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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, JANUARY 14, 1891

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## ECCLIASTICAL NOTES.

THE Dean and Chapter of Worcester, Eng., have elected the Dean of Peterborough to the vacant Bishopric.

Two thousand pounds has been given by Mrs. Beattie to the Society for Promoting Christianity among the Jews.

ARCHDEACON VESBY has presented a library and parish room to the parish of Huntingdon, Eng., in which he resides.

ARCHDEACON CORNISH has been presented with a sum of £400 and a silver inkstand by friends and admirers in the diocese of Truro, Eng.

MR. D. W. DUTHIE, Congregational minister at Swansea, Wales, has resigned his chapel with a view to seeking Orders in the Church of England.

It is a noteworthy circumstance that the first Japanese Parliament, elected on July last, contains ten Christians, or one in thirty of the whole number of members.

LOD HARTINGTON writes to say that: "He has not ever given a vote in favor of Dis-establishment in Wales, and that he is not likely to do so either in the present or in the next Parliament."

THERE is now a mission to the Italians resident in London, Eng., and the missionaries are Dr. Stander and his wife, who for years have been engaged in a similar work among the Italians in New York.

PRINCESS CHRISTIAN has sent a message to the authorities of the Church Army social scheme, in which she expresses "a very great interest in the work," and hopes later on to be able to contribute towards it.

AN Unitarian minister, of twenty years' standing, the Rev. C. H. Osler, has gone over to the Church of England, in which he was brought up. Of late Mr. Osler had a charge at Banbridge, county Down, Ireland.

The diocese of Liverpool is still without a Cathedral, but the deficiency does not prevent a great deal of good Church work. The Bishop, who is approaching his four score, has this year confirmed over 7,000 persons at fifty-seven different centres. The females confirmed were 4,522, the males 2,551.

WITH the special Confirmation held at Manchester Cathedral, Eng., lately the round for the present year was concluded. The total number of confirmees presented to the Bishop and his Coadjutor, Bishop Cramer Roberts, at various churches during the year is officially returned at 13,504. Of these 5,248 were males and 8,256 females.

THE Ultramontane Reactionists have received an overwhelming defeat in Italy, where Signor Crispi has been returned at the head of the Government with a majority of over 300.

It is evident from this that the gulf between the Quirinal and the Vatican has become a yawning chasm. The Minister of Finance has resigned, in consequence of the enormous increase to taxation created by the army and navy expenditure.

THE late Dr. Liddon has left to the Universities' Mission to Central Africa £250, either for the general fund or for Christ Church, Zanzibar, as the Bishop determines. His other bequests are to Keble College, Pusey Memorial, Bishop of Colombo, Oxford Mission to Calcutta, and Caddesdon College and Bloxham School Libraries—£2,150 in all.

It is stated that the Protestant Churchman's Alliance will take no part in prosecuting the appeal against the Archbishop's judgment. Another Evangelical society, the Clerical and Lay Union, has come to a like decision. The whole burden of the proceedings, therefore will fall upon the Church Association. Leading Evangelical laymen are evidently against the appeal. Mr. P. Vernon Smith has declared against it strongly in the *Rock*, and Mr. Sydney Gedge, M.P., writing to the same paper, says:—"On the whole, I am thankful for the judgment, and would earnestly deprecate an appeal against it."

SEVERAL ladies who have been personally connected with our Indian Empire, including among them the Marchioness of Ripon, the Countess Dowager of Mayo, Lady Lumsden, and Lady Lyall, are interesting themselves in London, Eng., in a useful educational work started in Calcutta a few years ago. It was begun in response to an appeal from the Bishop of Calcutta to the University of Oxford, for men to work among the natives who are making use of the advantages of the education provided by the Government. The Oxford Mission was formed into a community under a superior, but not bound by any vows. An effort is now being made to develop the scheme and obtain associates in London.

THE *Guardian* describes the late Dean Church as "the last and, with one exception, the greatest of a great generation." Who the exception was is not stated, but there can be no doubt that the writer means Newman. Dr. Church, it is said, "embodied in himself all that was best in the Tractarians, the depth and sincerity of their convictions, and restrained fervour of their convictions, the restrained fervour of their devotion." It is also stated that of the little group of eminent men who founded the *Guardian* he was the last survivor. It is generally believed that his last contribution to that journal was an article on the Lincoln case. At all events, it is stated that "to the end his aid and counsel were the best support" of the conductors of the paper.

IN the course of an address to a great gathering of the people of Sunderland last week, the Bishop of Durham said: Wherever he went he found one great source of strength in the reverent affection with which he found that the memory of his predecessor was everywhere

cherished. There was no good work in which he was invited to take any part which he did not find deeply marked by his wisdom and generosity, and that was especially the case with respect to the work of the Missions to Seamen, which they were met that evening to further a little. Dr. Lightfoot had, as they were all aware, a noble monument for all time in that town in the Missions to Seamen Church and Institute, to which he so largely contributed, and he thought no personal memorial could be more welcome to him than that pillar in the Church of St. Hilda, which would bear an inscription that it was the gift of the sailors to his memory.

DEAN CHURCH represented a curious ancestry, for an Arohiepiscopal position. His father, Mr. John Dearman Church, was a Quaker by birth, and had been expelled from religious association for his military proclivities, by the meeting of the Society of Friends at Cork, Ireland, of which city he was some time sheriff. The late Dean was born at Lisbon, and his mother was a Miss Metzner, of, it is stated, Roman Catholic origin. Dean Church was, it may be added, a nephew of Sir Archibald Church, the Irish soldier of fortune, who was Generalissimo during the Greek War of Independence, and whose life, by Mr. Stanley Lane Poole, has recently been published by Messrs. Longmans. Cardinal Newman, during the infrequent visits which he paid to London in his later years, generally made the Deanery of St. Paul's his headquarters, very much to the chagrin of the Oratory Fathers, who had the idea that he should have lodged in their cloisters. Dean Church had carefully preserved his correspondence with the late Cardinal, and it is probable that posterity will best remember him when his biography comes to be written as the recipient of some of the most interesting confidences of such men as Cardinal Newman and Mr. Gladstone.

THE CITY OF THE CLOSED CHURCHES.—The Rev. F. Foster writes to the *Irish Ecclesiastical Gazette* as follows: Your article on 'The Week-day Use of Churches,' appearing in the same paper with the protest of the Bishop of Liverpool against the opening of libraries, museums, &c., on the Sabbath, reminds me that coming away from Liverpool on a recent occasion, I felt that, so far as my small acquaintance with it went, I could best describe it by the above title. Having some hours at my disposal after having seen a member of my family off to Canada, I took a walk through the city, and passing one after another of its splendid churches, I sought an entry, being really anxious to find a quiet place of prayer. Five churches I tried, one after another, but although at certain times I have no doubt they are used as houses of prayer, then [about five o'clock on a summer evening] they were all locked. The grounds were in some cases open and beautifully kept, but 'No private prayer shall be offered here' might well have been written on every door. I cannot now tax my memory with the names of these churches, but they lay chiefly along the tram route between St. George's Hall and the suburb of Dingle.

## THE PRIMATE AND THE BISHOP OF LINCOLN.

The Archbishop of Canterbury has addressed the following Pastoral Letter to the Archdeacons and Rural Deans of his diocese:

"My dear Archdeacons and Rural Deans:—At the close of our annual gathering held here last Wednesday you asked me to assist you in meeting the wishes of the clergy who wrote to you for guidance and advice as to the bearing upon their own services of the judgment which, with five right reverend assessors, I have been called upon to deliver in a recent ritual suit. The request is plainly a reasonable one, and indeed, I felt that I scarcely fulfilled my duty to my beloved diocese if I left myself in the distant relation towards it of provincial judge without, as your Bishop, writing you a few words of counsel for Christ's and His Church's sake on the questions involved. To judge of particulars wisely we must take up one or two general considerations. We cannot learn our latitudes without reference to higher objects.

I ask the clergy, then, to consider the disproportion between those points of ritual which have been contested and the grand characteristics in which all agree of our English Eucharistic service—a liturgy Scriptural, primitive, with Communion in both kinds, in the mother tongue, free from superstitions or doubtful devotions, most reverent, yet truly 'Common,' the humblest people sharing every prayer and every action. Beside this great Catholic and Reformed heritage the diversities are small indeed. And when these diversities and questionings are contrasted with the tremendous burden of duty to Christianity and to mankind which this age above all ages binds on the shoulders of our Church above all Churches, the overwhelming contrast casts a new light on Christ's searching saying that the world itself has to suffer for the 'stumbling blocks' among ourselves (St. Matt. xviii. 7).

I ask all to consider the vital importance of peace, charity, unity. Without these we can make no impression on the world's tasks which are ours to do. Without them we can carry no conviction of Divinity in our faith. Without them we cannot solve one great problem. Without them in the presence of an enemy ready to pour in at every breach, our highest aims will become unattainable, and our position almost indefensible. And peace and charity and unity are being visibly set at naught because we will not impose this essential on ourselves—such silence and stillness about differences as make the peace of families, above all of the household of God.

I ask the clergy to consider the ruling principle of St. Paul's life and counsel, that all that is lawful is not expedient; that the feeding of the flock of Christ is the substance and evidence of expediency; that they who have insight enough to know and act safely on the knowledge that things which bordered on even heathen ceremonies (1 Cor. viii.—x; vi. 12; Rom. xiv.) were not really dangerous, but admissible when understood by Christian intelligence, were nevertheless bound by a wisdom higher than knowledge, and a law greater than that of the new freedom of the Church; bound, like himself, to limit choice by expediency; bound to abstain not only from the parade of their convictions, but from the very use of them when surrounded by eyes that would be pained and spirits that would suffer at sight of what seemed their dangerous advance.

I feel that to say so much as this gives to those who are uneasy the right to ask me if I do not fear that men are in danger of being led to the Church of Rome. I answer, I do not. Considering how much wrong, Christianity and this country suffered during the Roman domination, I do not wonder that fears arise. I lament the imperfect acquaintance with the subject,

the unworthiness, the injustice to worshippers, with which the dignity and simplicity of the English use may anywhere be spoilt by imitations of past or foreign modes. But I do not think this will lead to Rome. With my predecessor, I believe that while our service is in this mother tongue of ours and is the glory of it, and Scripture makes so large a part of it, and inspires the whole, and is in every home and every hand, and the clergy are citizens and fathers of families, there will be no following for Rome. It has been shown that in all these years she has effected here a multiplication of edifices and institutions, but not of souls; that she makes no statistical progress. No. The ancient Church of England is with us. I do not fear that the new Italian Mission will make anything of our clergy or people. This is a digression I feel bound to make.

Again I entreat the clergy to reflect that there is no Church in the world in which parish priests or ministers have anything like the same independence, in or out of Church, as our parochial clergy have. This means that there is no Church in the world in which so much responsibility for the preservation and good estate of the whole rests on each one of them. We are trusted as Englishmen only trust. Nothing but the sense of honor in many cases forbids our abuse of independence. What delicacy of consideration ought to possess our spirit towards thoughtful, troubled, even over-sensitive, even prejudiced parishioners!

If there were any whose first impulse would be to give no attention to any judgment or ruling, spiritual or temporal, but their own and their 'organ's,' I should still not despair that one hour's sober communing with themselves and with history would reveal to them what have been always the beginnings of schism and separation,—what is the secret of the lost influence and serviceableness of the clergy in some other countries, not Roman only, and what the guiltiness of undermining our own power of good.

Such strong impressions are, however, made on our minds by extremists on either side that it is easy to forget that these are, after all, few in comparison with the solid central mass of moderate and earnest men whose work is carried on in peace. By them, in happy conjunction with the laity, a universal, unimpeached advance in the devout beauty of public worship has been made in the last half century.

Looking now to the conclusions of the Court, the accurate limits of those conclusions, and that which emerges from them, I would ask the clergy preliminarily to observe that each conclusion relies on the whole chain of the history of each observance, and on the fact that the English Church is a true faithful branch of the Church Catholic, enjoying the right of every branch to order its rites and ceremonies, within the limits of Scripture, and of that 'edification whereunto all things done in the Church ought to be referred'; and that our Church asserted in its reformation and made use of this its authority, and specially by the restoration of primitive order and tone in the Holy Communion.

I would then ask you to observe generally that the conclusions reached are simply the decision that such or such an act is or is not, expressly or by necessary implication, forbidden by the law of our Church—is or is not, in immediate or ultimate consequence, actually penal by that law as it now stands. It is evident that decisions of this character are far from throwing the weight of the Court's authority upon the side of any act which it does not find to be illegal. We had not as a Court to allow or disallow anything on grounds of advisability or policy. Our sole duty was to ascertain whether existing Church law forbade or did not forbid certain practices. The circumstances under which the inquiry was committed to us rendered it imperative to make the ascertainment as complete as we could,

The judgment speaks for itself. It would be out of place for me to expand, compress, or restate its conclusions. I am ready to trust the living spirit of unity and loyal faithfulness among us. As to particular observances which the judgment of the Court has found allowable, I feel confident the clergy of the diocese will be with me when I make it my own undoubting recommendation and earnest request that the clergy will make no changes in the direction of adopting any of them in their conduct of Divine service, unless, at the least, they are first assured of the practical unanimity of their people in desiring such change. And that, even if any do, in accordance with the clear sentiment of their people, make any change within the limits of the judgment, yet they will make it their bounden duty to provide at the most convenient hours, especially on the first Sunday of the month, and at the most frequented hour, administrations of the Holy Communion which shall meet in all ways the desire of those parishioners whose sense of devotion seeks and feeds on the plain and quiet solemnities in which they have been reared, which they love, and in which their souls most perfectly 'go in and out and find pasture.' Those simplest forms are liturgically true. The people have a right to them, and through them the true pastor will delight to be one with them, to break for them the Bread of Heaven, to feast with them on its inmost spiritual realities. He will fear no loss when, like his Master, he girds himself to serve them and pay them all observance. Believe me, ever your faithful brother and servant in Christ.—*Edw. Cantuar.*

Lambeth, Dec. 6th, 1890.

### CONFIRMATION.

#### SELF EXAMINATION.—OBEDIENCE TO GOD'S LAW.

The second Promise of Baptism was—  
That we should Believe all the Articles of the Christian Faith.

The explanation of these Articles of our Christian Faith will come more properly under the second heading of the necessary "preparation of the heart"—Faith.

The third Promise of Baptism was—  
That we should Keep God's holy will and commandments, and walk in the same all the days of our life.

A distinction may be drawn between Will and Commandments.

"Will," is the more comprehensive, answering to the spirit.

"Commandments," are the expressions of that Will in special cases, answering more to the letter.

A child is obedient to its parent's commands when it strictly does what its parents has told it to do or not to do. It is obedient to the parent's will when it does what it knows the parents would wish it to do, even when there is no express command given.

It is thus that Christ has taught us to obey the "Commandments" given by God to the Israelites on Mount Sinai.

Those Commandments were the publication by God of the MORAL LAW, i. e. the eternal and unchangeable Law by which moral creatures are bound to God.

We may see in the Bible that men were punished for doing things contrary to some of these Commands before they were published on Sinai.

We, therefore, as Christians, are as much bound as were the Jews to keep these "Commandments," as the expression of the Moral Law.

Indeed, they have a much wider and deeper meaning for us. Christ came to fulfil, not to destroy the Law. He fulfilled it Himself in its uttermost requirements; and by His teaching

He filled up the meaning of the mere letter, making it much more comprehensive.

We are delivered from the curse of the law but not from obedience to it.

To the Jews, the Commandments were rules of conduct; to us, they suggest principles of holy living.

Let us see what each Commandment means for us Christians, that we may judge ourselves by them.

The Catechism gives as good an explanation of the spiritual meaning of each Commandment as we can have we shall therefore give the explanation in the words of the Catechism.

But first, we must remember how our Lord Himself divided into two Commandments, and summed up, the teaching of these Laws—

The first and great Commandment is *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind*

The second is like unto it, *Thou shalt love thy neighbour as thyself.* St. Matt. xxii. 37

We have, therefore, our Lord's sanction for dividing the Ten Commandments into two Tables:

I. Our Duty to God.

II. Our Duty to our Neighbour; i.e., our fellow men.

I. Our Duty to God,

1ST COMMANDMENT.—“To believe in God, to fear Him, to love Him, with all my heart, with all my mind, with all my soul, and with all my strength.”

The Commandment that tells us we are to have no other god commands us that we are to have God for our God; and this means that we are to give Him our whole heart.

We break this Command by—

1. Distrusting God;
2. Letting anything have a higher place in our love or fear.

2ND COMMANDMENT.—“To worship Him, to give Him thanks, to put my whole trust in Him, to call upon Him.”

This Commandment teaches us that we are not to make any graven image or likeness of created thing for the purpose of offering them worship; but we must worship God Himself, as He has ordained, in spirit and in truth, without body as well as with our heart's devotion; and Adoration or praise = to worship Him.

Thanksgiving = to give Him thanks.

Supplication = to put our whole trust in Him, to call upon Him, are the necessary parts of all true worship.

We break this Command by—

1. Neglecting worship, especially public,
2. Being irreverent—not “bowing down” and kneeling when we pray,
3. Worshipping God in ways not of His ordaining.

3RD COMMANDMENT.—“To honor His holy Name and His word.” “God's Name,” in Scripture, is used for all that belongs to Him.

We are taught the special importance of this commandment, not only by the penalty that is attached to it—for the Lord will not hold him guiltless that taketh His Name in vain—but by being taught that the first petition we should offer up when we pray is, *Hallowed be Thy Name.*

We break this Command by—

1. False swearing;
2. The light and careless use of oaths and expressions;
3. Using the Name of God, or of His Son, in ordinary conversation;
4. Irreverent or jesting speaking of holy things;
5. Disbelief of God's Word;
6. Disregarding the precepts of God's Word;
7. Treating God's Word carelessly or irreverently.

4TH COMMANDMENT.—“To serve Him truly all the days of my life.”

This Commandment, unlike the rest, partakes of the Ceremonial Law as well as the Moral

Law. In naming the seventh day, and enjoining entire cessation from labor, it has a Ceremonial and temporary character, and is no longer kept by Christians. Its principle is, that our time is due to God's service, and that one seventh thereof should be set apart for rest, that men may be able equally to devote themselves more entirely to worship.

Christians keep holy the first day of the week—the Lord's Day—in commemoration of our Lord's Resurrection from the dead.

We break this Command by—

1. Spending Sunday in amusement or laziness;
2. Making other people do unnecessary work on Sunday;
3. Forsaking the public Worship of God's House;
4. Neglecting other duly appointed holy days;
5. Idleness, for it commands work on six days of the week as distinctly as rest on the seventh.—*Church Messenger Qu'Appelle.*

### NEWS FROM THE HOME FIELD.

#### DIOCESE OF NOVA SCOTIA.

We learn with much thankfulness that the condition of the Lord Bishop of the Diocese is much improved. As is well-known he has been very ill for the last five weeks and his condition was critical. It appeared at one time that all hope of his recovery had to be abandoned. Prayers were offered for him throughout the Diocese and elsewhere, but on Christmas day, the fever from which he was suffering took a favorable turn; and it is now hoped that he will be restored to health, though it will be months before he will be able to attend to the work of his Diocese. We understand that it will be necessary for him as soon as he can travel safely to remove to a warmer climate for a period of six or eight months at least. We are quite sure that we but voice the sentiments of the people of the Diocese of Nova Scotia, Clergy and Laity, and we may add that of the Church in Canada at large, when we say that all will be devotedly thankful for the recovery of one who has not only proved himself a faithful and wise Father in God but also has secured in an exceptional degree the love and affection of those over whom he was called but so lately to preside. We sincerely hope that there may be no relapse, and that sooner than is now expected, his Lordship may be able to return to his Diocese completely restored to health.

ANTIGONISH.—Though deprived of our beautiful Church service at this festive season, owing to the serious accident which befel our Rector, Rev. R. F. Brine, in September last, that he has been bedridden almost ever since and has had to retire from any active duty, our Christmas here was somewhat brightened by our Annual Sunday School Christmas tree, held at Mr. E. Milledge's. It was indeed a mark of hospitality on his part to throw open the doors of their handsome residence for the amusement of the little ones. Their well sung Carols did credit to Miss Brine who had carefully trained them. After the tree had lost its attractions the choir sang the following carols “Ring out the Bells for Christmas,” “Hark the Glad Chorus,” “Sleep Holy Babe.” Rev. Mr. Brine was the recipient of a handsome Christmas gift from the Rector and congregation of St. Paul's Church, Halifax, where he (Mr. Brine) preached his first sermon in A. D. 1848.

PITITE RIVIERE—St. Martin's Church—It is a long time since I sent you any details of work in this Parish. Most probably because we have now a Deanery paper circulated every month and all Church intelligence finds its way into it. It is not with any indifference

to your valuable paper that so little news is sent from this part—for THE CHURCH GUARDIAN is doing a good work and disseminating most valuable matter from time to time. It is true to its principles.

Several changes and additions have been made in this Parish of late. A new Church has been built and opened for Divine worship at New Italy, one of the out stations. Three societies and teas have been held just lately, one at Broad Cove for Church repairs, one on LaHave Islands towards the purchase of a bell and Church alterations, another at Petite Riviere for a new organ and other objects.

A great change has taken place at the Rectory—it has been thoroughly repaired and renovated and is now very comfortable. Both Advent and Christmas have been seasons of great activity in spiritual things. A series of addresses were given during Advent at the many and frequent services. Xmas began with an 8 a. m. celebration on LaHave Islands at which there were 30 communicated. Another, preceded by Choral Matins, at 11 o'clock at the Parish Church, when 22 communicated. Our annual contributions for church purposes sent to the B. H. M., etc., are larger than ever they were, although many of the people are poorer this year. We had been expecting the Bishop to visit us for the purpose of administering the rite of Confirmation in February, but his Lordship's illness prevents it.

#### DIOCESE OF FREDERICTON.

ROTHESAY.—The children of St. Paul's Sunday school here had their annual Xmas tree on the 6th Jan. in the school room of the church. A large number of happy children were present, and their genuine enjoyment was a suitable reward to the ladies who went to so much trouble in order to please them. The tree was supplied by Mrs. Lewis J. Almon, who has given it annually for 26 years. She was greatly assisted in the work by Mr. D. D. Robertson. After a short musical programme had been carried out and Rev. Mr. Lloyd, the Rector, had addressed the children, they dispersed, giving three hearty cheers for Mrs. Almon.—*Globe.*

#### DIOCESE OF QUEBEC.

COOK-HIRE.—The death of Mrs. Baker, wife of Mr. E. S. Baker, Sec. Treasurer of Eaton, which occurred on Friday evening, 2nd Jan., was a grief and surprise to the community. The deceased lady was an active member of the Church, and much esteemed for her many excellent qualities. Her sickness was very brief. She leaves a disconsolate husband and numerous family of children, some quite young to mourn her loss. The funeral took place on Sunday afternoon, the church being so crowded that seats could not be obtained for all who were present.

GEORGEVILLE.—The Rev. W. A. Adcock was presented with a fur coat as a New Year's gift from his parishioners at Georgeville.

SHERBROOKE.—The children and friends of St. Peter's Sunday school crowded the church hall on Friday evening, 2nd Jan., to witness a magic lantern exhibition kindly given for their benefit by A. Whitchoer, Esq., of Ottawa, who was spending the holidays in Sherbrooke with his father. The entertainment was a success in every way, and created a good deal of amusement for the children, if applause and laughter is any indication. During the evening the prizes were awarded to the successful scholars for the past year, there being a first and second one for each class. After the distribution of prizes, Mr. Winter, in the unavoidable absence of the superintendent, came forward and presented the Rector, Rev. Canon Thornloe, with an address and a beautiful student's lamp, the

gift of the scholars and teachers. Mr. Thornloe said he was completely taken by surprise, but thanked the donors most heartily, and said he hoped the lamp would be a help to him in learning further knowledge about that true Light which lighteth every man that cometh into the world.

**MAGOG**—The Sunday school scholars of St. Luke's Church held their annual distribution of prizes, gained during the past year, on the evening of the 3rd inst. In handing the prizes to the fortunate recipients, the Rector, spoke kind words of encouragement to those who had not made themselves so proficient as to entitle them to the same rewards. However, to make up for any deficiency in that respect each one was presented with a small sack of candies, besides apples and other toothsome dainties from the capacious bags brought in by Santa Claus and attendant societies.

**DIOCESE OF MONTREAL.**

**KNOWLTON**—A watch night service was held in St. Paul's Church, on New Year's eve, followed by a celebration of the Holy Communion just after midnight. The congregation was large for the hour appointed. Mr. J. H. Robinson, of Montreal, presided at the organ. At the close of the service Mr. Percy St. L. Gordon, on behalf of the parishioners, presented the Rector with a purse containing \$50, supplemental to the special Christmas offertory of over \$48.

**BONDVILLE**—The congregation of Christ the Good Shepherd, Bondville, held their Christmas tree entertainment on New Year's eve. The whole neighborhood attended and enjoyed the long programme of amusement provided. Mr. J. H. Robinson, of Montreal, was present to the delight of all there, and was remembered in the unloading of the tree, as was also the Rector and Mrs. Chambers.

Christ Church was very lovely in the Xmas decorations which were cleverly executed by the young people of the congregation. The ladies of this church are holding a series of socials at their own homes during the winter months. They have held three thus far and the ladies have already \$18 in the treasury for church purposes.

**BROME CORNER**—The Guild entertainment, held in the academy, was a decided success. There was an extensive programme, consisting of readings, songs and dialogues, all of which were well rendered, and the common verdict was it was a most delightful evening.

**S. S. CONVENTION**—The First Annual Convention of the Sunday school Institute of the Archdeaconry of Bedford, will be held in the village of Cowansville, on Wednesday, January 21st, 1891.

The officers of the Institute are:—President The Lord Bishop of Montreal; Vice President, Ven. Archdeacon Lindsay, M. A.; Secretary, Rev. R. D. Mills, M. A.; Committee: Rev. Canon Davidson, M. A., Chas. Bancroft, M. A., P. W. Chambers, B. A., W. C. Bernard, M. A., Wm. Robinson, and Messrs E. L. Watson, Jas. Mackinnon, Jas. Pettes, J. A. Nesbitt, George Robinson.

The programme for the day is as follows:—9:30 a. m. Holy Communion at Trinity Church, Cowanville; 10:30 a. m. Meeting in Young People's Association Hall. Paper by Rev. Canon Davidson, M. A., on 'Distinctive Church Teaching in Sunday Schools.' Discussion.

Afternoon Session: 2 p. m. Paper by Rev. W. P. Chambers, B. A., on 'Sunday school Services, regular and special.' Discussion. 3:30 p. m. Paper by the Rev. Rural Dean Nye, M. A., on 'Manuals and Leaflets.' Discussion.

Evening Session: 7:30 p. m. at Town Hall, presided over by the Vice-President; Devotional exercises; Hymns, Nos. 315, 391, 24, Hymns

A. & M.; The Apostles' Creed, Collects and the Lord's Prayer. Addresses on subjects connected with Sunday school work by the following:—Rev. G. Osborne Troop, M. A., Rev. Canon Thornloe M. A., the Hon. Justice Lynch, Prof. L. H. Davidson, D. C. L., and Mr. R. H. Buchanan.

**AYLWIN AND WRIGHT**—This thrice happy season has been observed more than usual in the Mission of Aylwin. There was Morning Prayer and Holy Communion at St. James', Wright, at 10:30 on Xmas day, and Evening Prayer with sermon at St. John's in the Wilderness, Aylwin, at 3 p. m., where the service was thoroughly enjoyed by a large and attentive congregation; both churches being neatly and prettily decorated.

Aylwin has to mourn the loss of one of its oldest members and past churchwardens, in the decease of Mr. Wm. Gainford, former mayor of the township: deservedly beloved, respected and lamented by all who knew him, for his earnest Christian piety and self-sacrificing devotion, not only to the Church, but also to his afflicted family.

New Year's day and the following evening the Sunday school children, parents and friends had a very enjoyable treat at the parsonage, in the form of a 'Fairy Xmas Ship' entertainment—the delight and surprise of the whole neighborhood—the novelty being the first of its kind ever seen up the Gatineau.

Mrs. Fraser, kindly assisted by Miss Jackson and choir, amused all present with a selection of songs, dialogues, readings, carols, recitations, choruses, and not the least amusing was 'The three blind Mice' in character. The sum of \$15 was collected on the occasion in aid of the much needed parsonage restoration fund.

**LACHINE**—On the 25th of Nov., 1890, a meeting of the congregation of St. Stephen's Church, Lachine, was held in the Church hall, for the purpose of organizing a Parish Guild. Upwards of sixty persons were present, and a guild was formed, called 'The Guild of St. Stephen's Church, Lachine.' This organization is intended to comprise all branches of parish work, and all classes of workers in the various departments of the Guild, which are called chapters. In the constitution provision is made for adding to the branches of work as the necessities of the parish require. At present the following chapters are in active operation and are working very satisfactorily:

1. The Sunday School Chapter. 2. The Choir Chapter. 3. The Sanctuary Chapter. 4. The Sewing Chapter, junior and senior. 5. The Musical, literary and concert Chapter. 6. The Collectors Chapter.

Other chapters will be organized shortly, viz.: 7. The visitors' chapter. 8. The Brotherhood of St. Andrew chapter. 9. The Missionary chapter. 10. The C. E. T. S. chapter. 11. The Dorcas chapter. 12. The King's Daughters chapter.

The officers of the Guild are a Master, who is the Rector of the parish, a warden, registrar and bursar, who with an elected representative called a head, from each chapter in actual operation, form an advisory board for the Rector, transact all the business of the Guild, and are called the Guild council.

The people of Lachine have taken hold of some branches of the work with enthusiasm, and although a few chapters may fall through, yet it is now an established fact, we believe, that the organization of the scheme will be productive of great good in parish activities.

The Sanctuary chapter took charge of the church decorations for the festal season of Christmas, and the outcome was a display of good taste and simple, chaste design, in doing honor to the commemoration of the Infant, Prophet, Priest and King. The services were largely attended by cheerful and devout congregations. The number of communicants at

both the early and midday services was encouraging.

The Sunday school Chapter have reason to thank the Father of mercies for the prosperity of this department of the Church's work. A few months ago the number of scholars was 35. Now there are 72 regular attendants, and 100 on the roll. On Epiphany afternoon and evening the Sunday school children were given their winter treat and Christmas tree. Beautiful prizes were awarded for regular attendance, good conduct and carefully prepared lessons. The cheerful generosity of the congregation enabled the officers of the Chapter to place a nice gift on the tree for each regular attendant of the Sunday school. The children gave readings and recitations and rendered that beautiful service of song, 'The Child Jesus.' A large number of the parents and friends of the Sunday school children were present in the commodious church hall, to witness the young people enjoy themselves and receive their prizes and gifts.

The Choir chapter has made a decided advance. We are happy to report that the services of a very efficient organist from Montreal has been secured to train the choir of St. Stephen's Church. In this connection we may state that a choir of men and boys has been formed, and it is hoped that after a course of training the services of the Church will be made still more devout and worthy the House of God.

Not the least pleasing item of news from this parish is the presentation of a good William's piano, to the congregation for use in the Church hall, from Mr. Willis, of Montreal. A special vestry meeting was held to pass a vote of thanks to Mr. Willis for his kind and generous gift, and the feelings which prompted the praiseworthy action.

The Sewing chapter is in a flourishing condition, and all the members are working hard for a sale of fancy and useful articles, to be held shortly after Easter.

It is to be hoped that the work of the Church here, which is now taken up in such an enthusiastic manner, may be carried on steadily with fervent zeal and united action to the honor and glory of God.

**DIOCESE OF ONTARIO.**

**KEMPTVILLE**—The four services held in the Parish Church of Kemptville, and Marlboro Mission Church on Christmas day were bright, impressive and well attended. The Rector's son, Mr. F. Bouchier Emery, read the Lessons, whilst his little daughter played the organ in Marlboro Church.

The special children's Service of Song on Sunday after Christmas was well rendered. Miss Chevers presided at the organ.

The annual Parochial Tea Festival was held in St. James' Hall on the first of January, Mrs. Laing and Miss Blackburn, the organist of the Parish Church, prepared an excellent musical programme, Mrs. S. Bower from Brandon, and the Misses Lake and Shepherd of Lyndhurst, and Mr. Grant of Trinity College, Toronto, kindly assisted. Both the vocal and instrumental music was very good. Amongst the soloists Mrs. O. Bascom's voice was greatly admired. The next day the children had a grand "At Home" from two to five which they enjoyed immensely. There were about 130 present.

The debt on the Memorial Church has been reduced to \$900.

The Ministering Children's League gave an excellent entertainment in the Parish Hall under the direction of their president, Mrs. Eudo Saunders, who with the assistance of Mrs. H. Laing and Miss Mary Blackburn succeeded marvellously in training the juveniles in their respective parts. The proceeds amounted to about \$18. The League sent a Christmas present to the Children's Convales-

cent Home in Ottawa on Christmas Eve, valued at \$27.

The "Women's Auxiliary" sent a bale of goods to the North West a short time before Christmas valued at \$103.

**MISSIONARY MEETINGS.**—Missionary meetings in Lansdowne will take place as follows: Monday, Jan. 12th, Lansdowne; Tuesday Jan. 13th, Escott; Wednesday, Jan. 14th; Ballycaoo; Thursday, Jan. 15th, Warburton, at 7 p.m., each evening.

Deputation: Rev. Stearne Tighe, A. B.; Rev. M. F. M. Harding.

**GANANCOON.**—Christ Church Sunday school festival was held in the Y.M.C.A. rooms on Monday evening, 5th Jan., and was perhaps the most successful ever held under the same auspices, the attendance of both children and adults being very large. After tea an interesting programme was carried out; Miss Jeffries, Lady Principal of the Bishop Bethune College, Oshawa, presiding at the request of the Rector.

**HUNTLEY.**—The marriage of the Rev. George Scantlebury, incumbent of this place, to Miss Hattie Avery, of Escott, took place in St. Paul's Church, Kingston, on Thursday morning. The Rev. Rural Dean Carey officiated.

**BEACHBURGH.**—The work of the Church is not lagging behind in this parish. On Christmas day there were two celebrations of the Holy Communion; one at 8 a.m., with twenty-one communicants; and one at 11 a.m., ten communicants. At the latter service, the Rev. C. P. Anderson preached a sermon on the Incarnation and Nativity. The offertory was about \$30. The church was tastefully decorated with evergreens and Scripture texts.

The Woman's Guild of this parish has considerable money on hand towards enriching the chancel of the church; and the Children's Guild is working hard to get money to buy a font.

The Forester's Fall congregation presented Mr. Anderson with a new surplice, besides other things, and the Beachburgh congregation began the New Year by sending in a good supply of hay, oats, beef, towl, &c. Perfect harmony and good will exist between pastor and people, and everything is going on well. *Laus Deo.*

The parsonage debt has just been reduced by nearly \$100.

**DIocese OF TORONTO.**

**ORILLIA.**—The Young People's Association of St. James Church held their regular meeting on Monday night, the President, Canon Greene, in the chair. Solos were given by Miss C. Stewart and Mr. Metcalfe. The officers for current year: Patron, the Rev. Rural Dean Stewart; President, the Rev. Canon Greene; Vice President, the Messrs. S. S. Robinson, H. J. Elliott, and Hymers; Secretaries, Mr. C. E. Smitheringale and Miss Brubskill; Treasurer, Mr. W. Metcalfe; Committee of Management, Mrs. Farrer, Misses Jennings, Stewart, Smith, Breckon, Wigmore, Hewitt, McMullen, and Messrs. Deeks, Bogart, Vack, and Smitheringale. For cottage meetings—Messrs. Farrer, Hymers, Smitheringale, Metcalfe, Greenland, Dreyer, Elliott, and Baker, with power to add to their number. Three cottage meetings are now held in different parts of the town. The Association will give their several organ recitals on the 19th inst.

On Tuesday evening, the 6th inst, the children of the St. James' Sunday school had a sleigh ride to Madonte, where they were entertained. The procession of 25 or 26 sleighs full of happy children and their friends and carrying banners and flags was quite imposing. It is needless to say that the children enjoyed themselves thoroughly.

**PRETORIO.**—The children of St. John's Church S. S. enjoyed a pleasant time at their

anniversary entertainment held in the school room on the evening of 6th January. The room had been handsomely decorated by the scholars with evergreens, mottoes and flags and presented a gay and bright appearance. A large number of the parents were present and the evening was an unqualified and happy success. The programme was an entertaining one. It opened with a chorus, "Beautiful Star of Bethlehem," by the school, followed by an excellent piano solo by Miss D. Bell. The infant class, composed of Maud Rush, B. Rush, A. McKee, M. Appleby, H. McNeil, Olive English, Daisy Mills, B. Badden, V. Fjote, A. Brundrette and M. and A. Long gave a pleasing kindergarten song under the direction of Misses L. Davidson and M. McFarlane. The rector, Rev. J. O. Davidson, next presented a report of the Sunday school work which was interesting and encouraging. Recitations were then given in good style by N. Pratt, Pearl Pratt, and Miss A. Armstrong, and the McNeil children sang a pretty song. The Misses Pettit, of Montreal, gave an exhibition of drill under Miss Lynn, which delighted those present and was exceedingly well performed. Mr. R. M. Roy, entertained the audience with a number of stereopticon views, which were greatly admired. The prizes to the successful pupils of the year were then awarded.

**DIocese OF HURON.**

**THE LATE REV. J. GEMLEY.**—The Rev. John Gemley, Rector of Trinity Church, Simcoe died at the Rectory in that town on January 6th, after an illness of several weeks, at the age of 73 years. The reverend gentleman's early ministerial life was spent in the Methodist Body; but in July, 1874, he was received into the Church of England by Bishop Hellmuth and was appointed Assistant Minister of St. Paul's Church in this city, which position he held until Easter, 1880. After a few years' rest in connection with the Western University, he was appointed Rector of Trinity Church, Simcoe, and subsequently Rural Dean of the county of Norfolk, which he held with much acceptance until death relieved him. Mr. Gemley was highly esteemed by a large circle of friends. The funeral took place at Simcoe on Thursday afternoon, the 8th inst.

**LONDON.**—The Sunday school children of the Church of St. John the Evangelist, accompanied by their parents and friends, assembled in the school house Friday night, the 2nd inst, the occasion being the visit of Santa Claus. After a short address, explanatory of the business by Rev. W. T. Hill, Christmas carols were sung by a choir trained for the occasion, Mrs. (Dr.) Jones accompanying on the piano. Prizes—over 50 in number—were then distributed by Superintendent Imlach, to those who, by regular attendance, proficiency, etc., had become worthy of their bestowal. After the gifts had been distributed the choir presented some musical selections, ending with *God Save the Queen.*

The Sunday School of All Saints' Chapel had a very successful treat. The affair was held in the Hamilton Road School, and was largely attended by the children and teachers and friends. Miss Fenney, of the Memorial Church, with her band of little workers and several of the Mission School children, provided the programme, which consisted of choruses, songs, dialogues and recitations. It was a long one, but well arranged, and proved very interesting. Rev. Canon Richardson presided, and at the close of the proceedings gave a short address, showing the encouraging growth and condition of the school. Mr. W. Wright, superintendent, and the teachers afterwards distributed to each scholar a supply of eatables from a well-filled Christmas tree.

**MITCHELL.**—Trinity Church was, as usual,

prettily decorated for the Christmas services. An arch of evergreens spanned the chancel, and loops of the same hung gracefully from several parts of the building. The Rector preached one of his very best sermons, and drew beautiful lessons appropriate to the season. Special music was furnished by the choir, the anthem in particular being exceedingly fine.

The children of Trinity Church Sunday School were treated to the contents of a well laden Christmas tree in the Opera hall, and an interesting and amusing programme was produced, to which the little ones were excellent contributors. A large number of the parents and friends of the pupils were interested admirers, liberally showing their appreciation of the aptitude displayed by the youthful participants. When Santa Claus began to distribute the prizes, the children were all excitement, and as they received their presents their delight was unbounded. The entertainment was by long odds the best of the kind ever held in connection with Trinity Church Sunday School, and much credit for its success is due the Rev. Mr. Dewdney and the lady teachers of the School.

**CORUNNA.**—On the evening of New Year's Day Christ Church held a Sunday School entertainment. The Church Hall was filled to overflowing, although the weather was unfavorable. At the close of the meeting Rev. Dr. Armstrong was made the recipient of a magnificent drawing-room hanging lamp. An address was read by Mrs. F. Chambers, and the presentation was made by Miss Gowling and Mrs. Chambers. Mrs. Armstrong was also presented with a costly ivory whiskholder.

**DIocese OF ALGOMA.**

**BEACHBRIDGE.**—I beg to acknowledge the receipt of a barrel of beautiful toys, fancy work and books for the Xmas tree at Falkenburg and Bardsville in my mission from the St. James' branch of the Women's Auxiliary, Toronto, in connection with which, I would state, that this tree and its burden gave unbounded satisfaction and delight to the children and their parents. About sixty presents were distributed in order of merit. The children went home with pleasure and surprise depicted on their faces.

I also gratefully acknowledge the receipt of a large trunk of excellent clothing from the St. Thomas branch of the Woman's Auxiliary, Toronto. These gifts were most acceptable and have found their way to the homes of the worthy poor in our mission.

I also acknowledge on behalf of Baysville (one of my stations), through Mr. Slement, the following donations: one box from Miss Louisa Patterson, Sec. Treas. W. A., Toronto; one bale from Miss Emma Sohenes, Sec. Ladies Mission Aid, D. S. Toronto; one box from Miss Kate Ridout, Sec. St. Mark's Branch Women's Auxiliary, Parkdale, Toronto.

With heartfelt thanks for numerous gifts to my Parish to all contributors, I have to state that all our needs are now supplied.

JAMES B. YDELL,  
Incumbent.

**SAULT STE. MARIE.**—The second meeting of the Committee of the Shingwauk Home was held on Tuesday, Dec 10th ult. at Bishopscourt. After prayer the minutes of the previous meeting were read.

The Rev. E. A. Vesey was elected secretary. It was decided that the Secretary, under the direction of the Bishop, should write to each missionary Bishop reporting that this committee had adopted the "Suggested Scheme" (at infra) pressing upon them the importance of taking action of some kind in the same direction.

Mr. G. F. Wilson read an abstract of the general accounts, which are kept under three

headings: building, maintenance and Industrial. The meeting closed with the Benediction.

**THE RURAL DEANERY OF MUSKOKA.**—The clergy of this Deanery held their quarterly chapter at Huntville on Wednesday and Thursday, Dec. 3rd and 4th, 1890. On Wednesday, Dec. 3rd, there was early celebration of the Holy Communion in All Saint's Church at 8 a.m., at which the Rural Dean Lloyd officiated. The chapter was invited to meet at the parsonage, and at 9:30 a.m. commenced its business according to the agenda paper, the chairman, Rural Dean Lloyd, opening with prayer. The minutes of the previous meeting were read, passed and subscribed. The chairman made a few opening remarks about the Bishop's Muskoka visitation early in the New Year, [1891] especial reference being made to his Lordship's desire to visit vacant missions, and then gave some introductory and suggestive ideas upon the Greek text of 1 Cor. i, 10:16, after which those verses were read *seriatim*. The exegesis that followed provoked earnest and keen discussion. The afternoon session commenced at 1:30, when it was decided to go on with 1 Cor. i, taking verses 18-31, inclusive. Rev. L. Sinclair had been asked to read a paper on "Church Government," but he preferred to introduce the subject orally, by which means he managed to cover a tremendous lot of ground, involving many interesting, but combative, statements and suggestions, both as to history and theory. "Apostolical Succession" held a prominent place. He referred to spiritual and State power, shewing that State power overbalances the Ecclesiastical. He argued that the power from God was resident in the Priesthood, which had been bestowed in Old Testament times. The Priest after the order of Melchizedek appointed His own Apostles, and bestowed upon them a commission. Apostolic succession and power came through the Bishops, whom the apostles appointed, to their successors all along the line. The Church was not a gathered up society from the remnants of a broken Church. The field thus opened was traversed, with some little cross firing, by the Revs. Rural Dean W. T. Noble, J. Boydell, A. H. Allman and H. P. Dowe. The Rev. L. Sinclair, replied upon the debate he had raised in a very modest and grateful manner. The time for the next Rural deanial meeting was then discussed, and was ultimately fixed for Tuesday and Wednesday, June 2nd and 3rd, 1891; the place selected, Gravenhurst. It was suggested that a paper should be prepared upon "Parochial Organization: Its possibilities and utility;" and the Rev. W. T. Noble kindly consented to take it up. Subsequently the clergy all responded to an invitation to drink tea with the Rural Dean and Mrs. Lloyd, and after a brief rest they all filed out to take part in a missionary meeting, which had been announced for 8 p.m. Unfortunately, almost all missionary meetings have something happen to them, either on the part of the people, or both, and it was to both on that particular occasion, for the weather was stormy, and the people were few; whilst the platform exhibited a remarkable array of strength, not to say talent. On Thursday, Dec. 4th, the chapter met at 9 a.m., but it was shorn of the Bishop's chaplain (Rev. J. Boydell) who had been obliged to return home, owing to the pressure of diocesan duty. After prayer a most useful, practical, and inspiring exposition of 1 John i, occupied the time, in which all the clergy took part. The afternoon was taken up with missionary meetings, the Revs. Rural Dean Lloyd, Noble and Sinclair proceeding to Ravenscliff, and the Rev. A. H. Allman accompanying the Rev. H. P. Lowe to Allensville. In both places capital addresses were delivered and warm interest was awakened, and a gratifying measure of success attended them. The Revs. W. T. Noble and A. H. Allman re-

turned to their respective homes, but the Revs. Rural Dean Lloyd, L. Sinclair and H. P. Lowe returned to Huntville for Evensong at All Saint's Church, and then wound up at the parsonage. The two latter gentlemen left next day.

**ACKNOWLEDGMENT.**—The Rev. A. H. Allman, Port Sydney, begs to acknowledge a very nice box of goods sent to him by the Rev. G. O. Troop, Rector of St. Martin's, for the Christmas tree at Brunel. The distribution took place on the 28th ult. at Mr. Morgan's, when a very enjoyable and happy time was spent by the children and their friends.

**SUGGESTED SCHEMES** for giving more liberal support to the Indian Department of the Domestic Missionary work of the Church of England in Canada:

1 That an 'Indian Auxiliary' be established in connection with the Board of Domestic and Foreign Missions.

2 The object of the 'Indian Auxiliary' shall be the collection and circulation of reliable statistics, and other information connected with Evangelistic and Educational work among the Indians under the charge of the Church of England, and the adoption of such other means as may seem best calculated to bring this department of the Church's missionary work more prominently before the minds of her members, and thus secure for it a larger place in their prayers and substantial sympathies.

3 The organization of the Indian Auxiliary shall consist of a Central Committee, and Local or Diocesan Committees in the several missionary dioceses.

4 The Central Committee shall consist of a sub-committee of five members of the D. and F. M. B. (of whom three shall be a quorum) appointed by the Board at one of its semi-annual meetings. Its duties shall be to receive the annual report of the Diocesan Committees, circulate the information conveyed in them as far as possible, present an annual report to the Board, transmit appropriated monies as desired by the donors, and administer unappropriated Indian funds according to the needs of the work.

5 Each Diocesan Committee shall consist of the Bishop as President, *ex officio* and not less than two clerical and two lay members, as may be locally determined. The elective members shall be appointed at the regular annual meeting of the Synod; in the absence of Synodical organization, by the Bishop. The duties of the Diocesan Committee shall be to take the general supervision of the Indian work of the Diocese, under the Bishop, and to forward periodical reports of statistics and other information to the Central Committee. When two or more centres are established within a Diocese, it is suggested that each centre have its own committee, composed of persons resident in the neighborhood, the Bishop being, in every case, President.

6 In connection with the above scheme, it is suggested that the 'B. D. and F. M.' extend its method of operation so as to include a special 'Indian Department,' in which a separate account shall be kept of all funds, whether appropriated or unappropriated, contributed for Indian Missionary work; such funds to be dealt with by the Central Committee [as constituted above] on the same general principles as those now administered by the Board.

7 The above scheme is not to be understood as in any way interfering with the right of the authorities of a Missionary Diocese to receive contributions direct from the donors, as hitherto, and apply them to the work under their charge.

#### DIOCESE OF QU'APPELLE.

On Tuesday, November 25th, the Bishop administered the Holy Rite of Confirmation at

Fort Qu'Appelle, when four candidates (1 male, 3 females) were Confirmed; on Sunday, 16th, at Maple Creek, when four were Confirmed (1 male, 3 females); and on Sunday, November 30, at Moosejaw, when nine were Confirmed (2 males, 7 females.) On Sunday, December 14th, one was Confirmed.

On Sunday, December 14, the Bishop instituted, publicly, at the Morning Service, the Rev. W. G. Lyon, to the Incumbency of Moosomin.

**MOOSOMIN.**—A most successful sale of work and social was held by the members of the Women's Guild of St. Alban's, on Tuesday, the 16th December. Over \$280 were realized, and great credit is due to those who by their untiring energy were able to secure so good a result. It has been decided to put a furnace into the church with the proceeds of the sale.

**COTHAM.**—A well-attended meeting of the settlers in the district of Cotham, in the parish of Grenfell, was held on Monday, 24th Nov., 1890, to consider the building of a church. The services are held at present in the school, which is well situated in the centre of the district, but has the disadvantage of being of very small size, only twenty feet by fourteen. In addition to this the secular associations of such a room, used for dances and concerts on week evenings, are not helpful to the reverence which should be felt in divine worship. A resolution was passed, "That a fund shall be opened for building a church at Cotham." As it was felt that the task of raising the necessary funds would be a work of some time no decisions were made as to the form the church should take. A sum of \$800 was named as necessary for the purpose, and towards this several promises of subscriptions were made by the settlers present, amounting to about \$200. It was hoped that outside friends would help the settlers in this most desirable work. Subscriptions may be paid to the Rev. F. V. Baker, curate-in charge, or Mr. E. J. Bissicks, churchwarden, Cotham, near Broadview.

**WHITEWOOD.**—The Guild of St. Mary have brought their year's work to a successful end. The amount they have raised by their sale of work, subscriptions, &c., amounted to \$113.92. After deducting necessary expenses they have a balance in hand of \$67.71.

#### MAGAZINES FOR JANUARY.

*The Church Eclectic* opens with an article on the Marriage Question by Rev. G. Emlen Hare, D.D., 'Primordial Wedlock': It contains also the conclusions arrived at by the Archbishop of Canterbury in the Bishop of Lincoln's case, and several references to the judgment. 'Biblical Criticism' from Bishop Deane's Conventional address is worthy of attention. The number is a good one—W. T. Gibson, D. D., Utica, N. Y.; \$3.00 per an., 25c. each

*The Homiletic Magazine* contains two sermons by Rev. Aubrey L. Moore, M. A.: (1) The Panoply of God; (2) God Manifested as Goodness. In its expository section it gives a paper on The Miracles of Our Lord—by Rev. W. J. Deane, M. A., and another by Rev. C. Clearence, D.D., 'Outlines on the first eight chapters of Romans.' The 'Church Year' section embraces the Epistles for the Sundays, from 2nd in Advent to that after Christmas. This magazine will be found most useful to the clergy for pulpit preparation—E. B. Treat, New York.

*The Homiletic Review* presents monthly the ripest thought of the denominational pulpits chiefly. This number contains a review of the life and works of Cardinal Newman, by Dr. Wilson, of Tarrytown, N. Y., his conclusion

being that "unless the English-speaking world should become Roman Catholic Newman's fame, whether as preacher or as writer is destined not to wax but to wane." This number is the first of the 21st volume of the Magazine: and the present time is opportune for subscribing. Funk & Wagnalls, N. Y.; \$3.00 per am., 30c. each; to clergy \$2.50.

*The Treasury for Pastor and People* is also chiefly denominational in character, but full of excellent matter and gives as a rule four sermons each week by leading divines, besides 'Leading Thoughts for Sermons' from the best thinkers of the various religious bodies. The January number contains a paper on 'Modern Criticism of the Pentateuch,' by Prof. Leitch, of the Belfast Presbyterian College. E. B. Treat, N. Y.; \$2.50 per annum; \$2 to clergy.

*The Atlantic Monthly*, now in its 67th volume, has lost none of its attractiveness; and still holds a foremost place amongst the many monthlies which now claim attention at the hands of the reading public. Each number contains besides much good light reading, articles of deeper import, and amongst these in this number are 'A new University Course,' by Cleveland Abbe; 'Compulsory Arbitration,' by Chas. W. Clark; 'Individualism in Education,' Nathaniel S. Shaler; 'Boulangism and The Republic,' by Adolphe Cohn. Houghton, Mifflin & Co., Boston; \$4 per annum.

*The Westminster Review* for December well maintains its high character for solid and timely articles. In this issue the 'Re-housing of the Poor in London' is discussed by Harold Cox; Dr. Thomson treats of the 'Dangers of Hypnotism'; in the Independent Section Mr. Parnell and the Land Purchase Bill receives attention from George Coffey, and L. Ramsay puts forth an earnest 'Plea for an Eight Hours Working Day.' Its contemporary literature department covers Science, Philosophy, Theology, Sociology, Politics, voyages and travels: History and Biography, and Belles Letters. The magazine is too well and favourably known to require any commendation. The Leonard Scott Publication Co., N. Y.; \$4 per annum.

*The English Illustrated* has taken a firm hold on the English-speaking public, and the list of contributors for the present year contains the names of so many leading and well known writers as insures the retention of the favour it now enjoys. We notice amongst others: The Bishop of Oxford, Archdeacon Farrar, Right Hon. Earl Selborne, Mrs. W. Clifford, Mrs. Oliphant, Mrs. Molesworth. The new serial story 'The Witch of Prague,' by F. Marion Crawford, is commenced in the January number; and Cabs and their Drivers (illustrated), by W. Outram Tristram, is full of interest. Macmillan & Co., N. Y.; \$1.75 per annum; sample copy 15c.

**CORRESPONDENCE.**

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

To Editor of the Church Guardian:

SIR,—I now send you a short catena of authorities from our most representative English Divines in support of the great Catholic verity that the Indwelling Presence of the Holy Ghost is given to every Christian in his Baptism. I have made each extract as short as possible consistently with sense. In probably every case the authority would be more forcibly felt if the extract could be larger. I assume, too, in my readers a knowledge of the elements of the controversy, E.g., it is granted on both sides that regeneration, remission of sins, adoption, membership of Christ's Body are the

inseparable grace of Baptism. If, therefore, any one of these are said to be wrought in us by the gift of the Holy Ghost, as in Hooker, in that instance the gift is plainly attached to Baptism.

Hooker, Bk. 5, 56—"Christ is Personally in His Church and every member thereof by way of mystical association wrought through the gift of the Holy Ghost."

Bishop Andrews' Sermons. "Christ prays that, in the Baptism of all others that ever after should believe in His Name, what in His was, in all theirs might be, what in Christ's, in all Christians; heaven might open, the Holy Ghost come down so often as any Christian man's child is brought to His Baptism."

Dr. Donne, Vol 2, Sermon 81, p. 36. "This place (Acts 10: 44) is ill detorted by the Roman Church for the confirmation of their Sacrament of Confirmation: that because the Holy Ghost fell upon men at another time than at Baptism, therefore there is a less perfect giving of the Holy Ghost in Baptism."

Field, Of the Church, Bk 3, 43. "The error wherewith he chargeth the Lutherans is that children when they are baptized have faith hope and love. Is this an error? Are they justified, sanctified, and made the Temple of the Holy Ghost when they are baptized, and have they neither faith hope love? Doth not justification imply all these in it?"

Laud, Conference with Fisher, section 15. "When St. Peter had ended that great sermon of his, he applies two comforts unto them, Amend your lives and be baptised and ye shall receive the gift of the Holy Ghost. And then he infers: For the promise is made to you and to your children. The promise? What promise? Why the promise of Sanctification by the Holy Ghost. By what means? Why, by Baptism. For 'tis expressly, Be baptized and ye shall receive."

Hammond, Sermon 15. "The time of our Baptism, when the Spirit accompanying the outward sign, infuses itself into their hearts, and there seats and plants itself.

Isaac Barrow, Sermon, 45. "The reception of the Holy Spirit is annexed to Holy Baptism." Again; in *The Doctrine of the Sacraments*, "In Baptism, the gift of the Holy Spirit is conferred."

Thorndike, Bk. 3, cap. 8, p. 37. "If the Church duly presume that with remission of sins infants attain the gift of God's Spirit by being baptized; did it unduly presume that, remission of sins remaining, uninterrupted, the gift of the Holy Ghost may be strengthened by receiving the Eucharist?"

Comber, Pt 3 Section 3. "Our corrupt nature is changed in Baptism by the Holy Spirit which is hereby given. This was the ancients' doctrine, who believed the Spirit to be therein bestowed as God had promised."

Bishop Ken. Exposition of Church Catechism. 'Glory be to Thee, O most indulgent Love, who in our Baptism dost give us the Holy Spirit of love.'

Bishop Patrick, On Baptism, p. 441. "We are made hereby the Temples of the Holy Ghost, the place where He and nothing else is to inhabit; and being by this consecrated to Him, He likewise then enters upon His possession, and we are said thereby to receive the Holy Ghost."

Bishop Beveridge, Vol. 1, Sermon 35. "As baptizing necessarily implies the use of water, so our being made thereby disciples of Christ as necessarily implies our partaking of His Spirit. For all that are baptized are thereby made the members of His Body, and are thereby said to be baptized into Christ. But they who are in Christ members of His Body, must needs partake of the Spirit who is in Him their Head. Neither doth the Spirit of Christ only follow upon but certainly accompanies the sacrament of Baptism. For, as St. Paul

says, By one Spirit are we all baptized into one Body. So that in the very act of Baptism, the Spirit unites us unto Christ, and makes us members of His Body."

N. B.—Here the whole rationale of the reception of the Holy Ghost is clearly set forth

Archbishop Sharp vol. 5 serm. 5. "There is the same relation between Christ and Christians that there is between the vine and the branches; the same necessity of communication of vital influences from the root to the branch in the one case as in the other; which communication of influences is made by the Holy Spirit of God, derived from Christ and diffusing Himself into every particular member of the whole Body of Christians. Hence it is Christians are so frequently called Temples of the Holy Ghost."

Scott, Christian Life, Cap ii. sect. i. p. 354. "As Baptism joins us to that Body of which this Divine Spirit is the Soul, so it also conveys that Divine Spirit to us."

Sherlock. Bp., Discourses vol. ii, vii. "By Baptism we receive the promise of the Spirit by which we cry, Abba, Father."

Johnson, Unbloody Sacrifice, vol i. cap. ii. sect. i. "As the Holy Spirit is present in our Baptism to seal the remission of sins and to infuse the beginnings of Christian life, so He is present in Confirmation to shed further influences on them that receive it, for the further suscitation of the gift of God bestowed in Baptism."

Leslie, Water Baptism, Section 5. The gift of the Holy Ghost is promised as an effect of the Baptism of Christ, as Peter preached, Repent and be baptized and ye shall receive the gift of the Holy Ghost. This gift of the Holy Ghost was not added to any Baptism before Christ's, and does remarkably distinguish it from all others."

Bishop Wilson, Maxims of Piety, vol i. p. 310. "The Holy Spirit at Baptism takes possession of us."

Philip Skelton, vol. ii. Discourse xxi. "Thus joined to Christ who is by nature the Son of God, we also become by a new birth in Baptism the adopted sons or children of God. We have received the spirit of adoption whereby we cry, Abba Father."

Bingham, Antiquities, Bk. xi., Cap 1, p. 6 "Baptism was also called the Seal of the Spirit, because every worthy receiver was supposed, together with the outward Sacrament, to receive the earnest of the Spirit in Baptism."

I have already cited Bishop Jeremy Taylor. The list might be very much extended, but the above twenty may suffice. Let your readers remember that there is practically no claim on the part of the new teaching of any support in the Theologians of the Church of England. Mr Putter claims only three, Jer. Taylor, Bishop Rattray and Mr. S. H. Forbes. I have examined the writings of the first of these and shown that he teaches most strongly that the Holy Ghost is given in Baptism. I have since had access to Mr. S. H. Forbes's Panoply and find that he too contradicts Mr. Potter's theory. I suspect that if I had access to Bishop Rattray's works I should find the same thing. Let us then hold forth to what our Church assures us, that in our Baptism we receive the true Indwelling Presence of the Holy Ghost

HENRY ROX.

Bishop's College, 3rd January, 1891.

For special report of Girls' Friendly Society, Montreal, see p. 11.

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# The Church Guardian

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## CALENDAR FOR JANUARY.

JAN. 1st—Circumcision of Our Lord.  
 " 4th—2nd Sunday after Christmas.  
 " 6th—Epiphany of Our Lord.  
 " 11th—1st Sunday after the Epiphany.  
 " 18th—2nd Sunday after the Epiphany.  
 " 25th—Septuagesima.  
 Conversion of St. Paul.

## THE HOLY SCRIPTURES AS THE BASIS OF CHURCH UNITY.

REV. WILLIAM D. WILSON, D. D., LL. D.,  
 L.H.D., DEAN OF ST. ANDREW'S DIVINITY  
 SCHOOL.

(Continued.)

Tertullian never indeed intimates or hints that this Faith could be any other, or different, from what was and is taught in the Holy Scriptures. But in his view, as in that of Irenæus, the Faith, the tradition, the doctrine, handed down in these Churches by all and everywhere, was the test, the thing first to be consulted, and the Scriptures later, and in a sense subordinate to the Faith thus once delivered and perpetually handed down from the Apostles by the succession of Bishops.

Of course, besides these two Fathers and the others that wrote apologetically and controversially, whether heathen or heretic, there were many others whose writings have come down to us and are very valuable as showing what views were then entertained on the three great questions,—what constituted the Canon, of what authority they were as binding on the consciences of Christians, and what were the true or allowable principles of interpretation. On these points they are clear and instructive. The authority of the Scriptures was held to be supreme, or at least in no sense inferior and subordinate as a matter of authority to the Creeds and Church usages, or organization and discipline which have been handed down from the Apostles or their times, as shown by universal consent and observance.

Not only did these writers discuss the questions that had arisen in their times, or had occurred to their own minds as they studied

the books and compared them one with another, but they compiled synopses,—contrasting and comparing the Gospels, explaining as best they could the apparent discrepancies, and suggesting what appeared to them to be the best modes of interpreting and explaining difficult and unintelligible passages.

How far these principles and modes of interpretation are obligatory on us in this nineteenth century, and will be so on the centuries to come, is another and an entirely different question. But I suppose that the Church in its plan for unity, and in its practical application after that unity shall have been effected, and to the extent to which at any time it may have been effected, will feel bound to tolerate the modes and principles that were then in use.

But undoubtedly, on the other hand, the altered state of things will demand and produce some changes in this respect.

In fact, every legitimate branch of the Church claims, and has [Matt. xviii. 18] the right to interpret the Scriptures for itself and its own members. [See also the English Articles, xxi. and xxxiv.]

We have, then, the Holy Scriptures with these three characteristics: (1) Revelation from God of truths and facts that are beyond human insight or discovery; (2) Attested by miracles such as no man can work except God be with him; and (3) Committed to a ministry of Divine appointment.

Our Lord speaks of the miracles He wrought as attesting His word and the Divinity of His nature, on several occasions and in different ways, thus, St. John [xv. 24]: "If I had not done among them the works which none other man did, they had not had sin; but now have they both seen and hated both me and my FATHER."

And not only do our Lord's words in appointing His ministry imply a perpetual continuance, "always, even unto the end of the world," but St. Paul, in two places at least speaks of this ministry collectively in a way that implies its perpetuity; thus, in 1 Cor. xii. 28: "And God hath set some in the Church, first, Apostles; secondarily, prophets; and thirdly, teachers," etc. Here are three Orders expressly mentioned and denoted by words that express this fact; and whatever we may think of the names, there can be no doubt of their threefoldness. Again [Eph. iv. 11], the same Apostle speaks of several Orders which our Lord "gave," or appointed; and he also speaks of the object of their appointment,—"for the perfecting of the saints, for the work of the ministry, for the edifying of the Body of Christ" (the Church), "till we all come in the unity of the Faith, and of the knowledge of the Son of God, unto a perfect man" (the perfection of manhood), "unto the measure of the stature of the fulness of Christ."

Surely nothing more can be necessary either in the line and character of the work to be done, or in the constitution and continuity of the Orders of the ministry, than is thus clearly described and indicated. And this ministry is expressly declared to have been "given," "set," and appointed by our Lord Himself, and for the work and the only work which He would have anybody do or attempt to do in His name, and for the promotion of the cause for which He came into the world and took upon Himself our nature, and died on Calvary.

Now, of the three classes of professing Christians of whom I spoke at the beginning of this essay, the first one that I named—the adherents of the Papal Supremacy—accept these three elements,—the Scriptures as containing a revelation; miracles as proofs of the fact of a revelation; and a ministry or priesthood of perpetual obligation, and without which there can be no true Church, or legitimate branch of the Church of our Lord Jesus Christ.

But they, as I have said, make the Church, or at least its ministry, and especially its

visible head, the Pope, coequal in point of authority with the Scriptures themselves. Hence we cannot, in accordance with the terms of our Declaration or Proposal, unite on the Holy Scriptures in their sense, and in the use they propose to make of them. For in their sense, though they may be regarded and accepted as "the revealed Word of God," they cannot be regarded as containing all that it is necessary for one to believe as a Christian, or to teach as one of the Divinely appointed ministry; nor do they apparently regard them as a standard that may not be departed from.

The next class that I mentioned—the extreme Protestants—also hold a view of the nature, position, and functions of the Holy Scriptures that is equally fatal to their serving as any basis of Church unity, or Church existence, in fact, in any proper sense of the word.

The persons I am now speaking of do indeed hold to the first two elements spoken of,—namely, revelation and miracles,—as attesting it; and in this respect Christianity in their views differs essentially and *toto cælo* from any of the heathen religions. But in rejecting as they do the third element,—the Church, and a permanent ministry or priesthood, as of Divine appointment, with power to interpret and teach the Scriptures, with a perpetual succession in what our Declaration calls "the Historic Episcopate,"—they reduce the Gospel of Christ to the same level, and subject it to the same fate, as has befallen the great heathen religions, the Chinese, the Hindu, the Buddhist, and such like.

In this view we have the Scriptures indeed, and they are of inestimable value; and they and their contents are attested in the most satisfactory manner by miracles. But who is to teach the doctrines contained in the Scriptures? Who, in fact, is to say, who has any authority to say, what are the Scriptures and what are the doctrines they teach? Who may say whether this, that, or the other form of confessing or professing one's belief, amounts to a profession of the Christian Faith? For surely there is such a thing, and we are warned against the danger of it,—a form of confession or profession which does not amount to the Christian Faith, does not fit one for Holy Baptism, nor qualify him to receive the Holy Supper, "rightly discerning the Lord's Body" [1 Cor. xi. 29] Who, in fact, may decide what is that confession of faith that makes one a Christian?

And there is no escape from this issue. Either every one must judge for himself, and interpret the Scriptures for himself as best he can, or he must follow the guidance of some one else. If he decides for himself, we have abundantly seen that there is no doctrine so absurd but that it may be explained away and neglected. If he chooses for himself who shall be his guides and teachers, the case is not much better; but if he seeks out and accepts those that the Lord has appointed, there must be something of submission, docility, and obedience, as well as a profession or confession of faith before men.

Every Church, whether of human origin or Divine, must claim and exercise some authority over its members, so far at least as to exclude those who do not believe what it regards as essential in doctrine, or live a godly life according to its notions of what constitutes godliness.

Doubtless our Lord gave to His immediate Apostles authority for this purpose; and we find also that those who had no special inspiration to guide them, as in the case of Timothy and Titus, had express instructions implying authority, not only to select and ordain for the people Elders and Deacons, but also to see to the soundness of their Faith, to direct their worship, and to explain and enforce the rules and principles of a godly life.

What gives this point the greater importance is the fact that in the Holy Scriptures we are often and again warned against "false teach-

era." that would come and lead away disciples after them [Matt. vii, 15; xxix, 11; 2 Tim. iv, 8.]

Now I know of but two ways, as indicated in Holy Scriptures, by the one or the other of which alone can we determine whom we may regard as Divinely appointed, and to whom we may safely trust ourselves in these most sacred and most important concerns. The one is Apostolic descent by actual, visible, factual succession from those whom our Lord appointed; and the other is miracles performed by those who claim to speak in God's name and be His ministers.

We have in the Old Testament two classes of Divine teachers clearly distinguished from each other in this way,—Priests and Prophets, though of course the same individual may have in some cases been both a Priest and a Prophet.

But the Priesthood, including High-Priests, Priests, and Levites, came to their office by descent from Levi, Aaron, etc, and needed no other testimony or vindication of their right to perform the duties and claim the privileges and prerogatives of their office. But the Prophets who were not in the priestly line vindicated their claim to speak from God, and in His name, by miracles, as in the case of Elijah, Elisha, and Isaiah, to name no others.

It would seem, therefore, that there are and can be but the two classes, each with its appropriate sign and verification of authority,—lineal descent from those who were at first Divinely appointed, and miracles.

But this is not all. The position which this view of the last named of the elements furnished for us in the Holy Scriptures puts Christianity itself on a level with the heathen religions already named. The founders of those religions did not found or build a Church, and they instituted no ministry or priesthood, who should take their writings or verbal messages, preach them to the world, explain and expound them for all who might desire information and guidance, and preserve, protect, and appeal to those sacred writings forever, to the end of the world.

Hence when degeneracy came, as it was sure to come, and when diversities of opinion should arise among honest and sincere inquirers, or be suggested by ambitious aspirants, which were no less sure to come in the order of time and events,—should arise and plead some one or another of the doctrines of the founder of their religion more distinctly or emphatically than the rest,—there was no one to decide, no one to whom it was a duty to refer, no one having any special authority, any more than any other who might happen to be as intelligent and have as much confidence in himself—perhaps I ought to say as much spiritual pride and conceit,—to whom appeal could be made; there was no Divinely appointed Church, ministry, or priesthood, and the result was a division,—the rising of a new sect. Possibly the new sect was an improvement upon the state of things that existed before it arose, so far as mere purity of doctrine was concerned, and possibly it was not.

But there was no help for it. There was no adequate basis or bond of unity; and the followers and disciples of the old religion formed as numerous sects, and became as diverse from one another as our modern Christian denominations. There was no help for it, and nothing that could be done, except for each of these persons to start off, get as many followers as he could, and make a sect,—a Church of his and their own.

The only remedy for this evil is "the Church idea," the doctrine and belief that the Author and Giver of our Salvation instituted a Church and appointed a ministry whom believers must receive, if they would receive Him [Matt. x, 46; Mark ix, 37; John xiii, 20].—the ministry of Whom we read in the Acts and Epistles as actually doing the work He had appointed

them to do, and with whom he promised to be "always, even unto the end of the world."

But from the days when the Bishop of Rome began to claim the supremacy, the idea of the Church began to disappear and be lost and swallowed up in that of the Papacy, so that now the Pope is all in all; and at the reaction that began to prevail during the Reformation, the idea came into vogue that Church authority was little or nothing, and doctrine was the one essential thing, and the individual became the all in all, each one for himself.

(To be Continued.)

**AN EVANGELICAL PROTEST AGAINST THE CHURCH ASSOCIATION'S ACTION.**

The following memorial, numerously signed by clergymen, has been addressed to the promoters of the suit against the Bishop of Lincoln:—

Gentlemen,—We, the undersigned clergymen of the Church of England, desire to express to you, the promoters of the suit against the Bishop of Lincoln, in which judgment was pronounced by the Archbishop of Canterbury on the 21st inst., our strong sense of the responsibility which now rests upon you, and of the opportunity now before you of forwarding or hindering the best interests of the Church of England.

"It has been asserted in the public press that your intention is to appeal from the Archbishop's judgment, and our object is most earnestly to deprecate such a course. It is not from any want of attachment to the reformed principles of our Book of Common Prayer and the Thirty-nine articles that we thus address you, but just because our attachment to those principles is deep and cordial, and because we fear that they may be seriously compromised by your carrying the matter on appeal to the Privy Council.

"In the first place, let us remind you that the advocates of extravagant ritual have since the commencement of the prosecutions aided by the Church Association, declared their readiness to acquiesce in the judgment of a Spiritual Court, and have based their resistance to the law, as declared by the Privy Council, upon the non-spirituality of that court. A Spiritual Court is now at length accorded to their desire, and they will be bound by their own contention to acquiesce in the finding of this court, if you will do the same. We earnestly hope that they will acquiesce; but, in any event, their only plausible ground for resistance is gone, if the case is allowed to rest in the Archbishop's Court. Surely it is an immense gain to have called into existence or resuscitated a Court which is spiritual, if any possible court in this country can be so accounted, and this you have now done. But if you carry the case on appeal to the Privy Council, you will lose for yourselves, and for us, and for the Church at large, the whole benefit of what you have now accomplished; for we shall then be in exactly the same position as before with respect to the courts and their authority, a position of grief to ourselves and scorn to our enemies.

"Then, in the next place, on the assumption that your object is not to snatch a personal triumph for your own party; nor to inflict a personal wound on those who differ from you, but to promote true religion in the Church of England, we would urge upon you that *bona fide* submission to the judgment now pronounced will be a great advance upon the lawlessness which has of late years become common. Decisions of the Privy Council, even if in every particular such as we could wish, only exasperate the feelings of those who deny the authority of that court; and when they are insisted upon and enforced, to the extent of imprisoning clergymen who refuse to obey them, the

further result is the alienation of many of our friends. You cannot be ignorant that such has been largely the case of late years, and that which was intended to check excessive ritual has in reality caused a revulsion of feeling in its favour. The Archbishop's judgment offers a new departure, and though it sanctions some practices which we have hitherto understood to be unlawful in our Church, we submit that the cause of true religion will be very much better served by our all resting together upon his new platform than by making an attempt to enforce greater simplicity in ritual, when experience has proved that such an attempt is sure to fail, and that less, not greater, simplicity will be largely practised in consequence.

"It is true that all such reasoning would be false if the points at issue were settled by Divine law—if, *i. e.*, Holy Scripture had decided them. But we submit that neither the use of watered wine in the cup, nor the allowing candles to burn in the day-time during the celebration of the Lord's Supper, nor the so-called Eastward Position, nor the singing of words from the *Gloria* at any other part of the service, nor the rising out of the cup after the conclusion of the service, is in itself in contravention of any word of Scripture. That these things are connected with false doctrine in the minds of some who practice them is no sufficient reason for our wishing to abjure them; else we ought in like manner to recede from uttering the Absolution, reading the Prayer of Consecration, and, indeed, from the whole act of administration. The points of ritual above named can only have been rightly objected to on the ground of their being forbidden by our own Church; and if now we find that this is not so, we are no longer required by our loyalty as Churchmen to aim at their suppression—the more so, as the grounds on which the Archbishop's judgment is based are entirely in accordance with what we regard as true Church principles.

"Finally, we would suggest to you that the action of all thoughtful men at such a crisis as this must have regard to the future, and not only to the present. And looking to the future the Church's foremost needs unquestionably are consolidation and united counsels in the face of many grievous foes outside. We therefore now appeal to you, as true and loyal Churchmen, to set an example of forbearance, and so to realise the benefit which the Holy Spirit has commended to us in the words of the Apostle James—"the fruit of righteousness is sown in peace of them that make peace."

Many signatures have already been received, and additional ones will be gladly received, by the Rev. J. Wagstaff, vicar of Christ Church, Macclesfield; or the Rev. H. McNeile, vicar of Pott-Sarigley, Macclesfield.

The following is the reply of the promoters of the suit against the Bishop of Lincoln to the above memorial:—"Cleethorpe, Great Grimsby, December 17, 1890:—Sir,—We beg to acknowledge the receipt of a memorial adopted at a meeting of clergy lately held at Macclesfield, urging us, as the promoters in the case of *Read v. the Bishop of Lincoln*, not to proceed in the appeal to the Privy Council against the late decision of the Archbishop of Canterbury, and, in reply, we desire to enter our most solemn protest against the injustice of your intervening to prejudice a suit which is, in due progress of law, about to be adjudicated upon by the Supreme Court of Appeals. Yours faithfully, E. DE LAOR READ (on behalf of the promoters.). The Rev. J. Wagstaff, Macclesfield."—*The Church Review*.

We want additional subscribers in Halifax, St. John, Quebec, Toronto, Ottawa, London, Hamilton. Liberal commission will be allowed to qualified Canvasser—lady or gentleman—in every one or more of these cities.

## FAMILY DEPARTMENT.

## EPIPHANY.

By JULIA E. GOODWIN.

O wondrous Star whose glory streaming  
O'er deserts wide,  
Revealed to eager hearts the gleaming  
Of light that dawned with Christmas tide,  
Shine down upon us through the ages,  
And guide our feet  
That we may haste with ancient sages,  
God's priceless gift of love to greet.  
With them a toilsome journey sharing  
We seek His throne,  
Like them of old our treasures bearing  
We lay them at His feet alone,  
Shine on, through sin's dark night of sorrow,  
And hope impart  
Until the dawn of that glad morrow  
When Christ shall reign in every heart!  
(The Churchman.)

## THE WORK OF THE GOLDEN STAR.

IN THE YOUNG CHRISTIAN SOLDIERS.

'Who-o-op !'

No, it was not an Indian yelling his war-cry; only poor Baby Martin, almost strangled by this cruel whooping-cough which clutched him and his four brothers and sisters by the throat, night and day. It was day now, and Baby's mother, who had scarcely slept through the night, was carrying Baby upstairs to visit Mrs. Fergus.

'I can't set the young 'un down a minute, Mrs. Fergus; so I thought I'd just step up here. Don't stop your work. However in the world do ye get that kettle to shine like that? That do beat all! It's like silver, it's that bright!

'A strong arm an' a will to keep at it,' answered Mrs. Fergus, smearing the kettle's brightness by another vigorous rub with the murky-looking mixture of vinegar and ashes. 'You can make 'most anything bright that way; just keep rubbin'.

Mrs. Fergus' little daughter Annie, busily drying dishes, stopped short and listened to her mother, with eager eyes and a wide open mouth. For she had something to brighten to day that was much larger than the kettle, and very much harder to make shine. A few minutes before she had said to herself,

'I'm going to make all this house shine to-day. Please, God, help me.'

Then, all at once, she had been frightened at the thought. She was such a little girl, and this house was so dingy, and had so many people in it! Not quite so dingy as usual, though, to day, in this room; for did there not hang over the mantel a bright golden star? Last night Annie had been to the Epiphany Festival of her Sunday school, which took place this year of the Christmas tree, and she was only one of several hundred little ones who had brought back to dreary, shabby homes a precious toy, a box of candy, and, best of all, Annie thought, a golden star, holding hidden away within it the story of that blessed bright star of the East which led the three travellers to the stable where lay the Baby Jesus.

Every time she looked at its brightness she thought of the idea that a stranger who had spoken to the children gave them.

God wants you all to be little stars in your own homes,' he said. 'Wear happy faces, and make the house shine with brightness. We can't all have homes that are beautiful on the outside; but what good would it do us to have gold paint on the outside, if we had only cross faces and trouble indoors? Shine, little stars, asking God to help you.'

'I don't think I'm a very bright little star,' thought Annie; 'but it would be mean not to try to shine.'

So it happened that she listened with ears, eyes and mouth when her mother said, 'You can make 'most anything bright that way; just keep rubbin'.'

She would just keep trying.

What first? Her own home first, to be sure! She had jerked her lazy bones out of bed the moment her eyes rested on the bright star on the dull wall. She had set the table, and then at breakfast told father and mother all about last night, and the story, too, of the star of long ago.

'You're a good story-teller, lass,' her father said, going off to work with a pleased face; 'ye'll have to tell that story to ither folk.'

So she would! The Martins might like to hear it, poor little ones made prisoners by that wretched whooping-cough which Annie strangled through a year ago. When Mrs. Martin bade her mother good-bye, saying she would try now to get some work done, as Baby seemed quieter, Annie asked permission to go with her for a little while.

'I'll take them some candy,' she thought, 'but not my star; they might handle it and the baby might want it.' But—

'Gold, and frankincense, and myrrh:' those were the rich gifts the Wise Men had given to the Baby Jesus; and she was unwilling to show her golden star!

'Mamma, please take down my star!'

O, course the children handled it; but they handled it very carefully when Annie told them the story of the 'Star of Wonder.' Of course Baby wanted it, and poor Annie could hardly keep from crying when his little fingers grabbed it; but it wasn't hurt, and Baby was soon asleep.

'Ye're a blessed child, Annie Fergus,' said Mrs. Martin, as Annie hurried back to help her mother, leaving the four older Martins contentedly munching their candy.

It seemed to Annie to be almost a waste of time to do all the work she did, peeling potatoes, sweeping, dusting, ironing; she wasn't shining much then, she thought. But when her father came in for his dinner, and said he wished that all his work fellows had as bright and fresh a place to go home to as he had, she knew the work was just part of the rubbing that made things shine.

The dishes washed, Annie went visiting again; upstairs, this time, to the darkest, saddest little home on the three floors. It was dark indeed for Lizzie Griffin, whose brown eyes had lost their sight in a terrible illness; dark for her old grandfather, lying in his bed day in and day out, never to be well again; dark for the poor thin, hard-working widow, whose heart was sad for her child and for her father.

Annie found it much harder to bring brightness here than downstairs. She offered her candy first, but only Lizzie would take it. Then she showed the star to Mrs. Griffin, and forgetting that Lizzie's eyes could take in no pretty sight, said, 'Look, Lizzie! See my star!'

'How can I see it?' asked Lizzie, turning away with a frown.

'Oh! I didn't mean to, Lizzie! Take it in your hand and feel how smooth it is. Don't you remember how the stars shine in the sky? Shall I tell you about the star that the Wise Men saw?'

So Lizzie held the star and listened; and when Annie had finished, Mrs. Griffin wiped her eyes, and stooped down and kissed her.

Annie was a little timid as she took the star in to old Mr. Waters. She slipped it into his hand without saying anything, for he was very deaf, and so hard to talk to!

'Very pretty, very pretty! What's it for?' he asked.

'It's to make us remember. It has a story

in it,' shouted Annie, climbing up on the bed.

The old man seemed pleased, 'What's the story?' he asked.

Annie was just going to shake her head; how could she shout the whole long story out? But old Mr. Waters took her little soft hand in his trembling one, and Annie knew that, if she was to be a little star, now was the time to shine some brightness into this old man's heart.

'So God wants us all to go to Jesus, like the little star, and shine for Him,' she finished.

Old Mr. Waters shook his head.

'Guess some of us are too rough and old to shine,' he said.

'No, everybody can,' said Annie; 'my ea oher says so.'

'Some tin is too old and rusty to shine,' said Mr. Waters, with a little laugh; and then he sighed.

'Not if you keep rubbing it,' Annie answered, remembering her mother's kettle; 'rubbing is trying.'

'Think God could rub me up?' he asked, as if he were the child and Annie his teacher.

But Annie did not feel at all wise. She only answered.

'God can do anything, can't He, Mr. Waters? He can make us good any time.'

Ask Him, ask Him, little daughter! Now go and play. Thank you for the star. Hang it up on the wall where I can see it; it'll help to make me good, God willing.'

Hang her star on Mr. Waters' wall!

'Oh! began Annie, 'I can't—'

But she did not finish. She stood quite still for a minute; then, thrusting her golden treasure into Mrs. Griffin's hand, said, 'Hang it up for him!' and ran down and cried out her grief on her mother's lap.

But there came a day, not many weeks later, when her star came back to her. Old Mr. Waters had been set free from his pain, and the clergyman who had been in often of late to see him, came down to Annie's room with the gold star in his hand.

'Little one,' he said, 'you lent the star to God, and God has used it to lead home to Him one of His children who had strayed far away.'

Her star had led Mr. Waters home to God! Annie understood this, although she did not quite understand Mr. Baker's next words; but these she will understand too some day:

'They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever.'

MABLE H. DEBARD.

## HEART WORSHIP.

In a certain congregation, may be seen regularly an aged man silently following the course of the service, kneeling in prayer, standing in praise, and sitting patiently through the sometimes lengthy sermon; yet all the while there is visible on his countenance that pathetic, passive calm, indicating a deafness that is all but total.

'Do you not find Church going very uninteresting, now?' asked a friend, recently.

'Yes, answered the old man, 'I cannot deny I do weary sometimes when the service is long; I go for three reasons: first, I can at least honor God with my presence in His House; second, I can worship Him in spirit, if in silence; third, every church-goer if regular and faithful may influence some one who is less so.'

What a lesson for those who offer God a grudging, reluctant, and irregular attendance at His House, and go home perhaps grumbling over a sermon less interesting than usual, or a service not altogether up to the mark.

Well, undoubtedly, 'the Lord knoweth them that are His,' and how justly therefore, will He discriminate between the true and the counterfeit worshippers, that assemble continually in His House of Prayer.

**DIocese of Montreal.**

**GIRLS' FRIENDLY SOCIETY.**—The Annual Festival of the G. F. S. was held on Thursday evening, January 8th, in the Synod Hall, at 8 p.m., when a large gathering of the members and friends of the Society took place, more than 100 members being present. In the absence of the Bishop, who was out of town, the Rev. Dr. Norton, Rector of Christ Church Cathedral, President. He announced that the first item on the programme was a very pleasing one, viz., tea. This was duly appreciated, and the girls gathered in little groups round the tables and many pleasant greetings were exchanged between members of the various branches. Three new branches were represented at this Festival: St. Martin's, St. Jude's and St. John's. After tea, coffee and cake had been duly discussed, Dr. Norton gave the girls a most interesting and practical address, reminding them of the force of example and how every one of them was leading others either to good or to evil. He spoke of the power of love and sympathy, and how they must never be discouraged in seeking to help one another, and to carry out the motto of the Society "Bear ye one another's burdens." No matter how frivolous or indifferent a girl appeared to be, none were beyond redemption, and the power of love had a marvellous effect. Too many Christians were like icebergs in the Gulf of St. Lawrence chilling the air all round them. A spirit of Christian charity was what we all needed. Dr. Norton spoke of the great loss the Society had sustained in the death of the Rev. R. Lindsay, R. D., who had taken such a warm interest in the work of the G.F.S. ever since it was started in Montreal, and how much that evening they missed Mrs. Lindsay, and her large band of members from St. Thomas' Church. He felt sure that the sympathy of all was with the bereaved family.

A beautiful piece on the violin was played by Miss Bengough, accompanied on the piano by Mrs. Bompas, which was greatly appreciated. This was followed by a trio, violin, piano, and Miss Savage, as vocalist, whose singing was warmly applauded. The piano was a splendid instrument most kindly lent for the occasion by Mr. O. W. Lindsay, 2268 St. Catherine St., to whom the thanks of the G. F. S. are due for this great addition to the pleasure of the evening. Carols by members of the various branches followed, and then a short address by the President, Mrs. Leslie Skelton, in which she strongly enforced on the girls the necessity of upholding the standard of purity, in conduct, thought and conversation. She also gave a reading which afforded great amusement. At 10 p.m. the pleasant evening was brought to a close by singing "Son of my soul," and then Dr. Norton pronounced the Doxology.

The Annual service was held in the Cathedral, on Sunday afternoon, 4th January, when the ser-

mon was preached by the Bishop from the text "Come ye yourselves apart and rest awhile." The Rev. Dr. Norton and the Rev. G. A. Smith took part in the service, and there was a good attendance of members of the G. F. S.

**A ROYAL QUILT.**

A prize competition of especial interest to every lady who does fancy work is just announced by **THE CANADIAN QUEEN**. The lady making by handwork the handsomest block one foot square, (to be of silk, either in one piece or patchwork, and embroidered or hand-painted according to the taste of the maker) for the Royal Quilt, will be presented with a pony, cart and harness, value \$350.00. The Royal Quilt will contain forty-eight blocks, and to each of the next forty-seven ladies sending the handsomest block will be presented with either a solid gold watch or an elegant silver tea service, value \$40. Send four 3c stamps for the last number of **THE QUEEN**, containing full instructions for the competition and particulars as to what will be done with the Royal Quilt. Address, *The Canadian Queen*, "Royal Quilt Competition," Toronto, Canada.

**SISTER ROSE GERTRUDE'S WORK.**

Sister Rose Gertrude, the young woman about whose work among the lepers of Molokai so much has been written, has been induced to reply to the charges made against her for renouncing her work. Her article, the first from her pen, is to be published in *The Ladies' Home Journal* for February, and will contain a full explanation of what she has accomplished among the lepers, and why she was obliged to forsake her work.

**LIED.**

**DAVIDSON**—Entered into rest at the residence of her son, Rev. Canon Davidson, M. A., Rector, Freighsburg, P. Q., on the 8th January, 1891. Ann Elizabeth Burrows, widow of the late Rev. John O. Davidson, in her 81st year (beloved mother of the proprietor of the **CHURCH GUARDIAN**.)

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**MISSION FIELD.**

[From the Spirit of Missions, N.Y. for January]

**THE WORLD'S HOPE.**

Writing upon the threshold of a new year, and looking forward toward the closing of this marvellous 19th century of the Christian era, we are filled with a sense of the supreme importance of the present and of the mighty possibilities which lie just beyond for the Kingdom of our Lord and Saviour Jesus Christ. A fresh call seems to come to us to enter with new consecration and zeal upon the Lord's work.

It is not many years since the heathen world was barred and bolted against the Kingdom of God. China was walled up in exclusive seclusion, and its hundreds of millions were inaccessible to the Gospel. Japan was the hermit nation, and terrible edicts were posted there against the Christian and the Christian's God. Africa was terra incognita, a land of savagery and mystery, while its unnumbered millions were in dense darkness. The islands of the sea were scenes of cruelly forbidding the approach of civilized man. Then the Church was upon its knees. Prayers were offered without ceasing that God would open the way to the heathen world, that He would throw down the barriers and cast up a highway that His servants might enter in and possess those lands for the Lord God Almighty.

Now, all that is changed. God has heard the prayers of His people and granted their desire. All the nations of the earth are open to the messengers of Christ. China no longer forbids them. Japan has repealed its threatening edicts. Africa has opened its secrets to the explorer. The islands of the sea, one after another, have surrendered to the entreaties of God's servants, and we see to-day a world waiting for the Kingdom of God. Its needs cry out for mercy. In its blind gropings it pleads for the Light of life, the Light which shines so benignly upon us, the Gospel which, in the full blaze of God's revelation, pours its blessings into our hearts and homes, the Church which speaks to the comforting words of pardon and peace and hope eternal—these gifts which God has bestowed upon us so freely, so beautifully—He bids us send to those who are without them that His Name may be known throughout the earth. The heroes and martyrs who have laid down their lives as pioneers, Krapf and Livingston, Selwyn and Patteson, Hannington and Gordon and others join their pleadings in behalf of the benighted.

Surely this is not a time for slumber, but for quickened energy. This is not a time for self-indulgence, but for heroic endeavor—a time for self-searching, for girding ourselves that we may go in the spirit of earnest self-sacrifice to do the Lord's work.

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Again it is announced that the photographing of colors has been achieved, this time by an Austrian.

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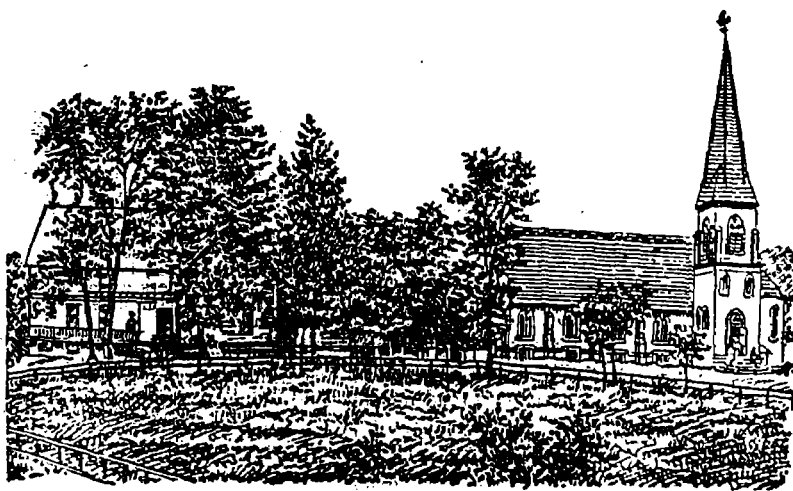
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"Think on these things."—Phil. iv, 8.

[CONTINUED]

But great as such ruin is, it does not represent the full catastrophe when, by yielding to his drinking habits a man is ruined. And the reason is, because no man rises or falls alone. The elevation and declension of a man is not the elevation and declension of one, but of many. Man stands not isolate, but in the midst of many connections, and is vined all over with dependencies that cling to him, and are upheld by him, and so are made fruitful. I have seen a man stricken by death and felt that the shaft that centered in his heart had transfixed a dozen bosoms in reaching his I have stood over a coffin in which half a village as it were, lay stretched for burial. It is astonishing how much like a trellis a human life can be; how many hearts can twine round one; how many orbs can glow with light reflected from one central sun; how many weak things and lovely things can cling to it.

It is the law of life that men should mate and mingle, and be interwoven with many. Joys and pains are mutual. We can no keep our own experiences to ourselves. They are not like solid substances, but like volatile elements. They pass their subtle influences into others, and thus they quicken people to a larger life or kill that life they have. You cannot hurt yourself alone, my friend. You cannot sin and take the penalty all to yourself. An innocent one shall divide the punishment with you; and so, in all evil doing, man is doubly cursed: first, in the injury done himself; and second and more yet, in the injury he has brought to some other one. How this may be reconciled with justice I knew not; but the fact I know.

Now, in no other evil course does a man so imperil others as in the formation of drinking habits. If he has a wife, or children, or parents or friends, he brings shame and disgrace to them all. Nor can they protect themselves. We cannot barricade our sensibilities against feeling. We cannot exclude suffering from our hearts when once it has thrust itself in. We are at the mercy of the social and spiritual condition of others, and might as well hope to keep fever from our nostrils when its taint is in the air, as sorrow from our hearts when those we love misbelieve.

Now I submit to all of you, as candid people, if these positions are not well taken; and furthermore I submit to all of you who have formed or are forming drinking habits, whether you have a right to go on imperiling the happiness of so many people as your downfall would destroy. It is not a question of your own condition, but of the condition of others as affected by yours. Your home is now peaceful. Keep it so. Your wife is now happy. Let not that happiness be interrupted. Your children are growing up with an

auspicious future. Let no act of yours darken the sunshine of their day. You are now a support to many. Stand as such until the high purpose of associate life as expressed in you is fulfilled, and you in the solemn course of nature are released from mortal responsibilities. Oh man, whenever you are about to lift the glass, think of those at home! Let the face of mother, of father of wife, of child, of loved one, come between your eyes and the riling cup. I speak for those who dare not speak for themselves. I throw into my voice the pleading of those whose aching hearts are silent, through dread and grief and the fear of an untried expostulation. I warn you, I plead with you, I beg of you to drink no more, lest you form a habit which has in it the awful victory of death and the sting of the grave.

Do not arm your pride against the prophecy of my speech. Do not draw within yourself and say: 'O there is no danger that I shall ever become a drunkard. I drink to be sure, but I know when to stop.' My friend pardon my plainness, but you talk like a fool. Such talk does not deceive us. Nor does it deceive you. You know that there is danger. You have proof of the danger of your course, and more than once have been frightened at the evidence you have within yourself that you are in peril. Do not shut your eyes to facts, for the facts remain. If you are drinking at all, you are drinking too much, and you know it.

You know the force of an evil habit, for you have already felt the tightening of its folds about you. You stand where every poor drunkard has stood in his downward career. Your feet are already planted in the road which leads to ruin, as were his. He was warned, and laughed at the warning, as you do. He was entreated and was vexed at the entreaty, as you are. He went on. You—well what will you do; go on as he did, or stop short in your course? The significance of destiny is in your answer to that interrogation.

I have alluded to the drunkard. The word is more than a word; it is a picture; a ghastly picture at that; a picture, alas, with which our eyes are too familiar. Let us study the picture a moment. It can teach us lessons in cause and effect; lessons of duty and of love.

[To be continued.]

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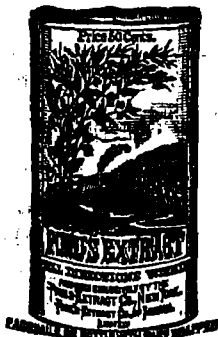
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2, 580 and 582 ORAIG ST., MONTREAL  
1 FRONT ST., TORONTO.  
Mills:  
SPRINGVALE MILLS; WINDSOR MILLS  
WINDSOR MILL. P.Q.