't read Scripture at random, but according to some fixed method. Read a portion of the Old Testament with a portion of the New. Read some of the Psalms for the day, or the Scripture lesson for the day, which you will find plainly marked out in a Church almanack.

3. *I am resolved to show piety at home.*

This, you will remember, in St. Paul's practical advice to the Christian women of his day; and it undoubtedly applies equally to men. Home is the centre of our affections, comforts, and joys; and home should be the centre of our piety. Home should be the starting-point from which our religion radiates. Think of some good resolution that you can make, which would benefit the wife, the husband, the children, the servants of your home, which would tend to brighten your home, and let it appear that there is no place like home.

4. *I am resolved to make a fresh stand against the besetting sins of my life.*

These besetting sins can never be checked, to say nothing of mastered, without earnest resolutions. Let one say "I am resolved to keep under my temper more." "I am resolved," let another say, "to govern my temper better." "I am resolved," let a third say, "to strive hard against my natural selfishness." "I am resolved," let another say, "to guard against murmuring so much, against covetousness, against harsh judging." Every good resolution against a besetting sin made in earnest acts as a blow to weaken the force of that sin, if not to destroy it altogether.

5. *I am resolved to conduct my business with stricter honesty.*

I will be strict in my accounts, strict in all matters of weight and measurement, strict in keeping all my business engagements. I resolve to set my face against all unscrupulous tricks of trade, against grinding bargains, against exorbitant profits, against taking ungenerous advantage in business transactions. I resolve to conduct my business on those principles of commercial morality which the religion of Jesus Christ sanctions and commands.

6. *I am resolved that I will live to do more good.*

The life of Jesus Christ was spent in going about doing good. This is how our lives should be spent, not contenting ourselves with merely going about doing no harm. I resolve to watch more for opportunities of doing good, to regard more kindly and conscientiously all appeals for doing good. I am resolved to do more good with my money, with my influence, with my time, more good with those abilities with which I may be endowed and in that position in which I am placed. I will be content to do good on a small scale, not waiting till I can play the hero, and in the meantime despising all good doing, because it seems so obscure, insignificant, and beneath my dignity to notice.

Remember in conclusion two important truths about your good resolutions:—

1. *That their success depends upon the spirit in which they are made.*

In our English law-courts, after a man had resolved to speak the truth, he concludes by saying, "So help me, God." These words bear a noble witness to the spirit in which all resolutions should be made. When we make our resolutions, let the feeling and prayer of our

heart be, "So help me, God"; for without God's help their failure will soon be apparent.

2. *That we are not to be discouraged because we may soon break them.*

What is to be done when our most serious resolutions are broken? The most sensible course is to do as Wellington once told a young officer to do who had taken one set of colours from the enemy and inquired what he should do next; "Go and take another." So when you have broken one resolution, as soon as possible, in a humble and prayerful spirit, go and make another. Renew your resolutions when broken, and don't waste time and strength in whining over them. Let your new year be begun with some such resolution as those suggested; do your honest best, *in God's strength*, to carry them out; and it may prove to you a new year of much real happiness, which God grant to you.

News from the Home Field.

Diocese of Nova Scotia.

TRURO.—On Sunday, Dec. 23rd, the Rev. E. Underwood, curate of the Parish, was ordained Priest in the pro Cathedral, Halifax. Mr. Underwood commenced his work in Truro some sixteen months ago.

Christmas Day.—The Christmas services began with a celebration of the Holy Communion at 8 a.m. At 11 a.m. there was Mattins with sermon and a second celebration of the Holy Communion. Both services were well attended. The music was bright, hearty and well rendered. In the afternoon Prayers were said at 4 o'clock. The decorations were very artistic and arranged in the best and most attractive manner possible. The reredos was elaborately and most tastefully ornamented with evergreen, amid which, running to irregular points, was a background of sparkling decoration in gilt. Amid the deep green this had a very pretty effect. The chancel was also a mass of evergreen wreathing. The pulpit was wreathed with spruce, and each panel filled in with white everlasting. The lectern was also a mass of green with overlastings banked up at the foot. From the chancel on both sides of the church ran great wreaths of green, looped up over each window, and passing through the hammer beams to the large window in the west end of the building. The window sills were filled with white bordered with evergreens, each sill with an artistic cross of tinted maple leaves. The font was covered with a rich mass of green. Besides the decorations of evergreen, there were richly worked banners with sacred inscriptions, "Lord of Lords," "King of Kings," and others with monograms, I.H.S., etc.

Mr. E. D. Vernon designed these handsome decorations, and among many others who kindly assisted in making or in arranging them were Mrs. W. S. Muir, Mrs. O. C. Cummings, Mrs. Atkinson, Mrs. Kaulbach and Mrs. Vernon.

St. Andrew's Brotherhood.—The St. John's Chapter of the Brotherhood have been doing a quiet but very effective work in and around Truro during the past two or three years. The members have now taken a room on Inglis street. It is situated immediately over Blanchard and Bentley's dry goods store. This they are converting into a Reading-Room for the free use of men willing to use it. Here also they will hold their weekly Bible Class on Friday evenings at half-past seven. It is hoped that this venture of the Brotherhood members will be blessed and will aid them in their work for souls. Any gifts suitable for a reading-

room will be thankfully received and gratefully acknowledged by the Hon. Sec., Mr. W. Roebuck, Truro, N.S.

If this catches the eye of any Brotherhood man, or, indeed, of any man, will he kindly accept it as an invitation to use the room whenever he may be in Truro.

HALIFAX.—The grand organ for St. Luke's Cathedral will be shipped from England early in the New Year. Mr. Benson, of the firm of Norman Bros. and Beard, Norwich, England, will superintend the building. While here he will be prepared to estimate and undertake organ work in any part of Canada. Mr. Benson superintended the erection of Norman's Grand Organ at the South African Exhibition of 1892. The present organ at St. Luke's is for sale.

AMHERST.—Unusually bright Christmas services have been held in this parish this year. For the exceptionally good music in Christ Church we are indebted to the valued services of Mr. Harry Hillcoat, the choir master, who has for many years spared no pains in endeavouring to maintain the choir in an efficient state. For the past 11 years Amherst Churchmen have on Christmas Day listened with much pleasure to the annual letter of their aged Rector, the Rev. Canon Townshend, who for 50 years laboured in this parish; but who, since his retirement from active work here in 1883, has spent much of his time in England, and is now enjoying in Montreal a well-earned rest from all parochial cares. Next to the venerable Dr. White, of Shelburne, Canon Townshend is the most aged priest on the clergy list of the Diocese of Nova Scotia. Made a Deacon at Annapolis Royal in 1834, he shortly afterwards came to this parish, and was in 1835 ordained Priest in Christ Church, Amherst, by the Right Rev. John Inglis. We in this age can scarcely realize that at that time there were, besides Bishop Inglis, only four Colonial Bishops of the English Church, one of those being at Quebec, two in the West Indies, and the other in Calcutta. For the first 11 years of Mr. Townshend's ministry he was the sole clergyman of the Church of England in the large County of Cumberland. The parish of Westmoreland, to the north, in New Brunswick, (then a part of the Diocese of Nova Scotia), was also placed by Bishop Inglis in charge of Mr. Townshend. This meant a drive to Baie Verte, 18 miles distant, and occasionally even to Cape Tormentine, 20 miles further. During the earlier years of his ministry he also visited regularly River Philip, Wyndham Hill, Pugwash, and Wallace; then a drive of 40 miles from his home to the east. His labours also extend to the south of Amherst to Maccan, where he built a church, and to Joggins, 20 miles away. The very few old people remaining who remember those early days of his ministry tell many wonderful stories of his long drives over fields and by sled-roads through blinding snow-storms. Five or six clergymen in charge of 13 consecrated churches and a large number of mission stations now work the same districts which do not include the Parish of Parrsboro' (with its numerous churches), to which Mr. Townshend's labours at no time extended.

The parish church of Amherst, now in charge of the Rev. V. E. Harris, vicar of the parish, was also re-built by Canon Townshend.

You

Should

HAVE A GOOD CHURCH PAPER for the family, and **The Church Guardian**, Montreal is the one to have. ONE YEAR to new Subscribers for \$1.00.

Diocese of Montreal.

MONTREAL.

At *St. Thomas' Church* (Rev. F. Renaud, Rector,) on Christmas Day an early celebration at 9.30 a.m. was held for the first time, at which there were 30 communicants present. At the mid-day service there were 70 communicants, making the large number of 100 at both services. The parish is feeling heavily the burden of civic taxation for city improvements so lavishly and unwisely carried on of late years, there being a special tax assessed upon the church property of some \$2,000, in return for which the parish will reap small benefit indeed.

W.A.M.A.—Archdeacon Phair addressed the Montreal Branch of the Woman's Auxiliary on Wednesday, Dec. 19th, in the Synod Hall. The meeting was opened by the Archdeacon. Mrs. Holden presided. Archdeacon Phair began his address by thanking the Auxiliary on behalf of the North-West clergy for all they had done for the help and comfort of the missionaries and their people. He next asked for aid to finish a church at Frenchman's Head; \$100 had been given for the work, but \$75 of that sum had been spent in carrying material for the church, which had to be transported over great distances. He also said that it would be well to send out sometimes material, flannel, yarn, etc., not made up, so that the Indians might learn to help themselves. He gave instances of Indians journeying for days that they might receive the Holy Communion from the hands of a missionary, and also of their going great distances to fetch their dear ones to the "man of God," that they too might hear the Gospel message. He spoke also of the zeal and devotion of the Christian Indians. On one occasion there was a meeting of 60 Indians at which a collection was taken up for the "Indian Mission Fund;" \$33 were collected. When they saw the "small sum"—as they were pleased to call it—they said, "That might please the white man; not enough to please the Indian." So they doubled it. The Archdeacon then spoke of the Indian hospital near Winnipeg, saying that it was ready to be opened, but nothing could be done for lack of funds. He urged people to give in proportion, as they felt how much their Saviour had done for them. The thanks of the Auxiliary were given to Archdeacon Phair for his instructive address, after which he closed the meeting with the Benediction.

FRELIGHTSBURG.—During the week before last the hill surmounted by the Memorial Church appeared to be a kind of centre of the goings to and fro in this little quarter of the earth. The zeal which has been ever young in such matters led off with the choicest greens from the vast temple of the woods, with one significant and fair specimen of the glory of the forest which the children's voices later hymned:

For many a year within the wood
It had the cold and storm withstood,
Till by our loving friend cut down
Our merry Xmas Feast to crown.

This vigorous evergreen became the cynosure for young eyes, and donned remarkable colours of unwonted foliage under the genial, joyous and tropical atmosphere—and within welcoming precincts,—where were wafted ever-changing and melodious strains expressive that

"Salvation overflows the land,
Wherefore all faithful thus may sing
Glory to God most High
And peace on earth continually,
And unto men rejoicing."

Eager and interested observers witnessed preparations for a kind of Royal and mysterious Advent. The vision of a ladder reared in the House of God and Gate of Heaven, with its feet spanning the chancel and its top so near the sky as to reach almost the limits of the lofty ceiling, caused almost as many surmises—conjectures running into wishes—as the tall, graceful and green covered symbol had rungs. If the rungs had the interpretation of the entire category of Christian graces—supported and enclosed by sides affording representations of the essential Righteousness of Christ—there were not a few strong arms and gentle fingers who made these Christian graces manifest in well-directed aim and equally well-applied manipulation. Thus in symbols, wreaths, and even in the beautiful blossoming, fragrant flowers, the place of God's beautiful sanctuary was beautified and the place of His feet made glorious. The grandly illuminated edifice was filled on Xmas Eve with interested worshippers whose devotions were led by the grand tones of the organ—with a clarinet accompaniment—and the voicing of Prayers, Canticles, Creed and Carol themes of ages—by choir and children in a manner appropriate to the heart's devotion to the Infant King and creditable to the painstaking and hence worthy tribute of the leaders of Praise.

The recital of the Catechism was very pleasing and accurately done by the scholars, which, being followed by sermon and an impressive rendering of the Bramley and Stainer Carol, "Jacob's Ladder," under the symbolic structure, with another refrain of "Shout, Shout His Praise," the whole assemblage filed to the hall below, preceded by children, choir and Rector. Here a kind of fairy land greeted the sight of expectant believers in *St. Nicholas*. These having made their "bow to friends and parents dear" in the joyful strains of Dank's Carol, "Our Xmas holiday has come," had not long to wait before the whistle of the vessel, delayed by ice and snow, with Santa Claus on board, announced the arrival of the beneficent personage who, expediting matters by means of a small boat, in the traditional habiliments of his office, "came sailing in" in literal form, proving by the ready ail of older beneficiaries that without water even, and in defiance of impossibilities, *St. Nicholas* had decreed it should be done. Attended by as many as could maintain composure or whose lips were not sealed by a hidden spring from their eyes, Santa Claus, heralded by the carol strain, "I saw the ship come sailing in," sailed in state down the hall until, reaching the tree blazing with lights, the needs of Santa caused him to spring towards the lights to warm his numbed hands, and from the warmth of temperature to recover elasticity in his limbs. The fires of his heart, however, could not even be chilled, and quickly he was unloading his skiff and dismantling the tree as if a denizen of a tropical clime. In astonishment the expectant found Father Xmas correcting their imperfect geographical notions by proving that his subjects in the North fully equalled in illustrative art all the prided successes in which our Printer's boast in the bright illuminated covers of leaves themselves illuminated and reflective of highest wisdom or contributing to childish delight, and still more when pop corn and luscious oranges could be gathered from Siberian firs. The Rector and Mrs. Davidson were themselves gathered abruptly into the company of the astonished as a great barrel of white sugar and a basket of Xmas cheer were their respective allotments from this strange visitor from a northern land where hearts pre-eminently glow. As lights began to dim after answering to the musical query, "Little children can you tell"—that they all knew the story well—of Jesus' love, Father Xmas suddenly boarded his frail bark and disappeared en voyage for other

scenes amid an uproar of applause. The audience qualified themselves to interpret the carol:

"Happy to-night must we be and bright
As voices of children fill the air;
Remember! 'tis Jesus' birthday night,
We must feel His Presence everywhere."

Diocese of Ontario.

OTTAWA.—Entered into rest at her residence, 5 Arthur street, Ottawa, on Dec. 19th, Mrs. Forest, widow of Rev. Canon Chas. Forest. Her burial service was conducted at Christ's Church, Ottawa, in the afternoon of December 22nd ult. Ven. Archdeacon Lauder and Rev. Dean Pollard met the procession at the church door and advanced up the nave, reading the opening sentences, the bearers being the Revs. Rural Dean Bogart, Garrett, Wright and W. M. Loucks. Rural Dean Baker, brother and only remaining member of the family of the deceased, being among the mourners. The interment took place at Burritt's Rapids, where her remains were laid to rest beside those of her husband and children; the Rev. Mr. Roberts officiating. It may be mentioned that Mr. Forest's connection with Christ Church, Ottawa, dates from a time prior to the building of the first church. Also it is noteworthy that she was one of the five ladies who petitioned for and obtained the establishment of the Woman's Auxiliary, which has been so effective in the cause of Missions. Her relatives desire to express their sense of the wisdom and goodness of the provision made for the widows of the clergy in the Diocesan Widows' and Orphans fund, on account of the great help and comfort received therefrom by Mrs. Forest in her declining years.

NEWBORO.—The much talked of stained glass window has at last been placed in *St. Mary's* church, and a word here with regard to the same may, perhaps, be interesting to the many readers of the *GUARDIAN*. The central panel at once attracts notice by the exquisite finish and beautiful coloring exhibited in its workmanship. It represents the angel at the Tomb with uplifted hand, while beneath are observed the words, "He is not here: He is Risen." The side panels and other portions of the large window are done in colors fittingly corresponding to the delicate shading of the figure, and the result is one calculated to fill the heart of every worshipper with loftier feelings of devotion. It was feared at first that the effect would be marred by the general appearance of age and neglect which characterized the rest of the church. However, the sacred edifice was recently thoroughly cleaned and calsumined; the ancient uneccelesiastical pulpit was assigned a rest in its declining years, and room was made for the choir in its place, while some handsome oak seats and a new Bell organ complete the arrangements of the east-end of the church. Very appropriately, the window was visible for the first time on Christmas morning, and all were loud in their praises of the generous donor and of the skill of the workmanship. It is a memorial presented by Miss Chaffey, of Winnipeg, to her late father and mother, at one time members of this parish, and bears the following inscription: "To the Glory of God and in loving memory of John Chaffey (1820-'78), and Mary Ann, his wife, (1834-'63)." Executed by one of the greatest firms of the world, Mauer & Co., of Munich and London, one would expect a grand result, and certainly all expectations have been fully realized.

On Christmas Day the morning service was attended by a very large congregation, while a goodly number of communicants remained to participate in the great treat. On reaching

Portland for afternoon service the rector was accorded an agreeable surprise by the members of Emmanuel church congregation. An address, accompanied by a well filled purse, was presented for the purpose of purchasing a cutter. The church was crowded and the number of communicants large. At Elgin, in the evening, still another surprise was in store. The members of St. John's congregation presented him with an address and a valuable fur coat, as expressive of their good will. It is hoped that the cordial relations existing between the rector and his parishioners will long continue in the same happy strain as at present seem to be the case.

FRANKTOWN.—This little parish, one of the Crown Rectories, is in a state of quiet prosperity. Its fifty-five families, chiefly warm-hearted Irish people, are doing their best to sustain the reputation of the parish, and to make things comfortable for their rector, the Rev. R. B. Waterman. During the last two years over \$1,200 has been raised for objects outside of the parish, including \$650 towards Ottawa Ep. End. Fund, and \$450 to Diocesan Mission Fund. Beside this, two new organs have been purchased for the Montague churches of the parish, and sundry improvements made to the church property throughout. And now another Christmas has come and gone, leaving us all a little brighter and (we trust) better for its coming. Four services were held on Christmas Day; Holy Eucharist at 9, and Evensong at 7 in the parish church; Holy Eucharist at 11 in St. John's, and Evensong at 3 in St. Bedes. The chancels and altars were tastefully beautified with evergreens for the Feast. Notwithstanding the blizzard in the morning the number of communicants was above the average. The services throughout were very hearty; the hymns being sung with an enthusiasm most inspiring. In two of our churches the rector is organist, with no other support than the singing of the congregation, which is so hearty in chant and hymn as to render a choir unnecessary.

The year now closing has not been without its message to the most of us. To some it has brought sorrow, to others bereavement, to all experience. And several of our families have suffered loss through the onslaughts of cupid. Amongst those Geo. Kidd, J.P., has lost a daughter to find a son-in-law. Mr. John Fleming has borne up bravely under a similar loss, and Miss 'Minnie' has gone to preside at the table and over the destinies of a handsome druggist. A bouncing boy came to the rectory last spring, and still remains and thrives. About the fall of the year the CHURCH GUARDIAN struck the town, and now about a score of copies thereof come to improve our minds and make us better churchmen. Its quotations from the *Irish Ecclesiastical Gazette* are enjoyed by the old Irish people among us. May its list of subscribers be doubled, to the benefit of our Holy Church!

Diocese of Huron.

ST. MARY'S.—In the course of his sermon, on Sunday evening last, from the words: "A fool's eyes are in the ends of the earth," the Rev. W. J. Taylor dwelt at some length upon the duty of parents in training their children, of their reading, recreations, etc. He spoke of the very great danger arising from permitting the young to prowl the streets at night, referring to the Curfew Bell "cover fire," and saying that there was "fire" still to be dreaded in these days by temptation, swearing and the formation of loose habits from this practice. He exhorted all parents and guardians of children to see that the young are not on the streets

after the ringing of the town bell and exhorted them to train them up for God and for duty.

Divine service was held in St. James Church on Christmas morning attended by a good sized congregation. The singing by a full choir was good. In his sermon from the words "Thanks be unto God for his unspeakable gift," the Rev. Mr. Taylor warmly thanked his congregation for their many tokens of kindness received from them this Christmas and for the life-size bust portrait of himself that they had, that morning, given to his family. He also thanked the King's Daughters for the beautiful Holy Table that they had just presented to the church. The edifice was beautifully decorated for the Christmas season. The offertory of the day was a liberal one.

LORD CHANCELLOR SELBORNE ON PREACHING.

The Lord Chancellor said he hoped in introducing the subject he should not be considered a preacher himself. He had this small title to speak in the character of a listener to sermons, that he had heard a vast number. He could not pretend to utter a dogmatic judgment on any of the questions involved. It was impossible to dissociate the discussion they were beginning from that which had recently appeared in the newspapers. Many of the letters in the papers missed the real point, which was the subject matter of the sermons themselves. None of the stock remarks on sermons would come from him. He would not even say a word against long sermons. People did not weary of what interested them. He remembered when the head of his own college was asked by a distinguished preacher at St. Mary's what he thought of his sermon, the former replied gravely that he had heard in the sermon what he hoped never to hear again. "What was that?" asked the alarmed preacher, "I heard the clock strike twice," was the reply. A sheriff's chaplain had once asked a Judge what was the proper length of a sermon. "Well, twenty minutes," was the answer, "with a leaning to the side of mercy." (Laughter.) But if a sermon was unduly abbreviated it was difficult to see what object it served.

The first thing necessary was that the clergy should preach audibly, and should be well heard from the beginning. If attention was not gained at once it was probably not gained at all. Next it was necessary that there should be a coherent train of thought. There should be a unity and central idea in every discourse to arrest and employ the mind. If there were nothing of the sort the hearers would naturally think of their own matters. The lesson to be learnt from this was that the preacher should carefully think the subject-matter of his sermon over before entering the pulpit. The distinction was not really between extempore and written sermons. The best sermons were generally first written and then delivered as if extempore. From one point of view preaching was only a department of the art of rhetoric, and the principles and rules of that art must be applied. With respect to length, if the preacher were only to preach for ten minutes, how could he apply those rules and produce an effective and artistic result? How could a man interest himself in such an effort. And if he failed to interest himself, he would certainly fail to interest others.

It did not seem that the condition of things in the present day was such that the clergy ought to yield to the exhortation of those who disparaged preaching. This was no time for the Christian Church to relax its efforts. There was a profligate and depraved fiction Press, and there was, unhappily, one court of justice which was causing incalculable evil. In times past

the pulpit had roused a profligate court and nation to a higher conception of duty. It was not in a highly moral condition of society that Bossuet and Bourdaloue had preached, and when our newspapers were defiled with reports of divorce cases, and translations of the worst French novels were being hawked about the streets, there was great need of effective and fervid preaching.—*The News*.

EPIPHANY.

The Christian religion alone is universal. Judaism depended for its life on its rigid exclusion of the surrounding peoples. The mythology of Greece appealed only to the keen intellect and rich imagination of the Grecian nation. The apotheosis of Roman heroes, placing them among the gods, could only touch the heart of a Roman. Buddhism finds a home only among the dreamy Orientals. But when the wise men from the East followed the star that stayed over the manger in Bethlehem, it was the token of the coming of a religion that was as wide as the human race. All previous religions had been but the preparation of the world for this event. The manifestation of Christ to the Gentiles, to which the Church compels thought during each Epiphany-tide, is a historical event that flooded the world with light, and lifted men into a realm of truth of whose existence they had been heretofore utterly ignorant. Each nation, each people thought itself the chosen of God, or the favorite of the gods, and the possessor of the right and highest truth. And with this sense of supposed superiority each one walled out all the rest. But the Magi, the Roman centurion, the Syro-Phoenician woman, the steady announcement of Christ that "many shall come from the East and from the West, and shall sit down with Abraham and Isaac, and Jacob, in the kingdom of heaven," and the conversion of Cornelius, gradually unfolded in full-orbed glory the meaning of the Epiphany, and men began to understand that the barriers were broken down, and that all peoples and nations were one in Him, in whose sight there was no difference in Jew, Greek, or barbarian. If the religion which our blessed Lord brought into the world did not show by its own qualities that it is superior to all other religions and philosophies of life, in everything which religion is for, in showing men their needs, condition, duty, and destiny, this fact alone of its universality and its complete adaptation to every race and clime and period, making all human beings the common children of a common Father, furnishes satisfying and irresistible proof of its divine origin, and its clear supremacy over all the methods and institutions called religions that men have fabricated in their struggles to find rest and light. The Son of God is the true Epiphany, not only the glory of Israel, but the light of the world.—*Church News*.

THE common opinion that it is not safe to leave churches open when no service is going on is contradicted by the experience of the vicar of St. Bride's, Fleet street, London, Eng. Mr. Hawkins says that for the last ten years his church has been open from 11 to 4 o'clock every day. It is close to one of the most crowded thoroughfares in the city, and it has been freely used. Yet in all this time none of its many frequenters has done any mischief to the building or its furniture, nor been guilty of any indecorum. There is a notice on the outer gate saying that the church is open for "rest, meditation and prayer," and it appears to have been honestly used for these purposes. Mr. Hawkins adds that at the short services held during the dinner hour he has almost always found some already at prayer when he enters the church, and he always leaves some at prayer when he goes out.

THE FAITH ONCE DELIVERED TO THE SAINTS.

By The Rev. J. D. Herron.

THE NATURES AND THE PERSON OF CHRIST.

The third article of the Creed tells us how the Son of God became our Christ, our Prophet, Priest and King.

"Conceived by the Holy Ghost, born of the Virgin Mary" announces the beginning of the mystery of salvation, which to some has been a stumbling block and rock of offense, to others a rock of safety.

The scriptural authority for this article will be found in the message of the Angel to the Blessed Virgin, in St. Luke 1: 35. "The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God."

The word used in the Nicene Creed instead of 'conceived' is 'incarnate,' and incarnate means 'made flesh.'

The Incarnation, therefore, was something more than a miraculous conception. In the 1st of St. John and 14th verse we read: "And the Word was made flesh," and this "Word," we read in the 1st verse "was with God," as a separate Person, and at the same time "was God," or of the same substance with the Father.

The conception at Nazareth and the birth at Bethlehem comprised a process far beyond our highest thought.

The process of natural birth is a hidden mystery. The wisest scientist cannot tell the moment of conception, the moment when a new soul begins to live.

Much less can we hope to understand the mystery of the Incarnation.

God has His mysteries both in nature and in grace; and He puts them in nature where none can deny their truth, in order that we may see how foolish it is to deny their truth when we find them in His supernatural works of grace.

It is thought by some incredible that God should in this manner have come to us and made Himself known. To other minds it is incredible that He should not have so done.

Admit the existence of a personal God who made all things for his own pleasure, and take the human race as it is, with its unsatisfied longings for a higher life and its disease of sin, and the Incarnation follows of necessity.

Take away the Christ of the Gospels, and the world will fall back into the darkness of heathenism.

If the Incarnation is incredible, then the existence of God Himself is incredible.

But what does a man mean by incredible, excepting something which cannot be believed? It certainly is incredible that two and two should make five; but to say that it is incredible that the Son of God should take to Himself a second nature of the substance of a virgin woman, is as absurd as to say that it is incredible that God should have made the world.

In fact, the birth of Jesus Christ is an event which has its place alongside of the creation of the world. Upon the first creation was built the perishing mortal life of Adam. Upon the second is built the immortal life of the Second Adam.

Our Lord, we say, is dear to us. We hang upon His words. We meditate upon His works. His agony and His death are precious to us. Why? If He had been the holiest man who ever lived, but only a man, such a feeling would be impossible to the human heart.

We indeed love Him because He is a man and makes known to us the Divine Love through the medium of the human love; but we hope in Him and feel His true value to us because He is God.

Upon His true Divinity rests the whole value of our faith.

His true Divinity rests upon the fact that He was not born by the will of man, that He had no man for his father, that "God was His Father," and that "the Son of God took flesh in the womb of the Virgin Mary by the power of the Holy Ghost." Keeping in mind, then, His true Divinity, look for a moment at His true Humanity. For remember that He was a true man. His manhood was not drawn up into and overwhelmed by His Godhead, as ancient Eutychians taught and as modern Romanism practically teaches. His manhood stands out distinct. As man He is our Priest, and He is touched with a feeling of our infirmities. We do not need the co-Redemptress, the Virgin Medatrix of Romanism, to plead for us to Him that He will hear us.

He himself loves us with a human love, and bears us upon his heart.

The ancient Eutychian heresy was that our Lord's Manhood was swallowed up in His Godhead as a drop of ink would be swallowed by the ocean. If that were so, then indeed would we be driven to supplicate the intercession of the Virgin of the saints.

But the Catholic Church has decided once for all against this old heresy now working in the Church of Rome. The fourth General Council, held at Chalcedon in the year 451, decided that our Lord had two perfect natures, human and divine, and that his human nature acted in its full perfection.

But while He had two perfect natures, He was one Person.

Another ancient heresy was that our Lord was two persons; that the person of the Son of God had joined to himself the person of a man. This heresy is certainly present to-day in some of the dominations around us. It is not expressed in so many words as Nestorin of old expressed it. But much of the current popular theology is poisoned with this error. Popular Evangelists would not, of course, deny our Lord's true Divinity. But in their preaching, the fact that He is Son of God as well as Son of man is rarely dwelt upon. Upon this point what is known as United Presbyterian theology is wonderfully sound. But other wings of the scattered and confused Army of the Lord have plainly lapsed into an error which the Church, in her Third General Council, has condemned.

It was indeed a human nature that suffered for us upon the cross; but it was the Person, not of a man, but the Second Person of the Blessed Trinity.

In the light of this great truth, the false views of the Atonement which Ingersoll brings into ridicule, will all vanish.

It is God's own arm which brings deliverance. It is Divinity itself which stoops to the humiliation of the cross: it is God Himself who purchases us with His own blood, and reconciles us to Himself.

To emphasize this fact, the Church, in her General Council, gave a title to the Virgin Mother. Theotokos, the bearer or bringer-forth of God she was called.

It did not enter the minds of those great fathers of the Church that they were giving any divine honors to Mary other than the angel gave when he announced the birth of Christ. No part of the Lord's Divinity was taken from the substance of Mary. But the Person who was born, the living being who felt and throbbed with life from the moment of conception was the Person of the Son of God. This Person, with a Divine Nature, took human nature into His Personality; so that He who before thought and spoke as God, afterward thought and spoke as both God and man.

So the title Theotokos, mother of God, or more properly bringer-forth of God which the Blessed Virgin bears, is only a monument which the Church has erected, to witness to the mighty

fact of the Incarnation. Without this fact Christmas loses its meaning, and the absolute safety which the Christian faith offers, dwindles into a fading sentiment.—*The American Church Times.*

THANKSGIVING.

And we are to thank Him for what He has done in and for us; not only for His gifts of grace all around and about us, but for His work *within*. As we thought in an earlier meditation, and as Bishop Jeremy Taylor tells us, we are not only to meditate on the shameful sins into which we have fallen, but we are also to praise Him for all the acts of virtue we have been enabled by His grace to perform. Ah! yes; don't think it humility to disparage grace, but thank God for what He has done in and by you; don't shut your eyes to it; it is the part of true humility to look every fact in the face, to see it in its true light; to recognize every gift of nature and of grace, and then to realize our responsibility for the right use of all, our responsibility to God from Whom they come, and to our fellow creatures for whom they are bestowed. It is not humility to shut our eyes to any fact. Yes; 'He that is mighty hath done to me great things'—Mary refers all to Him—'and,' therefore, 'holy is His Name.'

St. Paul recognizes this, how God had worked in Him; he had 'laboured more abundantly than all the other Apostles, yet not I, but the grace of God which was with me.'

Learn, then, the lesson of *thanksgiving*. It is due to God, it is due to yourselves. Thanksgiving for the past makes us trustful in the present and hopeful for the future. What He has done is the pledge of what He will do. You notice how St. Paul, in all his Epistles, after his introductory salutation, thanks God for all that He has already done in those to whom he had ministered; and then, in the strength of that thanksgiving, he is full of assurance that He who has begun a good work in them 'will perform it until the day of Jesus Christ.'

See how in the Lord's Prayer, before we ask anything for ourselves, we are taught to say 'Hallowed be Thy Name.' We are first to thank God for what He has done; and then, after this, we go on to ask, in simple, childlike trust, for all we need.

Our petitions are often so faint because our thanksgiving is so lacking. What strength should praise and thanksgiving bring into our lives! What causes for thanksgiving we have! Shelter and protection in our early years, opportunities and advantages for preserving our innocence and cleansing us from evil! Both are due to 'God our Saviour,' in whom we rejoice. He recalled me when I wandered. He received me when I returned; He raised me when I fell. He upheld me when I stood. 'My soul doth magnify the Lord.'

Think, then, how our life ought, indeed, to be a life of joy, brought so near to God. 'The joy of the Lord is your strength.'—*From 'The Virgin Mother,' by Bishop Hall.*

Overdue Subscriptions.

We regret very much to be obliged again to call attention to this matter. A very large number of those *in arrears* have paid no heed to former notices of similar character, and the amount due us in small sums is so great as to seriously impede our work. Will not every subscriber oblige us by examining label on paper and by remitting amount due: *with renewal order*, and if possible ONE NEW NAME? In the latter case renewal will be given for One Dollar.

The Church Guardian

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CALENDAR FOR JANUARY.

- JAN'Y 1—Circumcision of Our Lord.
" 6—Epiphany of Our Lord. Athan. Cr.
2nd Sunday after Christmas.
" 13—1st Sunday after the Epiphany.
" 20—2nd Sunday after The Epiphany.
" 25—Conversion of St. Paul.
" 27—3rd Sunday after the Epiphany.

1895.

A Happy New Year.

The year is gone, beyond recall,
With all its hopes and fears :
With all its bright and gladdening smiles,
With all its mourners tears :
Thy thankful people praise Thee, Lord,
For countless gifts received ;
And pray for grace to keep the Faith,
Which Saints of old believed.

To Thee we come, O gracious Lord
The newborn year to bless ;
Defend our land from pestilence,
Give peace and plenteousness.
O Father let Thy watchful Eye
Still look on us in love,
That we may praise Thee, year by year,
Wish angel-hosts above.

THE EPIPHANY TEACHING.

[Sermon by CANON SCOTT HOLLAND at St.
Paul's, London, Sunday, January 31st, 1892.]

" Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him, for we shall see Him as He is,"—
John iii. 2.

The preacher in this pulpit last Sunday morning drew attention to the practical character of the Epistles during the Epiphany; and, indeed, the contrast between the main subject of the Gospels and the direct personal morality of the Epistles is sharp and surprising. The subject of the Epiphany does not, at first sight, lead us to expect this practical application; it lifts our thoughts high into the mystery of salvation, hid in Christ from the beginning of the world, which was even now the object of all adoration to the principalities and powers in heavenly places as they gazed upon its disclosure. That is the Epiphany, the manifestation of Christ to the whole world in His full and eternal significance. Could anything be more uplifting, more far-reaching? St. Paul's own mind, we know, staggered at the weight of the glory, at the abundance of all spiritual blessings in heavenly places revealed in Christ. As we pass under the influence of this first appeal, our eyes are turned naturally towards the historic deed, we are absorbed by the contemplation of that blessed personality on Whom the light broke,

We are shown Him first in His cradle-manger, already become the centre of all things, shaking the deep thought of the ancient world; how the stars in high heaven had found a voice to tell of Him, and to point the way to the brooding sages to bring them before the Babe, and to lay at His infant feet gold, frankincense, and myrrh. That was our first gospel. Then we are bidden to watch Him with the doctors learned in the ancient law. Their eyes are suddenly dazed with the light of His quick questions and answers, as the gleam of the dawning of God's illumination is flashed on their long waiting. The night will soon pass, the day is at hand to those watchers; let them be of good cheer. Then, again, on the second Sunday after the Epiphany, our eyes are fixed on the first omen of His human working as it escapes from Him in Cana of Galilee at the prompting of His mother. The energy of salvation is still in reserve, but the power that was there at the marriage feast is His, and already the water of the older purification felt the glory that was so near, and trembled into wine. Still, it is the glory of the Lord Jesus we watched last Sunday in its unveiling, as the white curse which the older covenant could only emphasise, could never wipe away, falls off like scales from the leper who rose to find himself clean. It is the same glory we watch in the Roman centurion, that made known to him the real authority, of which all human lordships are but the type and shadow; and in the gospel to-day we are told to watch the calm in the route of the natural world, the calm that is in the fierce heart of the man torn with devils, as his violence all passes away and is drawn into the depths of the sea, while he sits at the feet of our Master, clothed and strong in the peace of a mind possessed. Then, next Sunday, there will be the same light shown us in the parable of the tares, shining on in its sure patience, undisturbed by the conspiracies of foes, who steal in the darkness of the night to undo the good work. And, lastly, we shall be told how the same light will grow into the perfect day when the Son of Man appears in the heavens, and the elect are gathered from the four winds at the sounding of the last trumpet. That is the Epiphany as the Gospels bid us contemplate it, to which all are bidden Sunday after Sunday.

Now, the Epistles seem to pluck us down from this high thinking, to drag our eyes away from that Lord, whose every motion and method we so long to watch, and to force us to root our gaze upon ourselves—upon our own little wandering thoughts and petty acts. We are to be forced to scan, to consider, to apprehend ourselves; we are to bring ourselves to book. Every petty detail, every fragment of conduct must be forced under the rule with elaborate completeness. Our personal, private management of our own lives is the concern to which all significance is given. Just let us cast a glance along these Epistles, and see how every one bears upon us and our daily lives. First, there is the body: we must take care of it, of that the Apostle is earnest; he beseeches us to be very watchful in this task, in this intelligible service, if we are ever to present these bodies as living sacrifices, such as God could actually view with favor and pleasure as something undamaged, sound and whole in every part. After the body there is the mind, that is to be transformed by the gradual process of renewal; those habits and standards of the will are to be built up—the faculty of apprehending the stages by which it will respond to all those motions that which is good and desirable and perfect. Again, the mind will have to learn to recognise its proper place in society and in the Church, to subordinate itself to the general excellence of the whole; this is also its task—to recognise the place and office of others, inasmuch as each has his proper position. Let no man think

more highly of himself than he ought to think, but soberly, according as God hath dealt to every man the measure of faith. So important is this subject that it is continued in the Epistle for the Sunday following. Each place in the Body of Christ has its peculiar virtue by which its special working is best fulfilled, and each member, therefore, must make sure what that special virtue is, and devote himself to his own proper development. If it is to be a teacher, then to strive above all things to make that his one special work; so in the office of preaching; and if it is our part to give alms, then to take care that we have that special temper in which alms are best bestowed in our sympathy of intention. If we be called to rule, that we do so with diligence which never slackens, and if we find ourselves engaged in duties of kindness, to take care that we retain the inward delicacy of a kind heart.

Then there are a heap of things to attend to one after another. Love of our neighbors must be kept free from all insincerity; we must not faintly drag ourselves after good, but clearly and readily cleave to it; and then we must prefer others to ourselves in honor; in business we must be eager, sustaining a permanent tone of hopefulness and joy; in our prayers we must be instant, in our charities generous, and in our hospitalities free. Our sympathies—thy, too, must be noted, and cherished, and kept alive, so that they may move easily with outward circumstances, to rejoice with them that rejoice, and to weep with them that weep. Ambition must be curbed, and unity must be forced; we must condescend to men of low estate. So much for two Sundays—truly a heavy order—and still the third Sunday has more to follow, while yet, again, on the fourth Sunday there is a new departure in individual morality in the steps we take in our relations to the government. With regard to the laws of the State, a great deal of pains is to be taken here, too. We have St. Paul telling us that, whenever the State is acting in its proper power, obedience is not a mere matter or affair of compromise, but its conditions are to be fulfilled as a part of our Christian duty to God Himself. 'Whosoever therefor resisteth the power, resisteth the ordinance of God. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.' We must be ready to satisfy all demands which may be made upon our time, our purse, our attention; we must pay tribute to whom tribute is due, fear to whom fear, and honor to whom honor. Back, on the fifth Sunday, the Epistle will call us, from the outward conformity of social life to simple meekness and long-suffering—that we shall forbear with others, and forgive them as Christ forgave us, and, above all things, to keep up a cheerful heart and to have the peace of God keeping watch and ward over our souls—to teach each other all the evidences of this long catalogue, and all, whether in word or deed, is still to be done in full recognition and recollection of the Lord Jesus, giving thanks to God and the Father by Him.

Now that is a serious and alarming business. How are we going to remember it all, and what a labour it will be; and why is it all discharged upon us in Epiphany? Let us begin by answering the last question. For this purpose the Son of God was made manifest, that He might destroy the works of the devil. He was manifested to take away our sins, that is the form His manifestation is to take, and the Epiphany is made manifest in our purified lives. His glory is showing itself in us. He houses His glory in the bodies of the believers, and hence He shines out upon the world, and we are the medium through which His rays pass. That is the bond, the plain bond, that binds the Epistles to the Gospels of the Epiphany. This exhibits the issues and the continuation of the Epiphany in the believers, and we can go through the con-

nection point by point. That very Christ, at Whose very feet the wisdom of the East offered gold, frankincense, and myrrh, surely shines out now upon the world in the transformed minds of those who have recognized what true wisdom is. That very Christ who flashed His questions and answers, still spreads his illuminated understanding out upon the study of God, through those in whom the word has dwelt richly in all wisdom, and in those who are by it enabled to teach and admonish others. That very Christ, under Whose secret vigor the water was transformed into wine, is yet felt in the heart of all human gladness, in the might of which we can rejoice, and give thanks in psalms, and hymns, and spiritual songs. That very Christ at Whose touch the horror of leprosy fell away, at Whose word the centurion's slave was healed, can still be known in His ancient power, through those who show mercy with cheerfulness, who weep with those that weep, who overcome evil with good. That very Christ Whom even the sea obeyed, before Whom the violence of the devil became still, can even now be seen through those whose wild and hungry lusts have vanished away, together with all foul and swinish moments, and have perished in the depths of the sea, leaving them there at Jesus' feet, clothed, and calm, and human. Here, in the good and pure lives of believers in Christ's Epiphany, it is so that He should destroy the works of the devil, and by so destroying, make visible His own on the earth. Those who look for His final appearing, and full glory, cannot but purify themselves even as He is pure. These live between two manifestations, the first and the second, and under the dawn of that daylight which shall be seen hereafter, and so they live free from anxiety, knowing that whosoever abideth in Him, sinneth not. Christ is made manifest in them, and therefore, in the presence of such saints, wise men would bow down, lepers still be cleansed, the tempest stilled, and devils be cast out; and on all sides men would be asking in wonder, What manner of man is this? To all this we are bound up, because we have seen His glory. We are summoned to the long and difficult task of self-discipline, for He was manifested to take away our sins, and so, to-day, in the Epistle, we see what is before us. Now is the time to recognise, more than before, the task to which we are pledged; now is the time to realise our responsibilities, to note them point by point as the Epistles direct. We are, by turning the light of Christ's Epiphany upon ourselves, upon our motives, upon our hearts, to examine ourselves; for if we willingly acquiesce in one sin, we have not seen or known Him Who is manifest without sin.

The bare thought of all that makes us shrink back disheartened by our shame and infirmities, which have hindered so long the shining of His glory. Perhaps we may pluck up courage from the thought that all the moral working we have seen comes out from within, it unveils not of itself but through Christ; it is He Who is made manifest through us, and we simply suffer Him to show Himself. That is our endless comfort, our one unfailing hope; for if we are to depend upon our own morality the case is hopeless, we shall not even have the heart over to begin. We have to remember that it is not of ourselves, but that Christ is the one sole source and spring of all that will be done; His it will be that will declare itself, His glory will manifest itself, He will lay His hands upon our material, and He will do all the work. He pushes out His own energy, His own purity, and the result will show not how brave and good we are, but how great and glorious He is Who even in our weakness can show Himself so strong. It will be Christ's Epiphany remember, not ours. We may well stand appalled at such a string of duties as St. Paul turns upon us all at once. We are bound to kindness, humbleness of mind,

meekness, long-suffering; we are to forbear and forgive; we are to be thankful, to teach, to admonish, and so on, and so on. We get breathless and desperate, we plead for one thing at a time. But one thing at every time is really necessary, and that one thing is ever and always coherence with Christ, and every separate injunction is but a coincidence of the character and the will of Christ our Lord. St. Paul is not handing over to us a long list of legal obligations: one character is identical with all, and will reveal this identity of type; it is the character of Jesus Christ, Who under those conditions would so behave. Our particular part in the business never varies at all; it means clinging to Christ, yielding ourselves fully to Him, looking to Him, whatever the fortune, whatever the character, whatever the virtue, we should win if we had but better hold on Him. So would come more energy in our duties, our opportunities. Let me impress upon you that we are not to try to do everything at once, but we are to do one thing always, we are to try and draw nearer to the Lord in prayer, in aspiration, in desire; and as St. Paul sums everything up, 'And whatsoever ye do, in word or deed, do all in the name of the Lord Jesus.' This is our special comfort, our task is just to admit Jesus Christ in fuller measure into our souls, and if we can ever succeed at any one point in our lives we shall have succeeded altogether. If Christ is once secure at one corner of our being, get closer to Him there, at some point where you have to beat under, where you have to work hardest to develop one most-needed virtue; admit Him there, by that door, and it will be the whole Christ that enters, and the whole of you will be warmer, truer, and through every part of you the Spirit will speak, the mind of Christ will penetrate. That same approach is the secret by which all the other obligations fulfil themselves. We cannot then, beloved, fall back to-day as from a complicated task. We see just this, the simple lesson; there is just one thing to do, and that one thing can be done at any one spot in our lives which we may choose to select in sincerity with God and with ourselves. Select what shall be the special door by which Jesus Christ, the whole Lord, shall enter; in sincerity, truly, honestly, select it, for on this the whole issue shall be decided whether we will be at last made one with Him Who was made manifest to take away our sins.—*Church Bells.*

DEFLECTIONS TO ROME.

No one can say that the controversy with Rome is uninteresting or unimportant. It is no academic debate, but it touches us in the most vital points of our public constitution, and in the nearest and most tender regions of our domestic life. Defections to Rome, even to unwise and unbalanced persons, are rarely quite isolated; and they produce a great moral and spiritual estrangement, which is often very hard to bear. Too often it seems as if the friend or fellow worker who had left us had become almost another person, transformed by a sort of magic, and in so painful a manner that every thought of him must be accompanied by a prayer for pardon of his wilfulness and blindness.

Some, perhaps most, of those who became Roman Catholics, profess (for a time at least) to have found a wonderful peace and rest* in what they delight to describe as the one fold, the one true Church, the one Body of Christ. But at what a cost and with what strange relations to their previous life as Christians! They have in order to enter it, been, it is generally presumed, rebaptized and reconfirmed. Some of them are also reordained. They speak as if they had never been Christians before, except

in name, and suppose themselves to receive divine grace, either for the first time, or in a wholly new way.

The attitude, then, which they assume is strangely like that which the men who in early ages became Gnostics or Manichæans, assumed to the Catholics of the true Church which they had left. This in itself is sufficiently distressing; but it is stranger and more inexplicable still to find some of them thinking that they can advance the claims of the body which they have just entered, by expressions of bitterness and contempt toward that which they can have left behind them. They profess to have the Holy Spirit as a result of their conversion to the true Church. Are these qualitates, then, the first-fruits of the Spirit of God? St. Paul tells us that "the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." (Gal. v. 22.) He puts the qualities of strife and party-spirit in quite a different class. Surely this inconsistency alone, between Roman claims to spirituality and the actual result of perversion to Rome, as seen in the deterioration of character, is quite enough to prove to any man or woman of sense, that the truth does not lie in that direction.

What then ought we to do in such cases or when controversy is forced upon us by necessity? We must certainly not meet roughness with roughness, nor disdain with disdain. Nor need I say to you, that we do not think it either right or wise to use weapons of vehement denunciation, such as the itinerant agitators employ, e.g., in regard to the scandals and moral dangers of convent life and the confessional. That some scandals and dangers exist is true enough, but they are a subject of sorrow to all good Roman Catholics as well as to ourselves, and they are not in any way specially characteristic of the Romanism which we have to meet in England.

To take pleasure in highly-colored and exaggerated descriptions of the moral faults of our fellow Christians, is in itself a moral fault of no slight degree of blackness.

What we have to do first, is to keep our own faith in the Church of England, as the representative of the One, Holy, Catholic and Apostolic Church in this land, perfectly clear and unimpaired; and secondly to prepare ourselves thoroughly to meet opposition or attack, by either most earnest study on our own part, or by acquainting ourselves with those who can help us, if we need help. We may win many misguided ones back to the Church of England, if we can show ourselves masters of a higher and fuller knowledge than our opponents, and if we aim consistently in controversy at a higher ideal of charity and gentleness.—*Bishop of Salisbury.*

THE CHURCH is an article of the Creed. "I believe in the Holy Catholic and Apostolic Church." Placed along with the eternal verities of the Trinity and the Incarnation, and the forgiveness of sins and the resurrection of the body, it must have an essential and eternal relation to them as an element of Christianity. Even as with these other truths it must have its place in the full and final consummation of a life with which it is thus associated. It cannot be regarded as a transitory provision for carrying on the application of the principles of the faith. It is itself a part of the faith which all are bound to hold.—*Rev. J. S. Davenport.*

OUR CROSSES.—"You and I cannot spare our cross. If we think of any one that may go, and the Lord shall send a ray of light into our souls, we should exclaim, 'Lord, let not that go. I see now that it is an essential to my well being.'"—*Anon.*

Family Department.

THE OPENING YEAR.

BY THE REV. CANON BURRIDGE.

Yes; when I wake I'm still with Thee,
Fresh from the restful night,
From sickness, sorrow, sadness free,
And all around me bright.
Oh! let this new and opening year
Its benediction bring;
And let Thy smile be on my way,
My Saviour and my King

Not mine to pierce the darkened veil,
Not mine to trace the road:
But mine it is to breast the gale,
And mine to bear the load.
What though the sun refuse to shine—
The birds refuse to sing?
Enough to know that I am Thine—
My Saviour and my King.

Each day will wear its light and shade,
Each day its duties bear;
And on each heart is surely laid
Its mingled joy and care.
So let me be for duty strong,
Until with outstretched wing
I rise to praise with endless song
My Saviour and my King!

—The News, England.

THE CHRISTMAS ANGELS.

BY VIRGINIA C. CASTLEMAN.

(From the Living Church.)

How beautiful looked the church on Christmas morning! For many years its sweet chimes had rung out their welcome of peace upon the birthday of the Christ-Child. The church stood in the heart of the great city, the nations capital; its weathered-stained walls covered with the clinging ivy, its open doors extending an invitation to the passers-by.

Many feet had crossed the threshold upon this particular Christmas morning; for, as the appointed hour of service drew near, the pews were being rapidly filled with worshippers. Suddenly the bells ceased chiming, and as if in quick response, sweet voices took up the strain, the choristers filing slowly into the church.

"Angels from the realms of glory
Wing your flight o'er all the earth."

Two childish voices arose above the rest. Side by side walked the little singers in their white robes, the golden hair making a radiance about the face of the younger, his companion's dark curls bringing out the contrast as the two heads bent over the same music book. With their innocent, earnest faces they might well be called the "Christmas Angels of St. Michael's." But a closer reading would reveal in the soft blue eyes of the one the light of a childhood free from care; in the dark orbs of the other, the pathetic story of acquaintance with sorrow beyond his years. Yet, in its special way, each child's face reflected the Christmas-tide joy; each little voice, too young yet to be conscious of its power, had caught an echo of the angel strain.

Perhaps it was this thought which caused the minister to turn toward the choristers as he arose in the high pulpit and announced his text: "And suddenly there was with the angel a multitude of the heavenly host, praising God."

Of much that followed, clothed in beautiful imagery as it was, and coming as a revelation to many of the hearers, the child minds could not easily grasp the full meaning; but one

good seed was planted deep in two little eager hearts that day, to grow and blossom into sweetest flowers.

The organ pealed forth the opening strains of the offertory; a master hand was on the keys and softly breathed forth an accompaniment to the hymn:

"It came upon the midnight clear."

The voice of the child soloist trembled, but the blue eyes were fastened upon the face of an angel in the softly lighted chancel window.

"Peace on the earth, good-will to men,
From heaven's all gracious King.

The world is solemn stillness lay
To hear the angels sing."

A deep hush pervaded the church as the clear notes rang forth. The minister sat motionless, a look of peace upon the face bearing traces of that deep sympathy which brought him in touch with all classes and conditions. Again the sweet voice sang:

"And ever o'er its Babel sounds
The blessed angels sing."

Not far down in the church, in a pew conspicuous for its rich appointments an old man sat, one hand fumbling absently among the bank notes in his pocket, but his eyes never left the face of the singer.

"And ever o'er its Babel sounds"—ah! well he knew the din of those Babel sounds; but to-day, beneath the magic of one beloved little voice, earth's weary noises seemed to melt away, and something like a tear glistened in his eyes.

A second voice took up the words melodious and filled with an expression that came from the heart of the singer, whose dark eyes seemed to be searching some far off corner of the shadowy church—only the child knew that there a mother's heart throbbed to the music of the words:

"O ye beneath life's crushing load
Whose forms are bending low,
Who toil along the climbing way,
With painful steps and slow:
Look now

(how the voice swelled in triumphant song)

for glad and golden hours

Come swiftly on the wing;
O rest beside the weary road,
And hear the angels sing."

The offering was a special one, yet in the annals of St. Michael's no larger had ever been known. And the unseen angels saw into the softened hearts and valued alike the rich man's offering and the widowed mother's mite. In the choir room the boys had unrobed, and one of the "Christmas angels" in faded, but clean, garments was stealing out of the side door when the other resplendent in a blue velvet suit, ran eagerly after him.

"Don't go yet, Robbie, I want you to see my grandfather. Please wait. We might drive you home in the carriage."

"My mother is waiting," answered Robbie, "and we'd rather walk home, please." and Robbie sprang to meet his mother, who stood in the shadow of the ivy, drawing her thin shawl tightly around her, for it was snowing and the air was chill.

"My precious boy, how sweetly you sang," she said, as he proudly took her hand and they began their homeward walk.

"I thought of you, mother and it made me forget the people. Wasn't the church pretty with the Christmas green?"

"It was like a breath of heaven, my boy, and the sermon helped me forget our troubles. It was indeed a 'rest beside the weary road.'"

"I remember what the minister said about using our voices like the angels, to praise God," said Robbie, lifting his thoughtful eyes to his mother's face.

Meanwhile Robbie's companion was being sought after.

"Master Rutherford, your grandfather is waiting," and the footman, in his bright livery, followed the child to the carriage. Rutherford stepped in lightly and seated himself beside his grandfather.

"That was a beautiful anthem, Rutherford. Do you know it made me feel generous to all the world?"

"Oh, grandfather! I wish you'd let me help Robbie. He must be poor, 'cause he is so thin, his clothes are old, and he hasn't any carriage."

"Not every boy has a carriage to ride in, child. It might be better for you to be obliged to walk everywhere like Robbie. When I was a little boy I wouldn't have been caught riding all the time, but I was a roughish bit of a youngster compared to you."

The child did indeed look fragile as he sat watching the snowflakes whirling softly in the air; the blue veins showed clearly beneath the transparent whiteness of his skin.

"Where does Robbie live?" asked grandfather presently.

"I don't know 'actly. It's a long way off, past the monument and down by the river, and Robbie comes every day to tie up packages at the Boston House. I saw him once when I went with mamma. She was buying ribbon, and I spoke to him, but he was too busy to talk, so he just smiled. Robbie has a beautiful smile, don't you think so, grandpa?" said Rutherford, speaking so fast that he quite lost his breath. Mr. Bryan looked smilingly into the eager blue eyes.

"Yes, I should think he might have a sweet smile, but you know I never saw him before to-day. We must look him up this wonderful Robbie."

"I'm so glad to hear you say that, grandfather. I was 'most afraid you wouldn't want me to 'sociate with him, and I do love him so much, and I want to be a minist'ring angel like Dr. Justus told us 'bout this morning; do you remember what he said about angels, how they went 'round helping people, 'specially chill'ens?"

"There was a great deal about angels in the service to-day, my boy," answered Mr. Bryan, in a rather unsteady voice. "But here we are at home and your mother will want to hear about the service."

As they entered the hall a pretty little woman came to meet them.

"How did he sing father?"

"Like an angel."

"I was disappointed not to be able to go to-day, but the weather was too inclement. Indeed, Rutherford should not have gone out, but it was Christmas Day and I hated to keep him away. Now there must be no more going to rehearsal until spring, my boy."

"Then I won't see Robbie again," and the blue eyes looked very mournful.

"Who is this 'Robbie' you are always talking about?" asked his mother as they sat at dinner.

Grandfather answered for the little boy; "He is the other 'Christmas angel.' Haven't you heard how sweetly they sing together? The organist simply raves over their voices. Rutherford, how would you like to have your picture taken with Robbie?"

"Jolly, jolly, grandfather!" and the child's pale face glowed with pleasure, more at the thought of seeing Robbie than at the prospect of having his picture taken. He was used to sitting for his picture, but it was seldom he could see Robbie.

"What strange fancies he takes," said the mother. "There are half a dozen boys of his own age on this square, he could play with them any day, and here he must needs fall violently in love with a street boy who ties up packages in a store," and young Mrs. Bryan looked helplessly across the table at her eight-year-old son.

Rutherford's face wore a troubled expression.

"Isn't a street boy one of the min-
istering kind?" he asked gravely.

"He's thinking of the sermon,"
explained the grandfather. "Don't
interfere with him, Theresa. he's a
discerning little chap, and it is well
for him to see something of how the
other half lives. About the picture,
though, young Randall came to me
after church to-day and asked if he
could have my permission to paint
the two little choristers together,
provided the other boy could get off
from the store a short time daily.
Randall is a struggling young artist,
a gonius in his line, too, and I think
he hopes to make this a leading
picture; so I told him to come
around here to-morrow to see you.
If Rutherford cannot go out we
might arrange to have the sittings
here; there's a good light in the
library; fact is, Randall might
fix up a temporary studio in my
domain. I'd rather enjoy it, and I'll
see the proprietor of the store about
letting Robbie off," and the old
gentlemen pushed back his chair
with a beaming countenance. Ruther-
ford's face reflected his delight

"It is easy to see from whom my
boy inherits his fancies," and the
mother smiled in spite of herself as
she regarded the two."

"A chip of the old block, eh?
Well, grandfather hasn't forgotten
when he was a boy himself, 70 years
ago; it's a long time to remember,
child. I was an errand boy like
Robbie and helped support my
mother, and the first thing I did
after I was grown was to save money
to build her a house in the country
because she liked to live where she
could see plenty of sky, and fields,
and trees."

"Why that was 'Granny,' wasn't
it? where papa's Aunt Maysie lives,
and where he used to stay when he
was little. Tell me more 'bout when
you were a boy, grandfather," and
the two walded together into the
library to finish their chat.

It was late in the evening of the
following day that Robbie ran home
with a very excited face.

"Mother," he cried, as he rushed
into the little dining-room, "I've had
the best Christmas gift to day! You
can't guess No, it wasn't marbles, or
tops, or anything like that; the
clerk in the clothing room called me
up to take my measure and said
somebody had ordered me a beautiful
new suit of clothes. He wouldn't
say who it was but guessed it might
be a 'Christmas angel.' How
queer, isn't it mother?"

"Mrs. Graham smiled gently.
"I'm glad to hear the good news,
Robbie. I was wondering where
the money would come from to buy
you a suit, and you need one
badly."

It was with a happy face that the
boy sat down to his supper, with
his mother and two little sisters for
company. They lived in a small
frame house on the outskirts of the
city. This winter, the first since the
father's death, had been a hard one,
but they managed to keep bright
faces in spite of poverty; they
belonged to that class of "genteel
poor" which charity seldom reaches,
because of its proud silence.

"Grandma is late to-night," said
Robbie presently. Even as he spoke
brisk step was heard outside, the
door opened and a cheery little
woman of some sixty years entered.

"This is Christmas!" she ejaculat-
ed, shaking the snow from her shall
and sitting down by the stove to
warm.

"What success?"
"Only fair; they promised much,
but performed little. Well, the
Lord will raise us up, kind friends
yet, if our faith fail not. Come,
Robbie, tell me what makes your face
so smiling," and Robbie began again
to tell his wonderful news.

* * * * *
It was the spring exhibition at
the Art Gallery.

Washington had been slow to en-
courage her home artists, but of late
years a coterie of influential men and
women had banded together as
patrons of the Art League. Medals
were offered and competitions ran
high. Exhibition Day came and
crowds thronged the galleries. One
picture was the focus of all eyes, it
attracted the gaze of persons ascend-
ing the stairway to the first floor,
and its sweet simplicity held specta-
tors spell-bound.

The scene was a softly lighted
chancel. In the stained glass win-
dow the figures of adoring angels were
thrown into relief. Below, in the
front choir stall, stood two choristers
with upturned faces and eyes full of
reverent awe. Underneath the
picture was this inscription, "The
Christmas Angels." There was in
the faces of the boy-choristers a
reflection of heavenly glory which
appealed to the beholder. Very few
remarks were made, but it was notice-
able how eyes softened and how
quietly the people stole away, as if
from some holy presence. It was ap-
proaching twilight of that same day,
but the doors of the Art Gallery still
stood open by special permit. A
carriage drove rapidly up the street,
past the White House grounds, and
drew up at the lion-guarded entrance
of the Corcoran building. There
alighted four persons. As they
ascended the stairs the few people
remaining turned eagerly to watch
the new comers.

"It is an excellent light, Randall,"
remarked Mr. Bryan, pausing for a
moment at the head of the stairway.
"Your reputation is made."

"I cannot thank you enough for
your kind interest and substantial
aid," replied the young artist then
with emotion he added in a lower
tone: "It is something for a poor
artist to see the realization of one
dream—it is worth a life service to
one's ideal."

"You have given me equal plea-
sure, Randall. Genius is not an every-
day companion in the tread-mill of
life. But who could fail of inspira-
tion?" and he pointed across the
gallery.

The two men stood and listened
silently as the sound of childish
voices echoed through the corridor.

"Isn't it sweet, Robbie, those
angels up there? I thought of them
when I was singing on Christmas
morning, didn't you? And oh! it is
so strange to think we are those little
boys in the picture. I'm glad it's

just you and me together, Robbie,
cause all our lives we'll think 'bout
it. And I'm so glad my grandfather
knew your grandmother when she
was a young lady, and got her that
'sition in the gov'-ment, and you are
going to school next year. Don't
you like it, Robbie?"

Rutherford Bryan had thrown one
arm around his companion (for in
spite of Robbie's two year's superi-
ority, they were almost the same
height), and his blue eyes sparkled
as he spoke.

Robbie's brown ones answered
lovingly and he said—unconsciously
raising his voice so that the words
were heard distinctly by the artist
and the philanthropist—"I think
your grandfather's the best 'Christ-
mas Angel' of all."

DIED.

FOREST—At 5 Arthur street, Ottawa, on Dec.
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Dean Baker, of Bath.

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Mission Field.

THE CHURCH AND THE MISSION FIELD.

(From "Church Bells," Dec. 7, 1894.)

On the night of yesterday week the Bishop of London presided over a crowded meeting at Exeter Hall, organized by the London Junior Clergy Association, in conjunction with the Society for the Propagation of the Gospel in Foreign Parts, to discuss the question of the best way to strengthen and develop the missions of the Church of England.

The Bishop, in his introductory speech, said that it must be a matter of great rejoicing to all those who were interested in the subject before them that evening to see so large a number of Christians assembled to hear what had been done and what they were expected to do. There might be amongst them some who had not studied this matter before, but he trusted that, partly through such meetings as these, they might succeed in making Christians feel more deeply than they might have felt hitherto the duty which was incumbent upon them towards those who had not received the revelation made to the Christian world, and also the duty which they owed to themselves in trying fully to realize and appreciate the great doctrine of the Communion of Saints. They ought to consider it a part of the duty of their daily life to make the Gospel of Christ known throughout the world as far as they possibly could. They wanted to realize that what concerned others concerned also themselves. He wished he could disentangle from their minds the idea that the main object of these missionary meetings was to encourage those who attended them to give largely to Christian missions. That they should do under any circumstances, because otherwise the work could not be carried on. But he would point out that the matter was one which concerned their own hearts and lives. If the Church to which they belonged neglected its duty to unenlightened races, not only would those races suffer, but the Church would suffer with them. It was often asked why they should send out foreign missions when there was so much need for Christian ministrations at home. One answer was that these missions constituted a necessary part of the work of the Christian Church, and a further answer was that in proportion as the Church did her work abroad, so much the better would she be able to do her work at home.

On the motion of the Bishop of Peterborough, seconded by the Rev. Dr. F. J. Smith, missionary from China, it was resolved: "That those present, believing that missionary effort is the great fundamental duty of the Church, pledge themselves to

do all they can to strengthen and develop the missions of the Church of England." In the course of his remarks Dr. Smith said that the sad war now being waged between Japan and China might in the end prove—of benefit to China, because it would compel her to absorb Western civilization, if only for the reason that her own civilization was breaking down under the pressure of Western ideas.

Canon Scott Holland moved, the Ven. Archdeacon Shaw, archdeacon of Tokyo, Japan, seconded, and it was resolved: "That the Society for the Propagation of the Gospel in Foreign Parts is worthy of far stronger and heartier support than it now receives from English Churchmen."

During the evening an overflow meeting was held in the Lower Hall.

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Sunday closing has been the law in the Island of Guernsey since 1859. A recommendation that hotel bars should be opened on Sundays has this year been defeated through the efforts of the Temperance Vigilance Committee.

Here is a striking instance of the value of public-house property. A large gin palace was erected near the dock gates of one of the large seaport towns of England, which cost the owner £8,000. His application for a license was opposed by all the steamship owners using the dock and by all the stevedores, but in spite of this he got his license, and on leaving the court-house was offered £20,000 for his house by a large brewer. What an object lesson!

During the last session 110 petitions in favor of total Sunday closing were presented to the English Parliament. Nearly the whole of these came from meetings arranged by the travelling secretaries of the Church of England Temperance Association.

Mr. Steel, writing in the "British Temperance Advocate," quotes some interesting figures from the Board of Trade as to percentages of wages paid in wages and production: For every £100 spent in mining, 55 percent in wages; shipbuilding, 37 percent; docks and harbors, 34.7 percent; tramways, 31.4 percent; railways, 30 percent; agriculture, 29 percent; canals, 29 percent; cotton, 29.2 percent; waterworks, 25.7 percent; iron and steel manufacture, 23.3 percent; textile industries, 22.6 percent; gas manufacture, 20 percent; shipping, 16.7 percent; brewing, 7.5 percent.

The late Mr. Whitworth, M.P., stated that the loss to one concern with which he was connected by Sunday drinking was £35,000 per annum. There were probably 1,000 similar cases in the United Kingdom, which would give under this first item of loss the enormous total of £35,000,000. The annual cost of pauperism is about £20,000,000; add to this the proportion for prisons, reformatories, police and lunatic asylums, and the money loss cannot be less than £20,000,000. But then it is alleged that we gain £30,000,000 in the revenue annually from the taxes on drink, and that a large amount of employment is provided which has a money value to be set off against the losses previously referred to, but we have the authority of Mr. Giffen, of the Board of Trade, for stating that we spend, or rather waste, in collection of these £30,000,000 a sum of £50,000,000. As to the employment given by the expenditure of money on drink it is to be remembered that there is no trade into which so large a sum of money is put as the drink trade, which employs so few workers to carry it on. It is computed that out of every 20s which is paid for articles generally required, from 6s to 18s out of the 20s would go to the worker, but that out of every 20s spent on drink less than 1s goes to the worker. If we spend 20s on shoes the workmen get 14s. If we spend 20s on strong drink they only get 4d to 6d. In a single year 150 men employed in a distillery produced whiskey which sold for £1,500,000. The same price for manufactured goods, cloth or linen, would have necessitated the employment of 1,200 to 1,500 persons.

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Recently we heard a speaker say that when he saw men living in palatial houses, surrounded by luxury, possessing vast amounts of idle wealth, and knowing that some of

his fellow men were situated near him, perhaps on the very next street, and actually dying for the lack of necessary sustenance of life, and did not extend to the unfortunate ones assistance, that he was brought to realize the great truth of the statement, 'it is hard for a rich man to enter the kingdom of heaven.' These remarks were uttered deliberately and impressively. And the speaker was a man of cool judgment and wonderful charity towards all men.

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Sherbrooke Gazette.

The benefits arising from the use of Dr. Williams' Pink Pills are well known to the *Gazette*. It is a frequent occurrence that people come into the office and state that they have been restored to health by their use. It occasionally happens that extraordinary instances of their curative powers come to our notice, and one of these was related to us recently, so astonishing in its nature that we felt the closest investigation was required in order to thoroughly test the accuracy of the statements made to us. We devoted the necessary time for that purpose, and can vouch for the reliability of the following facts, wonderfully passing belief as they may appear:

There are few men more widely known in this section than Mr. A. T. Hopkins, of Johnville, Que. Previous to his removal to Johnville, Mr. Hopkins resided at Windsor Mills, and was for three years a member of the municipal council of that place. When a young man Mr. Hopkins was noted for his strength and his activity as a wrestler. His strength stands him in good stead, for he works hard at his business, carrying heavy sacks of flour in his mill for many hours during the day and frequently far into the night. Active as he is, and strong as he is, there was a time not long distant when he was as helpless as an infant and suffered intolerable agony. About three years ago, while residing at Windsor Mills, he was attacked by inflammatory rheumatism. It grew worse and worse until, in spite of medical advice and prescriptions, after a year's illness he had a stroke of paralysis. His right arm and leg became quite useless. Sores broke out on both legs. He suffered excruciating agony, and had rest neither day nor night. He sought the best medical advice that could be obtained, but no hopes were held out to him by the physicians. "He will certainly die within a month," one well-known practitioner told his friends. "He will be a cripple for life," said two other doctors. It is no wonder that, as he says, life became a burden to him and he longed for death to relieve him from his sufferings. This was in August, 1892. About October of that year he heard

of Dr. Williams' Pink Pills, and, as a forlorn hope, determined to try them. He did so, and before long was able to take outdoor exercise. He persevered with the treatment, closely following the directions, and is to-day nearly as strong as when a young man, and is able to follow successfully and without difficulty the laborious calling by which he gets a living.

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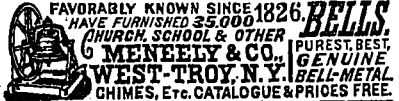
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