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The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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MONTREAL, WEDNESDAY, DECEMBER 19, 1888.

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ECCLESIASTICAL NOTES.

YET ANOTHER.—Rev. J. A. Duncas, for many years a Methodist minister, has received orders in the church at the hands of Bishop Gregg, of Texas.

CONVENTION.—The Twenty-ninth Annual Convention of the Church in the Diocese of Kansas was held in Grace Cathedral, Topeka, Wednesday, December 12th 1888.

ANOTHER.—Rev. Albert Beckwith Shields, late a Baptist minister, was confirmed by Bishop Niles, of New Hampshire, and has become a candidate for orders in the Church.

AN EXAMPLE.—The New York *Tribune* says: "The Episcopal Church of that city is setting a noble example to other religious bodies. Upward of one-half of the houses of that body are already free churches, and the movement is making rapid progress."

AT WORK.—Rev. Leon Bouland, formerly a Roman Catholic prelate, received last June at Grace Church, New York, by the Right Rev. H. C. Potter, as a member of our clergy, was expected to begin his services last Sunday at St. Sauveur, Philadelphia, as assistant of Rev. Dr. Miel.

UNFOUNDED RUMOUR.—The Universities Mission in Central Africa have not abandoned any of their mainland stations, notwithstanding the rumour that political disturbances would cause a suspension of mission work. The ladies have, however, been withdrawn to Zanzibar for the present.

BISHOPRIC ACCEPTED.—The Rev. Boyd Vincent, of Pittsburgh, has, after decent deliberation, accepted his election as Assistant Bishop of Southern Ohio, in a very graceful letter. His brilliant work as a wise and laborious parish priest entitles the Church to expect great things of him in his new field.

MEMORIAL.—A Memorial service was held in St. John's Church, Detroit, November 22nd, as a tribute of affection to the memory of the late Bishop of Michigan, the Right Rev. Dr. Harris. The immense church was crowded with priests and people. The Right Rev. Bishop Potter, of New York, preached the sermon.

CONSECRATIONS.—The Archbishop of Canterbury fixed St. Andrew's Day for the consecration of Archdeacon Sumner as Bishop of Guildford, and of Archdeacon Douet as Bishop Assistant of Jamaica. It was expected that the consecration of Rev. J. H. Hays, vicar of St. Matthew's, Leicester, to the Bishopric of Trinidad, would take place at the same time.

MORTUARY CHAMBER.—A Clifton lady has erected, in one of the poorest parishes of Bristol, a mortuary chamber, in which the very poor, many of whom occupy one room, may place their dead relatives until the hour of interment. On the walls, on scrolls, are painted the words, "So He giveth His beloved sleep," and "They rest from their labours."

WE ARE extremely sorry to notice that Bishop Dudley announces the discontinuance of the *Kentucky Church Chronicle*. We valued it highly as one of our exchanges and often took extracts from it. But it is indeed discouraging to chronicle this additional proof of the utter indifference of church people in regard to what all others consider a valuable aid, viz: a sound church paper.

THE CASE OF THE BISHOP OF LINCOLN. The hearing of the complaint made against the Bishop of Lincoln will probably take place in a few weeks. The Primate has secured the presence of five Bishops of the Southern Province to sit with him, and it is said that he will follow the precedents of the case of that Welsh Bishop who was brought before one of his predecessors in the reign of William III. The Bishop will conduct his own case.

MORE ORNAMENTS FOR ST. PAUL'S CATHEDRAL.—The new "altar" which is in course of construction for St. Paul's Cathedral will have a table of ebony, with bronze figures supporting the altar slab, and dividing the front into three compartments. In the centre is an Agnus Dei, and on each side are angels in the act of adoration. The character of the sculpture is in general keeping with that of the cathedral.

A TEMPERANCE SERMON.—Dean Hole has given great offence to the total abstinence of Kent by a "temperance sermon" he preached in Rochester Cathedral. The very Rev. gentleman, while speaking in strong terms of the sinfulness of drunkenness, declared his conviction that the individual who partook moderately was more manly and more noble than he who, owing to lack of moral strength, abstained altogether. Some people wished to turn the Church from her present position as a temperance society into a total abstinence society, but he for one would not seem to disparage one of God's good creatures by countenancing such a proposal.

NOBLE INDEED.—The work of the Roman Catholic Father Damien among the lepers of the Sandwich Islands is well known; and how he has been helped by the members of the Church of England. It is now stated that Mr. Clifford, so well known as Treasurer of the Church Army, is about to leave England for the Island of Molokai to join Father Damien, who has been working among the lepers so long that at last the disease has laid hold of him. Mr. Clifford is taking out some special oil he has got for the purpose in the hope that it may cure Father Damien.

THE most sensible comment we have seen upon the appointment of Bishop Sandford to be Suffragan of Durham is from the *North Star*, a Cumberland daily paper: "What his Church 'views' are—High or Low or Broad—we have no means of knowing," says our contemporary; "but looking to what knowledge we have of the prelate to whom he owes his dual appointment, Dr. Sandford may be safely set down as a sound Churchman—that is, one who is neither High nor Low nor Broad, but a healthy compound of all three; High, for earnest zeal

and holy reverence; Low, for intensity of purpose and thoroughness; and Broad, for that Christian charity which is even more excellent in the sight of Heaven than either faith or hope." Would that some persons could adopt this view of Church parties!

PLEASING INCIDENT.—The Right Rev. Hugh Miller Thompson, S.T.D., LL.D., Bishop of Mississippi, recently visited the home of his boyhood in Londonderry, Ireland, after an absence of more than half a century. While there he delivered four sermons in the Cathedral Church of St. Columba, which made such a deep impression that he was presented with an address by the Bishop of Derry and the Dean and city clergy. In his reply the eloquent prelate said: "It is more than half a century since that, as a child, I stood clasping my father's hand, upon the deck of a ship which, drifting down the Lough, was bearing me to the land I love with every pulse of my heart—the United States of America. And yet in all these years I have never ceased to love the land of my birth, have never ceased to feel a pride that I am an Ulsterman, a Derryman, have never ceased to be thankful that I was baptized and catechized in the old Church of Ireland, the Church of St. Patrick and Columbkille. And as the vision of 'Derry's sunlit spire' was the last I remember as a child of the home I was leaving, so I hailed it the other day, across the silvery Foyle as symbol, on its rock-founded and rock-girded hill, of that unchangeable Church which, in all the shocks of time and change, remains the same, and which lifts, as your fair cathedral lifts, its gleaming cross aloft to point our souls to the unchanging Heaven, our fatherland and home."

WE learn from the publishers of the tract, "The Church and her ways" published by the Diocesan Board of Missions of Minn., that the fiftieth thousand is now being distributed. We have on more than one occasion before referred to this tract as being most desirable and valuable for parochial distribution, and the low rate at which it is published—13 pages for one cent! for any quantity from one to one thousand—brings it within reach of every Parish Priest. We would like to see it have unlimited circulation. The titles of the articles are.

1. "What is the Church?"
2. "Has the original Church come down to us?"
3. "What is the faith of the Church?"
4. "Baptism, or how to become a member of the Church."
5. "What is Confirmation?"
6. "The Lord's Supper."
7. "How to prepare for Sacraments."
8. "Advantage of the Prayer-book."
9. "Position of worshipper and dress of minister."
10. "Outward forms and vital Religion."
11. "The Church Year."
12. "What is the relation of the Church to other religious Bodies."
13. "Christian Unity."

THE *North Wales Chronicle* has an inspiring article entitled "Churchmen Arise," pointing out how the Liberationists are up and doing in reference to the Welsh Church, as shown

by Mr. John Morley's speech at the Radical Conference at Newtown and by the proceedings at Birmingham last week. The writer suggests that the persistent falsehoods as to the Welsh Church should be met by educating the people. The Welsh Church is for ever represented by the enemy as an *alien* Church—a branch of the Anglican communion which was trusted upon an unwilling people. This is a gross and strange perversion of history, and every care and pains should be taken to eradicate such notions, and the truth be presented instead. The Church of SS. David, Teilo, Padarn, Deiniol Wyn (founder of the see of Bangor circa 560 A.D.), Alban (the protomartyr of the British Church), Garmon, Cyndeyrn (Kentigern), who founded the bishoprics of St. Asaph and Glasgow, Cadoc or Catwg Djoeth, Iltyd and Dyfrig, founder of the see of Llandaff—names enshrined in the nomenclature of our ancient parishes—cannot be an *alien* Church. The Welsh Church of to-day is the lineal descendant of the Ancient British Church. The evidence it bears of its native growth is too great to be controverted. This aspect of the question should be placed prominently before the people. And surely, when this is effectually done, we cannot believe that the Welsh people will so far forget the glorious past in this history, and will, at the behests of some unprincipled politicians, sacrifice the oldest institution in the land—an institution which is hoary with age, and with which the fortunes and history of the Cymric nation are so intertwined—and so despoil it of its possessions wherewith our pious ancestors have enriched it from time to time!

THE CATHEDRAL AND ITS USES.*

The cathedral, where it exists already in our American Church, exists because it stands for a felt want, and witnesses to the recognition, on the part of its builders, of its definite function. It is no longer a theory among us, but a fact; and the comparatively rapid multiplication of cathedrals, especially in our newer dioceses, would seem to imply that the want which they were intended to supply and the functions which they were intended to perform were at once real and definite. What that want has been, we may as well let those who have most keenly felt it tell for themselves. Said the Bishop of Minnesota, in a sermon preached at the consecration of a cathedral in a neighboring diocese some fifteen years ago:—

"The primitive Church gave to the Bishop his cathedral church to be the centre of all the work which ought to cluster around a bishop's home. Our American branch of the Church was fettered in her infancy by the ideas or the surrounding sects. The separated clergy stood alone. Each one grew more intensely individual by his isolation. The Bishop was, in theory, the centre of unity; but he only met his clergy once each year, and he could not know their wants so as to be, in very truth, their father in God. There was no diocesan unity in great plans of work; and hence many a noble apostle has gone down in sorrow to the grave with a broken heart. In the diocese there were as many 'uses' as individual tastes might weave into the service; opinions became matters of faith, and brought party shibboleths and party strife.

"The cathedral church gives the diocese what every parish cannot give—the daily prayer and weekly Eucharist. No day should ever dawn or sun go down without its incense of daily prayer. The lonely missionary and the parish priest and the Christian hindered from such devotions by worldly cares will be strengthened by the increasing worship which here goes up to God. There was a day when men revolted against superstition, and in their zeal for simplicity they stripped the Church to very baldness. The King's daughter should be

clothed in garments of beauty. The graceful lines of architecture, the vaulted roof, the stained glass, the carving of the sanctuary, and the precious emblems of our faith may all elevate our souls, and give us a deeper realization of God's presence in His Church. The law of ritual cannot be left to the fancies of the individual priest. The bishop's watchful care will see that we do not symbolize doctrines which the Church does not teach. Year by year the service will become more beautiful; and it ought to be the expression of hearts united to Christ. Without this our beautiful ritual will be in God's sight as kingly raiment upon a corpse. The bride of Christ ought to be clad in garments of beauty; but the fine linen of her adorning is the righteousness of the saints.

"The cathedral is the centre of the diocese's work. Our Lord sent out His disciples two and two. The greatest of the apostles took a brother on his missionary journeys. How much greater the need in these days of doubting faith! In our western fields a bishop's life is one of deferred hopes. He must often work without men or means. If he build a school, a divinity hall, a hospital, or home of mercy, he must lay the corner-stone with prayer, and water it with tears, and believe almost against hope that where we are blind to see no way, God will make a way. The bishop is a pitiable helpless man, unless he have the loving sympathy and the kindly aid of all his children in the Lord.

"The cathedral is the bishop's home. He is the father in God to all his brethren. The best bishop is the truest father. This fatherhood will deepen by daily contact with fellow-laborers. He will have clergy with widely different theological views. They will have different plans and modes of work; and he will give to all the liberty the Church gives. 'There are diversities of gifts, but the same Spirit; and there are diversities of administration, but the same Lord; and there are differences of operation, but it is the same God which worketh all in all.'"

*Extract from a sermon preached Nov. 20th, at the dedication of All Saints' Cathedral, Albany, by the Right Rev. Henry Codman Potter, D.D., LL.D., Bishop of New York.

"WHY I AM A CHURCHMAN."

(BY THE LATE CANON STOWELL.)

I. I am a Churchman, because I know of no Church that holds the great leading truths of the Gospel *more simply, more fully, or more clearly*, than the Church of England. Many who forsook her pale lighted their torch at her altar; and even when numbers of her ministers have walked in darkness, she has still in her Articles, her Creeds, and her services, held for the Word of Life.

II. Because The Church so honours the book of Books, the Bible. How much of the pure word of God does she bring before the minds of her children every Sunday, and indeed every day in the week—in the Lessons, the Psalms, the Gospels and Epistles for the day! And see what she says as to the *sufficiency* of Holy Scripture in her Sixth Article!

III. Because the Church of England can trace back her origin, not as some would represent, to the time of the Reformation, but almost if not altogether, *to the days of the Apostles themselves*. She was not formed by our Protestant forefathers; she was then only *reformed*, and they were her own children, who cleansed her from the errors and defilements of Popery. I love our Church the more because she is old; her hoary head is a crown of glory.

IV. Because I find the *matchless Liturgy* of our Church so plain, so full, and so fervent; and because I love the Protestant character of our Church. Whatever some of her erring

sons may teach, her own voice, in her Articles and Homilies, gives no "uncertain sound."

V. Because whatever faults our Church may have, nothing human is faultless; and when I look closely into other Christian bodies, I find *more serious imperfections* there. I would therefore say of my mother Church, as has been so beautifully said of my mother land—"With all thy faults I love thee still."

Whilst, then, I love all those who love the Lord Jesus Christ in sincerity; while I respect the scruples of those who, through weakness of conscience, differ from me; whilst I avow it as my choicest, my noblest distinction that I am a *Christian*, I rejoice to add—I thank God that I am able to add—"I am also a *Churchman*."

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

PICTOU.—On Wednesday evening, Dec. 5th, at a meeting held in St. James' Church, for the purpose of reviewing the work of the Board of Home Missions, which for the last seven years had been suspended. After the Litany and the appointed Mission prayers, the Rector introduced the Rev. Dr. Partridge, Clerical Secretary, who had come from Halifax to address the meeting.

The Doctor gave a clear and interesting account of the aid given by Home Societies to the early growth of the Church in this Diocese, and of the subsequent gradual withdrawal of the support as our parishes became self-sustaining, in order to apply it in other needy directions. He referred to the usefulness of the Board of Home Missions in the past and to the enlargement of its sphere of work during the present year, and appealed to the parish to foster its working by unselfish giving; not only in return for the help which they had so freely received in time past, but also in fulfilment of the Divine law of mutual help and of bearing one another's burdens.

The speaker was followed by several laymen, Messrs. W. F. Tanner, C. Dwyer, G. H. Elliott, and F. W. Fraser, all of whom spoke favorably and enthusiastically of the work of the Board.

I believe that in many parishes only a vague idea exists of the importance of the work of the B. H. M. A large proportion of the people are unused to extracting information from even the simplest statistical report, and in very many cases in spite of the distribution of the reports among the seats of the church, and the Rector's invitation to each Churchman to take one home and become acquainted with its contents, numbers of people leave them lying to be gathered up some months afterwards by the minister.

Many, especially of the older members of the parish have a lingering attachment for the old D.C.S., and see in the B. H. M. a usurper rather than the rightful successor to its throne.

A few words of simple explanation on this latter point (say in the preface to the B. H. M. report) would help to set many right and to transfer this affection from the Mother to the child.

As for the rest an agent of the Mission Board might be appointed to visit the different parishes at their annual Missionary meetings, and add to the interest in and the intelligent understanding of its work.

St. James' is one of the several self-supporting parishes of the Diocese, and though there is still a debt upon the Church property, and the small congregation are by no means affluent, the revival of Mission work in our midst is generally welcomed, and there are few who have not faith to perceive that when through God's grace they, though poor, are constrained to contribute cheerfully often, and even beyond their power to the poorer brethren, the abundance of their liberality shall redound to their greater blessing.

Beside me, as I write, is the local paper, in

which the county of Pictou is called by a Presbyterian writer, "Canada's foremost Missionary County."

While we cannot say the same of the efforts of the Church in this county, yet I hope that from the shire town there will always be offered to God, for His dearest work, according to our means.

On Tuesday evening, 11th Dec., the Bishop administered the rite of Confirmation to two candidates, and gave a beautiful, fatherly and instructive address to those who were confirmed.

After the final Benediction the choir gave an excellent rendering of Jackson's *Te Deum*.

Upon the general invitation of the Rector a number of the congregation met his Lordship at the Rectory after the service was over.

On the following morning at the invitation of Mr. John R. Davies, the Bishop, accompanied by several gentlemen paid a visit to the new steamboat "Stanley," only a day arrived from Glasgow for the ice service on the strait between Pictou and P. E. I.

The captain and officers were very polite in showing the party over the beautifully appointed ship, and in exhibiting and explaining her complicated machinery.

His Lordship left in the afternoon train for Halifax

PARRSBORO.—The Bishop of the Diocese has paid us a visit to induct Rev. Simon Gibbons into the Rectory of this old parish. He was met at Amherst by the Revs. S. Gibbons and E. T. Woollard, curate of Springhill. After the induction His Lordship preached an eloquent sermon upon the Fatherhood of God and our Sonship through Christ. The people of Parrsboro had the pleasure of becoming acquainted with the Bishop at a reception in the Oddfellows' Hall (which was kindly placed at the Rector's disposal for that purpose) when an address was presented to the Bishop by the Rector, Wardens, and Vestry—to which an appropriate reply was made. A social gathering was then held at the commodious Rectory which has been put in good repair by the Wardens, when further opportunity was given many of knowing their Bishop, who has proved himself so genial and sympathetic to all with whom he has come in contact. Upon the following day His Lordship was accompanied by the Rector of Parrsboro, and Rev. E. T. Woollard, to Springhill, where he lunched at the hospitable house of R. G. Leslie, Esq., after which he proceeded in a special train—kindly placed at his disposal by the Manager of the Springhill Mines—to the junction *en route* for Pugwash. The visit of the Bishop has done us good and we hope for another visit for Confirmation before many months.

PRINCE EDWARD ISLAND.

The quarterly meeting of the P. E. Island Clerical Association was held on Tuesday and Wednesday 4th and 5th Dec. at Kensington; the following clergy attended Rev. T. B. Reagh, President of the Association; Rev. C. F. Lowe, Summerside, Secretary; Revs. H. Harper, Port Hill; Allan Daniel, Crapaud; Jas. Simpson, St. Peter's, Charlottetown; S. Weston Jones and W. A. C. Frost, St. Paul's Charlottetown.

On Tuesday at 7 p. m., service was begun in the Kensington Church, which was filled almost to the doors, notwithstanding the impassable condition of the roads, which it was said had never been known to be worse within the memory of the oldest inhabitant.

The meeting was opened with "Onward Christian Soldiers," sung with a heartiness which showed the earnestness of the large congregation, among whom were persons of all denominations. The singing was led by the choir, Miss Reagh presiding at the organ. "The Church's One Foundation," "From Greenland's Icy Mountains," and interspersed freely

between the addresses, and other familiar and soul-stirring hymns contributed to the enjoyment throughout of a meeting which lasted nearly three hours. The audience listened so attentively from first to last that the Rector, when it was mentioned that the meeting was remarkably patient to sit quietly for three hours, said with characteristic terseness: "Yes; and they would have sat for three hours more."

The Rev. W. A. C. Frost, Curate of St. Paul's, was the first speaker, his subject being "The Origin and Claims of Christianity."

Rev. Allan Daniel, of Crapaud, followed with a suggestive and earnest address upon "The Sunday School." He enumerated various ways in which parents could effectively assist the Sunday School workers, *e.g.*, by never speaking slightly of the Superintendent of Sunday School work &c.

Rev. H. Harper's subject was the "Sacraments as a means of grace," and this he treated in a practical and earnest manner. He urged parents to bring their children to the house of God, there to receive the public rite of initiation into the Church by baptism. He urged also the more frequent attendance on the Holy Communion, an ordinance appointed by Christ Himself as one of the means through which His people might receive spiritual food.

Rev. Jas. Simpson, of St. Peter's, Charlottetown, gave an address upon "Our Duty to God." He said that every ordinance and command contained in the Old and New Testament might be summed in one of three things: "The love of God to man, the duty of man to God, or the duty of man to his fellow man. He proceeded to show that the primary duty of man to God was worship, public and private. He contended that too often now-a-days people came to church to hear the sermon. Few came to church because it was their duty to God to worship Him in public.

Rev. S. Weston Jones, Rector of St. Paul's, Charlottetown, was the last speaker, his subject being "Systematic Giving." He showed that giving was a *means of grace*, and pointed out the proper motives which should actuate us in our offering to the Lord of that which he has given to us. He quoted from various portions of the Old Testament Scriptures to show that the tithe system existed in the time of Abraham, if not earlier, and held that the fact, that it was not enjoined directly in the New Testament was no argument against the system.

At 10 a. m., on Wednesday the Clerical Association met at the Rectory. Rev. T. B. Reagh in the chair. An interesting discussion was held upon matters affecting the welfare of the Church in the Island. The next meeting is to be held at Charlottetown during the session of the Diocesan Church Society.

DIOCESE OF FREDERICTON.

HAMPTON.—We learn that the Rev. Mr. Maynard, of the diocese of Nova Scotia, has been elected as Rector of this parish in place of the Rev. O. S. Newnam, who was lately chosen as Rector of St. Stephens, N. B.

WOODSTOCK DEANERY.—We are all glad to welcome back to our midst the genial face of the Rev. Rural Dean Hoyt. He reached his home Andover on Saturday the 5th inst., much improved by his three month's visit to England.

The regular quarterly meeting of the Woodstock Deanery was held at Grand Falls on Thursday, Dec. 6th. The following clergy were present: Revs. Canon Neales, W. B. Armstrong, (Rector, Grand Falls), H. B. Morris, J. E. Flewelling, N. Hansen, Scovill Neales and A. B. Murray.

Holy Communion was celebrated at All Saint's Church at 8 a. m. The Rev. Canon Neales being celebrant and Revs. A. B. Murray

and J. E. Flewelling epistoler and gospeller respectively.

The chapter met for business at 10 a. m. at the parsonage, the Rector presiding in the absence of the Rural Dean. After the usual routine of business the chapter took up for consideration "the parable of the unmerciful servant. In the afternoon session a very able and interesting paper was read by Canon Neales.

Evening service was held at 7 30, when an appropriate and thoughtful sermon preached by the Rev. H. B. Morris, M. A., of Andover, to a crowded and attentive congregation. The text was from Rev. xxii., 12. The next meeting will be held at Canterbury on Feb. 26th, when the sermon will be preached by Rural Dean Hoyt.

DIOCESE OF QUEBEC.

SHERBROOKE.—RURAL DEANERY OF ST. FRANCIS.—Annual Meeting of the Deanery Board of St. Francis; Anniversary of Church Society, and Church Gatherings for Worship and Counsel.

The first week in December is a busy one in Church circles in the thriving city of Sherbrooke. Two days at least in that week are fully devoted to the review of Church progress and the stirring up of the Church's interest in her missionary work; that work by the intensity and reality of which we can measure the intensity and reality of her own individual life in any parish, deanery, diocese, province, or Communion.

On Tuesday afternoon, December 4, the Association of the Church Society of Quebec for the Rural Deanery met at 2 30 p. m. The Committees of the Deanery Board having met earlier in the day to prepare their reports; the Tuesday afternoon meeting was a business one; clergy and laity who were interested in the meeting and any members of the Church Society had a right to attend, and the Rural Dean, the Rev. Canon Foster, M. A., took the chair. The Secretary, Ven. Archdeacon Roe, D. D., then resigned that office owing to the necessary claims upon him of his duties as Archdeacon and Commissary, and Professor of Divinity. His place was filled by the unanimous election of Canon Thornloe, M. A., and the Rev. A. Stevens, M. A., was subsequently named as Assistant-Secretary. The reports from the various parishes and missions of the Deanery were then read in detail. Reports were received from 16 out of the 20 parishes or missions; these reports presented many encouraging features, one being the increased amount contributed in the several parishes towards Church objects outside of the parish (as Sherbrooke) \$1,500, Lennoxville \$400, and others in like proportion. The Church income was found to be in excess of \$20,000 for the 16 missions which had sent reports. A general report was presented and a short summary of the detailed reports to be read at the public meeting of Wednesday was also submitted. On Tuesday evening a hearty service was held in St. Peter's Church at 8 o'clock.

The sermon was an earnest appeal on behalf of the Mission cause; one specially suggestive point was, that the Church was not to be discouraged by the vastness of the task laid upon her by her Lord, for the difficulties were not so great now as they were when the Apostles first received that apparently impossible Commission—so much more difficult for them to obey than for us—"Go ye into *all the world*." The Archdeacon pronounced the Benediction.

On Wednesday morning, Dec. 5th, a goodly number of clergy and laity met in St. Peter's Church at 8 a. m., to partake collectively as a Deanery as well as individually of the Lord's Supper; the Rev. Canon Thornloe celebrated and was assisted by the Revs. Principal Adams and Rowland Fothergill. This service was found

helpful and gave a keynote to the day of joyous hope and renewed spiritual energy.

At 10 o'clock the work of the Deanery Board began, Canon Foster in the chair. Archdeacon Roe resigned the Secretaryship of this Board, and proposed Dr. Adams as his successor; the election was unanimous. The following clergy were present: Archdeacon Roe, Canon Foster, Canon Thornloe, Principal Adams, Dr. Allnatt, Professor Scarth, Rev. Messrs. Ball, Hepburn, Colston, Blaylock, Forsythe, Stevens, Washer, Faulconer, Raven, Scott, Eames, Rudd, R. Fothergill, Robertson, Adcock.

Laity—Messrs. Elkins, J. C. Price, R. D. Morrill, E. B. Worthington, (Sherbrooke), B. G. Wilkinson, (Lennoxville), Col. Taylor, R. H. Phillimore, L. A. Osgood, (Cookshire), G. G. Hurd, (Ramboro), H. E. Channell, (Standstead), T. W. Wilson, (Danville), Captain Parker, E. Spriggins, (Waterville), Hon. Major Aylmer, (Melbourne), W. C. Webster, (Coaticook), H. Thompson, (Darham).

The Deanery Board is not a Legislative, but a consultative body, and matters relating chiefly to the spiritual work of the Church are brought before it. At the annual meeting of 1887 Committees were appointed to report on the subjects of (1) Lay Helpers Association; (2) Sunday-School Conference; (3) Church Extension in the Deanery.

The report on Lay Helpers came up first, and was considered clause by clause, and various amendments and additions made. All laymen in the District being communicants and engaged with the sanction of the Incumbent in Church work or wishing to be so engaged, shall have their names sent into the Bishop for approval, and on his acceptance of such laymen they shall become members of the Lay Helpers' Association—on the Bishop withdrawing his written approval the person ceases to be a member of the Association. Provision is also made for meetings, in appointing officers and for forming branch or parochial associations. Much interesting discussion was given to the Constitution of the Lay Helpers' Association.

The report on *Sunday-Schools* submitted a full and interesting account of the Sunday-School Conference held in Sherbrooke on Sept. 11 last: It was attended by no less than fifty persons, ten of whom were clergy. H. D. Lawrence, Esq., had read an interesting paper on "The organization of Sunday-School work"; Rev. W. T. Forsythe a paper on "Catechizing and other means of keeping up interest"; R. W. Heneker, D.C.L., on "How to interest more advanced pupils especially after Confirmation"; Rev. A. Stevens, M.A., on "The Promotion of uniformity of System in Church Sunday-Schools." One of the most valuable outcomes of this Conference was the report of a Subcommittee "on the Examination of Teachers." This report was read to the Deanery Board after the report of the Sunday-school Conference had been received. The general decision of the Board was to adopt the Toronto system of Examination for Sunday-school Teachers, to recommend the use in the Schools of the Leaflet issued by the Inter Diocesan Association, the *Teachers' Assistant* to be used with the Leaflets; to recommend the setting apart of one Sunday in the year in every parish or mission for preaching upon Sunday-schools, the offertory to be devoted to the aid of Sunday-schools; and that the Conference be held annually. Many spoke of the renewed interest in School work caused by the Conference especially in Sherbrooke, the centre in which it was held.

(To be Continued.)

BROMPTON AND WINDSOR.—The people of these Townships were pleased to see Mr. Armstrong among them again. Reaching Brompton Falls on Saturday, the 8th inst, he gave one of his Lectures, accompanied with views, of

the journey from Asia to Europe, via Canada and C.P.R.

On Sunday he accompanied the Missionary on his round through the district; he was met at every point by a large congregation, and all were delighted to hear words of counsel and encouragement from their former missionary, who was likewise pleased to find that his first three years of mission work had been blessed and nowhere had been in vain.

On Monday evening, the 10th inst, he lectured again at Windsor Mills; the town hall, was filled by an appreciative audience. Many of them have since declared that so entertaining and instructive an exhibition had not been held in Windsor for many years. It is not too much to say that a person hearing the clear and sparkling description of the views as given by Mr. Armstrong have a better idea than if they had travelled across the Continent themselves; the pictures is so natural and every point of interest brought out so natural, it would require a day's sojourn everywhere to have the same opportunity of observance, which would be expensive and require a whole season to carry out. We bespeak a large and well pleased audience at every one of his entertainments in the Eastern Townships.

DIOCESE OF MONTREAL.

CHURCH EMIGRATION SOCIETY.—A meeting of the above Society was held in the Synod hall on Thursday last.

The Right Rev. the Lord Bishop occupied the chair, and said that immigration was one of the great questions of the day, and one that every year would come more prominently forward. We could not say that our experience in immigration was particularly happy; a large number of the immigrants arriving here expected to have more done for them than they were able or willing to do for themselves; they were a most costly present from our friends in England. They would all be glad to hear what Canon Cooper had to propose in the way of improving the present condition of things.

Canon W. H. Cooper gave a short history of the founding of the Society, and explained the principles upon which its work was carried on. The primary object the founders of the Society had in view was to strengthen the hands of the Clergy in the colonies, by sending out Church-people of good character to fill openings in their parishes, especially in the rural districts. The great help given in this way to Church work could not be overated. During the last year the Society had sent him thirteen immigrants to Kamloops, B.C. His communicants roll had been increased by ten; and at one time his entire choir in Kamloop's Mission church consisted of C.E.S. immigrants. He spoke from the standpoint of a colonial clergyman with 25 years experience in Mission work, and he felt assured that the missionary work done by the immigrants sent out by the Church Emigration Society were of untold value in building up the Church in the outlying districts and in newly settled parishes.

It was an important fact to be borne in mind that no emigrant male or female was accepted and sent out by the Church Emigration society until the most particular enquiries had been made, not only as to the character of the emigrant, but also as to his or her fitness for work in the colonies. He described the care with which the society selected its emigrants and detailed the various safeguards taken, which should ensure that the society's proteges will make good settlers. Canon Cooper contended that in view of the great care taken the commendatory letters of the Church Emigration society were of great value, and could be received with confidence by all people in the colonies. Another important point was that their immigrants did not remain in the towns, but were sent right on to the country where

work had been found for them. The small cost of the work was emphasized, and he knew of no society which had done so much good at such small cost. During the past season over 500 immigrants had been sent to Canada, and now he was going home to collect a large party for next season, and he hoped clergymen who knew of openings for immigrants would let him know. The reason why so many immigrants failed was because sufficient care was not taken in their selection, and it was to remedy this the Church Emigration society has been founded.

Rev. Robert Lindsay spoke at some length on the general question of immigration and spoke of the importance of sending children out.

Rev. R. Acton, emigration chaplain, spoke favorably of the C. E. S. emigrants that had come under his notice. They were in no sense pauper immigrants. They were chiefly settled in the parishes of Farnham and Chelsea, and the clergymen of both these parishes had reported them as doing well and regularly attending their church. From what he had seen of the Montreal contingent he would have no hesitation in recommending the Society Emigrants for any position they might be capable of filling. The emigrants in the greatest demand here were those of the agricultural class, and Mr. Acton expressed his conviction that should the society send out a number of these in the spring there would be little difficulty in placing three or four hundred of them in the Eastern Township, as continuous applications for this class were being sent in by the farmers of that part of the country.

The Rev. J. Edgcombe was glad to be able to endorse the remarks made by the last speaker. He was in Pictou when a large party sent out by this Society arrived; they were very superior in every way to the immigrants sent out by other societies, and he was sure the clergy would act wisely in working with the Church Emigration Society.

The Very Rev. Dean Carmichael said he felt very much obliged to Canon Cooper for bringing the matter before the meeting so clearly. If the Church Emigration Society does all it claims to do it certainly ought to be supported by the clergy. The testimony in favor of the Society was very gratifying, and as a practical outcome of the meeting he would suggest that Canon Cooper he requested to draw up a circular, to which His Lordship should add a recommendation, to the clergy of the diocese to work with the Church Emigration society, the principles and working of which had been so well explained.

The Bishop, having acquiesced in the Dean's suggestion, requested Canon Cooper to confer with the Rev. R. Lindsay on the subject. His Lordship then dismissed the meeting with the benediction.

DIOCESE OF TORONTO.

ORILLIA.—The reception held in St. James' Sunday School house on the evening of Nov. 28th, to welcome the Rev. R. W. E. Greene (as the new Incumbent of the Parish) and Mrs. Greene, was attended by a large number of the congregation, all of whom seemed thoroughly to enjoy the occasion. The room had been tastefully decorated and otherwise suitably arranged for the reception. Vocal and instrumental music was from time to time well rendered. The Rev. Rural Dean Stewart made a few appropriate remarks, which were followed by a short address from Mr. Greene, who expressed his satisfaction on being thus privileged to meet so many of the parishioners, and stated that he hopes soon to be better acquainted with them in their own homes. Votes of thanks were tendered to the ladies and those who had provided the musical programme and refreshments, and at 10 o'clock a very pleasant evening was brought to a close by the singing

of the doxology and pronouncing of the benediction.

ASHBURNHAM.—The ladies' Aid Society of St. Luke's Church held a very successful bazaar or sale Thursday evening. Tea was served from 6 until 8 o'clock, and a large number took advantage of the opportunity and enjoyed the excellent spread. During the evening the sale of the large collection of useful and ornamental articles and fancy work took place and the ladies' work was pretty well sold off and the Society's treasurer enriched accordingly. No programme had been prepared, but some instrumental music was given during the evening which enlivened the sellers and buyers.

EAST YORK.—Missionary meetings will be held in this Deanery, January 1889, as follows:—Monday, January 7th, Port Whitney; Tuesday, 8th, Pickering. Wednesday 9th, Brooklin; Thursday 10th, Columbus; Friday 11th, Port Perry. Deputation, Rural Dean Swallow.

The Quarterly meeting of the Chapter of the Deanery will be held at Port Perry on the day of the Missionary meeting:—Monday, January 14th, Christ Church, Scarborough; Tuesday 15th, St. Jude's, Scarborough; Wednesday 16th, St. Paul's, Scarborough; Thursday 17th, St. Philips, Unionville; Friday 18th, Grace, Markham. Deputation: Rev. J. F. Sweeny, D.D.

Monday, January 14th, Christ Church, Stouffville; Tuesday 15th, St. Paul's, Uxbridge; Wednesday 16th, St. Mary's, Sunderland; Thursday 17th, All Saints, Cannington; Friday 18th, St. Paul's, Beamston. Deputation: Rev. John Farncomb, A.M.

DIOCESE OF HURON.

LONDON.—The fifteenth anniversary of the Cronyn Memorial Church, was held on Sunday, the 9th inst, the congregation manifesting deep interest in the event. In the morning Rev. Robert Ker, associate rector of St. James' Church, Stratford, preached a practical and appropriate sermon from I Kings ix. 3, "I have hallowed this house which thou hast built, to put my name there for ever, and mine eyes and mine heart shall be there perpetually." At the evening service many were unable to gain admission. The Lord Bishop of Huron preached with his accustomed eloquence and power. The text was the 31st Psalm 19th verse, "O how great is Thy goodness which Thou hast laid up for them that fear Thee." Rev. Canon Richardson conducted both services.

SYNOD.—Continued.

The whole of the evening session was taken up with the consideration of the Report of the Executive Committee, which recorded a considerable increase in the amount of monies received from the Diocese as an annual income, there being an amount of \$2,902.69 as compared with the total for last year. The Committee also noted the increasing interest in Foreign Mission work as a most encouraging feature, and one which could not fail to bring a blessing on their own immediate and Home operations. In this connection special reference was made to the generous and persevering efforts of Mrs. Boomer who had successfully organized and carried out the Jubilee offering for Algoma which realized \$1,032.34, from the diocese of Huron alone. The receipts for Foreign Missions had been \$1,962.16, an increase of \$410.54 over last year; for Domestic Missions \$2,815, an increase of \$524, to which must be added the increase of \$1,536 through the Women's Auxiliary.

Twelve annuitants were reported on the Superannuation Fund.

The subscriptions to the See House had amounted to \$435.23, leaving a balance of debt still of \$14,311.45.

The Committee also reported at considerable length on the London Rectory Surplus and re-

commended after a payment of several specific and small sums, that the residue of the funds should be divided into 50 equal shares of which there shall be paid annual to the—

Incumbent of Memorial Church, London	10 shares
Incumbent of Christ Church, London.	9 "
Incumbents of St. Matthew's Church, London East, and Emmanuel Ch., London Township.....	9 "
Incumbent of St. John the Evangelist, London.....	9 "
Incumbents of St. George's Church, London West, and Church of the Hosanna London Township.....	6 "
Incumbents of Trinity Church, London Township, and St. George's, London Township.....	4 "

50 shares

A long discussion followed upon this latter part of the report, many different suggestions being made, and the question being still undecided when the Synod adjourned at ten o'clock.

After routine business on Wednesday morning the discussion regarding the recommendations as to the Rectory fund was continued, and occupied the whole of the morning session, and at times considerable warmth prevailed. In the afternoon the debate was brought to a close by the adoption (by a vote of 70 to 54) of the original report of the sub-Committee as follows:

Incumbent of Memorial Church, London.....	10 shares
Incumbent of Christ Church Church, London	10 "
Incumbent of St. Matthew's Church, London, and Emmanuel Church, London Township.....	9 "
Incumbent of St. John the Evangelist, London.....	9 "
Incumbent of St. George's, London West, and Church of the Hosanna, London Township.....	7 "
Incumbent of Trinity Church, London Township, and St. George's Church, London Township.....	5 "

50 shares

Messrs. C. F. Compton and A. G. Smyth were appointed as Auditors, the remuneration of each being increased from \$25 to \$50, after which in suspension of the rules, a special resolution was adopted expressing the regret of the Synod that Mr. James Hamilton, who had so many years acted as one of the auditors, had felt it necessary to resign, and recorded its high appreciation of his character and services.

The Synod then took up the suggested amendments to the Canon on Superannuation, and this occupied its attention until just before adjournment, when the discussion was interrupted in order to allow of the presentation on the part of the Synod of an address to the Bishop (read by Rev. J. Downie), expressing to his Lordship their gladness of heart on his safe return to his Diocese, and its gratitude to Almighty God, who, in His kind Providence, had brought him once more to their midst. Satisfaction was expressed that his Lordship had the opportunity and pleasure of attending the Lambeth Conference of Bishops, conceded to be the most important Council in the history of the Church. The address affirmed a fact, that the Diocese as a whole is in a most prosperous state financially and spiritually, which was greatly owing to his Lordship's ability and devotion in the work entrusted to him. The members assured him that it was their purpose and privilege to stand by him and uphold his hands in the work of their common Lord in the Church so dear to all. Mention was made of the exceeding regret with which the tidings of the ill-health of Mrs. Baldwin were received, and pleasure experienced on hearing of decided improvement since her return, and the hope was expressed that she would soon regain her usual good health so

as to enable her to engage in the benevolent and Christian works which are so dear to her.

The Bishop, in reply, said:—We are sometimes called upon to bear taunts and coldness with patience, but there is nothing which so unmans one as praise from one's fellow man; we are all conscious of having to contend with difficulties, anxieties and trials in life, and there is nothing so full of comfort to me as the possession of your good will and the expression of your hearty co-operation with me in my work as given in this address. There is more joy and consolation and sustenance in such an expression than in any thing else that could have been presented to me. I never felt more joy in reaching home after a long absence than I felt lately when returning from England, and if I have the good will of my dear diocese it will be of the greatest comfort to me in my work. It is not possible for the Bishop to know the minds of others; minds differ very greatly, and one cannot carry out the programme of other minds, but if each one acts according to the dictates of his conscience and to the best of his judgment, this is all that can be expected of any one. I have also to thank you for your kind expressions regarding Mrs. Baldwin. The state of her health has been one of the shadows on some of the joys which have been given me, but through God's mercy we trust there will soon be a complete restoration to health. The Bishop who was visibly affected during the address and reply again thanked the Synod for their kind expressions, and then dismissed the Synod with the Benediction.

At the Synod meeting just closed it was announced that \$4,500 of the Mission fund debt was paid off during the year. The balance, \$500, it is hoped will be paid by our next meeting. The income was larger this year than heretofore, it being about \$1,200. This is most gratifying and His Lordship the Bishop must be greatly cheered, by the prosperity which may be seen on every side.

His Lordship the Bishop of the Diocese is to open a new church near Brantford, on Sunday the 16th; another in Exeter; the Trivett Memorial Church, on the 23rd.; another in Hyde Park, Sunday the 30th; another in Forest on Sunday, January 6th. This speaks well for the energy of the Church people in the several parishes, and is an evidence of the prosperous condition of the Diocese of Huron.

An Ordination will be held in London, Jan. the 13th next.

LONDON.—The annual meeting of the Alumni of Huron College was held at the College Monday night, and a large number of members were in attendance. The meeting was preceded by the annual tea, which was prepared by the worthy matron, and reflected great credit upon her culinary powers. Rev. Principal Powell presided at one end and Rev. Rural Dean Craig at the other, and about thirty partook of the sumptuous repast.

The annual meeting, which followed immediately after, was presided over by the Vice-President, Rev. W. Craig, in the absence of the President, Rev. W. Davis. After routine business the following officers were elected for the current year, viz:—President, Rev. W. Davis; 1st Vice-President, Rev. W. Craig, B. D., R. D.; 2nd Vice-President, Rev. W. A. Young, B. D.; Secretary, Rev. Canon Davis, M. A., Treasurer, Rev. Canon Smith, R. D.; Executive Committee, Revs. Canon Hill, M. A., R. D.; T. R. Davis, M. A.; R. Hicks, B. D., and G. W. Wye.

Rev. Principal Powell gave an interesting and practical address on subjects connected with the College work and the future training of students.

This was followed by a long discussion on kindred subject, those taking the principal part being Revs. Wye, Stout, Young, Downie, Davis Smith, Hodgins, Hicks, and Mr. Woods, student of the College.

A strong determination was evinced to advance the best interest of the College, and to secure a large number of students, it being felt that the increased facilities of the College called for a greater attendance. The graduates of the College now compose the majority of the working clergy of the diocese, and the annual meeting is a source of strength and encouragement to the alumni to labor more earnestly in advancing the cause of Christ. After a delightful reunion the proceedings terminated at a late hour.

PETROLIA.—The vestry of Christ Church, Petrolia, asked His Lordship the Bishop to appoint the Rev. R. McCosh, at present on a leave of absence, Rector of this parish. The Bishop has acceded to the wishes of the people. Mr. McCosh is a most earnest, active and successful clergyman, and will no doubt do a good work in this parish.

INGERSOLL.—The Rev. E. Saunders has suffered for months from some trouble of the eyes. He has undergone two operations so far and has to undergo another in January. Feeling himself unable to do the work of this parish as it ought to be done while thus suffering, he placed his resignation in the hands of the vestry, but the Vestry refused to accept it, and asked him to take a leave of absence until such time as he might be completely restored to health. This is a good example.

GLAMWORTH.—Rev. Mr. Idlestain has been appointed to this Mission. He will enter on his labours about the second Sunday in the New Year.

SIMCOE.—The wife of the Rev. W. Davis, of Woodstock rectory, met with a very serious accident on the 2nd, by falling down the cellar. She received many severe injuries, but some hopes are entertained of her recovery.

CLINTON.—An Advent Mission is being carried on in this parish by the Rector, assisted by Capt. E. F. Hawkins, of the Church army. Mr. Hawkins is a quiet and earnest worker.

DIOCESE OF ONTARIO.

STORMONT.—*Missionary Meetings.*—Deputation No. 1: Rev. Rural Dean Pollard, convener; His Honour Judge McDonald, M.A.

Williamsburg, Monday, Jan. 14th; Gallinger-town, Tuesday 15th, 2 30 p.m.; Aultville, Tuesday 15th, 7 30 p.m.; Woodlands, Monday 16th; Wales, Thursday 17th; MoulINETTE, Friday 18th; East Cornwall, Sunday 20th, morning; Ramers School House, afternoon; Trinity Church, Cornwall, evening, Monday 21st; Avonmore, Tuesday 22nd; Northfield, Wednesday, 23rd.

TRENTON.—St. George's Church, Trenton, raised \$500 by an exhibition in aid of the renovation of the Church.

KINGSTON.—The bodies of the two sons of the Rev. R. T. Burns, Perpetual Deacon, drowned here on the evening of the 10th ult., have now been recovered.

The list of Missionary deputations put forth by the Rural Deans, under the sanction of the Bishop, has at last been placed in the hands of the Clergy. "Better late than never." The growth of the work it seems now calls for the employment of as many as twenty seven deputations which represent a staff of exactly fifty speakers. Time was as many can remember when two deputations were quite equal to the requirements of the whole Diocese in this matter of holding missionary meetings, which show how vastly the work has enlarged of late years. One thing is wanting, however, viz., an increase in the total amount annually col-

lected for Diocesan Missions in keeping in with the increase in the number of Missions and missionaries.

SELBY.—The Rev. Crone O'dell Bailes, late of Plantagenet, has been appointed Incumbent of this parish as successor to Rev. I. W. Forster, and enters upon his duties next Sunday.

BATH.—The Wednesday evening Advent services in St. John's Church are well attended. The Rev. Mr. Quartermaine, of Odessa, was the preacher on the 12th inst.

ODESSA.—Church matters here appear to flourish. The Missionary at last is possessed of a horse and buggy which it is to be hoped the parish will pay for. Very properly they have agreed to make themselves responsible for the clergyman's house-rent.

DIOCESE OF ALGOMA.

ROSSEAU.—The Rev. Alfred W. H. Chowne begs to acknowledge with hearty thanks a box of clothing from the Women's Auxiliary, Trinity Church, Brockville, per Mrs. E. P. Crawford, for the use of his family; also a case of clothing for distribution from Miss Thornton, New Richmond, P. Q., all which is most acceptable in the mission in which there are very many needy cases.

MISSIONS.—Notes of Missionary work on the North Shore of Lake Huron:

I started out in my sail boat in company with an Indian chief to visit different points on the North Shore. It was a delightful day late in the fall, just enough wind to make sailing pleasant and not enough to render it at all dangerous although at times the waves were large. Our way led us through a number of Islands and then across a large stretch of the lake, but about noon we reached the inner channels, where, on an Island we disembarked. Pursuing our way in the afternoon we soon reached an Indian settlement where we stayed, and in the evening I conducted divine service and preached to a numerous congregation of Indians assembled in the Chief's house; after sermon Holy Communion was administered, of which the chief and his wife and a number of Indians partook. We stayed here for the night, I slept on the floor in one of the Indian cabins, and in the morning bright and early we were again under weigh, taking a passenger, an old Indian woman on a visit to her daughters at the next Indian village whither we were bound.

Ogabhabning is an Indian settlement situated on the mouth of a river. I visited the Indians in their houses, and set an hour for divine service, but as several were away lifting their nets we waited until they returned; I held a short service and addressed the people on the morning lesson. After service they thanked me and subsequently made me a present of some fine fish as a thank offering for the privilege of divine service. We continued our journey in the afternoon but with a different conveyance. We were going up the river and as a succession of rapids and waterfalls prevented the navigation of our boat we borrowed a birch bark canoe which could be easily portaged over the rapids, and in this we paddled away.

After the rapids were passed we paddled on for about five miles through small lakes and channels with rugged picturesque scenery around. My chief drew my attention to a spot where a battle had been fought in years gone by between the Ojibway and Mohawks. The Ojibways were victorious, for they demolished the canoes of their enemies by casting down large stones from the rocks overhead thereby revenging past insults and cannibal attacks.

After some hours paddling and a long tramp

through the bush we reached a lumber shanty where I was privileged to preach the Gospel to a large number of men. We were hospitably entertained and next day resumed our paddling. F.F.

CONTEMPORARY CHURCH OPINION.

The *North East* says:—

The conclusion of another Church year and the sounding of the solemn tones of the season which ushers in its successor have very important lessons for every member of the Church. While the general growth of the Church throughout the world has been in many ways remarkable, while the cause of Christ has been wonderfully promoted by the deeper interest and broader and larger charity with which the great questions affecting its welfare have been discussed, while great gatherings of bishops and clergy and laymen in conferences and congresses have created enthusiasm for the Church and made her light to shine more conspicuously than ever, and while multitudes of half-hearted churchmen are covering up their previous indifference by proudly pointing to the Church's present strength and glory, the question nevertheless remains for each one to answer individually, as he looks back over the past year, How far have I helped the work along? What have I done for the Church's cause? What sacrifices have I made for Christ? and then to look forward this Advent time and resolve, with the help of the grace of God, to make amends for past carelessness by devoting himself more heartily than ever before to the work which the Lord has given him to do.

It is strange that so many Christian people should be content to live in the reflected light of others good deeds, desiring to gain credit for virtues which they do not possess. For instance, a certain parish is in a prosperous condition, many devout and earnest persons are continually laboring to promote its welfare, praying heartily for it, giving liberally toward its support, seeking God's grace in frequent communions, and showing their zeal in everything; yet how many there are who take no part in all these good works, who however would be very indignant if it was for one moment even hinted that they did not have much right to consider themselves members of that parish. It often happens that the services of the clergy are called for in cases where no recognition whatever has been made of religious obligations of any kind, and where the claim to such services rests upon the fact that at some time or other some member of the family for a few Sundays attended either that special church or Sunday-school.

The *Family Churchman*, London, Eng., says:

Advent comes upon us once again with its promise for the future and its regrets for the past. The Church year has one great advantage over the secular, or calendar year. It is not dependent upon the weather for its interest. Our seasons are all ideally excellent, if we choose to make them so, and Advent, Christmas, Lent, Easter, Whitsuntide, and Trinity, are changeless as the Cross. Nor do our duties change. Growth in religious character is perfectly compatible with a due and proper use of each recurring season of penitence or joy. So may we grow in grace that our truest joys will be found in the fruits of repentance.

J. K. M. in same paper says:—

What does Advent mean to us as individuals? Are we looking (as we say we do) for the resurrection of the dead and the life of the world to come? Are we looking for Him, in Whom dwelleth all fulness, and Who has promised to come quickly, as a thief? Do we love the Lord's appearing, and yearn for it, and

does that blessed hope purify our hearts? If we are *not* looking steadfastly, earnestly, patiently for that day (when we shall all be changed), we are not faithful to our calling in Christ Jesus. We do not love Him as we might, else we would never cease to long for the time when we shall see Him as He is, and be changed into His likeness. May the Holy Spirit so work in us that *that* holiness (without which no man shall see the Lord) may be perfected in us. May we never rest, day nor night, until He is formed within us, until all our nature has been subdued by the grace within us. May we never weary of showing forth His death "till He come," for it is only by and through continually being refreshed in our souls by His Body and Blood that we can be strengthened to resist the world, the flesh, and the devil. May the time come speedily when we shall no longer worship under the veil of earthly things, but face to face. "Even so, come quickly Lord Jesus and take us to Thyself."

The *Southern Churchman*, Richmond, Va., (Evangelical), says:

Our Methodist *Christian Advocate*, of Richmond, invites us to connect ourselves with them: "Come thou and all thy house into the ark." As the Church of God was instituted by our Lord more than eighteen centuries ago, it is not in accordance with the nature of Christianity that this Church, regularly descended from the Apostles, should connect itself with a Christian society a little more than one hundred years of age.

Nor are our desires as a historic Church to absorb our Methodist or other Christian brethren. Nor was this the desire of the Bishops in 1886 when they issued their Report on Christian Unity. So far from it, they utterly disclaimed it, saying:—

"That this Church does not seek to absorb other communions, but rather, co-operating with them on the basis of a common faith and order, to discountenance schism, to heal the wounds of the body of Christ, and to promote the charity which is the chief of Christian graces in the visible manifestation of Christ to the world."

The condition of Protestant Churches among English-speaking peoples is sad beyond expression. Divided into more than one hundred sects, how is it possible in this way to do the work of Christ as he commands? Hence all of us protestants are urged to consider, What can be done to destroy these evils? What do our Methodist brethren, so near akin to us, propose to do? A solemn question for them as for all of us.

THE MESSAGE OF HOPE.

(A sermon preached in St. Paul's Cathedral by the Rev. Canon H. Scott Holland.)

Unto us a Child is born, unto us a Son is given." Isaiah ix. 6.

That is our Christian answer to every riddle which life can ever present to us. It answers the riddle, first, of social progress, of human destiny. And sorely do we need an answer here, as we stand to-day looking back at another year added to the interminable years, another year that has been as bad as its fellows, a year of poverty, and shame, and scandal, a year sick and bitter and miserable. There can be no one of us who is not asking, "Is there any end, any issue? What hand is holding control?" Each step forward in education, in civilization, does but thrust those questions on us in a sharper form than before. It does but open out new weaknesses, till now unsuspected; it forces up strange faults hitherto overlooked. Defect

dogs us, and each defect becomes more serious, more alarming as events become more complex and delicate; each misdirection shows itself more fatal; each act of forgetfulness or of ignorance proves yet more criminal and more bloody than before. The further we go the deeper rooted grow the evils, and more desperate the entanglements; each rift gapes wider. The movement is, indeed, forward, progressive; but always there comes with it this disclosure of some blunder that it is too late to retrieve, some failing that has already passed beyond redress; the end—if there be an end to be discovered—grows ever more and more hopelessly remote. Never, surely, did any direct and wholesome and happy end of civilisation look more unimaginable and more distant than now when we seem to have got so far on the road. What is the goal to which it all moves? Every where men are becoming hopeless. We seem caught in the recoil from those high hopes which the outbreak of new scientific knowledge had aroused into activity. As we read now the last words of Agnostic philosophy, still blandly promising an equilibrium, to be reached in some far day, between man and his environment, it sounds to us like a bad stroke of satire, like a jest in a sick man's ear. Equilibrium! Perfect adaptation! What despair lies to us in the very ring of the complacent phrases as we look round on a world which seems to have set itself to give them the lie; a world that every day has some fresh discovery to make to us, of misadaptation, of disorder, of disproportion; a world that seems bent on thwarting its own successes, or disturbing its own hopes, on controverting its own calculations. Equilibrium! Is science, with its claim to positive, practical, plain common-sense, going, then, to put us off, just in our hour of agony, with this vague dream of an idea which might become, perhaps, conceivable some far centuries hence under other skies than our beclouded heavens. Better than that the grimmer utterances of a harder materialism, which tells us that we are here in the face of nature, living as men who are throwing dice for their lives against a great angel who cannot lose, and does not much care to win; and that in such case it is well and wise to take good care that we know the rules of the game. That advice, if we can endure it, at least is a present rule; but then, in doing so, it abandons all idea of any given, proposed, directed end towards which we travel. Life, it tells us, is this blind game in the dark; we must make the best of it, that is all it can say; with teeth set, with faces like flints, with hearts like iron, we are to battle our way against the interminable pressure of outward forces which make against our survival. So the ideal vanishes. Purpose, plan, meaning, significance—such is not to be found in things.

Whether there be any fruit of this long travail, whether any hope is set before us, whether any golden gates will open to welcome the sick and weary race of men, whether any rest at all remaineth unto which the people of God may yet pray to enter—all this needs to be wiped out of our thoughts and hearts. Such fancies are childish and impertinent. We have no time to spare for them, no time indeed to spare, for ever that dreadful game of chance proceeds which is played between us and the powers of evil. Over against us stands that awful angel, and the very next throw we make is to be for our lives. So they tell us. And is that, then, the last message of a science which opened with such fair promise? No wonder that men are daily growing more disheartened and more angry—men who looked to science to give them bread, and which only gives them, this stone. To us, as we begin to wonder whether the entire movement of human life is not by some evil inspiration gone after a false scent, taken some terrible misdirection, shut itself up in a blind path that arrives at no goal and has no outway—to us so heavily laden and so entan-

gled, so fondly hoping; to us, as we walk on still in darkness and seem entering the very Shadow of Death; to us this Child is born, to us a Son is given, a Child Who shall be the issue, the justification, the consummation of all the long and weary story, a Son Who is Himself the goal of our pilgrimage, the fulfilment of our imperfections, the crown of our endurance, the honour of our service, the glory of our building. There, in this Son of God, is an offer made by God, by Which He will justify all suffering, retrieve all failure, redeem all fault; He gives us, in Him, an end for which to live. Here is His mind, here is His plan for us—for us, not only in our simple individual troubles and worries, but for us in mass, as a race, as a society, as a civilisation. God has a scheme, an issue prepared for which He worketh hitherto, and that issue is His Son. In Him all will be gathered in, and fulfilled, and "the government shall be upon His shoulder," "of His kingdom there shall be no end," "His name shall be called Wonderful, the Mighty Counsellor, the Prince of Peace."

And in the power of this message we are told not to faint or fail. Nothing is lost, nothing is wasted, all is in hand towards that divine event, everything is moving; that hand that shaped Leviathan for a plaything and takes up the mountain as a very little thing—that hand still guides, and directs, and controls, and its pressure is never removed. A rest remaineth something is being brought about, something is coming to pass all the time, something worthy, wonderful, and lovely, a city is being built which God shall inhabit, a temple is being raised which shall be the home of God among men—to bring this to pass, to justify every effort, to become thus our perfect consummation, "Unto us a Child is born, and unto us a Son is given."

Ah! but how can we believe it? It is a serious, a tremendous demand upon our faith. How can we get grip upon it? If we could but be assured that this long groaning pain was, indeed, tending towards a definite event, then we might lay down our lives in peace, we might quiet our uneasy questionings. Most beautiful to us the great words of St. Paul, as he contemplates these expectations of the creature, and foresees the final glory in the perfected Christ, when the adoption will be won, the redemption of all this weary body and the entire thing will be built up out of many members. But how can we believe it? Where is the evidence? and what is the proof? Can we verily endure to use this high language as we look out upon the actual world at our feet? Does it look as if it were being carried forward towards such a consummation as this? How blindly it all works! How checked and thwarted is the good that is in it, so hesitating, so unstable! Where is the sign of the coming? Where is the promise of the final glory? Look at it. How heavy, how sluggish its motions, how dark it all seems, and how silent! We see and hear nothing. The plan is underneath, remote; we cannot find it. Nothing comes to assure us that it is at work. The machine grinds on in silence, the Heavens bend over us as we toil still in silence, the world amid which we wrestle and toil is silent too, and the great sea which drowns us in its waters is silent also. Everything is speechless. The dust, at the end, is laid on us, we go down to the darkness of the tomb, and all is soundless and silent, silent with a silence that may be felt.

(To be Continued)

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CALENDAR FOR DECEMBER.

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

ALMSGIVING.

By the Bishop of Wakefield (the Right Rev. William Walsham How, D. D.)

Almsgiving is not only a distinct and unmistakable duty. It is an act of Christian devotion. The Church embodies it in her highest service. It is a part of the great sacrifice of self which we make wheresoever we commemorate the one eternal and all-hallowing Sacrifice of Jesus Christ on the Cross. Thus the offertory becomes the best and most sacred channel of almsgiving, as linking it most closely with the thoughts which gave its distinctively Christian character.

I should like to commend to my hearers the Macedonian method of almsgiving. It was peculiar, exceedingly unlike the methods which still prevail among English Christians in the nineteenth century. The Macedonian Christians were very poor, but their deep poverty abounded unto the riches of their liberality. For to their power—yes, and beyond their power—they were willing of themselves. No persuasion was needed, no begging on the Apostle's part; the begging was all on the other side, for they prayed him with much entreaty to receive their gifts. That is remarkable. I do not meet with many, either rich or poor,

importunately pressing their gifts upon us in these days. But that was not all; they gave more, and more noble, gifts than St. Paul had dared to hope; they gave him, indeed, the generous offering, which by regular and systematic almsgiving they had got ready for the yet poorer brethren in Judæa. But that was a little gift compared with another which they gave. 'This they did,' says the Apostle, 'not as we hoped.' He had hoped much, he had formed high expectations, he had looked for more than common generosity; but they surpassed all. For 'they first gave their own selves to the Lord.' They had offered and presented themselves, their 'souls and bodies, to be a reasonable, holy, and lively sacrifice unto the Lord,' and this greater gift sanctified and ennobled the less. He that has given himself to the Lord will not need many counsels and exhortations in this matter of almsgiving. With himself he has dedicated to the Lord all that he has. He only asks, 'Lord, what wilt Thou have me do?' and his alms flow forth in loving and generous liberality. This is the Macedonian method.

Our modern English methods—what are they? *Bazaars and Fancy fairs.* I do not want to speak hard words of these, I fear they are too often a sheer necessity; but I do want to contrast them with the Macedonian method of almsgiving. Is it right, is it a high and holy thing, that, when alms are sorely needed for some good and blessed work—for a school, for a hospital, for a church—they are to be had only under the disguise of a *fete* or fancy fair? I believe (to be quite just and honest) a bazaar often does some indirect good, drawing classes together, and interesting many in a common work. But none the less it is a very sad thing that this should be the one reliable method of securing support for some object acknowledged by all who have a claim upon their charity. I often wonder what St. Paul would have thought of a bazaar for the poor brethren of Judæa.

I have appealed at the very first to a very high motive and principle in the matter of almsgiving—I mean to that self-oblation which embraces all. But we may go even higher. Let the Apostle again take us by the hand, and, as we stand looking upon the little trickling, half-dried up streamlet of our own almsgiving (for I do not think it is much more than this), listen to him uttering words which should surely make us set to work to deepen and broaden the too narrow channel. 'See,' he cries, 'that ye abound in this grace' of almsgiving. Clear the channel and let the waters flow. 'For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich.' What did He give for you? the Apostle would ask. His sufferings? That which touched not His happiness or His glory? Some little portion—some tenth or twentieth—of that which He had? And why? Why this self-chosen poverty of Him Who was King of kings and Lord of lords? To make you rich. And then, what return are you making? I am not the judge.

Now I must come down a little from these high thoughts. I suppose very few of us have been so complete in our self-oblation, or have so vivid and grateful a consciousness of the self-sacrificing love of Christ for us, than we can trust to these high motives to govern and regulate the details of our duty. If motive were perfect, rules and regulations would be needless. When love is the all-powerful motive it is in itself 'the fulfilling of the law.' Yet I think a good many have a real honest wish to do right in this as in other things. And let us never say that because we have not attained to the higher it is of no use attempting the lower. There would be very little done in the world if none were done except from the highest motives of all. Thank God for lower motives! They are surely allowed as a support to, or as leading up to—not, of course, as a substitute

for—the higher. I believe there are many whose almsgiving may not be the simple, spontaneous outflow from their self-sacrifice and self-dedication to the Lord Who became poor for their sakes, and yet whose gifts will be accepted by God, because springing from an earnest desire to do His will. Christian graces grow by degrees, and must be fostered one by one. So the Apostle urges the Corinthians that, as they abounded in other graces, so they should abound in this grace of almsgiving also; they had not yet attained to the Macedonian standard. I believe then many a Christian man and woman would say, 'I do not pretend to be governed by the very exalted principles set before me in my Bible. I can admire these, and can wish they were a more potent reality to me; but I really want to do right, and should be very thankful for any rules or guidance in this matter.' Very well; then we must now come down a little from the fountain-head, and, still following the guiding hand of the Apostle, see whether he may not supply us with a measuring rod which may gauge our stream of almsgiving, and show whether it is running as deeply and as strongly as it should run. In more than one place in his Epistles to the Church at Corinth does St. Paul put such a measuring-rod into our hands. In the last chapter of his First Epistle he lays down two very clear principles:—'Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come.' The two principles are these:—1. That our almsgiving should be regular and systematic, and 2. That it should be in proportion to our means. I must ask you to consider these principles for a few moments.

Almsgiving should be systematic. It is never quite what it ought to be, even if liberal, so long as it follows no rule, and is left to the chance impulse of the passing moment. Alms were to be laid by regularly week by week, as a stated duty; the Apostle would not trust to a generous response; to an impassioned appeal. He did not mean to preach a great charity sermon at Corinth; he meant all to be ready, the money collected and put by week by week, before he arrived. It was not to be an affair of the emotion, but of principle. I do not cry down charity sermons, they are good and needful; they often convey just the information the people require for their guidance. And God uses warmth of emotion and excitement of sympathy to impel to action; but emotion is a poor guide in such a matter as almsgiving. And I do not think any of us would be content to be judged by the amount we give in response to charity sermons. We want a more sure and stable and continuous guide.

Then, look at the other principle, 'as God hath prospered him.' I suppose there is no principle so universally enforced by all Christian writers on practical religion as that of regulating our almsgiving by dedicating a certain fixed proportion of our income to God. Many recommend that the Christian man, who is anxious to frame a rule for his almsgiving, should dedicate to God a tenth of his income. I think this is an excellent rule, and for my part I cannot suppose that the Christian should be content to do less than the Jew of old was by God's command compelled to do. I know many persons of different ranks in society and different degrees of wealth who regularly practice this rule. But 'I speak not by commandment.' There is no commandment given in the New Testament as to the amount of our alms. I am only showing one way in which the Christian, if he desires it, may carry out the principle which is given him in God's Word—'As God hath prospered him.' Each man's conscience must decide for himself how this principle shall be carried out in practice. It may be differently carried out by different persons. The twentieth may be harder to some than the fifth would be to others. Only

'let every man do accordingly as he purposeth in his heart, not grudgingly or of necessity, for God loveth the cheerful giver.' I am, however, quite sure that a great many are really far less liberal in the amount and far less useful in the manner of their almsgiving than they otherwise would be for the want of a regular system and principle to guide them. I have shown how St. Paul suggests exactly such a system and principle. Many years ago I attended in this very hall a large and enthusiastic meeting of a society which was called the 'Systematic Beneficence Society.' I believe the society has been long dead, but for a time it certainly seemed to be wonderfully successful in incalculating the duty of dedicating a tenth of all incomes, great and small, to God's service in charity. A movement of the same kind has, I am told, been lately started in America, where it is attracting much attention, bearing the name of the Society of the Treasury of God.

Now I know that the carrying out of such a principle is troublesome, and people hate trouble. The chief enemy to liberality in thousands of cases is not covetousness, but indolence. But when a little trouble is in question, I think we must retrace our steps and go back to the fountain-head, and see what work we are really about, and for whom.

But there is another part of the subject which involves trouble, and which I must briefly touch. There is trouble in regulating the amount of one's almsgiving; there is further trouble in deciding upon the object of one's almsgiving, and yet this is a trouble I would earnestly invite all to take. For a careful adjustment of the objects of our almsgiving, whether by a personal interest in those we try to assist, or by careful weighing of the claims of societies which we may select as our almoners, is indispensable to the righteous and conscientious performance of the duty. No one can relieve another of the responsibility God has laid upon him of the patient selection of objects for his alms, and of the faithful weighing of counterclaims. Perhaps we clergy are sometimes tempted to dedicate too much to our people, and to feel aggrieved if they do not place the same relative importance upon different channels of almsgiving as we do ourselves. Is not the very spirit of the New Testament to urge great leading principles, and to leave the carrying out of them in detail to every man's conscience? I am quite sure the best and truest exercise of this grace is that which carries us in person to the homes of the poor or suffering, and sets us thoughtfully to the solution of the often sadly perplexing problem of how best to bring relief and to do good. Yet I would not despise the simple trustfulness of a tradesman I once knew, who, being a busy man and not able to exercise much discrimination in his gifts, always put one or two sovereigns into the offertory, saying to his clergyman, 'Whatever is good enough for you to collect is good enough for me to give to.'

I should like to have been able to say something about some of the more obvious hindrances to the grace of almsgiving, such as the selfish living up to the extreme margin of one's income, the pride which on a smaller income must ape what others do on a larger, the graceful self-indulgence which is not content to be without the little tasteful elegances which others admire, the luxuriousness of living, which expends so much on pleasures and indulgences which perish in the using, the simple carelessness which is ignorant almost of the very existence of the Lazarus at the gate. And not seldom there is sheer covetousness. I once knew a lady, who was poor, but gave very liberally according to her means. She became rich, and then penurious, and when her clergyman spoke to her about it, she acknowledged it, and excused it, saying, when she was poor it did not seem worth while trying to save, but now it was worth while. Yes, the hindrances

are many. The grace of faithful, systematic, unselfish almsgiving is rare. Yet I think it is somewhat more common than of old. I am not sure. But I am sure it is a very true test of the vigor and healthfulness of the Church's life. God grant we English Churchpeople may abound more and more in this grace also!

A PAROCHIAL MISSION—WHAT?

A Parochial Mission is simply a series of services held continuously for ten days or two weeks in a parish Church and elsewhere, conducted by a Missioner or evangelist, who by long experience and natural gifts has peculiar qualifications for this work, and who has been invited by the Rector to assume the charge of all the services for this given time.

The object of the Mission is so to localise and concentrate the efforts of the parish that, while the spiritual life of the parishioners is deepened by the very effort to bless others, the careless and indifferent are led to realize the presence of God and to see themselves as God sees them.

The value of a Mission consists in its unexpectedness. It is not another Lent, nor does it in any way take the place of Lent. Just because it is out of the routine, and forms no part of the Church's regular system, its appeal to all hearts is all the more powerful. Why this is it is hard to say, but that it is so experience abundantly proves.

The work of the Mission divides itself into three parts, which are so closely correlated that each is dependant upon the thoroughness with which that which has preceded it has been done.

First comes the preparatory work of interesting the public and creating public opinion, of using personal influence with all classes to attend the mission services, of going out into the streets and lanes of the city, into the highways and hedges, and endeavouring by all quiet and rational means to bring men back to their God.

Then follows the work during the mission, which, as we have said, is the prayerful effort by hearty devotional services and simple, straightforward preaching to reach all classes, and bring the truth of Christ straight home to human hearts.

Then, when the Mission is ended, comes the all-important after-work of holding those who have been influenced by the services—helping them to form religious habits, and getting them, for their own sakes as well as for the sake of others, to do some work for God.

Now, observe, this is no new movement. It is hard to trace the history of Parochial Missions. Some say that they originated in France, some in America, some in England. The probability is that we can point to no particular time or place in which the Mission was first started. It seems to have been a gradual growth, and the form in which it now appears is probably the result of long and accumulated experience. Many, many years ago Parochial Missions were tentatively tried in various parishes in England, and the result in every case where the plan was properly worked was so blessed that at last it was decided to have a general mission in the City of London. This was in the year 1869. We know the cast iron conservatism of the English people. The movement at first evoked great suspicion, it was regarded as something entirely alien to the spirit of the Episcopal Church. All sorts of objections were made to it, but in the end this new venture of faith triumphed, and about one hundred and twenty parishes took part in it. The experiment was attended with such success, and the permanent blessing which followed it was so great, that five years later the proposal to hold a fresh mission received the official sanction and blessing of the three Bishops in whose dioceses the City of London was at that time

situated—the Bishops of London, Winchester and Rochester.

Finally, after a lapse of ten years more, it was felt that the time had come for a third mission in the metropolitan city of England. Under the auspices of the late Bishop of London it was arranged, and during the winter, amid signal blessings, it was held in over three hundred churches.

All this while the earnest, steady prosecution of evangelistic work has been going on in all parts of England side by side with parish work, and the result is not only that the "Mission" has become a universally recognized agency in the system of the English Church, and that a trained company of experienced missionaries is taking its place beside the parochial clergy, but that through the combined efforts of pastors and evangelists there has been manifested in the past ten or fifteen years a general elevation of the tone of spiritual life and a marked deepening of religious character throughout the whole Church of England.—*Rev. H. V. Satterlee, in Church Review, N. Y.*

CHRISTMAS.

Before the next number of THE CHURCH GUARDIAN can reach our subscribers the glad and joyous strain:

"Hark the Herald Angel sing,
Glory to the new born King,"

will have once more burst from the lips of thousands, young men and maidens; old men and children, assembled in the churches of this land to celebrate anew the anniversary of The Saviour's Birth. From countless numbers the expression of the lips will be but the voicing of the real and ever thankful feeling of the heart, which conscious of its need of some means of escape from the consequences of its and Adam's sin, looking and longing for some one who in his all sufficiency might make atonement and bring about reconciliation with a loving yet Holy and just God, accepts by faith, the mystery declared in the words, "God was manifest in the Flesh," and recognizes in the little child of Bethlehem, Him who was and is, "VERY GOD OF VERY GOD, begotten, not made; of one substance with the Father," and yet "who for us men and for our Salvation came down from Heaven and was incarnate by the Holy Ghost of the Virgin Mary, and was made MAN." No wonder that in the presence of such amazing love The Church rejoicing sings:

"O come all ye faithful,
Joyful and triumphant;
O come ye, O come ye to Bethlehem;
Come and behold Him,
Born the King of Angels,
O come let us adore Him,
CHRIST THE LORD."

Our Christmas Greeting to our readers, "HAPPY CHRISTMAS! MERRY CHRISTMAS!" rests upon the hope that each may recognize and accept by faith, the mystery of the Incarnation, and so—

Rise to adore the mystery of Love

Which hosts of Angels chanted from above,
With them the joyful tidings first begun
Of God Incarnate, and the Virgin's Son."

"For the right faith is that we believe and confess; that our Lord Jesus Christ, the Son of God is GOD and MAN; God of the Substance of the Father begotten before the worlds; and Man of the substance of his Mother, born in the world; Perfect God and perfect Man; equal the Father as touching his Godhead; and inferior to the Father as touching his Manhood . . . yet not two, but one Christ."

FAMILY DEPARTMENT.

FIRST SUNDAY IN ADVENT.

The night is far spent, the day is at hand ;
let us therefore cast off the works of darkness,
and put on the armor of light.

FROM THE EPISTLE.

O watchman will the night of sin
Be never past ?
O watchman, doth the day begin
To dawn upon thy straining sight at last ?
Will it dispel
Ere long the mists of sense wherein I dwell ?
How all the earth is bright and glad
With the fresh moon ;
But all my heart is cold, and dark, and sad ;
Sun of the soul, let me behold Thy dawn !
Come Jesus, Lord !
Oh, quickly come, according to Thy word !
Do we not live in those blest days
So long foretold,
When Thou shouldst come to bring us light
and grace ?
And yet I sit in darkness as of old,
Pining to see
Thy glory ; but Thou still art far from me.
Long since Thou cam'st to be the light
Of all men here ;
And yet in me is naught but blackest night.
Wilt Thou not then to me, Thine own, appear ?
Shine forth and bless
My soul with visions of Thy righteousness !
If thus in darkness ever left,
Can I fulfil
The works of light, while of all light bereft ?
How shall I learn in love and meekness still
To follow Thee,
And all the sinful works of darkness flee ?
The light of reason cannot give
Life to my soul ;
Jesus alone can make me truly live ;
One glance of His can make my spirit whole ;
Arise, and shine
On the poor, longing, waiting heart of mine !
Single and clear, not weak or blind
The eye must be,
To which Thy glory shall an entrance find ;
For if Thy chosen ones would gaze on Thee,
No earthly screen
Between their souls and Thee must intervene.
Jesus, do Thou mine eyes unseal,
And let them grow
Quick to discern what'er Thou dost reveal.
So shall I be deliver'd from that woe,
Blindly to stray
Through hopeless night, while all around is
day.

RICHTER, 1704.

CHRISTMAS.

Merry Christmas ! Happy Christmas !
Thro' all the land is heard ;
What does it mean and why should we
In inmost heart be stirred ?
In David's town this day was born,
Of Virgin pure and good,
One, who his glory laid aside
And for our ransom stood.
Uncomely, he our nature took,
While on this earth he trod ;
But sin did never mar the form
Of that sweet child of God.
And is it not a theme for joy,
To celebrate a birth,
Which reconciled to God above,
This lost and ruined earth !
Come, let us then with Angels sing,
Such praises as we can ;
Glory to God our Heavenly King,
Peace and Good-will to man.

—H. J. Du Vernet.

HOW TO KILL A PARISH.—Absent yourself
from Sunday evening service. It takes a very
dull or a careless minister to stand up against
empty pews.

Stay at home whenever it rains on Sunday,
or is hot or cold.

Never to let the rector know he has ever
done you any good.

Take a class in Sunday-school and be in your
place about three Sundays out of five, and late
the other two.

Attend no church meeting if you have the
opportunity of going anywhere else.

Saub strangers. Request the ushers never to
put one in your pew. If one is near you in
church, never hand him a Prayer-book or
Hymnal. Never speak to any whom you see
there Sunday after Sunday, unless you have
been regularly introduced.

If you are sick, do not send word to the rec-
tor, but let him find it out himself. He will
probably call about the time you are able to go
out and spend the day. In the meantime, take
every occasion to tell the church people that
you fear the rector is not much of a pastor ;
that he doesn't seem to know who are sick ;
that he has not been to see you for weeks, and
all the time you have been so miserable !

If times are hard, money scarce, business
dull, inform the vestry that you must give up
your pew. You cannot afford to pay anything
for the Church this year. By the time you have
paid for your tobacco, ribbons, jewelry, livery
and excursions, you really haven't anything
left. Never "talk up" your church. Do not
let outsiders know that a church exists. Go
with others elsewhere, whenever you get a
chance. Tell the members when you get back
how you enjoyed the "funny" minister, and
what splendid music they had—solos, duets,
chorus, etc., and you don't see why we can't
have something of the sort. It does "draw" !
—Church Work.

THE STORY OF A SILVERKEYLESS
WATCH.

BY THE AUTHOR OF "THE BRAVEST BOY IN THE
SCHOOL," AND OTHER STORIES.

"Right times absent from call-over, involving
a loss of as many conduct marks, that's rather
a sad story for a little boy of ten," said Mr.
Harding.

"Indeed, papa, it is," Herbert replied dole-
fully, with a heavy sigh ; "but then you see,"
he went on with animation, "beetles and moths
are so interesting. You get grubbing away for
them and forget all about the time, or you don't
listen for the school clock, and then—well, you
rush on to find yourself late for call-over, and an
imposition to learn next day.

"Well, said Mr. Harding, a remembrance of
past days arising in his mind, "I daresay it is
difficult to be always punctual, still it is a bad
example to set, and Mr. Haywood calls special
attention to this forgetfulness of duty, so I
want to see you much more careful next
term."

"Yes, papa, I will try."

"And if you don't lose a single mark this
term I shall give you at Christmas a watch
which will, I trust, keep you right for the
future."

"A real watch, papa ?" cried Herbert, jump-
ing up as if he had received an electric shock.

"A real silver keyless watch," repeated his
papa ; "but this is a secret between us."

"Oh, papa, papa," he cried, "how delightful !
How good you are to me !" and he flung his
arms impulsively round his father's neck, ex-
claiming, "See if I lose a single mark !"

After dancing up and down the room for
several minutes, during which he upset a gipsy

table, tumbled over the cat, knocked his head
against the cheffonier, and woke the baby up-
stairs, Herbert dashed off into the garden,
exclaiming to himself, "A watch, a real silver
keyless watch. What shall I do ? I feel as if
I wanted to fly. Oh, when will the holidays
come to an end, I want so to be back at
school !"

"I must tell some one," he went on. I shall
burst if I have to keep this secret all to my-
self."

Just then he trod on the dog's tail. "Oh,
Fido," he cried, "I must tell you my secret ;"
and putting his arms round the dog's neck he
whispered softly in his ear—

"My papa is going to give me a real silver
keyless watch at Christmas if I don't miss any
attendance marks. Isn't that just grand ?"

The stately mastiff opened his eye and blinked
them in a sagacious manner, as if he knew
something extraordinary was going to happen,
and then relapsed into the doze from which he
had been so uncomfortably aroused.

The term was nearly half over, and as yet
Herbert had not been within measurable dis-
tance of losing a mark. It was now towards
the end of October, and on this particular day a
hare and hounds chase had been arranged as a
half-holiday entertainment.

The boys went scampering in the warm
afternoon sunshine up the road to the beauti-
ful hills resplendent in their mantle of purple
heather, and there during those happy sun-
shiny hours of freedom from restraint and ab-
sence from care they ran the wild and eccen-
tric career that the hares set them.

"Four o'clock," cried Herbert, listening in-
tently to the sound of the school clock. "Call-
over is at half-past four, that just leaves us nice
time. Still we'll trot home all the same, so as
to make sure."

And away they dashed down the road on the
return journey.

It was a pretty sight to see those happy
flushed faces, as the boys tore down through the
woods, making the hills merry with their
laughter.

"What can that be ?" cried Herbert, as a
moaning voice reached their ears.

They stopped and listened.

The stifled sobs of a child were clearly heard,
and looking over the hedge a little boy of about
five years old was seen sitting on the ground
holding his foot, and sobbing as if his heart
would break.

"What is the matter ?" asked Herbert.

"Oh, I've hurt my foot so very much," cried
the child, "and I've been lying here for such
a long time—and I'm so hungry—and I don't
know how to get home."

"Where do you live ?"

"At the little cottage under the hill there,"
exclaimed the boy, pointing to a house about a
mile away.

"What is to be done ?" said Herbert. "Will
anyone help me to carry him home ?"

They all shook their heads. There had been
so many absences from call-over that the pen-
alty for being absent had been rather severe of
late, and they none of them cared to risk trans-
gressing the rules.

"Come, we must be going," said one of the
the boys. "Someone will be sure to find him
soon."

"Let's shout !" said another. They all shout-
ed at the top of their voices, but all in vain.

Herbert knew not what to do. He looked at
the sobbing child, whose little face was up-
turned appealingly to him. He thought of his
watch, and his heart beat heavily.

"Come, we shall be late," urged his com-
panions again. "No harm can come to him,
and we will tell them at the school." And they
turned to go.

But Herbert remained fixed to the spot, ir-
resolute and uncertain what to do, conflicting
thoughts surging and rushing through his
mind. He looked longingly at his com-

panions, now disappearing down the copse; then he raised his eyes to the blue heavens—a sudden sense of peace came over him and his resolution was taken!

He could not have explained why in so many words, but the thought possessed him that if his father knew how he was situated he would wish him to break his untarnished record for punctuality to serve this little one.

But his father would not know why he had lost his marks for he would never, never tell. And then—oh, the bitterness of the thought—if he should lose his watch; the watch longed for day by day, and dreamed of by night. It was so hard; but as he glanced at the great white cloud, now lit up by the sun's radiance, he thought of the Saviour's love to little children and that filled his heart with an overpowering sense of gratitude. Anyway He would know.

It was enough. In that moment his heart was thrilled with an emotion such as he had never before felt. He had counted the cost, and given up the watch willingly. So gathering the little one into his arms, he set off at a gentle trot towards the half-hidden cottage, the child's arms meanwhile stealing lovingly round his neck, whilst a look of quiet trust and joy came into the blue eyes, in place of the tears which had ere while been there. A quarter of an hour later he deposited the child at its mother's side.

"You're a brave little fellow," he exclaimed, "and I hope your foot will soon be well." "See," he added, taking his treasured blue pencil from his pocket, "this may amuse you." He placed it in the child's outstretched hand, and before the mother could sufficiently recover from her surprise and joy to thank him, he was gone.

If any tears fell from the eyes of the boy on his way to the school, I think flowers must have bloomed in the place where they fell.

"And so you have lost your watch after all!" said Mr. Harding to him kindly, when they were looking over the monthly report together a few weeks later.

"Yes, father," said Herbert, looking lovingly into his face, "but I did try."

"I know you must have done so, my boy, and I honour you for it."

That was a great joy to hear, and the bitterness of losing his much coveted treasure did not oppress him as much as he had expected. He strove his best now to please his father, just as hard, indeed, as he had striven before for the reward that was to follow, and his happiness in achieving his aim seemed even greater.

It was a fearfully wet November. The cottage in which Jack Davis lived with his wife and little boy—though it had been so bright in the summer with its lovely surroundings—was black enough now, and few ever came near, though poor Mrs. Davis was suffering severely from rheumatism, and felt the loneliness exceedingly oppressive. Among those few who came to visit

her, however, was Mrs. Harding, and her presence on this afternoon was sunshine itself to the inmates of that household.

(To be continued.)

"BUSY DAYS WITH BUSY PEOPLE"

Will be described in *The Youth's Companion* as follows: "A Day with a Famous Doctor," by W. H. Bishop; "A Day in a Telephone Exchange," by G. P. Lathrop; "A Day with a Managing Editor," by Harold Frederic; "A Day with the Superintendent of a Great Railway," by Charles Barnard, and "A Day with De Lesseps," by Nugent Robinson.

He who with strong passions remains chaste—he who, keenly sensitive, with manly power of indignation in him, can yet restrain himself and forgive—these are strong men, spiritual heroes.

Every duty we omit obscures some truth we should have known.

Though we know not where the road winds, we know where it will end.

MARRIED.

LOASBY-MOORE.—At the Church of the Holy Trinity, Port Granville, Nov. 21st, by Rev. A. Watkins, curate of Parrsboro, Clarence MacLean Loasby to Sarah Maria Moore, of Advocate Harbor.

HUGHES-HAMILTON.—At Weldford, on the 21st of October at St. Paul's Church, by Rev. E. H. Cooper, Abram Hughes to Sarah Elizabeth Hamilton, daughter of the late William Hamilton, of Weldford.

DIED.

WILLIS.—At Stellarton, N.S., on Dec. 8th, James, beloved wife of J. P. Willis, aged 27 years.

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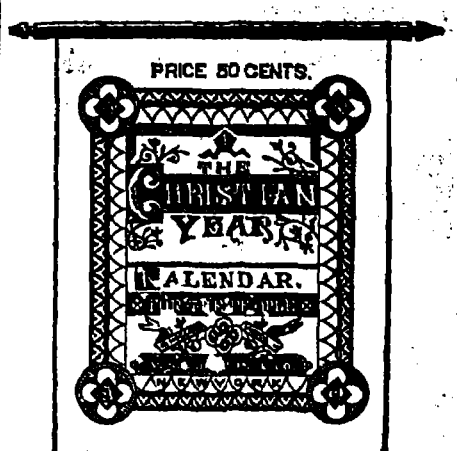
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MISSION FIELD.

Here is an incident that can be read with profit:

The story of one of the women brought for baptism by Miss Marston is, says the Calcutta Church Missionary Society report, worth telling. It shows to what extreme and perilous lengths the devotees of the hideous system of caste will dare to go. The woman was of a very respectable class of Hindus. Her husband had deserted her, and left her to the care of her parents. Coming to the Mission Hospital one day as a patient, she heard for the first time the story of Jesus and his redeeming love, which so impressed and moved her, that she could not rest until she had become his follower by public baptism. Her parents on learning what she had done became angry, and at once separated her from all companionship with them. Henceforth she had to live in a miserable out house alone with her child, being made to feel, on every possible occasion, she was now a thing unlovable, untouchable, and unclean.

All this she bore bravely so long as her boy was permitted to share her isolation with her. But alas! the dreaded trial soon came. The child, her "ankh ki putli" (pupil of the eye), as the natives so expressively call their children, was forcibly taken from her, lest it too should become like his mother—a castaway. He was then sent to his father, who, in spite of his desertion of his wife, was considered by the woman's parents to be a better guardian of the boy's spiritual interests than his unhappy mother. But the poor creature's troubles were not to end here. A female relative having heard of what — had done, instantly sent word that the parents should poison her, and thus rid the family of a living disgrace. At the same time, she remarked that if there should be any difficulty about it, — might be sent on a visit to her! The parents not daring to do as was proposed, the female relative, a morose creature, and hitherto no particular friend to —, took the trouble to travel some hundreds of miles to see —, and for the only time in her life showed excessive kindness to her newly made Christian relative; pressing her repeatedly to accompany her back to her home. Happily we heard of this spider-like attention to the innocent fly, and at once warned our young convert, who, not suspecting the purpose for which she was invited, was most eager to go. The female relative soon after was obliged to leave. And thus the poor hunted soul escaped by the providence of God from the fatal net of the Fowler. Since that terrible time the woman has stood firm, and is now one of the brightest and most interesting converts I know.

The man who knows that he has got a body but doesn't know that he has got a soul as well as a body is in a sad plight. If he had no soul he would not know that he had a body.

THE VEPEERY MISSION ASSOCIATION, MADRAS.

By THE REV. A. WESTCOTT, Principal of the Theological College, Sullivan's Gardens, Madras.

(From the Mission Field, London, England.)—Continued.

As giving some idea of the nature of the work, I will try and describe a meeting of the Association held last week. The proceedings opened with a collect aid by the President. After a short passage from Scripture had been read, a lecture was delivered upon "The Universality of the Character of the Historic Christ." To this all present, who numbered about sixty persons, listened with the deepest attention. The meeting was then asked if they could suggest any other founder of a religion whose character, being unaffected by characteristics of race, time, or historic circumstances, fitted him to be the moral ideal for all races and all times. A Hindu then rose to assert that those conditions were fulfilled in the person of Sankara-charya a Braman philosopher, who flourished about the eighth century of our era. This speaker entirely rejected the popular Hinduism, and called Krishna, whose acts on other occasions I have heard him laboriously defend, "a mythical personage." In the discussion that followed, the Hindu maintained that the reason for the non-propagation of their faith in other lands was, that the early Hindus had no ships and were poor men. One young Hindu student rose to lament that there was no learned Hindu present to answer the words of the Christians, and in his succeeding remarks deplored the appearance in the land of white persons who came to unsettle their old faith. Another Hindu hereon rose to protest against such words; but whether he objected to the remarks about white people, or to the statement that learned Hindus were not present was not apparent. One could not but feel drawn to the poor Hindu, who, seeing that there was no one able to defend his religion, and yet feeling that if his faith was true there must be some persons able to advance something in its behalf, rose up nervously, throwing his cloth over his shoulder, to utter in imperfect English his pathetic words. It was sad to see his co-religionist, who probably had no true religious convictions whatever, take the heart out of him and compel him to sit down. Another Hindu speaker said that Christ was the reformer of the Jewish religion as Sankara was of Hinduism, and not the founder of a new religion. Several native Christians also spoke, and even supposing these meetings do not draw Hindus to Christ, they at any rate must serve to strengthen the faith of many Christians. The proceedings were concluded by a brief summing up of the discussion by the President, who earnestly begged of all present that they would reflect on what they had heard. After a vote of thanks to "the chairman



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and the learned lecturer" had been proposed by a Hindu, the meeting dispersed. One always leaves such meetings deeply impressed with the feeling of how little these educated Hindus can say in behalf of their faith, to which they still so desperately cling, and wondering how long it will be before they accept the claims of Christ, whose merits they already acknowledge. We can only pray earnestly that God will in His own time give them boldness to confess Christ, that they may be partakers in His life.

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The Bishop of Manchester made a thoughtful and practical speech at a meeting held lately in his cathedral city, of the council of the Church of England Temperance Society. His Lordship, meeting the objection that the question of the day was not how to make men sober but how to give them the means of subsistence, said: "Well, the latter was no doubt a very important question, and it was also a very difficult one. It was a question that was now engaging the best attention of our ablest thinkers, and unless we were very which we might make lamentable and irretrievable mistakes. It would, for instance, be quite possible to break the springs of thrift and industry if they did not give assurance of a secure possession to a labouring man of the results of his own thrift and industry." He pointed out how, by means of temperance, the difficulty of existence might be largely solved—viz, by the wage-earner retrenching his expenditure on drink. The Bishop of London and the Chaplain-General to the Forces spoke likewise.

MITCHELL, ONT.—A very pleasant meeting of the C.E.T.S. was held in the Temperance Hall on Monday evening last. There was a very good attendance and all seemed highly pleased with the programme. The President of the Society, Rev. Mr. Taylor occupied the chair, and made a most excellent address, in which he proved very plainly that all the fruit of the vine (wine) spoken of in the Bible was not intoxicating, but that there was a non-intoxicant, which was therefore nutritious and beneficial, instead of hurtful, to the human constitution. The following programme was nicely rendered:—Reading, Miss Edith Taylor; song, Miss Dennison; reading, Mr. Ludlow; instrumental, Miss Leslie Howard; reading, Mrs. A. Dent; duet, Miss Lou Dennison and Master Willie Taylor. The meeting was closed by singing the doxology and pronouncing the Benediction. —Advertiser.

At Mitchell, on the first Sunday in Advent the Rev. W. J. Taylor preached a most earnest and eloquent sermon on the subject of Intemperance. In the commencement of his discourse, the Rev. gentleman briefly reviewed the ravages of liquors from the time of Noah downward, and also quoted the opinions of the most eminent writers upon the subject of this giant evil. He showed most plainly that the use of alcohol in nearly every case, is not beneficial but injurious to the human system. Intemperance is a sin, and in the Bible it is generally mentioned in connection with the foul sin of Impurity. He spoke of the awful fact of the heredity of alcohol habits and diseases, winding up by quoting the deliverance of the Pan Anglican Synod upon this sin, and lovingly commended to all Total Abstinence for Christ sake, and for the cause of suffering humanity. —Advertiser.

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