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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 4, 1888.

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"Days should speak, and multitude of years should teach wisdom."

LORD our times are in Thy hand,  
All our sanguine hopes have planned—  
To Thy wisdom we resign,  
And would mould our wills to Thine;  
Thou our daily task shall give;  
Day by day to Thee we live:  
So shall added years fulfil,  
Not our own: Our Father's will.

—Conder.

## ECCLESIASTICAL NOTES.

A HINT.—The Bishop of East Carolina evidently desired that the families in this diocese should understand his position and govern themselves accordingly, when he stated in his Convention address that he did not as a rule baptize or marry any one, unless the minister in charge were a deacon. He emphasized the fact that these were matters that devolved upon the rectors—a fact which is not sufficiently treated as such by bishops, clergy, or laity. The temptation to secure a Bishop or a former rector seem to be so irresistible that the indirect reflection upon the rector, and his loss of prestige and influence are of no account, in comparison with the passing notoriety of the social event of the season. In connection with this it might be noted that the Bishop of Ohio, in his lectures on Pastoral Theology, states to his students that while it is allowable with the rector's consent under certain conditions to officiate in another's parish, yet, in his judgment, it is an imperative requirement of clerical etiquette to turn the fee over to the rector; only personal expenses in going or coming being ever retained. Were this rule which this Bishop has ever followed, and many of his pupils, generally obeyed, much natural feeling would be prevented.

CHURCH ARMY.—So rapid is the advance of the Church Army in England that the services of several hundred more men and women are required to be trained as evangelists and mission nurses.

A GIFT.—An altar cross has been given to Lincoln Cathedral by students past and present of the Theological College of Lincoln. It stands five feet high, and the cost is 95l. It was solemnly offered and dedicated on the 9th inst.

CONFIRMATIONS IN ST. DAVID'S.—The Bishop of St. David's completed his confirmations for the year 1887 on the 30th ult., having held forty-five confirmations as against forty-three in 1886, and having confirmed 1264 males and 1740 females, in all 3004 persons, as against 1032 males and 1507 females; total 2539 in 1886. The annual average taken on the last three years has advanced at the following rate of increase:—Annual average during the three years ending 31st December, 1885, 2,419; 1886, 2,613; 1887, 2,759.

NEW DESIGN.—In the Parish Church of West-

bury, Wilts, a window just erected in memory of the wife of the Vicar, Rev. Walter Butt, (a daughter of Canon Towers). It consists of three lights, which are filled with figures typifying the continuity of the work of the Holy Spirit through the dispensations. The Old Testament dispensation is represented by Rachel (Gentleness), the New Testament dispensation by Priscilla (Diligence), and the Christian dispensation by St. Elizabeth of Hungary (Purity). The tracery contains angels holding shields with the words, "Gentleness," &c.

AUDACITY EXPOSED.—Cardinal Manning, having had the audacity in a recent sermon to say: "As the Sovereigns of England have been the heads of Parliaments of England, so the successor of St. Peter has been the chief legislator in nineteen Œcumenical Councils," the Rev. Dr. Littledale refutes the assertion, and points out in the *National Church* that the facts stand briefly thus: The first Œcumenical Council at Nicæa, A.D. 325, was not summoned by the Pope. The Pope was represented at it by legates, but the President was not one of them. The second, at Constantinople, A.D. 381, was not convoked by the Pope. Its first president was a Bishop who was disowned and excommunicated by the Pope. It enacted a canon which implied that the precedence of Rome was due not to any episcopate of Peter, but to the fact that it was the capital of the empire. No western Bishop was present in person or by proxy, and the Pope had no more to do with the Council than the man in the moon. The third, Ephesus, 431, was held to examine the heresy of Nestorius, who had been already tried and condemned by the Pope. The Council came to the same conclusion as the Pope had come to; but though the Pope's judgment was read, it was not treated as in any way decisive. The fourth, Chalcedon, 451, was summoned against the Pope's express remonstrance and disapproval. The fifth, Constantinople, 553, compelled the Pope to retract his own doctrine, and to confirm the contrary. The sixth, Constantinople, 680, anathematized Pope Honorius, who had died in 628, as a heretic—a condemnation renewed by every Pope for 1000 years afterwards. The seventh—so called—compelled the Pope to retract a former assent of his, and to pronounce what he had assented to heterodox. The remaining Councils were not Œcumenical at all, not being received in the East.

NOTEWORTHY EVENT.—The appearance of the Archbishop of York—the first Archbishop since St. Thomas a Beckett, who has argued in the Law Courts in person—contending for the independence of Convocation against the Crown in the Queen's Bench, has naturally caused much comment. It may be explained that the point in dispute is whether Canon Tristram may sit in Convocation for an archdeaconry other than that in which he resides, or rather labours. By an order of the Northern Primate he cannot, and it is this order which was tested before the Court of Queen's Bench.

CHURCH HOUSE.—A petition has been presented to Her Majesty in Council by the Archbishop of Canterbury and others praying for the grant of a charter under the style of "The Cor-

poration of the Church House." The petition will be considered by a Committee of Council on January 16.

A NOVEL BELL TOWER.—Near Laconia Mills, Washington Territory, there stands a homely little Episcopal Church half buried in shrubbery and ivy. It boasts the oldest bell tower in the country, if not on the continent, or perhaps in the world. It consists of a Douglas Pine about five feet across and cut off 75 feet from the ground. On this trunk is erected the Church bell, calling worshippers to Church. The tree is now grown with ivy nearly covering the whole section of the trunk, and presenting a pretty appearance.

THE Diocese of Delaware has made another ineffectual effort to elect a Bishop. The operation of the two-thirds rule prevented any confirmation by the laity of the clerical nominations. A notable event of the convention was the offering upon the altar of cash and pledges towards increasing the Episcopal funds amounting to \$30,000. This was a great achievement for a small and weak Diocese.

The clerical nominees for Bishop were: 1st. the Rev. Joseph D. Newlin, D.D., rector of the Church of the Incarnation, Philadelphia; 2nd. the Rev. Boyd Vincent, D.D., rector of Calvary Church, Pittsburgh; 3rd. the Rev. G. H. Kinsolving, D.D., rector of Epiphany Church, Philadelphia; 4th. the Rev. Joseph Carey, D.D., rector of Bethesda Church, Saratoga, N.Y., but no nomination received the necessary two thirds of the lay votes. The election of a Bishop was therefore postponed until the 102d. annual convention, which meets at Dover, in June, 1888.

A LESSON.—The *Church Times* says, that Lord Derby who has been assailing the Welsh Church, has learned a lesson. The other day he wrote a letter in which he said that the power which united the Welsh and English Dioceses could separate them; leaving it to be inferred that Parliament was that power. He was, however, answered by Mr. Edward Tremen, of Leeds, who informed him that the union was effected not by Parliament, but by the Welsh prelates themselves, who in 1115 took the oath of canonical obedience to Archbishop Ralph of Canterbury. The noble lord in reply, admits that he knew nothing about the matter of which he had written, for he "does not profess to have given any special study to early Church history."

"Jesus Christ, the same,  
Yesterday, to-day and FOREVER,"

O Christ, Eternal are Thy human years,  
Brief in their space,  
Eternal in their grace;  
In them for us God still does live and move,  
The God of love,  
Wearing our flesh, in sorrow and in tears.

—A. E. H.

As solemn as the thought of one who is no more,  
Is the remembrance of the OLD year gone,  
When lo! the NEW YEAR standeth at the door.  
—A. E. H.

**INTERCESSION.**—The Bishop of Rochester has issued a note to the clergy of his Diocese requesting them to invite the intercessions of their flocks for the restoration to health of the German Crown Prince. The Bishop states that the Prince resided for a few weeks last summer in the Diocese, and earned the affectionate respect of all who had the honour of making his acquaintance.

**PERE HYACINTHE.**—Bishop Jenner states that during his last five years the influence of M. Loyson has materially increased, not in Paris alone, but in every part of the country. He now invariably finds a respectful hearing. He lately visited Lille to give two references, the first of which was attended by 2,000, the second by 3,000. In places especially in the south, where a few years ago he was hooted, he is now received with respectful welcome.

"Philosophy cannot touch the want. It never has answered the questions, which men ask, and it never can answer them. It may amuse the scholar; it may call out the best side of character in the refined and cultivated, but it brings no message to cheer the broken of heart, to heal the wrecked and wretched, and to lead the sinful to peace and safety. It offers to men no hand to grasp, no Saviour to trust, no God to love. The Gospel of Jesus Christ meets me. It tells of a person. He who was before all worlds became the Son of man. He took of the Virgin Mary this very humanity and united it to His Divine nature. As truly as this body and soul make up one man, so truly were the human and Divine nature is the one person of God-man Jesus Christ." — *Bishop Whipple.*

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#### NEWS FROM THE HOME FIELD.

##### DIOCESE OF NOVA SCOTIA.

**AMHERST.**—The great festival of Christmas was observed with much heartiness and devotion in this parish. The decorations of "Christ Church" are very beautiful, far exceeding anything in the past, all being done under the supervision of our energetic Deacon in charge, Rev. C. le V. Brine, and to add to the completeness of the whole, very handsome and chaste altar hangings and wings, and four banners in white and gold were presented by loving members. Upon the re-table stood the cross and vases filled with choice hot-house flowers. The text in gold letters, "For unto you is born this day in the city of David a Saviour which is Christ the Lord," stands out in boed relief upon a rood-screen of white, giving the key-note to the Christians joy. Over the font is a canopy in gold and white, surmounted by the cross, and also upon each point of the rood-screen is a cross.

At Matins the Church was filled, and at Evensong it was literally packed. At the close of the service Rev. Mr. Brine read a letter addressed to the congregation from our venerable and respected Rector at present residing in England. Four seasons of Christmas have passed away since Rev. Canon Townshend left this parish, but at each season he has written to the

congregation in words of affectionate remembrance.

The musical portion of the service was very fine, the anthem "Arise Shine," and two grand carols were exceedingly well rendered.

On St. Stephen's Day, Rev. W. C. Wilson, rector of "All Saints," Springhill, celebrated the Holy Eucharist to a goodly number of the faithful.

At three o'clock on "St. John the Evangelist Day," the members of "Acacia Lodge" A. F. A. M., in full regalia attended divine service in "Christ Church." Prayers were said by Revs. W. C. Wilson and C. le V. Brine, and a most able and eloquent sermon was delivered by Rev. J. R. S. Parkinson, rector of Londondery Mines, from Proverbs, iv, 18. The Lodge marched to and from Church preceded by the band playing some of their choicest airs.

**KENTVILLE.**—It has been the excellent custom for some years past in the parish of Norton, comprising the villages of Walford and Kentville, to present the offertories taken on Easter and Christmas to the Rector.

The offertory yesterday—Christmas Day—amounted to the large sum of ninety dollars, (\$90). Besides this, nice and acceptable gifts, which can but cement the ties of affection binding together pastor and people. A number of the Kentville congregation kindly presented the Rector with an affectionate address accompanied by a splendid fur cap of beaver and a pair of handsome gloves of Persia lamb.

Such acts are worthy of being recorded as an encouragement and inducement to other congregations and clergy.

**SHELBURNE.**—Our bright Christmas Services have been well attended. The Parish Church looks very festive with its white hangings, its crystal crosses, abundant festooning of green, Chancel arch and banners. Matins and Evensong were fully choral, as was also the celebration. The singing of Carols was, as usual, a characteristic element of our worship. The special course of Advent Sermons had, we hope, something to do with the presence of two new communicants. There was a large number of communicants. Our venerable Rector assisted in the joyous services, to the delight of us all. The offertory, \$10.18, (\$9.14 at Christ Church, and \$1.04 at Church Avon), was for W. and O. Fund.

At the close of the Christmas Services, Miss Bell, a faithful precentrix and S. S. Teacher, was presented with a handsome gold brooch, and short address expressing the high sense of regard in which she has ever been held by the choir and congregation.

The Church of the Resurrection looks lovely. The people have taken great pains to adorn this lovely Sanctuary, and the result reflects great credit upon their taste.

A number of Christmas presents showed the Vicar that his labours were appreciated. The kind donors have the hearty thanks of their friends at the Vicarage.

**NEW GLASGOW.**—Messrs. Drake brothers erected in St. George's Chapel a Chancel screen of three tall arches, handsome enough to be left in position permanently.

The white frontal for the altar and similar hangings for the desks and lectern, given last Christmas by Mr. Patton, were again used; and the *toute ensemble* was admirable.

Mr. Newton Drake and the choir deserve great praise,—and Miss Campbell and Miss McQueen, from the Kirk choir, greatly strengthened the chants and the hymns.

On Monday, Mrs. Calvin Bent was pleased to entertain the Sunday school children at her residence, and they were evidently well pleased with their entertainment; altogether we had a really happy Christmas.

**ALBION MINES.**—We badly missed our Senior Churchwarden, Mr. Rutherford, who is in Eng-

land—but some of his last year's plans were carried out in decorating the Church—which looks chaste and well. Mrs. Poole presented a reredos of wood—in five arches with a bold Calvary Cross occupying the centre; which is the only *new* thing and a vast improvement.

The services were bright and well attended—the singing (although we had not Miss Rutherford with us), was hearty and did great credit to our organist, Miss Richardson and the Choir.

The following timely article was contributed to the *Halifax Herald*, by the Rev. D. Partridge, and deserves an extended reading:

#### THE CHURCH OF ENGLAND, ITS POSITION AND PROSPECTS IN NOVA SCOTIA.

The Church of England in Nova Scotia occupies a position unique in its character. All the other Colonial Sees in Canada are her daughters, and in a very real sense she is the progenetrix of the whole Colonial Episcopate. After the first bold plunge of the Scottish Bishops who, relying on their inherent powers, consecrated Bishop Seabury to the colony of Connecticut in 1783, the way was opened for a more extended bestowal of the same blessings upon the rapidly increasing foreign possessions of the British empire. And although this policy was met with much opposition, that perhaps did no real harm. The problem set before the infant Church in Nova Scotia, as before most other Colonial Sees, was, how to adapt the principles and methods of an organization coeval with Christianity itself to the new and untried phases of a nascent civilization. In colonies born of circumstances which made commonplace mortals into heroes, slow thinking men into zealots, and the indifferent into ardent patriots, life, thought, and action became intense, throbbing, decided, while they were also adaptive, conscientious and essentially permanent. Nothing was retained simply because it was old, or prescribed. All things must stand the test of usefulness. And he was the wisest statement or ecclesiastical builder who had sagacity enough to see and foresee what was fit to keep, or strong enough to stand. Independence, self government, self-guidance took the place of the Conventional rules of Red-tape; and by degrees the State and the Church each equipped itself with what was necessary and suited to its new conditions. The Church of England while practically self-governed, remained in a state of reliance on home support longer than any of the denominations. The traditions of centuries of endowment are hard to shake off. What has always been given is instinctively looked for, and taken without any feeling of shame. This has been the bane of the Church. Other denominations have learned to walk alone. She still uses the crutch. This long necessary implement has to be cast away. The Church has now attained her majority. A hundred years have passed over her head. She must break her leading strings, and have confidence in herself. The state has done this; so must she. She can command neither the respect of her neighbours nor the best work of her children till she has grown thus far. Dependence on England for sustenance or for rulers is equally a bar to her real progress. It is time for her to rely on herself.

Charles Inglis, first Bishop of Nova Scotia, was a man of good education, wide experience, and large mind. With a foresight, trained in troublous times, and sharpened by adversity, he laid the foundation broad and deep. By the establishment of an Academy which will now soon see its centenary year, and flourishes still in more than its pristine vigour; by the building of a College which has sent forth many distinguished men, as graduates from its walls, he evinced the instincts of a pioneer, and constructed an edifice that will last. But things have altered almost as much as possible since his day. The Church of England in Nova Scotia, then was aristocratic. Her councillors were

the great men of the land. Her Bishop had a seat in the legislative council by virtue of his position.

Her second ruler obtained the office because he was recommended by the Governor and Parliament, unfit though he was by infirmity to adequately discharge his duties. The years have rolled on and the Church to-day is democratic. Her Bishop is elected by the clergy and laity of the Diocese, the laity being themselves elected by a very widely enfranchised constituency. The difference between the Church and her contemporaries is that, with one exception, they have been democratic from the beginning. Thus they have commended themselves to the democracy more than she has. Their ministers have made no claims for themselves which were not bestowed from the congregation to whom they ministered. Hence they are thoroughly in touch with the people. They need do no more than study the people, taking them as they are, and watching their pulse, *going* with them, not *leading* them.

The Church on the contrary has a far more difficult task. She is by constitution thoroughly democratic. The poor are with her always. To the poor the gospel must be preached. The humblest cottager kneels by the side of the Queen's son. The Councils of the Church are composed of any of the members, however lowly, who can be elected by their fellows, as well as of the clergy. At the same time she has an unchangeable Ministry, an irreformable Creed, perpetual Sacraments, and an intelligible Liturgy hoary with age. These she must maintain and these abide. "Men may come and men go, but these go on forever." She has an infallible guide in God's Word, which she has given for the world's use, hiding nothing, traversing nothing; appealing to it as infallible, when interpreted by the undivided Church of the first six centuries. They constitute an unchanging deposit of the faith, a sacred charge, of which she may modify nothing, betraying nothing, yield nothing. These *principia* she has to teach to a world, which, while circumstances have altered, has the same human nature with the men of the first age of Christianity. And as before stated, the problem is to adapt these indelible principles to the age in which we live.

(To be continued.)

DIOCESE OF FREDERICTON.

**BATHURST.**—The decorations in St. George's Church this year are confined to the chancel. Everyone seemed paralyzed by the late railroad catastrophe, and the first part of the week was taken up with caring for the dead and the bereaved. A well-proportioned rood-screen of fir, spans the chancel, and heavy wreaths are about the sanctuary. In the four spaces over the altar are new painted banners on gold plush, with heavy gold fringe. The two nearest the Holy Place, are angels with censers, and the two outside, angels in adoration. The screen and chancel windows were illuminated with wax tapers, which, with many lights about the altar, gave the Church a very brilliant and festal aspect. There was the usual service—a *ma Cantata*—at midnight on Christmas Eve, and the others were Holy Communion at eight and eleven o'clock, and Matins and Evensong at 10 a.m. and 7 p.m. There was also Evensong at St. Alban's Mission room, Salmon Beach at 8 p.m. Gilbert's service was used at the High celebration, and Tallis' at Evensong. A special feature in the processions this year is the elegant choir banner, used for the first time. It is of red silk with figure of St. George holding shield and spear, exquisitely embroidered. The ophreys are of scroll work with red St. George's cross, and in the four corners are groups of roses, the national flower of England. On the reverse side is a St. George's Cross of red on a white ground. This banner was worked by the ladies of St. Monica's Guild, St.

John, N.B., and its cost has been collected by the boys of the choir, who have now over two-thirds of the price. Master Jack Thompson, who had the largest amount in his box, was banner bearer at the festival.

St. Alban's Mission room was neatly trimmed, and the altar neatly furnished with a blue dosal, gilt cross, vases of immortelles and two candlesticks.

At New Bandon the Church is very handsomely garnished, and the text, "O come let us adore Him, Christ the Lord," reminded us of our true reason for Christmas joys, and brought to mind also our dear absent friend and helper, Mr. R. F. Hutching, who made it, and who has since left us to our great loss, that he may commence his studies for the sacred ministry.

On Christmas Eve the rector had his heart made very merry by the gift of a handsome set of sleigh robes, accompanied by an affectionate address, signed by the wardens on behalf of 17 donors,

**ST. JOHN.**—The Christmas work of the ladies of the Church of England Institute (200 in number) extended this year to the Marine Hospital, the Public Hospital and to the Girl's Friendly Society. In the Marine Hospital a bountiful supper was provided on Christmas Eve for the inmates. The Rev. Canon Brigstocke, President of the Institute made an earnest address; music followed, which was much appreciated by the sailors who joined heartily in the Christmas hymns and songs; one of them at the close making a speech of thanks for the pleasure they had enjoyed. For the Public Hospital a Christmas service was conducted on Christmas day, by W. M. Jarvis, Esq., a member of the Institute, who kindly acts at Hospital as lay reader on Sundays, Mrs. Berryman and other members of the Institute were present to assist in the music, which was rendered in a hearty and effective manner. Afterwards two ladies of the Hospital Committee distributed fruit and jellies through the various wards, speaking kind words of hope and cheer appropriate to the season. On Tuesday, Dec. 27th, a festival was given. In the Girl's Friendly Society, in the hall of the Institute, which by means of a few little tables, pictures, papers, and ferns was transformed into a pleasant parlor. The girls assembled at 7:30. After a Christmas hymn, Rev. Canon Brigstocke gave a short address of welcome; then a carol was sung by members of the G.F.S., and Rev. R. Mather made a bright practical speech. Refreshments were then served; tea, coffee, cake and confectionery, while several ladies gave some good selections in vocal and instrumental music. At the close of the meeting several new members were presented, and were admitted into the society by receiving the badge—a crimson ribbon with the society's motto in gold letters, "Bear ye one another's burdens." Another hymn was sung, and Rev. Canon DeVeber pronounced the Benediction.

In addition to these three branches of work in the city the Charitable and Missionary Aid Committee of the Institute filled and despatched a box of useful presents and Christmas toys, for some of the poor parishes in a distant part of the Diocese.

DIOCESE OF MONTREAL.

**HOCHELAGA.**—*St. Mary's.*—This, now the oldest Episcopal and also Protestant Church in the city and surrounding country, was beautifully decorated on Christmas Day. Good congregations were present both morning and evening. The surpliced choir was full, almost every seat (over twenty) being filled with the members. When St. Catherine street is opened up, which will be before long, a new Church will have to be built of large size, as the place is now increasing very fast through the railway,

cotton and sugar factories now established within its limits.

The Churchwarden, Mr. James Jackson has done good work lately in painting the floor of the whole church, thereby making it look much better. A social held not long since was a great success.

The Band of Hope has been reorganized and the Sunday-school is in a very flourishing state. What is wanted very much at present is one or more earnest churchworkers from the city to help in the Sunday-school, and one as Lay Reader, to be licensed, as the Rector having the two services of the prison on Sunday, as well as the morning and evening services of St. Mary's, has too much to do.

**MONTREAL.**—The Christmas Services and celebration in Montreal, appear to have been more than unusually well attended and successful. The daily papers gave extended reports of the services and sermons, from which we take the following extracts:—

*Christ Church Cathedral.*—The Holy Communion was celebrated at 8 a.m., 9.30 a.m., and after the morning service. The attendance of communicants was very large. The services at 11 a.m., 5 p.m., and 7 p.m., all partook of the festal character of the day. The full Cathedral service was magnificently sung by the choir, who fully sustained the character they have earned of being one of the finest Church of England choirs in the Dominion. The singing of the psalms, hymns, and responses was very hearty. Large congregations were present. The entrance to the Church was simply and suitably decorated by the ladies of the congregation, one lady presenting the beautiful embroidered antependium on the pulpit. Two additional handsome brass standards have been placed in the chancel, where the lighting was previously very insufficient. They also are the gift of a member of the congregation. In the morning the Rev. Dr. Norman was preacher, and in the evening the Rev. Dr. Norton, rector of Montreal.

*St. George's.*—There was an unusually large attendance at all the services in St. George's Church, and the number of communicants largely exceeded past years. The 11 o'clock service was very largely musical, and the Very Rev. Dean Carmichael preached a sermon appropriate to the occasion from Isaiah vii. 14. At the evening service the Rev. L. N. Tucker preached from Luke ii. 1. At this service the musical portion was also very fine. The collections were for the poor of the parish, and the offerings amounted to \$354.

*St. Stephen's.*—Here too there were large congregations and hearty musical services. In the morning Ven. Archdeacon Evans, rector, preached from St. Luke ii. 8, 9, and 10, an appropriate discourse on the Incarnation, and in the evening from Eccles. ix. 10, upon life's duties. The musical service included Best's anthem "While Shepherds Watched"; E. J. Hopkins' anthem, "Let us go now even unto Bethlehem."

*St. Martin's Church* was decorated in the usual tasteful manner. The pillars were entwined with long chains of evergreens, and the railing of the chancel along with the pulpit looked very pretty, festooned and hung with evergreens and bunches of holly. Both services were conducted by the rector, Rev. Mr. Troop, and the Rev. Canon Mulock. The choral part of the service was well conducted, and reflected great credit on the organist, Mr. Campbell. In the morning a *Te Deum* by Sullivan, and the anthem, "O Zion that bringest glad tidings," and in the evening the same anthem along with Gounod's ever beautiful "Nazareth," were rendered.

*St. Luke's Church* was very beautifully decorated for Christmas. All the arches and pillars were trimmed with palm, and on the walls in large letters were the words, "Glory to God

in the highest and on earth peace, good will toward men;" "Unto us a Child is born;" "God is love." The Rev. Principal Henderson, D.D., preached in the morning, and in the evening the Rev. George Rogers. The singing at both services was specially good, and reflected credit on the organist, Mr. H. Lamb. In the morning was sung the anthem, "Blest be the Lord God of Israel," in which Mr. Quayle's fine tenor voice was heard with pleasure. At the evening service the choir sang the anthem, "In the beginning was the word," the solo of which Mrs. H. Lamb sang very sweetly, and Mr. Taylor's bass voice was heard to advantage. The services were well attended.

*Trinity.*—The usual services—but of specially festival character—was held in this Church. Holy Communion was held in the forenoon. The musical portion of the services were beautifully rendered by the choir under the leadership of Mr. F. W. Laffery. The Lord Bishop of the Diocese preached in the morning, and in the evening the rector, Rev. Canon Mills.

*St. John the Evangelist.*—The services at this Church were largely attended, especially the mid-day. There were four celebrations of the Lord's Supper, at which considerably over 300 persons communicated. The morning sermon was preached by Dr. Wright, from the words, "It was winter," John x, 22. The sermon in the evening was preached by the rector, Rev. E. Wood, from Heb. ii, 11, "He that sanctifieth and they who are sanctified are all of one, for which cause He is not ashamed to call them brethren."

The music was well rendered by a very full choir, aided by the smaller organ and a piano. The decorations were in good taste and not too profuse. The chancel at night was illuminated with 90 or more lights, and showed remarkably well.

*St. Thomas.*—This Church was tastefully decorated with evergreen, mottoes, &c. Sermons were preached by the rector, in the morning from John i, 14, and in the evening from Luke ii, 33. The good old Christmas hymns were heartily sung by both choir and congregation, the one "It came upon the mid-night clear" being especially well rendered at the close of the evening service. The number of communicants in the morning was unusually large.

*St. Jude's.*—The services were conducted by the Rev. J. H. Dixon, assisted by the Rev. J. Rollit. Jackson's service was used, and an anthem "Blessed be the Lord God of Israel," the solo being sung by Mrs. Parratt. The Church was tastefully decorated, a large Gothic arch spanning the centre aisle. Texts such as "Glory to God in the Highest," being put on the walls of the Church.

*Grace Church* was tastefully decorated with evergreen, and banners bearing the text "On earth peace and good-will toward men," with a large text under the east windows, "Glory to God in the Highest." The musical portion of the services was of an unusually attractive nature, and was well rendered by an efficient choir. The Rev. Canon Belcher, preached. The offertory was devoted to the poor.

*COTE ST. ANTOINE—St. Matthias.*—This Church was prettily decorated, and was well filled at both times of worship. The choir sang several well known Christmas hymns. The rector, the Rev. J. H. Newnham, preached at both services. Holy Communion was administered in the forenoon to about fifty communicants. The offertories (in addition to the usual Sunday collection) were for the sick and poor of Montreal, and amounted to over \$55.

*COTE ST. PAUL.—Church of the Redeemer.*—The Christmas services here were specially hearty and well attended. Morning Prayer was choral throughout and was well rendered considering it was the first attempt. The Sunday-school children sang two beautiful Christmas

Carols, and by their sweet and joyful voices aided much in the service proper. The morning congregation numbered 92. An interesting feature of the Morning service was the cornet and violin accompaniment to several of the Hymns. Mr. G. Gilmore and M. Willie Clark being the performers; the former having been a member of the choir for years and a communicant, and the latter being a S. S. scholar. The only drawback was the absence of one in Orders, preventing administration of Holy Communion.

The sale under the auspices of the Ladies' Aid and the Beehive took place on the 22nd ult., and was fairly successful, returning about \$65 for Church purposes. A number of articles were left over, which it is intended shall be offered at an Easter sale. Many handsome and useful gifts were sent in by kind friends of the Mission in Montreal, through Mrs. L. H. Davidson, to all of whom hearty thanks are returned.

The Children's Festival and "Christmas Tree," are fixed for the evening of the 6th Jan., and the first of a series of Readings and Entertainments is expected to take place the 10th of January.

#### DIOCESE OF ONTARIO.

*ALMONTE.*—Thanksgiving day marks a new era in the history of this parish. The long looked for re-opening of the Church, the performance of the Apostolic rite of the laying on of hands, and the Thanksgiving service, comprised to bring together the largest congregation of Churchmen ever assembled in Almonte. The addition of transepts materially increases the seating room, which notwithstanding was crowded to the utmost, many unable to obtain seats going away. The alterations effected make St. Paul's a model church. The spacious chancel and the sanctuary with its brass altar rails, noble altar, and correct appointments, are features of which any congregation may well be proud. A handsome ebony and brass altar desk, two brass flower-vases, and a brass alms-bason, were offerings from the confirmation class. The altar-vessels were presented by Mr. J. H. Thrall, and the beautifully embroidered altar linen and book-markers, were the work of some of the young ladies of the parish. The Bishop delivered one of his characteristic and powerful addresses in which he referred to the change that twenty-seven years time had wrought in the parish. Then he was asked to give his counsel as to the wisdom of building a Church in Almonte; to-day he was celebrating at the re-opening of the enlarged and beautified building, and the time was ripe for the division of the parish. The growth of the parish was the expression of the growth of the Church throughout the diocese, and the spirit of enlarged liberality and development at work would bear rich fruit in the extension of the borders of the Kingdom of God. The address ended, the Bishop proceeded to the rite of laying on of hands, forty candidates being confirmed. A semi-choral celebration of the Holy Eucharist followed, the Bishop celebrant, assisted by Ven. Archdeacon Lauder, as Gospeller; and Rev. S. McMorine of Pakenham, as Epistoler. There were present besides these, the Revs. Osborne, Coleman, Scudamore, and the rector, Rev. G. J. Low. The singing was much admired, and the service enjoyed by all. The Church has lancet windows at each end, and the high pitched open roof ceiled with wood usual in all buildings of the early English style of architecture. The long reach of nave and chancel adds dignity to simplicity of detail, and the wisdom of such a combination is evident. The sanctuary is of a proper height, and the altar with its floral and other ornaments is as it should be, the most conspicuous features of the Christians worship. The alterations were devised by and carried out under Mr. W. S. Darling, of

Toronto. Evensong was at 7.30 p.m., the Rev. J. K. McMorine, rector of St. James' Church, Kingston, a former Incumbent of the Parish, was the preacher. The sacred building was again crowded. The offerings amounted to \$300.

*CLAYTON.*—The suggestion of the Bishop has been carried out; the outstation of Clayton has been detached, and from the beginning of the New Year will, with Innisville, form a new parish.

*KINGSTON.*—The Christmas services in the city were well attended; the decorations in the various Churches are pretty, but not so elaborate as in former years.

The Annual festival of St. George's Cathedral Sunday-school, took place on Wednesday evening, Holy Communion day; a short service was held in the Church at seven o'clock. An adjournment was then made to the school-room where a large share of good things was in store for the children, and some fine magic lantern views exhibited.

*ODESSA.*—The Church of England service at Odessa on Christmas day was a very impressive one. The large congregation present showed plainly the great interest taken by the people of the village. The decorations were very fine, many willing hands having been at work during the day. Over the altar was the text "Glory to God in the highest," in red and gold letters, over the windows were the words, Prophet, Priest, and King, representing the three-fold office of Christ, and at the end of the room the words, "The Lord is King." On one side of the altar hung a handsome silk banner, both presented by Kingston friends, one blue, on which was the sacred monogram in gold, the other red, with the labarum in gilt characters. Near these were two beautiful large banners, the gift of a lady in Mount Forest. They were white canton flannel, with appropriate texts worked in bronze and red plush, edged with tinsel, the whole surrounded with deep silk fringe to match. Over the altar was a pretty evergreen cross, in which were intermingled the blossoms of everlasting flowers. Besides these there was the usual wreathing of evergreens and red berries. The effect was very fine, and displayed much taste on the part of the ladies of the congregation. The service commenced with a processional hymn, "O Come all ye Faithful," the other hymns being suitable for the occasion. The singing all through was excellent, showing much ability on the part of the choir. The sermon was preached by Rev. R. T. Burns, from St. Luke ii, 14: "Glory to God in the highest, and on earth peace good will to men." Mr. Burns, who has been in charge of the station for more than two years, is a favorite with the people, and in the event of Odessa being joined to Catarqui his removal will be much regretted.

*CARLETON PLACE.—St. James' Church.*—This Church was as usual handsomely decorated for the Christmas festival. We noticed some very delicate and elaborate work on the Font, as we entered the Church flowers and bright red berries being mingled with the evergreen wreathing. In front of the choir is a screen pierced with five arches, also covered with evergreen. On the skirting at the back of the altar is a monogram formed of the three letters I. H. S., "Jesu, Saviour of Mankind." On the outside of the chancel arch is the text, "Unto you this day, is born a Saviour, Christ the Lord," in red letters on a white ground, edged with green.

The Church was filled with a very large and attentive congregation, and the sermon, of about twenty minutes, by the Rev. Mr. Forsythe was marked by that earnestness and eloquence which always characterize this gentleman's addresses.

A remarkable feature of the evening service was the reading of a letter from Rev. Mr. Jar-

vis to the congregation, instead of a sermon, and which was at once affectionate and practical.

We hear that about a thousand people attended these two services, and that the offerory of the day was very large.

DIOCESE OF TORONTO.

**PORT HOPE.**—At the recent Christmas Examinations of the Trinity College School, Port Hope, the following boys were awarded prizes for general proficiency:

5th form, Martin, A. P. R.; 3rd form Parfitt, C. D.; upper 2nd, Bethunes, A. M.; lower 2nd, Lyon, L. M., and Renison, R. J.; upper 1st, Burham, I. H.; lower 1st, Russell, A. D.

The following boys also are entitled to honorable mention for general proficiency, having obtained over sixty per cent. of that number of marks in their respective forms:

Upper 2nd. form, Sweeney, R.; Lewis, C. S.; lower 2nd. form, Bethune, F. H.; David, O. W.; Asbury, H. E. S.; Armstrong, J. J. P.; Richardson, A. A.; Coen, E. W.; upper 1st. form, Jewett, W. D.; Crombie, E. R.; McGiverin, W. L. S.; Allan, H. T.; Syer, W. R.; Neilson, R. Wagner, G. O.; lower 1st. form, Macintosh, C. St. L.; Taylor, W. J.; Symmes, E. W.; Bethune, R. A.; Ireland, A. L.; modern form, Seton, R. A.; Baker, E. C.

**BOWMANVILLE.**—On Sunday, 18th inst., the Lord Bishop of Toronto held Ordination service in this Church according to the solemn ritual of the Church of England, at which service Mr. George Warren, of Trinity College, Toronto, and for the past six months assistant to the Rev. Dr. Macnab, rector of the parish, was admitted to Holy Orders as Deacon. The proceedings commenced at 11 o'clock with a part of the Morning Prayer, after which "Veni Creator Spiritus" was sung by the choir and congregation. The sermon was then preached by the Rev. Professor Roper, of Trinity College, from the text: "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people," 1 Peter, xi, 9. The preacher, after referring in most affectionate terms—which revealed the strong ties of true fellowship that bind together the members of the College—to his personal acquaintance and respect for the candidate for Orders, dwelt at some length upon the universal priesthood of Christians, the privileges and blessings which they receive by their union with Jesus Christ, and the consequent responsibilities of Christian life. Christians are kings and priests: kings, exercising complete control over themselves, overcoming their lusts by the power of the Incarnation; priests, continually pleading at the Holy Eucharist the one meritorious sacrifice of our Lord Jesus Christ, and, being crucified with Him, offering up themselves in lifelong service, sacrifices to God. But within this priestly kingdom, by divine appointment there is a class of men who have special duties, those of ministering to the Christian body. The Rev. gentleman went on further to show how necessary it is that the clergy should have the hearty sympathy, co-operation and sincere prayers of those to whom they minister; and, that only when there is this harmonious action can the work of the ministry be effectual. The whole discourse was characterized by a depth of feeling and an impression which brought its teaching home to the hearts of the congregation. The sermon being over, the candidate was presented to the Bishop by Professor Roper, the deputy for Archdeacon on the occasion; and in due order was admitted to the Diaconate. At the administration of Holy Communion, a large number received the sacrament at the hands of the Bishop. The whole service lasted two and three quarters of hours, being well sustained throughout. The choir, kindly assisted by some members of the town band, acquitted itself in a most creditable manner.

At the evening service the sermon was preached by the Lord Bishop; the text being: "But ye beloved building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God," Jude xx, 11. Careful thoughts and practical application, as usual, emphasized the Bishop's discourse. One thing too often neglected was brought into prominence,—the necessity of holding the true faith, as a basis for a holy life. The congregation was very large at both services. The day was a notable one in the history of St. John's Church; an ordination never having been held there before.

**EAST YORK.**—Plan of Missionary Meetings in the Rural Deanery of East York, January next.

South-west Division:—

Monday, January 33rd, Christ Church, Scarborough; Tuesday, 24th January, St. Jude's, Scarborough; Wednesday, 25th January, St. Paul's, Scarborough; Thursday, 26th January, St. Philip's, Unionville; Friday, 27th January, Grace Church, Markham.

Deputation, Rural Dean Kirkby.

North-west Division:—

Monday, 23rd January, Christ Church, too-ville; Tuesday, 24th January, St. Paul's, Uxbridge; Wednesday, 25th January, St. Mary's, Sunderland; Thursday, 26th January, All Saint's, Cannington; Friday, 27th January, St. Paul's, Beaverton.

Deputation, Rv. W. C. Allan, A.M.

East Division:—

Monday, 23rd January, St. George's Church, Pickering; Tuesday, 24th January, St. John's, Port Whitby; Wednesday, 25th January, St. Thomas, Brooklin; Thursday 26th January, St. Paul's, Columbus; Friday, 27th January, Ascension, Port Perry.

Deputation, Rev. John C. Davidson, A. M.

Sunday, 29th January, All Saint's Church, Whitby.

Deputation, Rev. John Fletcher, A.M., R.D.

The Incumbent of St. George's Church, Oshawa, will make arrangements for a Sunday Missionary service in that Church.

**TORONTO.**—*St. George's.*—On Advent Sunday there were 163 communicants, of whom 63 came to the early service. The Advent offertories were for the Church Home, which is in need of funds owing to the heavier expenses of winter.

The work of the Church Army is at present being carried on by the clergy of the parish, Capt. Eccleston having been transferred to Detroit. Another officer has been cabled for to England. Capt. Munn is working in St. James' Parish and with good results. What is needed for the complete success of the work in this country is that a few more parishes take it up; at present it is simply parochial, and therefore of limited influence. However, the work is spreading; a shortened form of evening prayer is now being used at the Sunday evening services, which are well attended, and the responses heartily joined in by all present. There are over 100 children in the mission Sunday-school. The Ladies' Aid Society is now fully organized, and has lately held a very successful Sale of work and Christmas Festival in the Schoolhouse, with carols, concerts, a Christmas tree, and five o'clock tea.

*St. Peter's.*—The Ladies of the Missionary Society of this Church, held one of their very popular Sales of ladies' work and Indian articles, imported direct from India, on Thursday, the 15th December.

*Ch. of the Ascension.*—The band of Mission Helpers of this Church, held their annual Christmas "At Home" and Sale of work in the Schoolroom, on Thursday, 15th Dec. There was a concert in the evening under the direction of Mr. Doward.

*St. Matthew's.*—A Church of England Tem-

perance Society has been formed in connection with this Church. The officers elected for the present season, are:—The Rev. J. Scott Howard, Incumbent, President; H. R. Alley, Vice-President; Alfred L. McTear, Secretary; and A. A. Allen, Treasurer. A Committee of six members was also nominated to arrange the business to be brought before the Society at its meetings each week. An entertainment in connection with this Church was held last week in the Schoolroom, which was crowded; the Rector presided. An excellent programme consisting of glees, piano solos, songs and recitations, was rendered.

*New School.*—It is proposed to establish in this city a new school for boys after the Christmas vacation which it is intimated, will compare favorably with the best Public schools in Great Britain and which will obviate the necessity some Torontonians have considered themselves under of sending their boys to be educated at Rugby, Harrow, and other leading schools in the Old Country. The Committee has chosen for head master Mr. Benjamin Freer, M.A., who has had long experience as a teacher in Canada, and who brings with him the best possible record from the Educational Department of Ontario. Mr. Freer took his college course at Oriol College, Oxford, and afterwards proceeded to his degree at Trinity College, Toronto; so that the new head master brings with him the advantage of an English training combined with a lengthened and successful Canadian experience. The Council of the school also intend to secure the services of two other thoroughly efficient masters, and are making arrangements to add to the staff when required. The school will for the present be carried on in the school-house of St. Luke's Church, on St. Joseph Street.

**HAYSVILLE.**—The St. James' Church congregation, Wilmot, presented the Rev. J. Edmonds with a handsome and valuable "cutter" on Friday evening, Dec. 23rd. The Christmas Day offertories from the three congregations in his charge were also most liberal.

**PETERBORO.**—The Christmas entertainment of the St. John's Church Sunday-school children took place on Thursday evening last. The attendance was fair but not as large as it should have been. The programme consisted of vocal and instrumental music, readings, recitations, magic lantern, cantatas and tableaux, and was well carried out. The best pieces on the programme were the duet by Misses Beck and Wrighton, the cantata of the children visiting the fairies and the duet by the children on the piano. The Fairy Queen was decidedly the little star of the evening, and she was well supported by her six attendants. The whole of the cantatas reflected great credit and showed wonderful patience on the part of the young lady who accompanied and trained the children. A fair sum was added to the fund with which it is intended to purchase a library for the Sunday-school.

**ASHBURNHAM.**—The Children's Annual Christmas Festival in connection with the St. Luke's Church, was held on Friday evening last. Two large Christmas trees on the platform were loaded with Christmas presents, but they were hid from the large audience by a curtain until the festival commenced. A programme of music, consisting of choruses, carols and solos was presented, in which the Sunday-school children, Miss E. Tivey, and Mrs. Bowman took part. W. C. Dixon delighted the people with ventriloquism. The presents were then distributed. The Rector made a short address in which he stated that the Sunday-school had been prosperous during 1887, the average attendance for the first six months being 140, and the last five months 167. Many of the children had attended every Sunday during the year and deserved prizes. The plan of distribution

was as follows:—Children to secure first prize must have attended 50 Sundays and received 320 marks. To secure a second prize they must have attended 47 Sundays and received 280 marks. To secure a third prize they must have attended 43 Sundays and received 260 marks; the prizes consisted of valuable books. Seven obtained first prize, 24 second prize, and 12 third prize, and over 175 children received gifts from the trees, the distribution being made by Mr. R. B. Rogers, Mr. B. Everett and the teachers. At the close Miss McNabb was presented with a handsome ebony chair by the infant class and children's singing class. The Chairman also stated that he was commissioned to present her with a beautiful plush dressing and jewel case, the gift of the Choir, stating at the same time his regret at the Church's loss of her services as organist. Mr. Rogers made a suitable reply in behalf of Miss McNabb.

#### DIOCESE OF NIAGARA.

**MOUNT FOREST.**—The glorious Feast of Christmas has come and gone, but not without great cause for thanks. The Advent season was better observed than ever this year in this parish, there were two services a week, with a Bible reading at one of them upon special Advent thoughts, by the Rev. R. S. Radcliffe, which seemed to be taken great interest in by all who were present; we trust the goodly numbers who attended profited by what they heard.

The decorations in St. Paul's Church were in excellent taste and most effective, and looked beautiful on Christmas day. The congregations were large and devotional. Over seventy made their Christmas Communion in the town and fifty outside at North Arthur. The Clergyman's offerings amounted to over \$60, besides many kind and useful presents. From and after the New Year regular services each Sunday will be held at Farwell and Riverstown. The Rector earnestly desires the men of St. Paul's congregation to secure an arrangement for the future and present payment of the Church debt upon a basis more permanent and efficient than the one in force when the present clergyman came to the parish. Whilst offertories have increased, and Church attendance, and above all the real spiritual state of the congregation, yet the old debt has not yet been placed in a satisfactory condition. It is hoped the new church at Riverstown, built since the present rector's incumbency and opened last year will be consecrated this coming summer. It is also hoped that a church will be built at Farwell in this year of 1888.

#### DIOCESE OF HURON.

**PERCHE.**—The annual Sunday-school Christmas Festival in connection with St. John's Church, Perche, came off under most auspicious circumstances, on the evening of Tuesday, Dec. 20th, in Victoria Hall, a building placed at the disposal of the Church for social and literary purposes, through the kindness and liberality of John Henry Jones, Esq., and family. The weather was favorable, the audience large, and the programme of a most entertaining character. Out of a hundred and seventy persons present, sixty-five were children and young people; one half of whom are members of the Sunday-school. The Christmas tree, laden with valuable presents, was brilliantly illuminated towards the close of the entertainment; and Santa Claus, dressed in character, then distributed the presents to the great delight of parents and children. After which a valuable book contributed out of the funds of the Sunday school was handed by Rev. Mr. Steele, incumbent of the Mission to each of the Scholars present. The children then very thoughtfully presented an address, accompanied by a handsome morocco portfolio, to Miss H. M. Jones, organist and teacher. They also made presents to J. H. Jones, Esq., and to Mrs. Jones, as tokens of

gratitude for their interest in the welfare of the Sunday-school. The proceeds taken at the door realized nearly \$25.

The services at St. John's Church, Perche, on Christmas Day, were of an interesting character. All the members of the Sunday-school having joined in rendering the children's *Te Deum* at the opening of the services; little Mamie Joynt taking the solo very sweetly. Although the day was stormy the attendance was unusually large; and the offertory on this occasion amounted to the liberal sum of \$13.50, said to be the largest collection ever taken in this Church of St. John in the Wilderness.

**PERSONAL.**—The Rev. H. Banwell has been appointed to Grace Church, Bismarck, and has removed from Port Stanley. He has entered upon his duties as incumbent of Bismarck, and may be addressed accordingly.

**EPISCOPAL APPOINTMENTS.**—If the Lord will, the following order will be observed by the Bishop in his visitation of the Diocese for Confirmations for 1888:

Clergymen in each Parish or Mission are requested to have all the candidates from their several stations prepared and ready to be presented at the service, as arranged in the following lists.

It is the Bishop's wish that a list of all the candidates, with christian names in full and plainly written, be handed to him on his arrival, which lists, if necessary, will be subject to correction after the service.

The Bishop places the responsibility of punctual attendance at each service on the clergyman in charge, and particularly requests that nothing be allowed to interfere and prevent the Bishop from being present and ready for service, as named in printed lists. For January the appointments are:

**County of Waterloo.**—Sunday, Jan. 15th, Trinity, Galt, Rev. J. Ridley; Monday, Jan. 16th, St. John's, Berlin, Rev. S. L. Smith; Tuesday, Jan. 17th, Christ Church, Haysville, &c., Rev. J. Edmonds.

**Counties of Brant and Oxford.**—Sunday, Jan. 22nd, St. James', Ingersoll, Rev. E. C. Saunders; Monday, Jan. 23rd, a.m., St. John's, Thamesford, and Christ Church, Lakeside, p.m., Rev. W. M. R. Seaborn; Tuesday, Jan. 24th, a.m., Trinity, Zorra, and Christ Church, Hungerford, p.m., Rev. R. W. Johnstone; Wednesday, Jan. 25th, 11 a.m., St. John's, Eastwood, Rev. T. Watson; Wednesday, Jan. 25th, 7 p.m., St. Paul's, Woodstock, Rev. J. J. Hill, M.A.; Thursday, Jan. 26th, 11 a.m., St. James', Paris, Rev. A. Brown, B.A.; Thursday, Jan. 26th, p.m., All Saints' Mount Pleasant, Rev. J. P. Curran; Friday, Jan. 27th, 11 a.m., Trinity, Onondaga, Rev. G. M. Cox; Friday, Jan. 27th, p.m., St. Paul's, Kanyengah, Rev. D. J. Caswell.

**LONDON.**—The usual annual contributions of the children of the Chapter House Sunday-school were presented on Advent Sunday, and a pleasing ceremony it is to see the little ones bringing up their donations to help the children in the poorer missions. The presents on this occasion were numerous and varied, and many a one of some cherished toy or book but freely given with the knowledge that they would gladden the hearts of little ones, not as highly favored as themselves. At a moderate valuation the contributions were placed at \$30, which were sent through the W. M. A. S. of the Diocese to Mrs. Cowley, widow of the late Archdeacon, in the Northwest Territory. On Christmas day a hearty afternoon's children's service was held, at which appropriate hymns and carols were sung by the children. Bishop Baldwin addressed the school, thanking the children for their liberal contributions, and cheered them by showing the pleasure that their presents would give to those children in the Northwest, who rarely ever had the pleasure of receiving Christmas presents.

A large number of members of the congregation were present, who were greatly pleased at the children's singing and hearty responses.

The Sunday collections of the school have averaged for the past year 1½ cents per child per Sunday, and go to defray the expenses of an Indian boy at the Shingwauk Home at Sault Ste. Marie.

#### DIOCESE OF ALGOMA.

**PORT CARLING.**—Sir: I beg to acknowledge through your columns, a box of things from the C. W. M. A. Society at Toronto, through their energetic President, Mrs. O'Reilly, for our Sunday-school. The articles were most valuable to us for the Christmas tree; also a box from the Women's Auxiliary of Trinity Church, Brockville, in which was a contribution from the Children's Auxiliary. These things are most valuable to us at this season of the year, and I return my thanks and those of my people for the valuable contributions.—S. E. KNIGHT, Incumbent of Port Carling.

#### DIOCESE OF QUEBEC.

**QUEBEC.**—The services on Christmas day were well attended, and all, but one, of the city churches, were beautifully decorated in honor of the Saviour's birth. It seems remarkably strange, that when even the sects have in many cases beautified their houses of worship, then any priest or churchman would or could object to due and seemly decorations, and to a more elaborate musical service on this and various other great festivals of the Church year. It is to be regretted that some will still hold out, and refuse to allow their parishioners to beautify the House of God, and thus to welcome the Advent of the King of Kings in "the beauty of Holiness," as nothing can be made too beautiful or done too well to welcome Him.

**The Cathedral.**—Holy Communion was celebrated at eight a.m., and after Morning prayer at 11 a.m., there was a large number of communicants. A number of Christmas carols were sung after the service of Evensong. His Lordship the Bishop was the preacher at the morning service.

**St. Matthews.**—The Festival services were commenced with choral Evensong at eight p.m. on Christmas Eve. On Christmas Day celebrations of the Holy Eucharist were held at 6:30 a.m. (plain); 7:30 a full choral celebration, and a third celebration after Matins at 10:30 a.m. There was an exceptionally large number of communicants, and at the latter service a very able sermon was delivered by the Rector, Rev. L. W. Williams. The decorations in this church were very handsome and appropriate, the chief features being the chancel screen and the font. The altar was adorned with numerous vases of flowers. At the afternoon service at 4 o'clock a selection of carols were ably rendered by the choir, the words and music being taken from "Carols old and new" published by the Rev. Mr. Bramley, of Oxford, and arranged by Dr. Stainer. At 7 p.m. there was a choral Evensong, followed by an eloquent discourse by the Rev. R. H. Cole, curate. Large congregations were the feature of the day. On St. Stephens' Day a celebration was held at eight a.m., Matins at 10:30 a.m., and Evening prayer with instruction at 5 p.m. On St. John the Evangelist's Day similar services were held.

Our Holy Innocents' Day there was a celebration at 10:30 a.m., preceded by Matins.

During the season of Advent a special course of sermons were preached on Sunday evenings on the "Incarnation of our Lord," by the Rev. R. H. Cole, curate, and the following city clergy preached on the Friday evenings, viz.; Rev. M. M. Fothergill, Rector of St. Peter's; H. J. Potry, curate in charge of the Cathedral; Thos. Richardson, rector of St. Paul's; and R. J. Fothergill, curate of St. Peter's.

**St. Peter's.**—Bright and gorgeous services were held in this Church on Christmas Day, the rector, Rev. M. M. Fothergill, preaching an appropriate sermon at the 10:30 a.m. service. The collections which are to be devoted to the poor fund, were the largest that have been taken at St. Peter's for a number of years.

**St. Matthews.**—On Saturday afternoon Dec. 31st, the children of the Sunday-schools, Bands of Hope and Mercy, Ministering Children's League, and Kindergarten classes were invited to a Christmas tree and tea to be held in St. Matthews parish room, and which, as in former years, was a decided success.

**ST. MATTHEW'S MEN'S CLUB.**—At the weekly meeting of this club, on Thursday evening, 22nd Dec., Dr. Geo. Stewart, F.G.S., F.R.S.C., President of the Literary and Historical Society of Quebec, delivered a very instructive and able lecture on "Longfellow," before a large and select audience.

**STANSTEAD PLAIN.**—*Chris Church*—This Church was neatly, and prettily decorated. A temporary rood screen improved the appearance of the chancel, and the altar was draped in white, and on the retable stood two vases filled with such flowers, as the season afforded. Matins were said at 11 a.m., when there was a fair congregation. The singing of our small choir was very effective, thanks to the help of two ladies of the parish. A celebration followed when there were 31 communicants. The singing of hymns 318 and 324 at 11 a.m., after the prayer of consecration and benediction, added to the impressiveness of the service. What a pity it is that so very seldom is the Eucharistic office chorally rendered thus, detracting from the honor due to the most sacred act of worship rendered to the Divine Son.

The rector preached the sermon from St. Luke ii, 11, insisting on the Divinity of the Babe of Bethlehem.

At 7 p. m., Evensong was said, and the choir was reinforced by a number of children who sang very well, and some of whom, we hope, in time to incorporate into the choir.

The rector preached from Gal. iv. 4, "fulness of time."

**BEEBE PLAIN.**—*All Saint's* :—

This small Church was tastefully decorated by the members of the congregation, and the altar had upon it a new crimson frontal presented by the Kilburn sisters, together with other gifts of Church furniture to the Parish.

At 3 p. m., evensong was said, a fair congregation being present, and the Rector preached from Gal. iv. 5.

In addition to the other services of the day a funeral took place at 1.45 p. m., at Beebe Plain.

It is a pity that so many forget the sacred aspect of Christmas in their social merriment, otherwise the services of the Church would be as well attended as at Easter.

The services of the day were all taken by the Rector, Rev. W. F. Forsythe, unassisted, and is it to be wondered that, at the end of the day he was not quite so fresh as at its beginning, and longed for the time when the *spiritual help* of the laity in Church work might be more utilized than at present.

**CONTEMPORARY CHURCH OPINION.**

The *Family Churchman*, London, England, says :—

Archdeacon Lefroy's Donnellan lecture on Advent Sunday touched a very high note. Speaking upon acts i. 3, he dwelt on the significance of the Saviour having made the Kingdom of God the theme of His *post-Resurrection* converse with His Apostles, testifying thereby to its supreme importance; and it was clear that during the great forty days the establish-

ment, organization, and administration of the Church was much in the Redeemer's mind. The proclamation made on the Gallean mountains was that of a king. It was recorded in the King's Gospel, which was the only one of the synoptics that recorded Christ's possession of absolute power in heaven and in earth. The work thus committed to the Apostles was so vast that we must regard it as committed through them to the Church. In fact, in this Royal proclamation we have the origin and the authority of the Christian ministry. The delay which intervened between the proclamation and Pentecost, was designed to teach the Church the moral debility of all men without the influence of the Holy Ghost. That delay moreover was marked by a most suggestive circumstance—the election and ordination of a successor to Judas Iscariot. This showed the importance attached to organization, to the recognition of the corporate life of the Church, the Apostolic sense of the great value of completeness, and all with the approval of Christ and the anticipation of prophecy. The Church thus founded was the habitation of God. The Holy Ghost was not more necessary to perfect the manifestation of the mystery of the Incarnation than He was necessary to originate spiritual life in the Church or to begin the work of regeneration in the lowliest or in the loftiest soul.

The Church is, however, Archdeacon Lefroy pointed out, asked in these days, to accept a very different doctrine. We are assured now that not only are the elements of the Christian verities to be found in, but also that the forces which weld them together are adequately explained by the existing forces of human society, and that the visible Church of Christ was formed without supernatural aid. There is no room in this theory for the Holy Ghost. But the statements should be carefully reviewed. Society, when the Church was formed, was Pagan, Jewish, and perhaps Jewish-Christian. The notes of the Church, even in a very incipient form, ought to be discernable, according to this theory, in the society of the period. Did Judaism contain within itself the universality of the Church? Did it possess the germ of Apostolicity? Never. And as to Pagan society, he would be a rash and yet a rare man who could discover in the moral morass represented by the writings of the Roman poets the protoplasm of the One Holy Catholic Church. Archdeacon Lefroy criticised the contention that the Bishop was originally a financial officer. He asked whether finance was in the mind of St. Paul when he addressed the elders of Ephesus, or in that of St. Peter when he spoke of Christ as the Shepherd and Bishop of souls. His contention, therefore, was that the Church of England was committed to the supernatural character of the Church of Christ. The lecturer concluded with an earnest appeal to the undergraduates who were about to take orders, to value highly the Apostolic commission and the pastoral office of going from house to house.

The *Church Guardian* of Omaha, Neb., says, (and we heartily endorse its words) to the Church in Canada :—

There is no excuse for any clergymen in this Diocese not establishing a Sunday-school and Bible-class in the parish or mission with which he is connected, even if he must do much of the work himself. The neglect cannot be too severely censured. The hope of the Church in the future is with the children, and our Master has said, "Feed my lambs." Take care to make the Sunday-school interesting. Use the bright, cheery hymns of the hymnal of the *Church*. Short service and a short session are desirable.

The same paper adds in regard to circulating Church literature :—

"A little attention to soliciting subscriptions

for a Church paper or a Church Almanac, and requesting their perusal, would help to make people more intelligent Churchmen, and we believe better Christians. Everything, however, worth doing requires time, trouble and persistency.

The *Pacific Churchman*, San Francisco, Cal., well says :—

"REVIVALISM" as it is commonly understood, should not be confounded with the system of "missions" which has lately been restored to its place in the usages of the Church, to the detriment of the latter. For while there is much in common between the two, there is also much that is *utterly different*. Perhaps it covers the ground pretty well to describe revivalism as being the other system grossly exaggerated, almost to a caricature. The root principle in revivalism is sound enough, but the growth upon it under sectarian auspices is an over wrought emotionalism, with nearly an *entire absence of definite, thorough teaching and building up in the principles of the doctrine of Christ*, and in the practice of personal religion. Now in our Church "missions" there is constant and especial care given to *instruct* the people in all that a Christian person ought to know and believe and do to his soul's health. This in itself is enough to keep down any tendency to over much appealing to the emotions. We have always supposed that Mr. Moody was less chargeable with high pressure features than any one who has been engaged in that sort of work; but if the writer of the following extract from one of our Church papers is correct this might seem not to be so. This writer says :—

It is not the appeal to the emotions that does the harm, but the lack of instruction after the excitement—the emotion dies and nothing is left. The first evil of the revival system is *absence of instruction*, the second, *wrong instruction*. People are told: "Now you're converted; now you've got religion." Mr. Moody, having been to Oxford, claimed that *he had saved 500 young men*. The result of Mr. Moody's visit to the University of Virginia was 200 converted, of whom it was reported a *few stuck*. Many became skeptical. Before he came, never a word was heard disrespectful towards religion, but since then there is open blasphemy, and many of the 200 are scoffers. Shall we avoid a series of services because the revival is evil? No, but let us avoid everything like a circus or sensationalism. When persons came to me from the revival, I said not, "You are saved," but "You will be saved if *you endure to the end*." And I had them some weeks in preparation for confirmation. The evil of the revival system is *no instruction, or wrong instruction*.

The *Parish Reminder*, St. John's, Milwaukee,

Of all the helps to a Christian life, there is no one thing more useful than the observance of the Christian Year. For, as in forgetfulness lies always the greatest danger, nothing can be of greater service than that which helps us to remember. It was when they forgot God that Israel suffered afflictions. The whole ritual of the ancient Church was commemorative or prophetic. The Jews were bidden to keep certain feasts and fasts to put them in remembrance, to do certain acts or memorials, rather as reminders; and while they obeyed they prospered. But when they forgot God and ceased to walk in the way of their fathers, and turn to idols and to strange gods, then the anger of the Lord was visited upon them, as we read in the lessons of the Lenten season. And the Church of God has never given up such observances, such memorial days and seasons.

Year by year

The way before us lies

Distinct with signs, thro' which in set career  
As thro' a Zodiac moves the ritual year.



# The Church Guardian

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## Special Notice.

**SUBSCRIBERS IN ARREARS** are respectfully requested to remit at their earliest convenience. The LABEL gives the date from which subscription is due.

### CALENDAR FOR JANUARY.

- JAN'Y 1st—CIRCUMCISION.  
 " 1st—1st Sunday after Christmas. [*No notice of Epiphany*].  
 " 6th—Epiphany. [*Athanasian Creed*].  
 " 8th—1st Sunday after Epiphany.  
 " 15th—2nd Sunday after Epiphany.  
 " 22nd—3rd Sunday after Epiphany. [*No notice of Conversion of St. Paul*].  
 " 25th—Conversion of St. Paul.  
 " 29th—Septuagesima. [*Notice of Purification*].

### THE PAN-ANGLICAN SYNOD.

It is a subject for much satisfaction and thankfulness that the Archbishop of Canterbury has published the circular of invitation, just sent out to all Bishops of the Anglican Communion throughout the world, about two hundred and ten in number. The circular itself is remarkable. It is at once modest and massive. In the most simple, unpretending language possible, it announces subjects for discussion which are of weighty and supreme importance. It will remind many who read it of the quiet, unaffected, yet all important, mode of action recorded in the Acts of the Apostles (chap. xv.), when the Christian Church held its first synod at Jerusalem under the presidency of St. James. A very great and solemn matter had to be discussed. The gathering of the Apostles and elders, the discussion, and the decision, may be characterized by the words, 'simplicity, earnestness, and honesty.' But they form a marvellous contrast to the display and splendour and outward parade of pomp and circumstance which have often accompanied many subsequent gatherings and Councils of the Church. Some small amount of display is unavoidable whenever a large body of persons assemble, and it is far from being objectionable. But the world at large will be favourably impressed by the marked singleness of purpose with which the Primate has announced the proposed Pan-Anglican Synod. The first of these synods as bitterly written against by a certain party within the Church, but it is probable that this, the third act of assembling of the Bishops, will be heartily welcomed on all sides. The dangers which were feared were honestly found not to exist.

The Church ought to remember this proposed Synod in her prayers. Would not a good opportunity for this be found in the prayer 'For all sorts and conditions of men,' at the sentence 'the good estate of the Catholic Church?' In the Litany, and at morning and evening prayer, as also at the office of Holy Communion, would be suitable places to introduce

(aloud, or in silence) a petition upon this subject.

Then, too, it must be acknowledged with a sense of gratitude, that the subjects to be discussed embrace many of the most important topics of the day. It is very satisfactory to observe that under the Subject 1, comes (as *d*) that of Socialism as a part of the Church's practical work. A well-stated case is half answered in itself, and this proverb is true here. It is no more than the Church ought to do to face this question and to thresh it out thoroughly and practically, because it certainly is the Church's *appanage* at least (for, as stated by the Bishop, it is part of the Church's work), and can be solved correctly and permanently by the Church only. Great thanks are due to that manly courage which real Christian Church principles give, and which was so nobly exhibited lately by the Bishop of Lichfield in bringing Socialism forward at the Wolverhampton Congress, and also to his happy and impartial management of the meeting upon that memorable Wednesday evening, October 5th. And thanks are also now due to the Primate for drawing the attention of all the Bishops from all parts of the world to the practical consideration of the subject.

Right Socialism is a part of Christianity, and the Church alone can deal with it. It would be a sorry day for any country if it ever attempted, politically, to interfere with property and the possession of money or gain, with a view to anything so impossible and unjust as equalization. No legislation can successfully manage the question, because it would ruin any country to tell the active, clever, and thrifty, that they shall be no better off than the indolent or unthrifty. On the other hand, the fact ought to be, and must be, faced that thousands of men would be thankful to earn once every week what a large number *deservedly* receive every day, and some every hour of their life! And nowhere is this inequality so great as in the United States of the Republic of America. No legislation can, in justice or in equity, punish one man for being more clever, more diligent, or more careful than another, or fine a man for handing on his savings or possessions to his children. But the Church can do much by teaching practically the practical truth that **THE CHURCH IS THE GREATEST DEMOCRACY IN THE WORLD**; and that, as such, the principles of love and charity which her Founder taught and exhibited, are those which, if her richer children rightly viewed the matter, would prompt them to be ready to do good and to be glad to distribute. The Church ought to teach how, without appealing to any but the highest and most sacred motives, such a feeling might grow up amongst all classes, *as the result of Christian love*, as should exhibit the Socialism taught by the Catechism as the 'duty towards the neighbour,' and which is the one abundantly sufficient, and true solution of this very grave question of Socialism.

It is also a wise suggestion which makes 'Definite teaching of the Faith' another of the subjects to be discussed. It is sadly wanted, and in a simple, truthful, and Catholic spirit. The Church needs two more catechisms than she has. Let the present Catechism remain unchanged. Indeed, it cannot be changed without altering the Prayer-book, of which it is an integral part. But a catechism of Church doctrine and principles, clear and distinct, not (like the present Catechism) the very concentration of doctrine requiring a year at least to explain and teach, but so clear and definite as to need hardly any remark or explanation whatever, is much needed. A Catechism of Church history is also greatly required.

What can be more precious, again, or more abundant in future important issues, than Subject iii., concerning the Anglican Communion in relation to Eastern, Scandinavian, and other Reformed Churches, to the Old Catholics, and others? It is certain that a great change for

good is coming over the minds of thousands in regard to the question of true Catholicity, and this largely affects the Eastern and other Churches in their relations to the Anglican Communion, and in the relations of the Anglican Communion to them. It is plain, too, that Dissenters are not forgotten; for the word 'others' amply includes them all. Few things would probably encourage Dissenters to return to the Church of their fathers so much as the furnishing, occasionally, within the Church edifice, under proper authority and direction, some such services as they so much prefer; *e.g.*, occasional *extempore* worship? And why might not the parishioners, being *bona fide* Communicants at the Church, be allowed (of course under due regulations) to hold, perhaps once in Lent, and once in Advent, a service very similar to that which the Society of Friends maintains? It is a great comfort to hope that these, and many other suggestions, will be well thought out by the Bishops from all quarters.

But, best of all, could not a really Catholic office in relation to Unity be produced for universal use throughout Christendom? A Litany, or perhaps, still better, an Office? And that office should truly, and with unaffected simplicity, commit the whole matter to God, and entreat of Him to do what He sees to be best with regard to the promotion of unity. Let the whole body of Christians plead with God that, in reference to this subject, the *what*, and the *when*, and the *how*, may be as He sees fitting and best! Cannot this be arranged? 'All with one accord?' and in the best sense, still 'all in one place?' Could this be done in vain? Impossible.

The other subjects suggested by the Archbishop are of very great importance, and these to which attention is drawn are mentioned because it is desirable that the mind of the whole Church should be speedily and earnestly attracted to the consideration of them. The Pan-Anglican Synod of 1888 is likely to prove, under Divine guidance, a meeting of immense value to the world.—*G. V. in Church Bells.*

### REVERENCE.

BY JAMES E. WILKINSON.

A marked characteristic of our American life is its restlessness under authority, and at the beliefs and customs which have come to us from a more or less remote antiquity. Everywhere it is the *present*, with its gratifications, which is sought. One cause for this undoubtedly is the composite character of our nation. It is made up of representatives from peoples the most diverse. The native-born Americans with their Anglo-Saxon common sense and perseverance do not predominate; and consequently it results that the most extravagant ideas of private judgment, of intellectual freedom, prevail. This questions all authority, does not see why it should reverence or respect any person, any belief, any institution, because of age or any other reason—save that it chooses to do so. So it is that irreverence, lack of respect, is the characteristic of the age. And though we are such a wealthy and prosperous people, this characteristic is most lamentable. It is especially so, because it is widespread, and because it affects our whole life.

Children no longer respect and reverence parents, nor parents their children. Truth and uprightness are laughed at; and the man who reverence and practices these principles so that his money gains are interfered with, is ridiculed as being behind the times. This irreverence extends still further. Everywhere holy things and places are jested upon, and holy names bandied about. It makes one shudder to notice the awful familiarity with which sacred names

are used. These names, which have to do with the most momentous, with the eternal concerns of our being, are used with less reverence than is employed in speaking of one's next-door neighbor. Churches—God's houses—are of less account than private dwellings, and behaviour is indulged in them which would not be tolerated in a private house.

These are so common that they cannot be denied. At the same time they ought to be sufficient to alarm every honest, God-fearing man. For where respect and reverence for right and truth, for holy persons and places, are lost, their danger threatens the nation.

It is easy to see how this principle of irreverence works in our own country. The socialist and nihilist respect nothing, reverence nothing, and in consequence openly avow the most destructive principles. All property shall be confiscated. If the owners object, they must be put out of the way. Religion is nothing, holiness is nothing; so life is held cheap and marriage defiled. Such certainly is the teaching of Herr Most and his gang. But it does not end simply with this class. It enters into the beliefs of those who are capable of knowing better. A Roman priest—Dr. McGlynn—speaking of the attempt to assassinate the Czar, says practically that such murders are allowable. "Killing for political purposes is to be considered as something totally different from the crime of murder." Speaking of the would-be murderers, he says: "These heroic men feel that they are doing the noblest and holiest thing they could do for their country in trying to kill the Czar" (New York semi-weekly *Post*, May 24.)

Now certainly Churchmen cannot be parties to such opinions, for the Church is positive both in her teaching and practice. If her children listen to her they will have both respect and reverence for holy places and persons, for religion and law; and they will in consequence be a bulwark against this dreadful tide of irreverence and consequent lawlessness.

If we look into our Prayer-Book we find it permeated by this principle of reverence, and in this the Church follows Holy Scripture, "The Lord is in His holy temple, let all the earth keep silence before Him." "Ye shall reverence My sanctuary, I am the Lord; "At the name of Jesus every knee shall bow; "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Moreover, "holy fear" is one of the "seven fold gifts" of the Spirit. So the ministers of the Church are to be decently vested when leading His worship, in order to give added dignity and reverence to the worship of the All-glorious God. Both priests and people are bidden to kneel down on their knees to do Him reverence. Her churches are built with these ideas in view. And as we look further into the Prayer-Book, we find that they are to be solemnly set apart from "all unhallowed, ordinary, and common uses," and consecrated to the service of God alone. We are taught to reverence them, for they, and all things in them, teach of Christ and God, of right and truth.

Moreover, these two principles—respect and reverence for holy places, etc., and reverence and fear of God, are closely connected. It is not too much to say that the possession of the first implies the second; and the absence of the second results naturally from the want of the first. We know, to be sure, that outward reverence may cover a bad heart. It is the exception, however, and is not frequent. Excessive reverence is not the tendency of the age; the lack of reverence, however, is a fact, and one full of danger. Archbishop Laud in his *History of Troubles*, uses language which might well have been written for our own times. He says, "All I laboured for in this particular was, that the external worship of God in this Church might be kept up in uniformity and decency, and in some beauty of holiness. And this the rather, because \* \* \* I found that from the contempt of the out-

ward worship of God, the inward fell away apace, and profaneness began boldly to show itself."

What shall we do therefore to overcome and prevent irreverence with its consequent lawlessness? Is it not to cultivate reverence and to put it in practice? For reverence is a principle which has to do with every relation of life. It is a practical matter and deserving of attention. It insists upon the sacredness of the relation existing between parents and children, and consequently the mutual respect that is due. It accentuates the fact that our bodies are temples of God, and requires that they should be treated as such. Reverence, the inward principle with its outward manifestations, is necessary for the preservation of right and truth, and the holiness of true religion.—*Living Church*.

#### THE SUNDAY OFFERTORY.

The offertory was designed to keep men from falling into the idea that religion cuts a man's life in two; to show him that Christianity to be good for anything must consecrate all life to the Lord, shop life and counter life, dealings with men as well as dealings with God; that they should connect their money with religious ideas, their gain of it with religious associations; that their work day lives should not be a sordid slavery to the world, but a service done to God, the fruits of which could be offered acceptably in His own temple. We are taught that giving to the Lord is an essential part of public worship, quite as essential as singing or praying; that words must go out in deeds; we must recognize the alms-basin as an essential part of church furniture, the putting of money into it as a devotional act. Our contributions are called in the plain English of the Prayer Book, "the devotions of the people." The whole duty of giving has grown dim, the sense of responsibility for wealth dead, in the minds of men. The Lord's treasury is like a beggar's dish. So highly spiritual have we all become, however, that our religion must not even name filthy lucre. Meanwhile there stands that solemn service of the offertory, clear, bold, uncompromising, making giving a solemn act of religion; calling the offered thing by its old name, a "devotion," bringing forward this act of piety in the fore front of the most solemn religious service of the Church of God; asking its performance as repentance and faith are asked—as a preparation for the worthy reception of Christ's Body and Blood.

We must bring our whole lives to Church with us. We cannot drop at the door the market and the change; we must feel that the gains which cannot be consecrated to the Lord, are gains which are "the price of blood," the blood of our own souls. We must feel that God holds us responsible for every bargain and speculation, and that all the singing and praying in the world will not make an unjust profit other than a curse.

We must feel that every day is a God's service, or a devil's service; and that two hours a Sunday given to God, will not pay for a Monday devoted to the devil Mammon. Therefore our lives must be brought to the Church. That is just what the Church is for, that men should bring their lives into it, and measure them by the cubit of the sanctuary. Money is the result of a man's work. He has put the moral worth of his life into it, he has gained it well or ill. It represents faithful work in his place for God and man, or it represents wolfish greed or foxy fraud. He is asked to offer to the Lord as a religious service, to give to his Saviour and to lay on His holy altar this money which represents the moral value of his life. Can he do it? Can his gains be blessed? Are they so clear

from wrong, so free from all rust of injustice, fraud or deceit, that he can lay them without shame on that altar whence he is to receive the heavenly gift of his Saviour's spiritual Body and Blood? Again, a man is asked to say whether, Christian though he calls himself, he is not practically an atheist when it comes to business. Does God give him wealth more or less, or does he get it by his own strength, skill, shrewdness, by luck or chance? Is he responsible to anybody for what he has? Is there any law at all about it? Are the silver and the gold the Lord's, or was the devil not lying when he claimed the kingdoms of the world, and their glory for his own; and not cheating when he said: "All these things will I give Thee if Thou wilt fall down and worship me?" Root questions these, old questions, gray as time; but questions that need asking every day, and that every man needs to ask himself until he gets an answer that will stand. The offertory puts them emphatically and answers them just as emphatically: "All things come of Thee, and of Thine, O Lord, have we given Thee." It is a religious act of loyalty to the Master of the universe, a solemn acknowledgement of the Sovereign Lord of all the world whose tenants we are. Nothing has been said of the results to the treasury of the Master, of a revival of the spirit and power of this act of worship. The result of course, if ever Christians shall even begin to do their duty of giving on Christian principles, will be the world's conversion in about an ordinary lifetime. Meanwhile we must begin to put this business of giving on its true ground. We must deliver it from meanness and begging, and feel what it is, a profound and solemn act of reverent worship and awe before God's altar; an act wherein all mysteries meet in this, the deepest mystery of devotion, that mortal man give to the eternal Lord, and have the gift accepted.—*The Church Chronicle*.

#### THE EPIPHANY.

The word Epiphany means "manifestation." In this festival of Epiphany (mentioned by Clement of Alexandria as far back as the year 200) we thank God for admitting the Gentiles to the Christian Church.

In the Collect (A.D. 500) we remind ourselves of the manifestation of the Infant Christ to those Gentile sages who came, guided by a star, to do Him homage as their future King. It is not permitted to us to behold Him now, as they did, with our bodily eyes; but by the eye of faith we may know Him; and after this life we hope and trust to have the fruition—that is, the enjoyment, of beholding the Divine glory.

In the Epistle (Eph. iii.) St. Paul calls this admission of the Gentiles a mystery, or revelation. He speaks with rapture of God's grace in thus making the Gentiles sharers of the inheritance of Israel, and he glories in his commission to declare this. He seems to see the heavenly host gazing from their heavenly place on this development of God's eternal purpose, and beholding with joy this "Epiphany" of Christ to all nations.

In the Gospel (Matt. ii. I) we have the simple narrative of that visit of the Eastern seers. They seem to have been astronomers of Chaldea; and just as God sometimes made use of dreams to reveal His will to men, so in their case God made use of their knowledge of the stars to reveal to them both the time and place of the Messiah's birth. The star need not have been a supernatural one; but the revelation which connected it in their minds with the birth of the Messiah was clearly supernatural. It is plain from the narrative that their observation of the star would not have sufficed alone, without the more exact prophecy of Micah, to guide them to Bethlehem.—*Church Press*.

## FAMILY DEPARTMENT.

## "MY LIFE AND THINE."

L.L.L.

BY FLORA E. W. TORREY.

"My life compared with Thine!" you moan  
And moaning thus, repine  
That God should make less beautiful  
Thy life than mine.  
Ah! moaning heart, be still,  
And learn His will.

"My life compared with Thine," you sigh,  
"Is lonely, dark and drear;  
Thy happy hours pass lightly by,  
While I in fear  
Await each day new woes,  
Remorseless foes.

"My life compared with Thine! Ah me,  
That lives should differ so!  
Thou, gay and bright 'mid brilliant scenes  
Where joys o'erflow.  
While I must dwell apart,  
And bear the smart.

"My life compared with Thine! Thy home  
With happy love made bright;  
While o'er my life love's star hath set  
In darkest night.  
The night and day are one,  
No warmth of sun."

Thy life compared with mine? Alas!  
Thou canst not judge the heart;  
And may not read, by outward sign,  
The inner part.  
Each soul hath griefs to bear  
Which none may share.

Thy life compared with mine, perchance  
To Thee appears less bright;  
Yet oft the hearts which gayest seem  
Have most of night.  
Smiles cover well below  
A world of woe.

Thy life as well as mine, dear friend,  
Was planned by wise decree;  
The 'Giver of good gifts' bestowed  
Thy life on thee.  
Let grateful thoughts arise  
To the All-Wise.

Judge not thy life and mine; expand  
Thy soul to God's pure air;  
And thus the germ of some sweet flower  
Shall blossom there.  
And far beyond the skies  
The fragrance rise.

God grant thy life and mine may hold  
Some cultivated flower,  
Which shall redeem the bed of weeds,  
At the last hour,  
And may sweet peace be thine,  
Dear friend of mine.

## THE BETHLEHEMITES.

FROM THE GERMAN, BY JULIE SUTTER.

## CHAPTER II.—Continued.

"We too are waiting, yes, waiting for the King," said the old woman, approaching her son. "Shall I, even I, see the King in His beauty, before I go hence to the land afar?" Her eyes were bright with tears.

"It may be so," said the priest.

The children had so far listened breathlessly. They had often heard of the Messiah that should come to save His people; but it seemed a future event. Could it be possible that even now the time might be fulfilled?

"Father," cried Samuel, "where will He be born? What was the chief priests' answer to Herod?"

A beam of joy lit up the face of Zadok, as he

turned to his children, repeating to them what is written by the prophet: "And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel."

"Here? In our own Bethlehem?" cried the children excitedly. "Shall the Messiah be born here?"

"Thus saith the prophet," replied the father.

"Perhaps he is here already," suggested Rachel wisely. "There are so many strangers here to be taxed."

Zadok rejoicing: "We know nothing, save that he will be a Bethlehemite like ourselves."

The Children were silent, a holy awe settling upon them. Not till now had they heard that wondrous prophecy. Joseph presently repeated the words to himself, as if to engrave them upon his memory, whispering to his twin-brother after a while:

"If He will be there, I shall like entering upon the temple service. He will dwell in His own sanctuary, don't you think so Samuel?"

"He may—perhaps not—I cannot tell," said the latter.

The sun was sinking behind the hills, a golden glory flooding the roofs, and illumining with a bright reflex the priest's family, that now gathered for worship. Rachel had fetched the book, that is a parchment scroll; and having taken off the silken covering, unrolling the Scriptures, the priest took it up by the wooden handles on either side reading with sonorous voice:

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, the Everlasting Father, the Prince of Peace."

## CHAPTER III.

On the terrace of another house on the hill a little distance, sat a girl, her little brother playing with a pet lamb at her feet. She was a Roman maiden, of noble parentage, her father being a centurion of the garrison stationed at Bethlehem. Virginia was his comfort, her mother having died, leaving the baby-boy to her care; but she was often lonely and sad, especially now when her father was away at the citadel and much taken up with the taxing of the people. This very day she had been more than usually dejected, not even caring to go and visit her friend and neighbour Zillah. The latter was an Egyptian, whose father, for many years had practised in a Jewish colony near the great city of Thebes. Zillah's mother had long been dead, leaving him that one child, now a grown maiden of thirteen. He had married again, his second wife also being of delicate health; and hoping to benefit her by the fresh air of the hills of Juda, he had brought her away from the burning sun of Egypt, settling at Bethlehem. She recovered in a measure, yet often Zillah had to take her place with her little step-brothers and sisters, and young as she was, the household was her care. She was a bright, active girl, delighting in her duties, which left her but little time to spend on the roof, or saunter dreamily about the garden like her friend Virginia. The two were fond of each other, but to the Roman maiden's grief Zillah had rarely an hour to spare to brighten her friend's life with her merry presence. And to tell the truth Virginia was loth to visit the Egyptian damsel. Zillah often would say:

"I cannot come to you, because mother needs me, and the children want me, and the house must be looked after. But there is no reason why you should not come to me! We might have pleasant talking over here."

Virginia then would look embarrassed, not knowing what excuse to make. The fact was, that she felt an unconquerable aversion to enter the Egyptian chamber, where two bandaged mummies stood leaning against the wall, the one being Zillah's mother, the other her grandfather. The physician had brought them away on leaving his home by the Nile. Now there was an

urn in the centurion's house, containing the ashes of his dear wife, and Virginia looked upon it as her dearest treasure; but then it was an alabaster vase beautifully wrought, and not a shrivelled corpse, with lifeless painted face staring at her with sunken eyes like those horrible mummies. Nor did she love to look upon the ugly images all about the Egyptian dwelling representing their deities. Moreover the children were a noisy tribe, and if ever she took her own little charge, Titus, to play with them, his negro nurse, Afta, was sure to complain afterwards of his getting wild with his little neighbors. Thus the fastidious Virginia spent most of her time at home, full of longing in her loneliness.

She would hold a little intercourse at times with Rachel across the wall that separated the two gardens. The Roman maiden had a liking for the gentle Jewess, and the latter, having no sister of her own, felt drawn to the motherless girl. Yet real friendship seemed scarcely possible; for was not the one the child of a Roman, the other the daughter of a Jew; the one belonging to the cruelly oppressing, the other to the conquered race? Moreover, Virginia worshipped idols, her father's household gods adorning the atrium, or inner court. Fine statues of Ceres and Venus, too, were there; and that very morning she had lovingly wreathed them with garlands of flowers; to Ceres also, the goddess of genial gifts, she had brought an offering of fruit, honoring Venus, as the goddess of love, with a libation of fiery wine. Such adoration she had been taught by her father, and she would marvel at seeing the Jewish family on the roof of their house, lifting eyes and hands toward heaven in worship of Jehovah, the unseen God.

"I cannot understand," she would say to the negro nurse, "how they can pray to a God whom they see not with their eyes."

Virginia had been to Jerusalem, she visited the temple, the splendid edifice on Moriah, rich with marble and shining gold, that filled her with rapture, as it first rose to her vision. But great was her surprise on entering the courts to find neither images nor aught in representation of the god-head; and no adornments save the architectural splendor which clothed the walls. How awful seemed the place in its stillness, white-robed priests gliding in and out! And how simple appeared the worship of burnt offering, incense and holy psalm! There was nothing mysterious, nothing hidden from the light of day, like the heathen rites she knew of; no revelry was there, no orgies disgracing God and man.

Her father, the centurion, would often speak lovingly of Rome, of her palaces, her pleasures, her feasts in the arena. Not so Virginia, who had grown accustomed to the life in Judaea in these quiet years since her mother's death. She had found out, to be sure that the people of the land who worshipped Jehovah would have nothing in common with the nation of idols; her proud father moreover had forbidden her to be on friendly terms with her Jewish neighbors. And since their houses almost touched, she could not but watch the habits of the priest's family, especially when they gathered on the roof. In the stillness of the present evening there she was a witness to the scene we have described. And though she could not hear all that was said, yet she understood from their gestures that a solemn subject of unusual interest must be the theme of their conversation. But those words of prophecy which Zadok had spoken with uplifted voice rung in her ear, filling her with marvel as to their import. "And thou, Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel."

"What could be the meaning," she mused, "a God, a governor at Bethlehem? The Jews worship but one God, how should there be another at Bethlehem?" And again, "His

name shall be called Wonderful, Counsellor, The Mighty God, the Everlasting Father, the Prince of Peace." He must be a wondrous God, of all this could be said of Him! She would ask Rachel about it. Rachel often would linger when the family had retired; she would call her to the garden wall, she would learn of her what it meant.

Zadok and his family meanwhile had lifted their hands in prayer, raising them over their heads after the fashion of the Jews. "Lord, how long! Tarry not, but come, thou hope of thy people in whom the Gentiles shall trust."

On the wings of the evening air even these words reached Virginia, and wistfully she murmured:

"Can a God of the Jews be brought to the Roman? Could he wake hope and trust in me?"

Zadok was blessing his children, and in his turn humbly bowed his head to receive his mother's benediction.

They were yet on the roof of their house, when a man and a woman came slowly up the road, gaining the steep hill. The man was evidently a carpenter, for in one hand he carried a basket with tools. On his back was strapped a bundle that seemed to contain a change of linen and coarse woollen coverings. The woman by his side was young, her face was lovely, but pale; wearily she rested on his arm, and both were covered with dust.

"Strangers," said Ketura, watching them.

"Come from afar, evidently," said Zadok. "But me thinks I know who they are—friends of Abel the carpenter, who met them at noon by Rachel's sepulchre. He carried behind me on their account. The poor young wife looks sadly worn."

"She does, indeed," said Ketura pityingly; adding after a while: "we might have called them in to spend the night with us."

"They will find all they need at the inn," returned Zadok.

"Perhaps not, father," cried Joseph, "for I heard the good-man say some hours since, if more strangers arrived, he could only lodge them with the cattle, for no room was left at the inn!"

"May I run, and bring them back, father?" urged Samuel.

"Not to-night, my boy. I am weary of the journey myself, and anxious to go to rest. To-morrow I will go and inquire, and if it is as Joseph said, I will offer them hospitality."

The travellers were vanishing from their sight behind a curve of the road which turned at a right angle almost by the house of the centurion. Virginia also had noticed the pair, and as they passed beneath her father's house she bent over the parapet watching them. Why did her heart beat? she knew not. She felt strangely moved at the sight of that poor travel-worn woman; she would have liked to call these tired wanderers in and give them rest, but she dared not in her father's absence, and without his approval. But as she leant over the parapet, a rose she wore in her hair fell down to the feet of the

woman, who, looking up, smiled at the maiden. And strange to say, Virginia's heart seemed to fill with sunshine, she could but smile in return. A wondrous calm entered her breast, she seemed conscious of love only, doubt and sadness having vanished. Her eyes followed the way-worn travellers till another curve of the road hid them from view. Now only she remembered again that she had been anxious to hear about the God to be born at Bethlehem, and turning round she found that the priest's family had descended from the roof. "They have all retired for the night," she said; but no, the slight figure of Rachel moved in the garden.

Little Titus had cuddled himself up with his lamb, and both seemed asleep; she could leave him alone for a minute. Quickly she ran down the narrow stairs, calling to Afras as she passed to put the child to bed; and with hasty footsteps she sped through the garden to the wall at the further end. Rising on tip toe she saw Rachel who apparently looked for some lost object among the bushes.

"Have you dropped anything?" queried Virginia.

Rachel, who had not heard her coming, started and smiled. "Not I," she said, "but my brother Joseph cannot find the knife which my father gave him before he went to Jerusalem; he is afraid father may tax him with carelessness. He remembers having used it here yesterday, cutting some sticks.

And here it is," she cried; "how delighted he will be that I have found it. Good night Virginia!"

"Can you not stay a minute?" asked the latter shyly.

"Well—not long!" replied Rachel. "They are all gone to bed; it was only at my urgent entreaty that mother permitted me my running out for a moment."

(To be Continued.)

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Canon Scott Robertson has completed his annual summary, and finds that for the year 1886 the British Isles contributed less by £33,237 to foreign work than they did in 1885. The total for 1886 was £1,195,714. Of this amount £486,082 was given through Churches of England and Ireland societies (last year 497,476); £193,617 through joint societies of Churchmen and Dissenters (£184,1150); £330,128 through Dissenting societies (£354,357); £177,184 through Scotch and Irish Presbyterian societies (186,880); and £8,703 through Roman Catholic societies (£6,688). It will be seen that while the Church showed a falling off of £11,394, the deficit of the Dissenting societies was no less than £24,419, while that of the Scotch and Irish Presbyterian societies was £9,796.

## CAPE TOWN.

The Diocesan Synod of Cape Town was opened on Saturday, September 17. In the course of his charge the Bishop spoke as follows on the progress of Missionary work in the Diocese: "There is a marked growth in the number of baptisms, more than 10,000 having been baptized during the last three years, although there is a decrease in the number of adult baptisms. The result is to be expected, as the influence of the Church penetrates more deeply among the coloured races. There is a wide district in the Diocese in which I am told that a few years since the coloured people were about entirely unbaptized. Now through the influence of mission work established in the midst of them, there is not more than some eight or ten families, probably now not so many, still remaining in heathenism. But the strictly work of the Diocese still continues, and must continue for years to come; and it is only because our funds are barely sufficient to maintain the existing work, that new districts for mission purposes remain still closed against us. It has often been supposed in England that the work of the Church in this Diocese is nearly carried on among a settled English population. Most of us know by our own experience a very different state of things. Our large mission congregations in some of our towns as well as in the scattered country districts, and the very large proportion of the coloured races which are presented for confirmation both in town and country, plainly contradict this notion, and shew that one reason why our Church finds such difficulty in raising funds to maintain its operation is because the large bulk of our people are of the most indigent class, and because in our case the words are true to the letter, that 'to the poor the Gospel is preached.'

With reference to the liquor traffic, and the communication on the

subject from the Archbishop of Canterbury and York, the Bishop said that it was hopeless to influence the Colonial Legislature in which the wine growing interest was paramount. But something might be done to form public opinion, and to make it plain that the Church was not indifferent to this great sin. 'If the native races were acknowledged to be the natural enemies of the white man, and if the great aim of the latter were to exterminate the former, it is difficult to see what more successful action could be taken than that which has been taken by the Legislature during the last few years. The natives even pray us to withdraw an almost irresistible temptation from them; and our reply is to make brandy cheaper, and to remove those restrictions to their obtaining it which have previously existed. Our legislators turned a deaf ear to the earnest recommendations of their best adviser, when he urged that the restrictive areas should be greatly enlarged, and in disregard of the entreaties of those who are to be the victims of the new legislation, offer them every facility for an indulgence which they know must be their own. But the interest of a comparatively small, though influential portion of our community points in the diversion of such legislation, and the rest of the colony must submit to it.

Our only hope lies in making every effort, both corporate as a Synod, and in our individual capacities to mould public opinion in the direction of righteousness, temperance and generosity. Upon the question of a council of reference on matters of faith and doctrine, the Bishop thought it would be unwise for the Church in South Africa to follow the precedent of Australia by creating a Council of Reference of its own, as such a Council should rather be constituted by the united Episcopate of the Anglican Communion. He also spoke of the Church in South Africa having completed its 40th year. The first Bishop being appointed in 1847. When the Jubilee year arrives, it might well be signalized by the erection of a new Cathedral in Cape Town. The work might be taken in hand at once with the hope of completing it in the ten years. The Synod was held in the Cathedral, and the first important subject discussed was the proposed Council of Reference on matters of faith and doctrine. The Rev. Guy Gething proposed that the Synod deprecating the formation of a 'voluntary and irresponsible Council of Reference for the Province,' desired to see a 'Council formed at the approaching meeting of the Bishops of the Anglican Communion to act on behalf of the entire Colonial Church.' To this resolution an amendment was moved by Rev. F. W. Puller, Priest of the Society of St. John the Evangelist, Cowley: 1. That this Synod is in favor of the establishment of a Tribunal of Reference for the Colonial Church or, if that be impossible, for such of the Colonial Churches as are willing to accept it. 2. That the Tribunal should

consist of Bishops of the Anglican Communion, who should, if possible, sit under the Presidency of the Archbishop of Canterbury for the time being. 3. That the Tribunal should be created by the collective Episcopate of the Anglican Communion, and should receive its authority from that body. 4. The members to be elected by the Episcopate of each province. 5. To hold office only for a defined period of time. 6. To be assisted by the advice of theological and legal experts. 7. The courts of the Colonial Churches to be bound by the decision of the Tribunal of Reference upon the points referred to it, and to decide cases accordingly. 8. Reference to be made to the Tribunal only on doctrinal questions, and not on variable points of discipline or ritual, upon which each provincial Court should give final decisions. 9. The number of Bishops who sit on the Tribunal of Reference in each case to exceed the number of the members of the Provincial Court from which the Reference has come.

(To be Continued.)

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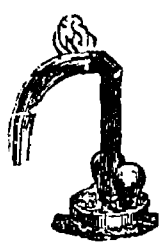
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