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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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## ECCLESIASTICAL NOTES.

THE Rev. John Fenwick Kitto, rector of St. Martin-in-the-Fields, has been appointed an honorary chaplain to the Queen.

BISHOP BRANCH, Bishop-Coadjutor of Antigua, has arranged to visit Barbados to take confirmations from the 3rd to the 19th February next.

THE church property in the diocese of Kansas is valued at upwards of a million dollars. There are twenty-four churches and twenty-one rectories.

THE Convocation of the Province of Canterbury will meet for business on Wednesday, Thursday, and Friday, 12th, 13th, and 14th of February.

DURING his Episcopate, Bishop Vail, of Kansas, provided largely from his own means, over \$40,000 for the struggling parishes and missions in the state.

AMONGST the deacons ordained at the recent ordination of the Bishop of Rochester was Dr. Megarry, LL.D. Dublin, D.C.L. Durham, recently the pastor of the Wesleyan Chapel, Eastbourne.

THE consecration of the Rev. A. R. Graves as Bishop of the Jurisdiction of the Platte, took place at Gethsemane Church, Minneapolis, at 10 30 a. m. on the feast of the Circumcision, January 1st.

INNOCENTS' DAY was celebrated at St. George's Chapel, Windsor, by a special children's afternoon service. Canon Elliot and the Rev. W. Gilbert Edward officiated, and the carols 'The First Nowel,' 'The Holly and the Ivy,' 'The Babe of Bethlehem,' and other music, were sung by children from some of the local schools.

"AN ULSTER LANDLORD" describes the result of recent legislation for Irish tenants by relating an incident which occurred on his own estate a short time ago. A tenant of a farm of twenty statute acres applied for employment, explaining that he had sub let the land for £25, though his rent was only £10. This may be taken as a pretty accurate proof of the value of the farm.

THE Scotsman remarks of Christmas that 'the great festival of the Christian Church is slowly making its way in Presbyterian Scotland.' Services peculiar to the day were, it appears, held by all sorts and conditions of people all over the country. In Edinburgh special services were held in several of the Presbyterian Churches on Christmas Day, including St. Giles', St. Cuthbert's, Old Greyfriars', and the Free High Church.

THE Brighton Guardian contains an article suggesting the appointment of a Suffragan, or independent Bishop of Brighton. Statistics are quoted showing the relative position of the Church and Nonconformity in Brighton; and

it is pointed out that, owing to the rapid increase of the population of Brighton, Hove, and Preston (which form the Parliamentary Borough), and its semi-cosmopolitan character, Brighton stands in greater need of some clerical head and organizer than most other places; while this need will become greater as time goes on.

THE Bishop of St. Asaph lately unveiled a fine reredos and east window at St. David's Church, Glenadda. The reredos represents the Last Supper, with carved panels on either side surmounted by arches, the whole being crowned by a carved border with finials. The figures in bold relief are carved in Caen stone, of which the whole reredos is composed. The window represents the 'Ascension,' with the Apostles and angels bearing scrolls with the inscription, 'Ye men of Galilee, why stand ye gazing up into Heaven?'

THE Bishop of Glasgow gave an address to the students of St. Andrew's University in the large hall of Marischal College, on the evening of the 3rd Sunday in Advent. The leave of the Bishop of the diocese was first sought, and obtained on the condition that the address or sermon was not to be given during the time of the Church's evensong. The Bishop was habited in his episcopal robes, he used the collects of the Church for the devotional part of the service before and after the address, the subject of which was 'prayer, and the advantage of pre-composed form of prayer.' The address was admirable and made a deep impression.

A CHANGE FOR THE BETTER.—The Reformed Episcopal Church building in St. Paul, Minnesota, has been bought by the Church Missionary Society of that city and will be moved into a good locality and used for a Mission chapel. Thus ends the effort to establish in our diocese this most unnecessary schism. It started about twelve years ago, when Rev. Dr. E. D. Neill made an effort to establish a society in Minneapolis. Not receiving enough encouragement here, he transferred his efforts to St. Paul, where he built this church. Some time after this he gave up the work and the Rev. H. F. Butler was called to succeed him. His efforts also proved fruitless, and now that which was built to oppose the Church will be used to further her cause.

OMINOUS FOR ROMANISM.—The news which comes to us from Rome of a new paper called the *Cronaca Nera* (the 'Black Chronicle') is not a little startling. It is a clerical paper, started 'as the champion of the lower against the higher clergy,' and it will, without offending religious sentiment 'give battle to the potentates of the higher clergy, unmasking their vices and crimes.' The object of 'the lower clergy' in this venture is, we are assured, simply to get at the ear of the Pope, who is kept in ignorance, they declare, of their many grievances and of the ill doings of their superiors. The *Cronaca Nera* has naturally caused much excitement among 'the higher clergy;' and their organ, the *Osservatore Romano*, is furious and abusive in its remarks

about it. The Holy Father himself has been appealed to to put a stop to the thing; but he has refused to do so, and has even gone the length of saying, that if abuses exist, why then it is but right that they should be laid bare. On the question of ecclesiastical morality the *Cronaca* is very outspoken, and boldly asserts that the only cure for the monstrous evil is the abolition of clerical celibacy. The attacks which it makes upon the cardinals and other ecclesiastics in high positions are not general and vague, but perfectly specific as to names and details. The paper seems to have quickly met with a large audience, for already its circulation is stated to amount to nearly 38,000 a day. Now this is not unnatural if we suppose that in some degree this extensive circulation is due to curiosity and a temporary excitement. Neither is it unnatural that the opposition organs should speak of the *Cronaca* as set going by men who are at heart Protestants; though it is certainly curious that the *Osservatore Romano* should call its directors, as if in the bitterest scorn, Jesuits. The non-clerical papers in Italy are watching this clerical quarrel with interest indeed, but calmly. Probably that will be the attitude of most of us. But that such a quarrel should be taking place, and that the Pope himself should be unwilling to do more than give fair play to the opposite sides in it, is worthy of consideration.—*Church Bells*.

THE remains of the late Dr. Lightfoot arrived on Tuesday night, the 26th December, at Durham, and were placed in the Chapel of the Nine Altars in the Cathedral. While the body was being conveyed from the station to the College the bells of the Cathedral rang a muffled peal. On the morning of the 27th inst., at eight o'clock, there was a celebration of the Holy Communion in the Cathedral, and also in the chapel at Bishop Auckland. Business was entirely discontinued in Durham, and from an early hour special trains were bringing in clergy and laity from all parts of the diocese. Flags were at half-mast high on all the public buildings, and the bells of the churches tolled throughout the morning. At eleven o'clock the Dean and Chapter and honorary canons assembled in the Chapter House, the Bishops and their chaplains and personal friends at the house of the Archdeacon of Durham, the clergy of the diocese in the Gallery, and other persons of distinction in the Cathedral Library. At half-past eleven the Cathedral clergy met the body, the bier being covered with a magnificent violet pall and the choicest flowers, at the juncture of the south aisle and the transept, whence it had been brought from the Chapel of the Nine Altars. The body was borne by the Bishop's pupils at Auckland Castle, followed by the Rev. H. Robertson, Miss Lightfoot, and other relatives, and preceded by a chaplain bearing the pastoral staff. After the relatives followed the chaplains and archdeacons of the diocese, Bishop Sandford, the Archbishop of Canterbury, attended by the Dean of Windsor as his chaplain, the Bishops of Carlisle, Newcastle, Ripon, Edinburgh, followed by their chaplains. The procession passed down the south aisle and was joined at the south west door of the nave by the Lord-Lieutenant of the

county, the High Sheriff, Members of Parliament for the county and borough of the diocese; Lord Ravensworth, and the Vice-Chancellor of Cambridge, and Professors Kirkham, Stanton Ryle, Westcott, Brown, Hort, and Lumley, representing the University of Cambridge; by the Vice Master, tutor, and students of the University of Durham; by Archdeacon Blunt, representing the Chapter of York; by the Archdeacon of London, representing the Chapter of St. Paul's, and by the Mayor and Corporation of the city of Durham, and many others. As the long procession passed up the nave, the opening sentences of the Burial Office were sung to the music of Cioff. The 90th Psalm having been chanted, the Lesson was read by the Dean, and after a hymn had been sung the procession returned in the same order, and the clergy formed two deep outside the south-west door. The body was borne to a hearse waiting near the deanery, and a long procession of carriages started by road for Bishop Auckland. The service in the Cathedral was of the most impressive character. It was filled from end to end with men and women of all sorts and conditions, from the learned representatives of the Universities to pitmen and their wives, all of whom were in mourning. Wreaths and crosses of flowers were sent from the highest and lowest in the land, especially from Cambridge men who had been the Bishop's pupils. Many went to Bishop Auckland by special train, but at the chapel only the Archbishop and Bishops, officiating clergy, students, and immediate mourners were admitted. The remainder of the Burial Office was said in the chapel, and the body was placed near that of Bishop Cosin. The Archbishop of Canterbury and the Archdeacons of Auckland officiated, and the Archbishop of York pronounced the benediction. In the afternoon, at the hour of the interment, there were special services in the chapel of Trinity College, Cambridge, and in Newcastle Cathedral. It is said that the Bishop has left the copyright of all his works to the University of Durham, and they will prove a very valuable legacy, as also will his library.—*Church Bells.*

## HOME REUNION NOTES.

LANGHAM STREET CONFERENCE.—DR. WESTCOTT ON THE SACRAMENTS

(From Church Bells.)

SIR,—One of the most disheartening consequences of our divisions is to find the Sacrament of Love and Unity turned into a special fighting-ground for partisan conflicts.

The attempt of the Council of Trent to define as of faith that which is undefinable, and the other counter definitions which it naturally called forth, have, happily, one and all failed to receive the consensus of Christendom. It was on this account that I refrained from bringing before our Conference all or any of the existing definitions given on the subject, and asked Dr. Westcott to draw up the eight theses here given. It will be seen that they view the Sacraments as a distinct outcome of a belief in the Incarnation, and refute the absurd accusation that the Sacramentalist is a teacher of cold formalism, or that he considers the Sacrament in the light of a charm. This is happily one of the points which elicited much more substantial agreement than is apparent in our resolutions.

Of course, there is the Zwinglian view held by some intelligent minds, but this with other 'isms' is fast fading away; and there is the popular desire in an infidel age to reject any influence that cannot be felt or seen. Then there is the denial of all Sacraments by the Quakers, who, perhaps in their daily life have given the most perfect example of Christian practice, but

then it was their mission to protest against the deadness of a pure formalism which other bodies had drifted into. The Church Catholic, whilst teaching a special grace through the Sacraments, has never denied the direct influences of the Holy Spirit dwelling in each separate member of Christ's Body, and this was the special teaching to which the Quakers bore witness. We may hope that these theses, when carefully considered, will be found to offer a sound and large-hearted view of Sacramental teaching, which may tend to bring into accord the thoughtful minds of truly religious men.

NELSON.

THESES BY CANON WESTCOTT—On the Sacraments.

1. There was no early definition of *mysterion*, *sacramentum*, such as to characterise either the seven Sacraments of the Mediæval Church or 'the two Sacraments of the Gospel' held by the English Church, to be 'generally necessary to salvation.' The words were used very widely for acts which had a Divine meaning. *E.g.* Aug. Ep. iv. § 2. *Sacramentum est in aliquâ celebratione, cum reigesta commemoratio, ita fit ut aliquid etiam significare intelligatur quod sancte accipiendum est.*

2. This wider use of the words is of importance as enabling us to place the two Sacraments of the Gospel in connection with the whole Christian Faith, the human apprehension of the fact of the Incarnation. By this fact all life is shown to have a spiritual, eternal meaning. As distinguished from the ethnic religions which were symbolic, and Judaism which was typical, Christianity is sacramental. The seen is revealed in its Divine revelation to the unseen.

3. The object of Sacraments ordained by God is generally to establish and perfect that personal relation between man and God in Christ which is eternal life. By His appointment they are means and channels through which He conveys the blessing signified.

4. He who works in the Sacraments is God in Christ through the Holy Spirit. We can best conceive of the action as personal, as though God worked directly through the Sacrament on each occasion. Aug. Ep. cv. § 12. *Semper Dei est illa gratia et Dei sacramentum; hominis autem solum ministerium; qui si bonus est adheret Deo et operator cum Deo, si autem malus est operator per illum Deus viribitum sacramenti formam, Ipse autem donat invisibilum gratiam.*

5. It follows that we must carefully distinguish the *sacramentum*, the visible act, and the *res sacramenti*, the invisible spiritual reality, which are connected by a certain likeness. Cf. Aug. Ep. ad Bon. xviii. 9. *Si Sacramenta quandam similitudinem earum rerum quarum sacramenta sunt non haberent, omino sacramenta non essent.*

6. For natural life two things are necessary—the original gift of life, and the support of life. The gift of life is wholly independent of the recipient himself; the support of life requires for its efficacy his co-operation. The Sacraments of the Gospel deal with the spiritual antitypes (archetypes) of these two. In Baptism, life in Christ is given; in Holy Communion, life is supported; with both forgiveness, which is essential to Divine fellowship, is connected according to the circumstances in each case.

7. The relation of the Divine blessing in the Sacraments to the human condition is illustrated by the relation of Baptism to Confirmation, which, according to early usage, are parts of one Sacrament. In Baptism, God gives freely, through the Sacramental burial and rising again, the blessing of life in Christ, by the ministry of anyone who uses the appointed form and matter; in Confirmation, through the laying on of hands by the appointed minister, He bestows the gifts of the Holy Spirit in answer to the confession of personal faith.

8. Generally we must observe the difference between the propositions—'The personal realisation of the virtue of the Sacraments is ordinarily dependent on the fulfilment of certain conditions;' and 'The virtue of the Sacraments comes from the fulfilment of certain conditions.' The whole virtue come from God alone. Man does nothing to create or cause the blessing. He can, however, hinder it. His due co-operation is required that it may be effective. In explanation of these theses the following remarks were offered by Dr. Westcott and the Rev. Charles Gore:—

DR. WESTCOTT'S REMARKS.

In explanation of Thesis 8 it was pointed out that—

(1) The term 'life' has necessarily many meanings, which require to be distinguished. There is a life of the individual, a life of the race, a life of the Church, each (as it was pleaded) real and distinct. Men may share in them all.

(2) So far as Christ took humanity to Himself, and fulfilled perfectly the destiny of humanity, each man shares in a nature which has been redeemed; but—

(3) Christ was also pleased to bring a society of men with the fulness of their powers into peculiar connection with Himself, to be His Body, through which He works by the Holy Spirit. This Body He inspired with life after His Resurrection (John, xx.), and endowed with the gifts of the Holy Spirit at Pentecost after His Ascension, so that immediately afterwards Christian Baptism, the Sacrament of Incorporation, was first administered.

(4) This Body lives with a corporate life. It is not a mere aggregation of individuals. Its endowments are not the sum of personal endowments. It has (like Israel in olden time) a work for the world; and each member of it partakes in the fulness of the common life, and in the responsibility of the common office.

(5) This Body is necessarily outward and historical; and Christ instituted an outward rite for incorporation into it. Such incorporation involves the communication of the life of the Body to the member, with the forgiveness of sins and the infinite potentiality of blessing.

(6) But life is not all. Baptism, in the record of the Acts, and so presumably by the Lord's appointment (Acts, i. 3), was followed by Apostolic 'laying on of hands.' By this each member of the living Body was furnished with the gifts corresponding to his peculiar office, in answer to the personal confession of faith.

(7) It must not, however, be supposed that the action of God is in any way limited by His gracious dispositions. With Him remains all the freedom of creative love (Acts, x. 44)

THE REV. CHARLES GORE'S REMARKS.

Mr. Gore suggested that a good illustration of the Sacramental principle was to be found in a certain class of our Lord's miracles—those in which He is said to have healed by 'the virtue' (or power) which went out of Him. In those cases two things were necessary to restore soundness of body. On the one side contact with Christ (cf. Luke, viii. 46)—'Some one hath touched Me, for I perceive that virtue' (power) 'is gone forth from Me.' On the other side faith, which alone could liberate the healing virtue to act efficaciously on the diseased body (cf. Luke, viii. 45, 46). Multitudes thronged and pressed Christ, only one woman touched Him.

Thus, in the process of spiritual healing by the Sacraments we are given by covenant security contact with the glorified Christ. They are the channels of the 'virtue' of the Second Adam. But only faith can liberate the virtue to act for our spiritual redemption. Thus, it is our 'faith that maketh us whole,' and 'according to our faith that it is done to us.' Sacramental grace and faith are correlative and alike necessary.

**CANON LIDDON ON LABOR AND CAPITAL.**

On Sunday afternoon, 29th ult., at St. Paul's Cathedral, Canon Liddon preached to a crowded congregation from the text, 'Whose shall those things be which thou hast provided?' In the course of his sermon he said the air around them was filled with controversies on the respective rights of labor and capital, and the Christian Church was constantly adjured to be true to her traditions, and to see that capital divided its inheritance with labor. Most assuredly in such controversies the Church could not stand aside in an attitude of indifference. It was her work and her privilege to relieve suffering so far as she could wherever it was found, and howsoever it might have been caused. She must remind capital of the obligation of an unselfish care for the bodies and souls of men, and she must remind labor—organized labor—that its best claims upon the attention of capitalised wealth was to see that those claims were not fatally weakened or destroyed by indulgence in class hatreds or by the promotion of vulgar personal ambitions. But beyond this the clergy could hardly hope to interfere with advantage; and if they stood aloof, it was not necessarily from want of courage, but because of their not possessing that special knowledge which was needful to secure not a passing sense of satisfaction, and a shout of applause which soon died away, but a permanent and satisfactory settlement of a question which, in truth, was difficult and intricate. They might with some reason use the words of the all-wise Master, 'Man, who made me a judge over you?' At the same time there were people who knew not what to do with their wealth. They were surrounded by persons and objects on which it might be bestowed with the greatest advantage both to the receiver and the giver. The relief of poverty, the spread of education in principles which would make life useful and death happy, missions to the heathen, the promotion of religious enterprise in any one of its many forms—these and other claimants stood around the man of property, stretching out their hands for a share of his wealth, but he either did not see, heed, or understand them, for he still remained embarrassed by the very abundance of his possessions. The idea that the use of money was to minister to pleasure and amusement was common enough among modern Christians, who were often far worse than the old Pagan rulers. Instead of furnishing pleasures to those who could not pay for anything to brighten their lives, they reflected with self-satisfaction that their enjoyments were a sort of distinction, since they were not shared by others. Doubtless certain expenditure was inevitable in certain stations in life, but that did not warrant the race in ostentation and luxury which characterized some sections of modern society, who expended upon equipages, household decorations, and theatres, sums which would go far to renew the face of the earth economically, socially and religiously. What was witnessed every year as the London season drew near? Why, eager mothers like generals setting out on a campaign, prepared to undergo any amount of fatigue if only they could marry their daughters, not necessarily to a high-souled man, but in any case to a fortune. They could see, too, a group of young men, after perhaps a career of dissipation, thinking that the time had arrived for settling respectably in life, and looking out, not for a girl whose graces and character would make her husband and children happy, but for somebody with a sufficient dowry to enable them to keep up a large establishment. They could not wonder, when the most sacred of human relations was thus placed in the brutal level of an affair of cash, that such transactions were quickly

followed by months or years of misery—misery which, after seething in private, was at last paraded before the eyes of a wondering world amid the unspeakable shame and degradation of the Divorce Court. Ah! they were accustomed to trace the dangers to existing social order to the changing physical conditions of men, the new relations of labor and capital, organized strikes, and disorderly mobs, which threatened, more or less remotely, some serious revolution. He did not make light of all these things; but depend upon it, their worse dangers were nearer home.—*Church Bells.*

**LAY READERS.**

In view of the increased employment of Lay Readers in the Church in this Ecclesiastical Province, it will not be amiss to give the Canon of the Provincial Synod which applies to all the Dioceses of the Province.

Canon XVII is intitled "of Lay Readers" and reads:—

Lay-readers may be employed in any parish or mission under the following conditions:—The lay reader shall be selected by the Rector or missionary in charge, and shall be recommended by him to the Bishop for his licence.

The Bishop, having satisfied himself that such person is fitted by reason of his religious character and his knowledge of the Bible and Prayer Book for the office, may licence him as Lay Reader in the form hereto subjoined, and shall, where practicable, admit him, in person or by deputy, to his office in the presence of the people among whom he is to serve.

We, by Divine permission, Bishop of \_\_\_\_\_ do by these presents grant unto you our well beloved in Christ,

\_\_\_\_\_ in whose good morals and sound doctrine we do confide, our Licence and Authority to perform the duties of Lay Reader and Catechist, in the Parish or Mission of \_\_\_\_\_

under the guidance and direction of the Reverend \_\_\_\_\_ the Minister in charge. This Licence to continue during our pleasure, or until the said Reverend \_\_\_\_\_ shall signify to us and to you in writing under his hand that he no longer desires to avail himself of your services, when it shall cease and determine.

Given under our Hand and Seal, this day of \_\_\_\_\_ in the year one thousand eight hundred and eighty \_\_\_\_\_ and in the year of our consecration.

**A FIFTH GREAT UNCIAL MS.**

It was in 1875 that the Metropolitan of Sorres, in Macedonia, Philotheus Bryennios, came into universal notice as the discoverer of a new and complete text of the Clementine Epistles, in an old MSS. belonging to the Library of the Most Holy Sepulchre in Favor of Constantinople. In 1883, Bryennios, now Metropolitan of Nicomedia, surprised the world by publishing the long lost Didache, or "The Teaching of the Twelve Apostles," perhaps amongst the earliest of the post canonical writings. And now the Archbishop announces the discovery in the old Turkish Library at Damascus of a MSS. of the four Gospels, which he considers dates from the 4th century. Like the Sinaitic MS. the codex contains the Epistle of Barnabas, and the Sphord of Hermas. From the scanty information which has yet reached England, critical scholars there are prepared to find this MS. a replica of the one found by Tischendorf at Mount Sinai, and which is probably one of the fifty copies, prepared by order of Constantine. There is something strange, however, about the locumnal reported, and critics will eagerly await the fac simile reproduction of this latest find for the purpose of comparison with the other two or three relics of that early age. In any case whether

one of the Constantine family of MSS., or not the value of a new authority in settling the text of the New Testament can hardly be over-estimated. W. P. O.

AMONGST the many discoveries of Stanley in Africa, the most noticeable is the divine illumination he has found in the Dark Continent. He went in search of Livingstone as an unbeliever, but in finding the object of his search he found a Christian example which won his heart. And it would appear that the endurance and anxieties and responsibilities of his recent tour have greatly deepened his spiritual life, for he is neither afraid nor forgetful to make repeated public acknowledgment of the guidance and care of Almighty God in his journeyings and discoveries in a marked way.

**NEWS FROM THE HOME FIELD.**

**DIOCESE OF NOVA SCOTIA.**

SPRINGHILL.—The Children of the Sunday School have been much favored in having many beautiful things sent for their Christmas tree from friends in the United States. One hundred and fifty children enjoyed the tea and Christmas tree in Fraser's Hall. The Church is superbly decorated this year and an immense amount of labour was bestowed upon the effective spruce lettering by the ladies of the congregation. The recent Mission held in the parish and conducted for ten days by the Rev. J. R. S. Parkinson and W. J. Ancient, was a great blessing to many, and the communicant list was considerably augmented. Both the Rev. gentlemen were specially adapted for this work. The attendance at the Children's Service daily at four o'clock, continued to grow in interest and attendance, and was one of the most marked features of the Mission for good. The Rector last week provided a Christmas tree for the children of the railway employes, at Springhill Junction, and a crowd gathered at the school room for the occasion. Regular services are conducted at the junction and the Church is making its influence felt there. No Church service was held there until the present Rector took charge of Springhill. In consequence of the rapid growth of centres of work in the parish requiring persistent personal attention, it is expected that the present overlarge Mission will be legally divided and a separate district made of Maccan, Athol, Minudie and the Joggins, and these will be placed under the special charge of Rev. H. Pitman, our indefatigable Missionary in that district. It is worth noting that the town of Springhill alone now has a thirty per cent larger number of communicants than the whole extensive parish had four years ago, and a thankful feature of it is that the increase is mainly due to converts from other denominations. It is feared that our Rector may soon find it his duty to take up work in one of the large parishes in Philadelphia. This week a pressing call came from the large church of St. Matthew's in that town urgently asking him to accept work there, and we believe that he has the matter under consideration. It is the second call from the same city from different churches to the same gentleman in the past four months. It is hoped that no change will take place here until at least much of the work initiated is well established. The Amherst Deanery meets here on Tuesday and Wednesday of next week, when a large attendance of the members is anticipated. Mr. C. Harris, of Prince Edward Island, the well known architect, is to be the guest of the Rector next week. He comes over to complete arrangements and specifications for the proposed new church at the Mines. It is hoped that during the coming summer work will be begun on the new church, and the foundation stone of a proposed cottage hospital be laid.

LOCKEPORT—*Nova Scotia*.—Christmas-tide the New Year with their hallowed associations and solemn realities were duly celebrated by religious services, hearty, well attended and deeply impressive. On Christmas eve, at St. Peter's Church, Green Harbor, a Midnight Carol service was sung, followed by a celebration of the Holy Communion during the early morning hour. The church was filled; many of the worshippers coming long distances. The decorations were most beautiful and appropriate. Graceful festoons of evergreens ornamented the sides and west end of the nave, while the chancel was a marvel of brightness and beauty. The white vested altar, with its vases of beautiful flowers, the numerous lighted wax candles above the altar and surrounding the altar cross, the colored lights interspersed amongst the green on the chancel's sides; the solemn awe of the communion; the kneeling congregations and the worshippers at the Lord's table, made a scene in this little country church long to be remembered. The whole congregation remained to the close. The singing of the carols and hymns was most creditable to the organist and choir.

At Trinity, Jordan Falls, 10:30 a. m., Matins were said and the Holy Communion celebrated, followed by a private communion in the room of a sick member who was unable to be present in church.

At 2 p. m. the children of the Sunday school assembled in the church, and having sung a number of carols and hymns, were catechised and addressed by the Rector, on the teachings of the way, after which each scholar was presented with a Christmas card, apples and caddy.

At 7 p. m. Holy Cross Church, Lockeport, was filled with a large congregation when a beautiful carol service was splendidly rendered, the Rector preaching. This church was also tastefully decorated with evergreens. The walls of the nave, and the east and west ends being hung with new and beautiful banners, with the titles of our Lord from Isaiah ix, 6, artistically painted on them; mottoes and scriptural sentences, ornamenting the walls and other parts of the building. The offertory at all the above services was for the W. & O. Fund.

On New Year's eve, a solemn midnight service was held in Holy Cross Church. The New Year was ushered in with a celebration, when a goodly number commemorated the sacrifice of their Lord, and re-dedicated themselves to His service in that Holy Sacrament.

At 12 o'clock, the hymn "Lord in this my mercy's day," was sung, all kneeling, then followed silent prayer for a space, when the Communion office was begun. The congregation at this stage being largely augmented by a number from the Methodist midnight service, and the Rector in his address, having spoken of the deep interest they all had in the atonement made by the sacrifice of Christ on the Cross, and having shown that they should also have a deep interest in that commemorative Sacrament which He, Himself appointed, and which was about to be administered, had requested them all to remain, and in spirit, if they were not qualified otherwise, to hold communion with their God. The kyrie and other parts of the service were impressively sung, and the awe inspiring stillness of the moments of silent prayer, the solemn invocation in the sacramental service, with its deep pleadings for mercy and grace, and the singing, at the close of the whole service, by choir and congregation of the stirring hymn, "Onward Christian Soldier," made an impression not soon effaced.

The Rector, Rev. T. W. Johnston, and Mrs. Johnston were the recipients of many kind gifts from several of the parishioners and others.

A few weeks before Christmas, the ladies of Trinity Church, Jordan, had a tea, which realized a sum, which with the amount subscribed by members of the congregation, was sufficient to pay off some standing liabilities, and on

Xmas eve the Band of Willing workers had a sale, which realized \$16 for the S. S. Library.

#### DIOCESE OF FREDERICTON.

ST. JOHN.—The St. John Branch of the Girls' Friendly Society in connection with the Church of England Institute, held their annual Conventions in the Institute on the evening of Jan. 22nd. The tables were well supplied with games, pictures and illustrated books and papers. After a little music, Canon Brigstocke gave the members a good practical address. The President read her report shewing the Branch to be in a flourishing condition, numbering twenty associates, and between 70 and 80 members who enjoy their weekly meetings and prize their connection with the Society. After the report there were songs by the girls and several solos given by kind friends. The prevailing influenza prevented the attendance of some, but there were seventy present, including Rev. Canon Brigstocke, President of the Institute; Rev. J. M. Davenport, the priest in charge of the Mission Church, and Rev. A. J. Reid, Curate of St. Paul's. After coffee and cake had been handed round, the evening closed with the G. F. S. Prayer and the Benediction.

The annual meeting of the Church of England Zenana Missionary society was held Friday afternoon 24th, inst. The secretary, Mrs. J. C. Allison, read the annual report. The election of officers resulted as follows: President, Mrs. T. W. Daniel; secretary, Mrs. J. C. Allison, and treasurer, Mrs. Alfred Morrissey. Misses Wetmore and Sadleir, Mrs. Thomas Walker and Mrs. W. O. Raymond were elected a board of management.

#### DIOCESE OF QUEBEC.

BROMPTON AND WINDSOR.—The Rev. T. L. Ball, who has been for nearly 25 years a Missionary of the S. P. G. in this Diocese, has accepted a pension, and intends devoting some time to the recovery of his health. The first and second Sundays after the Epiphany he took service in both parts of the Mission, as the offertories were for that Venerable Society which has so long fostered the Church in the Diocese, and notwithstanding urgent calls in other lands still sends an ample grant. Speaking of the work during the five years and a half of his ministry here, he recalled in the way of Church building the enlargement and improvement of the church at Windsor Mills; the new church at Hardwood Hill, and painting of Brompton Church; Endowment Fund increased from 81,400 to 83,600, and now available for the Mission; 450 Church members, who have resided and received the ministrations of the Church for a longer or shorter period in the Mission; 30 burials; 57 confirmed and seventy baptisms. No debt except a small amount to Diocesan Board at one point, where extra efforts have been made for the purchase of a fine bell now in position in this church.

As no clergyman has yet been found to take charge. The Archdeacon purposes sending one of the students from the College at Lennoxville to take the duty during the vacancy in the Mission.

#### DIOCESE OF MONTREAL.

ABBOTSFORD.—The Annual Missionary Meeting was held in St. Paul's Church, Abbotsford, on Wednesday, commencing at 7.30 p. m. Owing to illness in his family, the Rev. Rural Dean Nye, was unable to attend. The other members of the deputation, however, Rev. Geo. Johnson, Rector of Danham, was present, and was assisted in the service by Mr. C. Rollit, of the Diocesan Theological College, who has been conducting the services for some time, in the absence of a clergyman.

Mr. Johnson, who till lately has labored in the Mission Field of the Diocese, up the

Galatians, made an eloquent appeal in the cause of "Domestic Missions," in the course of which, he described his own experience, as well as that of other Missionaries still laboring in that district, thus bringing most forcibly to the minds of all present, the urgent need of their support and the worthiness of the object for which it was solicited.

This very interesting and instructive meeting was brought to a close by Mr. Johnson pronouncing the Benediction.

BOLTON.—The Rev. Arthur H. Manning has just been appointed by the Bishop of Montreal to the important Mission of Bolton. Mr. Manning came out to this country last September, and was ordained Deacon in September.

Bolton is a very extensive parish, and has three good churches, at all of which the new incumbent hopes to hold services every Sunday.

#### DIOCESE OF TORONTO.

COLDWATER.—The S. S. here had a Christmas tree on New Year's Eve, under the direction of the Rector of St. Matthias' Church, Superintendent of the School. Visitors were present from Fesserton and Waubushene, and all seemed to enjoy themselves thoroughly.

ORILLIA.—A most pleasing entertainment took place in St. James' school house, on Tuesday evening, January 21st, it being the occasion of the distribution of prizes to the senior division of the Sunday School. There were about one hundred and sixty scholars and teachers present. The first part of the entertainment took the form of a winter picnic, the scholars all sitting in their own classes and being waited upon by their own teachers. This plan proved pre-eminently successful. Next followed a literary and musical programme of a superior character considering that only the juveniles took part in it. The recitations, songs, readings, &c, were really good. Great praise is due to the young ladies who so kindly prepared the juveniles in their several parts. Lastly, though no doubt not "leastly" in the minds of the successful ones, came the distribution of the prizes. These were awarded for general proficiency and attendance. As the prizes were carefully selected, tied in separate parcels, numbered according to the Sunday-school classes, this part also passed off very quickly. And so, after a most enjoyable evening had been spent, the National Anthem was heartily sung, and when the benediction had been pronounced, all went home very happy. There was but one drawback to the whole affair, namely, in consequence of the smallness of the schoolhouse, it was impossible to ask the parents and friends. It is earnestly hoped that ere long a more commodious schoolhouse will be built, when all the parents and friends will be most heartily welcomed to such entertainments.

The Rev. R. W. Greene is forming a Confirmation class.

The Church of England Temperance Society here is active and doing good work, Mr. J. C. Morgan, lately delivered an address before it on "Temperance Teaching" which has received wide attention.

#### DIOCESE OF NIAGARA.

FAREWELL.—A grand concert was held at the Orange Hall, Farewell, on Wednesday last, when a splendid programme was well rendered. The weather was rather windy so that the turnout, though good, was not as large as could have been expected. All the pieces on the programme were well rendered. Those of special note were two good solos by Miss Reddick and Miss Carrie Lewis. The choruses of the Farewell choir and the Fairy scene "Old Mother Hubbard," which was exceedingly pretty and elicited loud and hearty applause.

Mr. Hamilton acted as chairman and filled the chair very well. One of the pleasantest features of the evening was the reading of an address to Mr. Lewis by the Rector, the Rev. Elwin Radcliffe, and the presentation of a purse by Miss Elwin Radcliffe, also the presentation of a purse by Miss Rachel Morrison. In the address recognition was made of Mr. Lewis' acts of self-sacrificing love and devotion to his work as licensed catechist for Mount Forest, North Arthur and Farewell, as evidenced by the whole hearted manner in which he had trained the choir, and in forwarding the best interests of our dear old Church in the various and numerous departments of usefulness, which call forth the loyalty and devotion of her children. The many pleasant evenings had in the hall, due to his perseverance and skill were acknowledged, and the hope was expressed that a long and useful career in the ministry might be his portion in life. The address was signed on behalf of the congregation by Rev. C. E. S. Radcliffe, Rector; George Allan, Churchwarden; Jones Morrison, Sidesman.

The concert was a great success and all went away thoroughly pleased with the evening. The clergyman and churchwarden tender their thanks to Mr. Lewis and all who were instrumental in getting up the tea and concert. Proceeds \$54.

DIOCESE OF HURON.

WOODHOUSE.—The wife of the Rector attended, with her husband, a family gathering in Mitchell, on New Year's Day. She shortly afterwards caught cold and this proved fatal. She lingered on for some days, ministered to by the Rev. Mr. Taylor, and surrounded by her sons and other friends. On the 16th inst., she passed away, sensible to the last. A short service was held in the house on the morning of the 18th, and then the remains were taken to London. The funeral service was conducted in St. James Church at noon, His Lordship Bishop Baldwin, Dean Innes, Revs. R. Hicks and W. J. Taylor, of Mitchell, officiating, and the choir assisting in singing the funeral hymn. Rev. Canons Smith and Richardson and Rev. G. B. Sage were also present. The pall-bearers were the six sons of the deceased, Rev. Canon Davis, of London South; Rev. T. R. Davis, of Sarnia; Messrs. W. R. and J. E. Davis, of Mitchell; Henry Davis, of Toronto, and George Davis, of Wingham. The burial service at Woodland Cemetery was conducted by Bishop Baldwin.

DIOCESE OF ALGOMA.

NAPIGON.—The Rev. R. Renison acknowledges with thanks the following contribution to the rebuilding fund: from Mrs. Overend, Retford, Nottinghamshire, England, per Mrs. Shore, Ailsa Craig, Ont., \$24.

BURK'S FALLS.—The Rev. G. A. Vesey wishes to express his hearty thanks for the valuable box of Xmas tree presents and clothing sent him by the Superintendent and children of the Sunday-school at Peterboro.

Mrs. Vesey wishes also to express her thanks for the kind present of a cake sent her in the same box.

PROVINCE OF RUPERT'S LAND.

Including the Dioceses of Rupert's Land, Saskatchewan, Moosonee, Athabasca, Qu'Appelle, Mackenzie River and Calgary.

DIOCESE OF RUPERT'S LAND.

WINNIPEG.—The S. P. C. K. has given a block grant of £1,000 to be at the disposal of the Executive Committee for building churches in the diocese.

Rev. H. A. Tudor, Rector of All Saints is still in England on behalf of his church.

Christ Church.—It is hoped to build a brick church in the spring to cost exclusive of furniture about \$7,000. The Rev. E. S. W. Pentreath, secured three thousand dollars in England towards this last summer. He also brought out four thousand dollars worth of gifts for the church. Among these was an illuminated zinc panel for the centre panel of the reredos—the figure of the "Good Shepherd." This was painted by Miss Edith Morris, of Plymouth, who is also painting the two side panels. These will be representations of abiding angels. The reredos was given last year by two members of the congregation.

Holy Trinity.—The schoolhouse has been enlarged at a cost of \$1,300. There is some talk of building a Rectory on the church grounds.

PERSONAL.—Archdeacon Phair, the Archdeacon in charge of the C. M. S. Missions in the Diocese has returned from England, and is in Winnipeg at present.

STONEWALL.—The Rev. J. H. J. Wood, B.A., has arrived from England and taken charge of Stonewall district. The Ladies' Aid Society have purchased a parsonage.

SPRINGFIELD.—The Rev. G. H. Hooper has started a fund for a parsonage, and has about one hundred dollars on hand; \$700 is required.

MINNEBODA.—Rev. W. Gill has been appointed to this Mission.

SELKIRK.—Rev. George Harvey, formerly of Guelph, is working acceptably in this Mission. Several men are wanted in the Diocese for new and old parishes. The extension of the Canadian Pacific and Northern Pacific branches is continually opening up new centres.

The Provincial Synod of Rupert's Land meets in Winnipeg in August. The Provinces now comprises seven organized dioceses, and this development has taken place in 16 years. The missionary labors of our clergy in Canada seem small when contrasted with the experience of the Bishops and clergy in the three northern Dioceses of Mackenzie river, Athabasca and Moosonee. Bishop Bompas is expected to be at the Synod in August. He has not been within the confines of civilization since his consecration in 1874. It was an oversight that the Provincial Synod of Canada did not appoint a delegation to their Sister Province. We are small in the number of our clergy, but we shall shortly outnumber the Dioceses in the Eastern Province, and it would do a delegation good to meet the Missionary Bishops and clergy from the far north, as well as to note the development in Manitoba and the Northwest. It was moreover a mistake that the Committee on Union of the Church in Canada was appointed to confer with individual dioceses, thus ignoring Provincial Synod, which alone has the right to legislate on this matter. Further the name of the Provincial Synod of Canada should be changed to something which more clearly expresses its jurisdiction over only a portion of the Dominion. The Provincial system is too firmly established to think of change, which would be unwise and impracticable. A federation of existing Provinces, with in time a subdivision, so as to increase the number, is the solution of the union question. The Church would then be united from Halifax to Vancouver having its Metropolitan, and over all a Primate of Canada, presiding over a Dominion Synod.

DIOCESE OF QU'APPELLE.

At the meeting of the Executive Committee a draft of Trust for the Endowment Fund was presented, and ordered to be sent to the authorities who now hold the funds in Europe. A seal for the Synod was ordered.

The sum required this year for the Diocese is \$8,700. Estimated receipts: S. P. G. £800; private fund raised in England £500; part of Bishop's stipend £300; equal to £7,780; from Eastern Canada may be expected \$500; leaving a deficit of \$520. The general receipts in the Diocese from offertories for the Central Fund are reckoned as about covering sundry expenses, printing, keep of mission houses, &c. There are now sixteen priests and three deacons in the Diocese.

QU'APPELLE.—The Bishop has been lecturing on the Early History of the English Church, illustrated by a magic lantern lately given by the S. P. C. K. The S. P. C. K. has given a block grant of \$500 for building churches in the Diocese.

MAPLE CREEK.—Fifty dollars have been raised towards paying off the Diocesan debt of one hundred dollars owing on the church.

REGINA.—Two hundred dollars have been paid towards extinguishing the church debt. There are still \$350 due.

The Rector has received \$20 as a thank offering from one of the parishioners on recovering from illness, which has been expended on articles for the church.

Rev. W. Nicolls, B.A., of Whitcomb, has been appointed Principal of the Boys School, Qu'Appelle.

The Rev. A. Kraass has taken charge of Whitewood.

On Sunday, Dec. 22nd, Revs. G. N. Dobie, of Grenfell, and T. G. Beal, of Moosomin, were advanced to the priesthood.

DIOCESE OF ONTARIO.

KEMPTVILLE.—The Christmas service in St. James Church, Kemptville, were bright and hearty, notwithstanding the prevailing power of "La Grippe." The Rector was agreeably surprised with the progressive efforts made by the small congregation of St. Paul's Marlborough. They had not only decorated the church with considerable taste, but had covered the entire chancel and sanctuary with a nice new carpet, and at the offertory presented by their church wardens a handsome fur coat with the following short and pointed address—

"St. PAUL'S CHURCH, Marlborough. Rev. C. P. Emory,

Now we take this opportunity of presenting to you a fur coat as a token of respect to you, and we pray that that the Great Head of the Church may spare your life to enjoy the comforts of this fur coat for many years to come."

Signed on behalf of the congregation of St. Paul's Church by Henry James and William Hinton.

On his returning to the vestry another and yet greater surprise awaited the Rector; two little girls followed him and presented him with a purse of ten dollars from the Sunday School as a token of gratitude for the benefits received from being catechized after the second lesson at the fortnightly service. The names of the little girls who presented the purse are, Agnes Hinton and Mary McFerran. The Rector expressed his thankfulness for the intelligent and loving appreciation of both old and young of the Church doctrine Bible Truth he had strived to set forth before them.

The mortgage on the Memorial Church, Kemptville fell due on the first day of the New Year. Eighteen hundred dollars had been raised towards it during the past four years, and so the mortgage has been reduced to twelve hundred dollars. The amount was raised in several days, by casual offerings by the Sunday School children; by the children's League, which, by the way gave forty dollars, half of which sum was raised by a most attractive entertainment, got up by Miss Keating, the president, and Miss Susie Kerr, vice-president

of the M.C.L. Too much praise cannot be accorded to these two young ladies for their indefatigable efforts in training the children for their several parts in the entertainment. The Ladies' Aid was the chief contributor.

The parish of Kempville has suffered much by so many people leaving it for other places, while others have been crippled by untoward business matters.

**BROOKVILLE.**—Rev. F. L. Stephenson, Rector of St. Peter's, died on the evening of the 24th inst., of pneumonia, the result of la grippe. He was a native of Ireland, and studied at Bishop's College, Lennoxville. He was stationed successively at Bearbrook, Newboro', Stirling, Almonte and Brockville. He had been here three years. His wife a daughter of the late W. Berford, clerk of the peace for Perth, and five children survive him. His brother is rector of Perth. Both came to Canada when young and finished their education in Bishop's College. They had previously studied in Trinity College, Dublin. The Rev. F. L. Stephenson was a vigorous thinker, an excellent speaker and a man of great geniality of disposition. His addresses in the Synod were pointed and witty, and always delivered with great earnestness. His sermon in defence of ritualism in St. George's Cathedral, at the opening of the Synod of 1889, gained him much fame. His funeral took place on Saturday afternoon.

**PEMBROKE.**—The Rev. W. A. Read, incumbent of Oxford Mills, has been appointed Rector of Pembroke, vice the Rev. W. Y. Daykin, now Rector of All Saints' Church, Kingston, vice Rev. F. Brine, deceased.

**WELLINGTON AND GROW GORE.**—The Bishop has appointed the Rev. W. Johnson, Deacon, to this Mission, lately vacated by the resignation of the Rev. H. W. Smythe.

The prevalence of 'la grippe' has sadly interfered with the success of the Missionary deputations. Numbers of the clergy are down with the malady and unable to keep their appointments, and in many instances the meetings, both in town and country have been thinly attended. Still we are a live diocese and our courage does not fail us.

#### DIocese OF MONTREAL.

**LACHINA.**—St. Stephen's Church.—On Wednesday, the 22nd inst., Mr. L. O. Armstrong lectured on "Ben Hur" to an audience numbering upwards of two hundred people. The lecture, which was delivered in the New Church Hall was admirable, and the views illustrated perfectly General Wallace's great work. Mr. Armstrong's talents as a lecturer delighted everyone, and regrets were freely uttered when the last picture appeared on the curtain. Another very interesting feature was the exhibition before the lecture commenced of views of the North West and British Columbia. The vocal solos by Miss Haeusgen and Mr. Harry Spence were excellent, and the thanks of the audience are due to them and Mr. Willie Spence who kindly acted as accompanist.

#### DIocese OF NEW WESTMINSTER, B.C.

**LYTTON.**—St. Paul's Mission.—The Indians came together on Christmas Eve and decorated the church in preparation for the morrow with festoons of fir brush intertwined with artificial flowers of their own making. The effect was remarkably good, shewing taste of a simple kind. The services began with Evensong, at 6-30, after which all intending communicants came for an interview with the priest. The midnight celebration was preceded by a Baptism, and Christmas hymns, in their own language were sung before and after the celebration. There were 54 Indian communicants.

The morning celebration at 9 a.m. was preceded by a marriage and the Litany. At this service there were 23 communicants. The offerings from both services, for the Diocesan Fund, amounted to \$9.25. The closing service of the Festival was Evensong at 3 p.m.

#### JACOB—A PAPER READ BEFORE THE SUNDAY SCHOOL TEACHERS' ASSOCIATION, OTTAWA.—6TH JAN 1890.

Amongst all the patriarchs of whom we are told in the pages of the Old Testament, Jacob is the one whom at first sight we admire the least; indeed, with many of us, our instinct is to condemn him as mean and despicable. Perhaps this is partly because we are all too fond of judging of the relative heinousness of particular sins, and to our English prejudices the sins of deceit, of cunning, and of cowardice are peculiarly abhorrent; but, measured by any Christian standard, there is doubtless much to condemn in the character of Jacob. He appears to be wanting in all that we are accustomed to consider as the nobler qualities of man: courage, generosity, honesty, disinterested love for his family. But here, at the outset, let us remind ourselves that not always are the greatest natural gifts and graces given to the servants of God. To some of us it is always a difficulty that we meet outside the church, outside Christianity even, some most beautiful, pure hearted, high-minded characters, who, in spite of themselves, as it were, are forced to glorify in their lives the God whom they ignore, but who nevertheless created them in His own image; whereas amongst professing Christians there are so many in whom we find no natural graces that attract us to them, so many who seem to be fighting to the end against evil dispositions and besetting sins. No, the saints of God are not those who are by nature holier than others, but those who, after frequent falls, after bitter struggles, after unwearied fighting, have overcome the evil in themselves, and allowed the Holy Spirit to perform His perfect work in them. And so it is with Jacob. If we study our Bibles with that patience for which we pray in the Collect for the second Sunday in Advent, we shall find, in the gradual development of Jacob's character, so much to encourage us in our own spiritual life. There is a vast difference between Jacob, the deceiver and supplanter, and Israel, the prince who had power with God and prevailed. We find him first described as a quiet man living in tents, probably kept at home, not only by his natural inclinations, but by the influence of the mother who loves him so passionately, and whose influence over him at this time seems to be pronounced, so that he does not hesitate to obey her in all things. It is to this strong influence, exerted over him by a woman, that many of Jacob's characteristics may be attributable. The quiet easy, protected home life has engendered in him a timidity, a lack of physical courage, which the bold hunter Esau could never have experienced. The steady persistence in the attainment of his end, and the compassing of it always by chance, scheming rather than by force; the deep, patient, self-forgetting love for Rachel and afterwards for her son Joseph,—the intense reverence for holy things,—all these attributes belong more to the woman than the man; and over and above the influence exerted always, whether for good or for evil, by a mother over her son, we can imagine how powerfully the mind of a man like Jacob must have been affected by its contact with the mind of a beautiful, high spirited, determined woman like Rebekah. In these early days of religion, when God seems to have vouchsafed a personal knowledge of Himself only to the few to whom, in each generation He chose to reveal Himself, that they might

keep alive and transmit to their descendants a belief in the one true God and His promises to them; we can not guess how much was understood by the ordinary Israelite. But this we do know, that however limited and imperfect might be the knowledge of Rebekah and of Jacob, they did believe most devoutly in spiritual promises and blessings,—they grasped most eagerly at the spiritual privileges within their reach. Grasped at them wrongfully and with sin stained hands—and for this they were punished—but yet grasped at them with full belief in their priceless value. It was for this reverent appreciation of the birthright and the blessing that Jacob is commended. Esau was a sort of sceptic of his day, refusing to believe in anything not tangible, incredulous concerning spiritual advantages; he despises his birthright, he is called in Scripture the 'profane Esau.'

[To be continued.]

#### CHEAP PIETY.

BY THE REV. PHILAM WILLIAMS, D. D.

The story is told of an "economical" dame, who said, "I have been to that church three years and, thank God, it has never cost me a cent."

One might hope that the tale, be it fiction or fact, describes a rare and almost impossible character. Still it tells of a spirit not quite unknown, a spirit borrowed from the shops, where each trafficker seeks to get the most and to pay the least, and is best satisfied when the purse goes and comes, and is not much lightened.

A dear old Church warden, himself always most generous, once said, "If anybody questions the fact of human depravity let him take up the offerings in a free church for a few Sundays. Nothing can prove more forcibly the degeneracy of our nature."

It is a Sunday evening service. Twenty men, who were absent at all the earlier offices, have gone to church. They have offered to our Lord the scraps and shreds of His own day, after laziness and self-indulgence have asserted their claims. The offering is announced. God asks of them such portion of their substance, such proportion of their earnings, as an honest and grateful heart should gladly send to His altar. What is it that they are doing, one by one? What is that coin which they are giving to God and asking Him to accept and bless before they shall rise to sing,

Praise God from whom all blessings flow.

Do they really think what they are doing, carelessly or deliberately, as it may be, to dishonor God and to rob Him of His dues? What does that coin represent in the way of their own expenditures,—one dinner? the cigars of a week? the price of a single "entertainment"? the cost of their newspapers for six days? no, a dime will not meet such charges.

Or what part of the week's income does it offer? If a man has earned ten dollars he has given the Lord one-tenth of His tenth,—one tenth of what a Jew would give to Jehovah.

Or what part of the parish burdens does he bear? How many of such men would be required to support any parish in the land? If churches are to be built and furnished and warmed and lighted; if choirs are to be paid; if priests must be somewhat fed and clothed and sheltered like other men; can all this be accomplished by the kind wishes and the thoughtless offerings of those who go to church when the weather is pleasant, and give to God as little as they dare to give?

Since parish costs must be met, and since many are untrue to their plain obligations, the effort to cheapen all religious privileges is tried. Fewer gifts for missions and charities,

smaller salaries, greater economy in all details, these are suggested.

Then, various devices, by which men's burdens are laid upon women and children; by which fairs and sales and "festivals" may supplement the offertory, and by which the willing few toil for the sake of the unwilling many; these supply a perilous resort at last.

Is there any remedy for these griefs and woes and for all the shameful wrong to which they testify?

Perhaps the first answer is this: There is no remedy until Christian men shall come to say, as the least which they can say, when offerings are asked of them, I will not offer "unto the Lord my God of that which doth cost me nothing. I can live in a cheap house, and wear cheap clothes, but I will not have or practice a cheap religion, in thought of Him "who loved me, and gave Himself for me."

Partial endowments may come by and by, and they cannot come too soon. Parish debts, which are a source of weakness and misery, may be forbidden, or at least discountenanced. Needless expenses, which only savor of delight for man and which do not especially honor God, may be "ruled out." Yet when all else has been done which prudence and wisdom may suggest, this must be the axiom of practical Christianity: "My life in the Church of God must be very costly, as my offering of time, thought, toil, and money unto the Lord of the Church, unto that Lord whose I am and whom I serve."

It will be a grand step in the right path when Christian men shall begin to lay aside God's part of their earnings before they arrange their own expenses. It may be as true of one's substance, as of keeping aright the Lord's day,

The first fruits of a blessing prove  
To all the sheaves behind.

Ventures of faith are not too common now; but they were a power in the story of early Christianity, and they found their expression through accepting heartily the words of the Master who said, "It is more blessed to give than to receive.—*Living Church*

**THE BIBLE: WHAT IS IT?**

We have read, or heard lately, several learned as well as faithful expositions of The Bible: What it is. A large field of grain has been sifted, and much of the good grain stored safely, while much of the evil crops of doubt and ignorance has been cast out. Yet in this sifting process it is just possible that too much care has been expended upon the mere grain and too little upon the sower. There are still some who retain the primitive faith that "all Holy Scripture is given by the inspiration of God," and though the words Scripture, or Bible, may mean all scripture—all books—yet when Christ commanded His Church to study the Scriptures, as containing the lessons for eternal life, since they testified of Him. He certainly referred to these Scriptures, accepted by the Jews as holy inspirations from the Holy Ghost, in a sense quite apart from the work of the Rabbis. What, then, is the Bible? It is the preserved books accepted by the Church as inspired by the Holy Ghost, i.e., the books were all written by men who were in personal communion with the Holy Ghost, in a sense quite apart from the ordinary life of men. Thus the Pentateuch, or five books of Moses, were written by Moses, if perhaps we except the last chapter of Deuteronomy, which is evidently a mere obituary notice of the great prophet's last hours on earth, and was most probably written under Divine guidance by Eleazar, the high priest and nephew of Moses. The Book of Joshua may also have been written by Eleazar, the high priest, who had witnessed the scenes described, and been with his father Aaron on the Sacred Mount.

The books of Judges and of Ruth are said to have been written by the high priest Samuel. The remaining historical books are evidently the chronicles preserved by the Levites, who were set apart for the work of sacred Scribes. The Psalms speak for themselves; they are chiefly from the pens of the Levites engaged in the service of the Temple as well as of the royal Divinely-inspired Psalmist and penitent who had seen so much of the loving-kindness of the Lord. Also one sublime Psalm of Moses, the man of God, bearing all the impress of his majestic style, is preserved. The other books of the Bible speak for themselves. To every book, the name of the writer is appended; yet all are united (with the exception of the merely historical ones) by the same link.

"The vision of Isaiah the son of Amos" (chap. i.); "The words of Jeremiah. . . . To whom the word of the Lord came," Jer. i, 1, 2; "Now it came to pass. . . . The word of the Lord came expressly unto Ezekiel the priest" (chap. i. 13); "In the first year of Belshazzar, King of Babylon, Daniel had a dream and visions; then he wrote the dream," Daniel vii. 1, viii.; also ix. 21. And this link is carried on to the very last book of the Old Testament, where it culminates in "The burden of the word of the Lord to Israel, by Malachi." The New Testament opens with the same link. The Incarnation is announced in its first book, where the link between the Old and New is preserved. "Thou shalt call His name Jesus, for He shall save His people from their sins. Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet," St. Matthew i, 21 to the end. This Divine link is even more openly displayed in the sublime Gospel of St. John, where the eternal unity of the Word of God is enforced: the testimony of St. John the Baptist given to the word which sent Him to announce the Advent of "Him Who taketh away the sins of the world." Nor does the chain end until, in the last awful book of prophecy, the solemn curse is pronounced upon those who would sever this link, or presume to suppose that any merely human inspiration was to be sent by the Word of the Lord revealed to His servants, by the accredited manifestations of the Holy Ghost, the Lord and Giver of Life, the Spirit of Truth, and of Holiness, of Purity, and of Power. Moses did not seek God,—he was singled out for his great work and power over the elemental forces granted to him. Samuel was also, from early childhood, endowed with this awful mysterious gift, and it is to be noted that, through all the long ages, this power has never been bestowed but for some special purpose, in days of critical dangers or crying sins. The Lord descended to see if the reports He heard of Sodom were true. He heard the cry of the enslaved Hebrews in Egypt, and sent Moses. By Daniel, he prepared the way for the restoration of the captives from Babylon, under Nehemiah and Ezra, by preserving the faith of their fathers; and keeping them in that bond of united brotherhood which enabled even Esther to save her people from extinction, when they were subjects of the heathen monarchs. We are warned all through Holy Scripture to "beware of false prophets."

There were Jannes and Jambres to oppose Moses, the soothsayers to oppose Daniel, and the priests of Baal and the priest of Bethel at the king's chapel to oppose Elijah and Amos, yet the Word of the Lord which His Prophets had spoken was fulfilled. And when the Saviour of Men met with St. Paul near Damascus and endowed him with the sacred gift, it was placing in his hands that power which has indeed made him a chosen vessel to bear the Gospel of Salvation unto Gentiles and before kings for 1800 years.

Those who learn from Christ, and are taught by Him to be meek and lowly in heart, will soon learn that, though the Spirit be given to all, the Holy Ghost, Eternal and Immutable,

has for our learning recorded in the Bible the lessons of eternity as well as the lessons for this life, its consolations and its guidance.

Only by constant reference to the Word of the Lord can we "prove the spirits, whether they be of God or not." It was thus that Satan was overcome by our Saviour in the desert of temptation, and the Prince of the Power of the Air vanquished by the Word of the Lord.—*Family Churchman*

**WHAT GIVES EFFICACY TO PRAYER.**

Prayer is the solemn presentation of a petition from the subjects to their sovereign, or the simple plea of children to their father for something that they crave. No man is mad enough to wipe out all the tenderness from the relation of human fatherhood, or to make light of the great right of human petition, because children or subjects get something other than they ask. One refusal, or the gift of something other than the thing craved, means merely that the giver is wiser than we or kinder than we should be to ourselves.

Any other thought of prayer makes it a needless unreality. For if we must get everything we pray for, then we and not God become the controllers of the world, and He is not a giver, but a mere reservoir, whose contents we discharge at will. It is not often that God makes so clear the answer and the reason of the answer to man's prayer.

The Bishop of Rochester states in a single sentence in his last charge: "Is God fated so that we cannot move Him, or Will, so that we can?" It is like the hopeless alternative of the truth of the revelation, as St. Peter phrased it, when he dared to face the hard sayings of the Master: "Lord, to whom shall we go? Thou hast the words of eternal life." It is one thing or the other, ignorance, uncertainty, doubt, denial, darkness, despair; or hope, through patience and comfort of the Scriptures. And so it is one thing, or the other; the hideous fate of a Greek play, and man the sport of its cruelty; or a personal God, the Author, not only once for all, but the giver continuously of all good gifts, the God who heareth prayer, unto whom shall all flesh come.

As Charles Kingsley wrote in a letter recently published: "I do not believe in the existence of Law. Nothing exists but Will. All physical laws and phenomena are but the manifestations of that Will—one orderly, utterly wise, utterly benevolent. . . . In Him, the Father, I can trust, in spite of the horrible things I see, in spite of the fact that my prayers are not answered. I believe that He makes all things work together for the good of the human race, and of me among the rest as long as I obey His Will. I believe that He will answer my prayer, not according to the letter, but according to the spirit of it; that if I desire good I shall find good, though not the good that I long for. And 'Law' and 'Necessity' I look upon as phantoms of my own imagination, always ready to reappear, but always certain, likewise, to vanish again before one sound blow of careful logic or practical life." Meanwhile the witness appeals beyond tangible evidence and beneath logical proof, to the common impulses, the implanted and irresistible instincts of humanity, that it recognizes in its necessity the necessity of praying.—*Church Standard*

It is almost always when things are all blocked up and impossible that a happening comes. It has to. A deadlock cannot last any more than a vacuum. If you are sure you are looking and ready, that is all you need. God is turning the world around all the time.

To have what we want is riches, but to be able to do without is power.



# The Church Guardian

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## CALENDAR FOR JANUARY.

JAN. 1st—Circumcision of our Lord. Proper Coll. Ep. and Gospel to serve till Epiphany.

" 5th—2nd Sunday after Christmas.

" 6th—EPIPHANY of our Lord.

" 12th—1st Sunday after the Epiphany.

" 19th—2nd Sunday after the Epiphany.

(Notice of the Conversion of St. Paul.)

" 25th—Conversion of St. Paul.

" 26th—3rd Sunday after the Epiphany.

(Notice of the Purification)

## CHURCH SUNDAY SCHOOLS.

BY THE HON. EDWARD PIERSON THEIGER, C.B.  
IN THE ENGLISH ILLUSTRATED MAGAZINE  
FOR DECEMBER.

Rather more than a hundred years ago a pious layman of the city of Gloucester sowed a seed of which it may with truth be said, that when it had grown it became "greater than all herbs and shooteth out great branches." When we know that in Great Britain alone there are more than six million children in attendance at the Sunday-schools, that is to say one million in excess of the number of children attending in our day-schools, notwithstanding the fact that attendance at the former is voluntary while at the latter it is, or is supposed to be, compulsory; when we consider that Sunday after Sunday there are more than 600,000 men and women who without fee or reward cheerfully give their services as teachers of this vast body of children we may fairly say that no modern institution has made so rapid a progress in a few years as that of Sunday-schools. And the Sunday-school system has not been confined to Great Britain: in America, in Australia, in Canada, whenever indeed the English language is spoken, Sunday-schools have been established and flourished, so that it has been computed that throughout the world there cannot be less than one million five hundred thousand teachers and twelve million scholars; the seed has become a great tree and has shot out great branches which have filled the whole earth. I doubt whether Robert

Raikes, when he opened his first Sunday-school in St. Catherine street, Gloucester, with a staff of four teachers, realized what a tremendous work he was commencing. It is true no doubt that he did not intend to be satisfied, as others had been before him, with a mere isolated effort in his own city, and it is for this reason that we regard him, and rightly regard him, I think, as the founder of the Sunday-school system. Long before the time of Raikes, holy and earnest persons had been in the habit of gathering children together on the Lord's Day and giving them religious instruction. Individual efforts had been made from time to time by Roman Catholics, Nonconformists, Church of England clergymen and laymen to encourage a more devout observance of Sunday by collecting together the children in their districts to teach them the truths of the Gospel. Mr. Townshend Meyer who has carefully studied the early history of Sunday-schools gives the following striking description of some of the early pioneers of the movement:—

"A striking and dramatically contrasted group is made by these early founders of Sunday-schools. The Cardinal Archbishop of Milan (Cardinal Borromeo) a prince of the Roman Church, yet all his life 'the bold opponent of her enormous abuses' as severe in self-denial as munificent in charity; Alleine, the ascetic, tender-hearted Nonconformist the fire of whose zeal stimulated a weak body to fatal overwork; the beautiful, witty, accomplished, yet 'perverse' young widow, Mrs. Boevey, glittering in her white and silver raiment; the learned Unitarian enthusiast, Lindsey, long struggling between ties of family and associations which bound him to the Establishment as Vicar of Catterick, and chaplain to his godfather the Earl of Huntingdon, and stings of conscience which told him he was no longer her consistent servant; the quiet, gentle young Methodist, Hannah Ball, with her peaceful home and orderly ways; and lastly, old weaver Jemmy, toilbattered, shrewd and kindly, clattering his brazen pestle and mortar to call his troupe of ragged urchins about him—all in their several modes and districts paving the way for the good work to be done by the prosperous, practical, Gloucester printer, with the aid of his modest clerical colleague, the late Berkshire curate, and some time master of King's School in the cathedral city."

It would be easy to multiply the names of men and women who, before the time of Raikes, had been moved to gather together the children in their parish or neighborhood into what might very fairly be called a Sunday-school class in order to train them in religious knowledge; but the essential difference between these efforts and that of Robert Raikes consists in this, that all those who preceded him in the work were content with establishing schools in their own neighborhood and took no steps to induce others to adopt the system, while Raikes, not content with his own individual work in the city of Gloucester, took every opportunity of urging the adoption of the practice far and wide, and never ceased his advocacy till the scheme was generally adopted throughout the land. As has been well said by Mr. Alfred Gregory in his biography of Robert Raikes: "He raised Sunday teaching from a fortuitous rarity into a universal system. He found the practice local: he made it national." To effect this object he possessed singular advantages. His father was the proprietor of the *Gloucester Journal*, one of the oldest newspapers extant, and being a philanthropist as well as a journalist delighted to make his journal the organ of every good cause. The son, who became editor of the newspaper at the early age of twenty-two, made full use of these advantages. He used its pages to recommend his new scheme throughout the length and breadth of the land, and the movement, which had before only been heard of in a few remote villages or provincial towns, soon began to spread and establish itself

as an essential part of the parochial system. In attributing however to Mr. Raikes the credit of having created the Sunday-school system it would be unfair not to remark that he was greatly assisted in his work by a Church of England clergyman, the Rev. Thomas Stock, who was at that time head-master of the Gloucester Cathedral-school.

We should however be quite wrong if we were to regard the Sunday-schools which were established a century ago as analogous in all respects to those of the present day. Those were days when the blessings of compulsory education were unthought of, and when in many districts no provision whatever was made for any secular education at all; so that in estimating the work which Sunday-schools have achieved, we ought not to lose sight of the influence which they have exercised on the spread of primary education throughout England. It is no doubt true that the chief motive which influenced Raikes in establishing Sunday-schools in the city of Gloucester was pity for the degraded moral condition of the children of the poorer classes, and an earnest desire to bring religious influence to bear upon them to elevate them to a higher moral standard, but in doing this he must have found the secular knowledge of these children at so low a point that he was compelled to do something to strengthen their minds and intelligence if he were to have any hope of appealing successfully to their consciences. In addition therefore to the religious teaching which was given to the children as its main purpose, the imparting of a knowledge of reading, writing, and arithmetic, subjects now relegated to the Day-school, were regarded as a scarcely less important work of the Sunday-school. Another point in which the early Sunday school differed from those of the present day was that the services of the teachers were not given, as is almost, if not quite, without exception the case at the present time, gratuitously, but were rewarded by a small payment; and it will give some idea of the vastness of the organization of the Sunday-school system in these days to learn that it would require an income of £1,300,000 each year to pay the whole of the teachers engaged in the work, if they only received each of them the moderate remuneration of one shilling each Sunday for their services, as in the earliest days of the establishment of the system.

I feel that I shall not carry with me the concurrence of the most earnest advocates of the Sunday-school system when I say that it is, has always been, and still continues to be, my opinion, that in an ideal state of Church life, Sunday schools ought not to be a necessary part of parochial organization. If all parents, guardians, and god-parents did their duty, religious instruction would be imparted to the children in their own homes, and there would be no idea of delegating this responsibility to others.

Sunday-schools are, then, in my opinion, only a substitute for home teaching. The question is perhaps only of academic interest, for it must be admitted that these responsibilities are even among what are called the upper classes, very generally neglected, and among the poorer classes, possibly to a great extent owing to the existence of Sunday-schools, almost wholly ignored. The main purpose then of Sunday-schools is to take the place of the parent, and in the words of the Baptismal Service to see that the children "be virtuously brought up to lead a godly and a Christian life," and "be taught what a solemn vow promise and profession," they made through their god-parents at their baptism. It will be seen, that from my point of view, though the Sunday-school fulfils duties which might and should be performed by the parent, it does not in any way usurp the functions of the parish clergyman. He has a responsibility in regard to the children of his congregation as well as towards its adult mem-

bers, the chief one being that which was laid upon him after the Reformation, that he should "diligently upon Sundays and holydays, after the second lesson at evening prayer, instruct and examine so many children of his parish sent unto him as he should think convenient in some part of their Catechism." The Sunday school does not relieve him of this responsibility, but rather makes the efficient exercise of it possible, for it supplies the children with the religious knowledge on which his periodical instruction and examination may be based. It would be quite unfair to say that the establishment of Sunday-schools has had the effect of superseding the practice of catechising. On the contrary the revival of children's services in the Church of England has been coincident with the increase of efficiency in Sunday-schools, and has been due in no small measure to the prompting of persons interested in Sunday-school work.

It being admitted that it is the function of the Sunday school to supply the religious teaching which a careful mother would wish to impart to her own child there will be no difficulty in determining the course of instruction which should be followed in our Church Sunday-schools. Most children spend from eight to ten years of their life there, and in that time it should be possible to teach them the principal events of the Old Testament, to enable them thoroughly to know and understand the teaching of the Gospels and the Acts of the Apostles, to encourage them to a private study of the Bible, and to implant in their minds an assurance that it is the Word of God.

It is in short her first duty to see that the children are trained up to be *Christians*. But her duty does not stop here. The days are long past when there was one undivided Church throughout the world, and however unwilling we are to magnify the differences which divide the Church of England from the Roman Catholic Church, on the one hand, and from the various Nonconformist sects on the other, however tolerant we may be of those who think differently to ourselves in matters of doctrine, we must not fear to state that it is the duty of a Church Sunday-school to teach to the children under her care *most clearly and distinctly the doctrines of The Church*, and enable them to answer the question which many, who ought to know better, are unable to answer, "Why am I a Churchman?" And for this purpose the Prayer-Book has provided a manual of instruction which ought to be known through and through by every child who has passed through a Church Sunday-school. In her Catechism she puts forth in the clearest and yet simplest forms the truth with regard to the two Sacraments, she points out how the cardinal doctrines of the Gospel are taught in the Apostles' Creed, and that the Lord's Prayer contains a manual of prayer applicable to all the circumstances of the Christian life.

It may not be a *complete* exposition of Church doctrine, there may be other points with which, in view of the controversies of the present day, it may be regretted that its compilers did not deal, and the Lower House of the Convocation of Canterbury has endeavored quite lately to supply some of these omissions, but it speaks much for the respect with which this old manual of instruction is regarded that the Church at large has hesitated to endanger its position by adding to it any statements which might be looked upon by any school of thought in the Church as controversial.

This then is the purpose of a Church Sunday-school, so to instruct the children in Church doctrine that they may all come to Confirmation, and, becoming regular and intelligent communicants, may grow into full members of the Church; then to give them such a knowledge of Bible history, such an interest in religious matters as may encourage them, when they grow up to become themselves active Church workers, and lastly, so to influence

their hearts and minds that they may live sober, righteous, and godly lives amid the temptations of this evil world.

What machinery then has the Sunday-school for accomplishing this purpose? What ought the organization to be by which this object is to be attained? It is of primary importance that the Sunday-school should be not only under the nominal headship, but under the constant and earnest supervision, of the Incumbent of the parish. On him must rest the responsibility of selecting the course of instruction to be given, he should himself choose the teachers, and by gathering them together in periodical instruction classes, so imbue them with a knowledge of his own views of Church doctrine that they may be able to pass on this knowledge to their scholars, and so train them up to be loyal members of his congregation when they have passed out of the Sunday-school. He should have a thorough knowledge of the lines on which the school is worked and by frequent visits to the school see that it is being carried on in accordance with his wishes. However tempting it may be to the overworked town Incumbent to delegate his work to one of his assistant curates, he should resist the temptation. It can never be too often pointed out that the future of a country depends upon its children, and so a clergyman, if he wishes in years to come to do an effective work in his parish, must gain the respect and affection of the children in the Sunday-school, that they, when they grow up, may become constant worshippers in his church and earnest fellow workers with him in the parish. But having gained this general knowledge of the working of the school, having laid down the line of teaching to be given there he may wisely leave the details of organization to another; and the paramount necessity of a thoroughly efficient Sunday-school is a good superintendent. Teachers may possibly be manufactured, but superintendents must be heaven born. They must have qualities of a very high order perfectly to fulfil the duties of their position. Like a general they have to command men, and so must have the power of extorting obedience founded on respect for the character of the commander and confidence in the wisdom and justice of his commands. Their whole heart must be in the work; they must be the trusted friends of all the teachers; they should be personally acquainted with all the children. Every detail connected with the management of the school should be settled by them, after consultation with, though not necessarily in accordance with the wishes of, the teachers in their school. A superintendent should never be absent from the school, except from illness or during the few weeks' holidays which he may allow himself during the year, when he should see that an efficient deputy is there in his place; his whole heart should I say, be in the work, it should be his one interest, his hobby if you will, and therefore this work can best be done by a layman, and not by a clergyman who must necessarily have other parochial duties to share his interest.

The ideal is a high one, but the matter is one of supreme importance. A strong superintendent makes a disciplined and efficient Sunday-school; the best staff of teachers will fail if their chief is weak. I have dwelt rather strongly on this point, because if the organization of a school (which depends mainly on the superintendent) is satisfactory, everything else will fall naturally into its place and work smoothly. The teachers will be influenced by the example of regularity and punctuality, the children will acquire habits of discipline and attention and the wheels of the machine will work smoothly.

In every school there should be a teacher for every ten children at the most—eight is better. Subject to the general rules of the school teachers should be allowed perfect independence in the management of their class, and should be considered wholly responsible

for its discipline. Except in very exceptional cases the superintendent should not interfere between the teachers and their class; all directions by him to the children should be given through the teacher. There ought to be a regular course of lessons, selected by the Incumbent of the parish, and so arranged as to cover in a course of years the whole range of Scripture and Church teaching of which I have before spoken, and the course of lessons must be the basis on which the instruction is given may, subject to its being in conformity with the doctrinal views taught in the parish church, be left to the discretion of each individual teacher. One will prefer the catechetical mode of teaching, another may have a greater gift for imparting instruction in the form of an address. Though I am myself a strong believer in the superiority as a rule of the former mode, the intellects of the children being sharpened, their interest excited, their attention maintained, the teaching being, as it were, drawn out of themselves by means of questions and answers; still there are teachers who can keep a class in enraptured interest by putting their lesson into the form of a narrative, who would fail altogether if they attempted the catechetical mode. The children should be encouraged to learn something by heart during the week to say to their teachers on the Sunday—the Collect for the day, a portion of the Epistle or Gospel, a few verses of a hymn—and marks should be given for these lessons as well as for punctuality of attendance and for conduct; and, where prizes are given in a school, as will probably usually be the case, every child who attains a certain standard should be entitled to receive one. It is, to my thinking, a mistake to give a fixed number of prizes to each class, irrespective of the degree of proficiency and regularity of attendance attained by the children of that class. The more satisfactory plan is to give every child an opportunity of gaining a reward if they are so minded.

In one school with which I am acquainted a special distinction in the shape of a medal is given to every child who is not absent from the Sunday-school once during the year, that is, attends 104 times, and so successful has this plan been in encouraging a regular attendance that, while in a school of 200 boys, the distinction was, during the first year after its inauguration, only gained by three boys, the number has steadily increased year by year, until seven years later it was obtained by no less than fifty, or a quarter of the whole school. A boy obtaining this reward for the second time receives a bar, like that placed on the ribbon of a soldier's war medal, and I know one boy who possesses a medal and six bars, which shows that during the whole seven years of which I have been speaking, he has not been absent on a single occasion from the Sunday-school.

A most important feature in connection with a well organized Sunday-school is the children's service. It is unfortunately the case that this is very commonly held in the school-building itself, in the same room in which the school itself is held. Although it may sometimes happen that there is no alternative, I would urge the extreme desirability of a great effort being made by every parish clergyman to hold these services in the church itself. It is very difficult to get the children to be really reverent in a room which is associated in their minds with the daily drudgery of learning the three Rs, and the Sunday-school has failed in one of its most elementary duties it does not instil in the minds of its children a reverence for divine worship. Then over and above these weekly children's services, there should be once in the month a public catechizing of the children in church. It is by means of this that the Incumbent will keep in touch with the school, will be able to satisfy himself that the prescribed course of lessons is being rigidly adhered to, is being faithfully and

effectively taught, and their meaning sufficiently grasped by the scholars as a whole.

These then are broadly the lines on which a Sunday school may be effectively worked. It only remains to consider how far the Sunday-school system has fulfilled the intention of its founder. It is admitted by all who have had an opportunity of judging of its work that it has conferred benefits on the country which could have been conferred by no other organization. It has brought religious teaching within the reach of every child in England, it has supplemented the ministerial work of the parish priest by instructing under his superintendence the little ones of his flock, it has repaired the negligence of parents who have been too often indifferent with regard to the religious training of their children, and if we admit, as we are compelled to do, that, even after a century of work, much remains for it still to do, it is only a recognition of the fact that the Sunday-school is, after all, but a human organization, and lacking in the completeness and perfection which characterizes a divine institution. But year by year it is making good its deficiencies, and adapting itself more and more to the needs of the children committed to its care.

The courses of lessons published by the Church of England Sunday-school Institute and other Church societies are all that can be desired to assist the teachers in their responsible work; in many parishes normal classes are held to teach them how to teach; preparation classes are part of the machinery of every well organized parish; and a vigorous effort is now being made to provide for a systematic visitation and inspection of Sunday schools. All along the line there is energy, activity, and reality. Spurred on by the secularizing tendency of modern educational legislation, the Church of England is endeavouring by promoting the efficiency of her Sunday-school to supply the want of that definite dogmatic religious teaching which is no longer permitted to be given in many of the day-schools of this country. The helpers in this work may not in all cases be highly-trained teachers, but their common motive for undertaking the work is the constraining love of Christ, and what is wanting in technical knowledge is made up for in enthusiasm, so that we cannot doubt that this great Sunday-school system inaugurated in such a humble spirit by Robert Raikes a century ago, is destined to do an even greater work in the future than it has accomplished in the past, and be an instrument in God's hands for preserving our dear Motherland from the indifference, the agnosticism, the scepticism, and atheism which has stained the national life and marred the prosperity of some other nations.

## FAMILY DEPARTMENT.

### THE BLESSED BROOD.

Gather them close to your loving heart,  
Cradle them close to your breast;  
They will soon enough leave your brooding  
care,

Soon enough ascend youth's topmost stair—  
Little ones in the nest.

Fret not that the children's hearts are gay,  
That their restless feet will run;  
There may come a time in the by and by  
When you'll sit in your lonely room and sigh  
For a sound of childish fun;

When you'll long for a repetition sweet,  
That sounded through each room,  
Of "Mother! mother!" the dear love-calls  
That will echo long through the silent halls,  
And add to their stately gloom.

There may come a time when you'll long to  
hear

The eager, boyish tread,  
The tuneless whistle, the clear, shrill shout,  
The busy bustle in and out,  
And pattering overhead.

When the boys and girls are all grown up,  
And scattered far and wide,  
Or gone to the undiscovered shore,  
Where youth and age come never more,  
You will miss them from your side.

Then gather them to your loving heart;  
Cradle them on your breast;  
They will soon enough leave your brooding  
care,  
Soon enough ascend youth's topmost stair—  
Little ones in the nest.

—Good Housekeeping.

## A MISERABLE CHRISTMAS AND A HAPPY NEW YEAR.

[Continued.]

It was a very little kitchen, but quite large enough for the furniture it contained. There was an old box under the window, and one shelf against the wall, holding all Mrs. Duffy's china and plate. The only chair, and a tiny table standing on three thick legs, were drawn up to the fireplace, in which a few coals were burning. Two old tin candlesticks and a flat-iron adorned the chimney piece, and Kate saw, with a slight prick of her conscience, for she had not cared to decorate the house at home, that a bit of holly had been stuck into each candlestick, as well as into every other pane of the little window. Mrs. Duffy herself was seated in the chair, apparently amusing herself with a pantomime of taking tea, for there was a black teapot and a cracked cup and saucer on the table, but there was no food upon it, and when she held the teapot almost perpendicularly only a few drops fell from the spout. She put it down, and looked placidly into the embers, shaking her head a little from time to time, but gently, as if more in remembrance of the past than in reproach of the present. She was a clean, fresh looking old woman, with no teeth, and her cheeks formed a little ball, like a withered rosy apple, between her hollow eyes and sunken mouth.

"The Lord love you, my dear," said Mrs. Duffy, when Kate went in and delivered her message, "and the good doctor too. It isn't everybody as has such friends as me—on a Christmas Eve, too, when a body feels so lonesome w'out friends. I don't mind so much on working days, my dear, but one wants friends on a holiday like Christmas. One can work w'out friends; but one can't live w'out friends."

"No, indeed!" said Kate, with a profound sigh.

"And I've got such good friends!" continued Mrs. Duffy, triumphantly; "there's one as gave me sixpence, and another threepence, and another twopence, only this morning. That came up to elevenpence; so I've bought my Christmas joint, just like other folks, shouldn't you, my dear?"

"I should, very much," answered Kate.

The Christmas joint was evidently a very precious possession, for it had been laid carefully between a plate and a basin, and these were well tied up in a ragged cloth, and put out of the way of any marauding cat. Kate's eyebrows went up a good deal, and her eyelids smarted a little as if with coming tears, when she saw it. It was a morsel of coarse beef, which she regarded with unconcealed satisfaction and delight.

"That cost sevenpence," she said, "and I bought twopennyworth of greens and a twopennyworth loaf to eat with it—me and a friend of mine, as is coming to dine with me. It's a very poor lame girl as lives down the court; very poor indeed, so I asked her to

come and help to eat my Christmas joint, which is exceedingly pleasant. The neighbor next door has promised to lend me a chair; we're all so friendly with one another."

"Then if you have a visitor, you must bring her with you to tea," said Kate, "and any children you have. Haven't you got any sons or daughters? You'd enjoy yourself more with them there."

"Bless your kind heart, all the same," answered Mrs. Duffy, her cheerful face overcast for a moment; "I never had more than one bonny boy, and he went off to Australy nigh upon thirty years ago. My Johnny he was. Sometimes I think as I shall never see him again. I was thinking of him when your knook came to the door. He was going on for twenty; and I was a strong woman of forty then. I doubt whether Johnny 'ud know his poor old mother again, if he did come back."

"How long is it since you heard from him?" enquired Kate.

"I never heard from him at all," said Mrs. Duffy, in a matter of course tone; "he couldn't write, and I couldn't write. But he went to Australy, and he is in Australy now, if he hasn't tumbled off. I can't help thinking at times he must 'a tumbled off, though the flies never do tumble off the ceiling. I've watched 'em for hours and hours together, thinking of my Johnny, and no fly never tumbled off yet. They have to walk with their heads downwards in Australy, like them flies; but my Johnny wasn't brought up to it, and I'm afeared for him at times."

"Oh, no, he couldn't tumble off," said Kate, laughing a little; "but are you sure you would know him yourself, Mrs. Duffy, after thirty years?"

"Can a mother forget her own boy?" asked the old woman. "Ay, ay, I should know my Johnny among a thousand, or tens of thousands. I'll be glad to bring my friend with me to-morrow, and many thanks to you for asking her. I've got to go out into the country to sing a carril or two at a fair house, where they're always very good to me; but that'll be afore dinner; and we'll be punctual to your house at five o'clock, me and my friend; and a merry Christmas and a happy New Year to every one of us, and you above all, my dear."

"A miserable Christmas, and an unhappy New Year it will be for me," thought Kate; but she did not say it. Mrs. Duffy insisted upon lighting her down the court with her only candle, which guttered and wasted terribly in the night wind; and the last glance she had of the kindly, withered old face was lit up by its flickering flame at the entrance of the dark passage.

Very early in the morning long before the Christmas sun was ready to show itself, Mrs. Duffy roused up to the fact that if she was to sing a "carril" a mile and a half away in the country, it was time to set out.—Even her hard heap of rags and straw, with the thin, scanty blanket she had been shivering under all night, were more attractive to her at seventy years of age than the long, lonely walk, through lanes deep down between high hedgerows, with cart ruts filled with mingled mud and ice. But she was of a brave and grateful heart, and after a short prayer for herself and everybody, uttered before quitting the feeble warmth of her bed, she sallied out into the chill frostiness of the coming dawn. Up and down the street she heard the shrill voices of children chanting some Christmas ditty; and she thought of Johnny when he was a boy, with his yellow hair, and round, red face, turning out all eagerness and hope on a Christmas morning, and singing in a voice which could not fail to rouse the most determined sleeper.

"He came home once with three shillings and twopence-halfpenny, all in ha'pence," thought Mrs. Duffy, wiping away a tear from the sunken corner of her eye.

It was a wearisome walk to the farm-house; but as soon as she had reached the porch, and lifting up her quavering voice, "God rest you, merry gentle-folk. Let nothing you dismay," the door was flung open quickly, and she was called in and set before such a breakfast as she had not seen before for years. Poor old Mrs. Duffy's heart was very full, and before she could swallow a morsel she said, in a slow and tremulous voice: "I can't think what's come to folks this year. It's like them blessed Christmases we shall have when everybody's friends, when the lion is friends with the lamb and the cooatrices with the babies. Here's Dr. Layard's daughter asked me to tea, and I've got a Christmas joint, and now there's such a breakfast as I never see before, and me done nothing for it, I can't think what's come to folks; but it's a blessed Christmas, it is."

"You'll sing your carol for us better after breakfast," said the farmer's wife, "and my husband's father has given me a shilling for you."

Mrs. Duffy shed a few very bliss full tears, and after breakfast sang two or three carols with as much zeal and energy as though they were sure to bring down many blessings on the hospitable roof. It was a little after nine o'clock when she left the house; but there was the Christmas dinner to cook, and it was necessary to go home early for that. She bade them good-bye and took her way joyously across the fields, lying in winter fallow, through which there was a nearer way back to town.

Mrs. Duffy was just turning out of the fields into the high road when a man suddenly started up from behind the hedge and laid his hand roughly on her shoulder. He was a big, heavy looking fellow, in the ordinary dress of a laborer; and he seemed, even at that early hour, to be half stupefied with drink. She looked at his coarse face with a feeling of terror which was new to her.

"I want a shilling off you," he said fiercely.

"A shilling!" she cried; "where should a poor woman like me have a shilling from?"

"Haven't you got a shilling?" he demanded.

Poor Mrs. Duffy had prided herself all her life on never having told a lie. She looked up and down the road, but there was not a creature in sight; and she glanced again hopelessly into the man's savage and stupid face. What should she do? To part with the shilling just given to her would be a very great loss; and she knew it would only be spent in the nearest public house. Should she be doing very wrong to deny having one? It was the first time for years that she had had a whole silver shilling about her, and any moment during that time she could have said "No" boldly and truthfully. Might she not say "No" just this once?

"Haven't you got a shilling?" he repeated, shaking her shoulder roughly.

"Well," she said feebly, "I

haven't had a shilling ever so long; but I have got one now. I'm a very poor old woman, my good young man. If I'd got a penny, I'd give it you, and welcome."

"I must have your shilling," he said doggedly.

"I can't give it you, indeed," she answered; "there's my rent, and coals, and other things; and I'm very poor. You'd only drink it."

She had scarcely finished speaking when she saw the stranger produce a pistol from under his jacket and point it at her. There was a sudden flash before her eyes and she felt a keen pain; then she fell down without feeling or consciousness under the hedge bank on the high road. A few minutes later Dr. Layard's brougham was stopping at the toll gate just outside the town, when a laboring man, who was striding swiftly past, spoke a few words to the driver. Dr. Layard was inside, with Kate, who was going with him to see her god father, a clergyman in the next parish. The doctor, having finished what he had to say to the gate keeper, inquired what the laborer had said in passing.

"He says there's a woman up the road who's been shot, sir," answered the servant; "and he says to me, 'Look sharp after her; she's an old woman, and very poor.'"

"Shot!" exclaimed Dr. Layard; "drive on then, quickly. Katie, don't be frightened. Gate, look after that fellow who has just gone through."

[To be continued.]

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Every temptation is great or small, according as the man is.—*Jeremy Taylor.*

**MARRIED.**

IRISH-CUNNINGHAM.—At Bay's'd, in the Parish Church, by Rev. C. T. Boston, Frederick Irish, to Mary Cunningham, of Bay's'd.

**DIED.**

STEPHENSON.—Entered into the rest of Paradise, at the Rectory, Brookville, on Thursday, the 23rd Jan., the Rev. F. Lloyd Stephenson, B.D., Rector of St. Peter's Church, Brookville, aged 52 yrs.

RENDALL.—At Afton, on the 5th inst., Joseph Rendall, after a long illness, entered into rest.

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MISSION FIELD.

VICTORIA—AUSTRALIA.

The Melbourne 'Church Messenger' for September gave some startling facts on the religious condition of that metropolis. Each year is adding some 20,000 to its population. What provision is the Church making for these immigrants? The comparison of Melbourne with some of the large towns of England must give cause for sad reflection. Wolverhampton has provided for 56 per cent. of her increase; Preston for 43 per cent, but Melbourne for only 3 per cent. The church people of Bristol have built 21 permanent Mission halls in addition to churches; but Melbourne possesses only one. Yet the saddest part of the story is that the scant accommodation already provided is amply sufficient. And yet the people who neglect worship are not actively opposed to religion. They admit its utility to others. They have some respect for Christian ministers. They bring their children to be baptized, and accompany their young people on the occasion of weddings, and wish a minister to visit them when sick and dying; but for some reason it is the habit of their lives to go without any recognition of God Almighty in public worship.

BOMBAY.

With reference to the Canarose Christians at Hubli, the Rev. C. E. Gardner writes;

There was a little haste in taking them over so easily. The ground of the proceeding was that the German missionary were unwilling to come to any definite agreement, and refused to allow an enquiry. In a few days it is expected that the first fruits, about sixty or so, will be garnered. Naryan Rao is keeping up the discipline as well as he can, but it must be very difficult for him. There is no present hope of a Missionary to take up the work. The new chaplain may strengthen Naryan Rao's hands by his sympathy and support, but that is all that can be done. Perhaps, however, it will be well for the new Mission to be tested by seeing how well they can hold together by themselves for some time. Their condition is such as to need repression at first rather than bolstering up. There are some really good people among them, and the generality are well meaning, and, I hope, free from the vices frequently observed among native Christians; so I trust a sound and good Church will be built up there.

LAHORE.

The Rev. T. Williams has printed a pamphlet, exposing the dishonesty of the Argas, and their late leader Dayaranda Sarasvan is falsifying the Rig Veda, and making it assert a grossly immoral doctrine of which it is wholly innocent. In conclusion he says;

I would remind my readers that the man whose literary dishonesty is here exposed, died only a few

years ago and was the founder of the Arya Samaj. This society is loud in its professions of endeavouring to improve the morals of the Hindus, and to draw them from idolatry. It was to effect this by restoring veneration for the Veda, and by conforming to its dictates as to religious rites. My letters show that the whole thing is a sham. For how can they teach morality, who themselves propound a practice so grossly immoral as to be sternly denounced by all people having any pretensions to civilization? How can they teach people to venerate the Veda, when they themselves, lest they should add their authority to this immoral doctrine roll that very Veda in the dirt, by ascribing to its oldest book that pernicious teaching, even at the cost of falsifying the Veda itself? How can they teach their countrymen to abstain from idolatry, when the Rig Veda to which they appeal is itself replete with idolatry of the very simplest kind? The measure of their falsification of the Rig Veda may be judged from this, that while I say the Rig Veda when truly translated is seen to be replete with genuine idolatry, or the 'worship of other than God,' all this they deliberately mistranslate, so that the falsification of the Rig Veda extends to the whole of it. The prayer of the unfortunate Hindu should be, Deliver me from the Brahmar and especially from Dayananda and his followers. Mr. William's letter has been translated into Hindi and Urdu by other missions. It has already broken up some Samajes.



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SERMON IN ST JOHN'S CHURCH, ON NOVEMBER 17, 1889.

BY REV. DR. CARTER, RECTOR.

"To knowledge temperance, and to temperance patience."—2d Peter, i., 6.

Let us take soberness in the restricted sense in which it is used by the Society, as applying to the use of intoxicating liquors, and the criminal records of the courts, and the far sadder experiences that are never told, will prove the need of soberness. Is it not a fact that much of the present literature, both in books and in the papers, tends to lower the ideas concerning purity, and to consider the high regard at which it should be held as old-fashioned and illiberal? Does any one need proof that reverence in church and in the family, in social life and on the streets, is becoming only an experience of the past? Not that I would assert that the present age is worse in these respects, or in any other, than all the ages which have preceded it; but even if it no worse surely that is not enough. With all the advances made in every line of living, surely this age should not be content merely to prove that it has not fallen back in soberness, purity and reverence. All people think that something should be done to promote these virtues; some have one pet scheme, some another; among them the Church Temperance Society put forward its claims to be heard. With its pass word, "Temperance obligatory, total abstinence discretionary," it would teach the principle of strength by inculcating self-control; and depending chiefly upon the grace of God, it constantly asks His blessing upon the means employed to save at least the bodies and perchance the souls of weak humanity.

Let us consider the methods proposed to be employed by the Church Temperance Society. That is, the human methods, so to speak, for the grace of God is above and beyond all others; sometimes no other seems of any use whatever. In a former parish there was a vestryman who became addicted to the excessive use of intoxicating liquors. Naturally I was very anxious to try anything that might reclaim him, and I consulted those two men, Rev. S. H. Tyng, Jr., and William E. Dodge, so well known in what is called the temperance movement. I was willing to urge him to join any total abstinence society, should they recommend such a course, but rather to my surprise they would not do so, and on my asking a reason for private advice which was apparently so contradictory to their public teaching, they both told me that they considered nothing but the grace of God could avail to work a cure. I talked to them without either knowing that I had consulted the other, and it strengthened my convictions that in many cases human methods are powerless, unless, perhaps, we can call prayer a human

method, not only from the lips of those who drink, but from the wounded and grieved hearts who plead with God to save the sinner from his worst foe—himself. Perhaps the grace of God is the only means that can work an entire reformation; the others may help, but it seems to me that they are valuable chiefly as preventives.

As secondary means the society recommends systematic teaching on the physical, social and moral evils of intemperance. As to physical evils harm has been done by exaggeration. Fanatical people declare that alcoholic drinks are absolutely and invariably hurtful to the physical part of man, and when others of well balanced minds, whose learning and truthfulness cannot be questioned, say that such drinks can be useful and in some cases even essential, then the crowd which is swayed by any argument, which agrees with its desires, rushes to the other extreme and uses these drinks as if they were always beneficial, and the larger the quantity, the greater the benefit. Now whatever may be said about the harmfulness of such drinks when used in moderation, I think there can be no question about their damaging effects upon the body when used in excess. Did we need one lesson taught by last year's epidemic that the habitual drinkers to excess were among the first to fall victims? Will not all physicians say that in every attack of severe disease the drunkard has but one chance of recovery, while the other man has nine?

I wish the social evil were as plainly seen and as clearly established; that they are not is largely the fault of society itself, which has too low a standard of admittance to its companionship; and I can not help believing that the young ladies themselves are greatly responsible for this. When intelligent and refined they make the charm of society which charm they carry with them, increasing and widening the older they grow; but, alas! how it is lessened when they will accompany to a place of amusement, or to a social entertainment the man who but a few days before, had been so drunk as to forget he was not only a gentleman, but even a man. Should the ladies decree that habitual drunkenness must rigidly close the doors of society, it will be one of the most effectual means for promoting temperance.

(To be continued.)

Lecordaire wrote of his conversion: "Once a real Christian the world did not vanish before my eyes. It rather assumed nobler proportions, as I did myself. Instead of a great, fleeting, empty theatre of ambition, I began to see therein the suffering needing help, and could imagine nothing comparable to the happiness of ministering to it with the help of the cross of the Gospel of Christ." The Christian should love the world much, not for itself, but because of the opportunity it presents of noblest service for the glory of God. For even God himself 'so loved the world.'

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