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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.

VOL. VII.
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MONTREAL, WEDNESDAY, DECEMBER 17, 1890

PER YEAR
\$1.50

"THE VOICE OF ONE CRYING IN THE WILDERNESS. PREPARE YE THE WAY OF THE LORD, MAKE HIS PATHS STRAIGHT."

"Then cleansed be every breast from sin;
Make straight the way for God within:
Prepare we in our hearts a home,
Where such a mighty Guest may come.

ECCLIASTICAL NOTES.

THE Bishop of Derry's *Commentary on the Epistle of St. John* has reached an issue of 3600.

THE Bishop of London, Eng., has written the New Year's tract for the Temperance League.

At the Church of the Holy Communion, New York, on November 8th, the Bishop of New York, in the presence of the Rev. Henry Mottet and the Rev. Arthur C. A. Hall, deposed J. Lester Morton.

THE following are the present ages of the Irish Bishops:—Cork and Tuam, 56; Dublin, 62; Clogher, 65; Derry, 66; Ossory, Killaloe, and Kilmore, 70; Meath, 72; Cashel, 74; Down, 75; Limerick, 78; Armagh, 82.

It appears that the Church Association of London have decided to appeal from the judgment of the Archbishop of Canterbury in the Bishop of Lincoln's case. The hope expressed in many quarters that the judgment would be loyally accepted by all has proved vain.

LORD HALIFAX, the President of the English Church Union, issued a letter to all the district unions and branches of the Union, in which he said: 'it will be more than ever the duty of members of the Union to discourage in the future no less earnestly than they have done in the past any attempt to force unaccustomed ritual on unwilling clergy or congregations.'

OXFORD is losing Professor Sayce, who proposes to reside in Egypt that he may prosecute his studies there continuously. He will be very much missed, but it is reasonable to hope that we shall profit by his voluntary exile. Professor Sayce has already left London for Egypt, where he is expected for a time to live in a dahabieh, which he is to have built for himself on lines that will provide room for a good library.

On entering the pulpit on Sunday morning, November 30th, the Rev. R. P. Wilcox, rector of St. Matthew's, Ardwick, Eng., stated that, in deference to the judgment of the Archbishop of Canterbury's Court in the Bishop of Lincoln's case, the clergy of that Church would discontinue making the sign of the Cross at the invocation of the Trinity before the sermon and at the benediction. Further, the Manual Acts during the Prayer of Consecration would henceforth be performed—as there was no reason why they should not be—so as to be visible to the communicants. In accordance with this latter announcement the celebrant at

the Holy Communion (the Rev. A. J. Sacre), while adhering generally to the Eastward position, when he came to the words of institution turned half round, facing north, and did the Manual Acts in full view of the congregation.

BISHOP BECKWITH.—The Right Rev. John W. Beckwith, Bishop of Georgia, died at Atlanta on 21st Nov. last. Bishop Beckwith was born in Raleigh, N. C., Feb. 9th, 1831, ordained Deacon in 1854, and priest in 1855; Bishop on April 2nd, 1868.

THE Woman's Guild, of Trinity Church, New Orleans, have just placed in the church a remarkably beautiful memorial window to the late Bishop Harris of Michigan, who was formerly Rector of Trinity. The vignette represents Christ blessing the children. That particular event in the life of the Messiah was selected because Bishop Harris was much devoted to children, and was deeply interested in Sunday schools.

THE Bishop of Ossory, in a letter from Bath addressed to the *Kilkenny Moderator*, gives a most interesting account of the discovery of the real 'Pool of Bethesda.' The Bishop supplies full details sent to him by a relative, Mr. Gilman, U.S. Consul at Jerusalem. The story of the discovery of this famous pool after so many long ages is indeed a most remarkable one. The remains of an ancient church were found immediately over it, which confirms certain traditions handed down from the Fathers and ancient historians.

THE last act has just taken place in connection with the noble work which the Rev. A. R. M. Wilshere has been doing for so many years among the lepers of Robben Island, near the Cape of Good Hope, and their faithful pastor and friend has left the flock which he has so long shepherded. He has not gone willingly from the suffering people, but because bodily infirmities have made it impossible for him to continue his work among them. Under these circumstances he has resigned his office of chaplain on the island and has retired into private life, amid the prayers of his people for the alleviations of the afflictions from which he suffers.

A LARGELY attended gathering of the British colony at Paris has been held in the throne-room of the embassy, with Lord Lytton in the chair, the occasion being the presentation of the sum of £500 and a splendid silver service to the Rev. Howard Gill, who has been transferred from the Embassy church in Rue d'Aguesseau to the rectory of Tanbridge. The subscribers to the testimonial are people of all religions, who are anxious to pay a tribute of respect to the popular pastor and the founder of the Victoria Home for Aged and Destitute British Subjects whose lives are spent in France. Speeches were made by Lord Lytton, and the proceedings, which were enthusiastic, closed with a vote of thanks to his excellency.—*The Family Churchman*.

Surely there are some few fundamental

points upon which a man's mind must be absolutely made up before he ventures to take upon himself the responsibility of Holy Orders; such points, for example, as the Divinity of our Lord, or that the Church of England is in this country God's ordained medium for conveying the blessings of His grace. If on these two points a man is not clearly established, how can he maintain the position and do the work of an officer of the English Church with thoroughness and peace to himself? It is a shameful thing to exaggerate the difficulties in a man's way who has a desire for Holy Orders, but it is an unwise thing also too much to minimise them. It is not enough to justify a man in taking Orders that he has a desire to do good in his generation, and that he believes that if once a clergyman of the English Church he will have singular opportunities of doing that good.—*Church Bells*.

"CHURCH BELLS" ON SERMONS.—"Unquestionably in old days the sermon became too rigid and conventional a thing, too much of a traditional composition removed from our every-day interests and needs. If it is removed from these it becomes but an idle sound; but the modern fancy, that you restore its living effect upon us by making it smart, and, as one may say, journalistic in its aims and expressions, is about the shallowest notion which can enter men's heads. A clever preacher, who deals with every-day topics in a witty way, who tickles our ears and makes us start and laugh, is sure, no doubt, of a congregation; we flock to him and applaud him; we leave his church and chat over his witticism at the dinner table; but sooner or later we feel that we have been tricked, and rebel at his impertinences. If when we enter God's House we are not in a higher atmosphere than common, there is enough healthy instinct left in us to let us know, when the excitement is over, that the thing is wrong and contemptible. By all means let our preachers be natural, honest, straightforward; but, first and above all, let them have a deep appreciation of spiritual things; they will touch us then, but neither they nor we shall have any craving after trivial themes and a catchpenny treatment of them."

NOTICE.—The Central Secretary for Canada, of the "Ministering Children's League" will be grateful if any ladies in charge of Branches, who have not already corresponded with her, will send as soon as possible a report of their numbers and work for insertion in the Annual Report of the M. C. L.

Address Mrs. Alan Macdougall, 98 Rusholme Road, Toronto.

"BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY."

UNTO YOU IS BORN THIS DAY IN THE CITY OF DAVID, A SAVIOUR

GOD WAS MANIFEST IN THE FLESH.

A MERRY CHRISTMAS full of the Christ-joy to all our readers!

CHRISTMAS CUSTOMS AND FESTIVITIES.

CHRISTMAS DAY in the primitive church was observed like Sunday and was preceded by a solemn vigil. To this vigil is due perhaps the importance given now to the keeping of Christmas Eve, even by those who ignore the Church's teaching on this and kindred subjects.

At this time it was the custom of our ancestors (and one still practiced in many parts of England) to turn night into day by lighting immense tapers made for the occasion and called Christmas candles, and the burning of the Yule log, or the Christmas block, as it was variously termed. These illuminations, which have come to be expressions of festivity and victory, were doubtless first used as religious symbols, and were typical of Christ, the Light of all lights, who came into the world at this time. Making bright the whole house, and giving a tone of comfort and good cheer, it is not to be wondered at that the Christmas candles and Yule blocks came to be regarded as harbingers of good fortune, and to form the nucleus about which is associated a host of superstitions.

The Yule blocks were great logs cut from large trees, which required the strength of several brawny hands and arms to roll them into the wide, open fire-place.

The decking of houses and Churches with evergreens is of very ancient origin.

Our pagan ancestors were accustomed to strew their homes at this season with boughs and vines, to insure the favor of the sylvan spirits by affording them a place of resort, where they could remain, unrippd by frost and cold winds, until a mild season renewed the foliage of their own abodes. The Christians who persevered in the custom, did it with an entirely different spirit; they looked upon the ivy, holly, box and mistletoe as so many figurative expressions relative to Christ, the branch of righteousness.

The playing of the "Waits," during the Yule tide is an institution still maintained in England, particularly in the northern and midland counties. The practice may be traced back to the time of the minstrels, or musical watchmen, attached to the households of kings and nobles, whose duty it was to parade an assigned district, for the purpose of musically indicating the hours of the night.

"Waits," or "Waightes," were included among the minstrels in the service of King Edward III. These played on the hautboy, which, according to Dr. Busby, was also termed Waight. In the following reign their duties were very definitely defined in the "Liber niger domus Regis, thus; "A WAYTE that nightely from Mychelmas to Shreve Thorsdaye pipeth watche within the courte fowre tymes; in the Somere nightes three times, and makythe RON GAYTE at every chambre, doar and offyce as well for feare of pyckeres and pillers."

The popularity of carol-singing appears to have been so universal in the days of our English ancestors as to have been practiced by the peasants, the clergy and the throne. Bishops caroled at Christmas among the clergy, and Henry VI., in the third year of his reign, kept his Christmas at Greenwich, where, after the King's first course, the dean, and those of the Chapel Royal, "sang a carol." On Christmas days, formerly, carols were sung instead of psalms, the whole congregation joining, the clerk closing by wishing all present a Merry Christmas and a happy New Year. The Welsh seem to have indulged in a practice of carol-singing even to a greater extent than either England or Ireland (the custom being unknown in Scotland), for they had Christmas, Winter and Summer carols.

The term carol was originally used to designate a song accompanied by dancing, the per-

formers forming a ring and having joined hands, singing as they went round; and in this sense it is frequently alluded to by the old secular poets. But the majority of the traditional songs coming under this designation are of sacred character, the oldest carol being, according to the happy conceit of Bishop Taylor, that "sung by the Heavenly Host when the birth of the Saviour was announced to the shepherds on the plains of Bethlehem." It is probable that the practice of thus musically celebrating Christmas-tide owes its origin to the circumstance here referred to, as the majority of carols allude to the "tidings of great joy;" and the ancient term *Noel*, or *Nowell*, applied to them seems to bear out the fact. There is extant a singular old carol by Anrelius Prudentius, containing twenty nine verses, which dates from the early part of the fourth century, proving that the custom of caroling amongst Christian communities is of great antiquity.

The Christmas pies are described as long and deep in shape and size, in imitation of the manger wherein the Infant Jesus was laid. These pastry receptacles were filled with (to quote from an old recipe) "a most learned mixture of neats'-tongue, chicken, eggs, sugar, lemon and orange peel, various kinds of spices," etc., etc. At the same period was also concocted a sort of soup with plums, which was considered as not inferior to the pies, and which was known as plum porridge. This dish formed the basis for the Christmas plum-pudding so popular to day.

The Christmas-tree, though peculiar to Germany, is now of general occasion throughout the whole civilized world. Originally the presents were hung upon the tree, bearing the names only of the favored ones, who found much of their amusement in attempts at discovering the donors. The custom of giving presents at Christmas was doubtless founded on the pagan practice of New Year's gifts. The Christmas-box of old contained the bounty of well disposed people, who contributed something toward rewarding the industrious poor and supplying them with necessaries.

In Italy the presents are placed in packages upon a table and drawn for from the Urn of Fate. Not much of the Christian spirit in that.

In Norway, there is the sleigh-ride to Church and the procession of boys in white mantles bearing a large colored lantern shaped like a star.

And who does not love to read of one good Swedish custom? How on Christmas Eve, a sheaf of corn is tied to a pole outside, for the poor little starving birds. There they remember the birds; here, some forget even the orphan and the widow on this Blessed Night.—*Church News*.

SO GOD LOVED THE WORLD.

ST. JOHN III. 16.

Advent and Christmas tide are upon us, with all their crowding thoughts of Mercy and Duty and Judgment. Now are we prayerfully to review the past; to consider how we have used the spiritual advantages of the year just coming to a close, and to pledge ourselves to a more devoted service, with hearts full of loving gratitude for all the manifold mercies of Our Father and Redeemer.

For of all those mercies there is none to be compared with that we commemorate on Christmas Day. The greatest of all because it includes them all. "God so loved the world that He gave His only begotten Son." Was there ever record like this? Was there ever gift like this, that God should give His only Son? Was there ever love like this that the Father should give His well beloved Son; that the Son should empty Himself of His glory to

take upon Himself our weak human nature? It is a love which passeth man's understanding. It is an infinite love. It is the majesty of God seeking for a gift that shall be worthy of His dignity and honor, and finding none thus worthy but Himself! It is the love of the Father endeavoring to kindle in us a love toward Him! It is the Son offering Himself that He might come to us, to draw us and lead us, His younger brethren unto the Father. Was ever gift a love like this? Angels, to whom no such love had ever been shown no such gift been ever given, shouted Hosannas at the descending of the Son of God to earth, and shall men not welcome him with loving and rejoicing hearts?"

It is a blessed thing year by year to read, as we are taught, the story of the coming of the Son of God. A story which must awaken in our hearts, if they be not harder than the nether millstone, an answering impulse of gratitude and thankfulness, which shall not be able to content itself with words.

And so the day has come to be a time of giving of gifts and bestowing of charity, of remembering the poor and the fatherless, of the forgiveness of injuries, and generally of making crooked things straight, or at least a little straighter than they were; and so may it ever be!—*Church News*.

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

HANTSPOBT.—We referred last week to the opening of the new church here. The following additional particulars and brief account of Church work in Hantsport will be of interest to our readers: For many years since work was begun in this little town, there was no house wherein the few Churchmen here could worship in a decent and orderly manner. Yet rather than not assemble to give unto God the glory due unto His name, the services of the Anglican Church have been conducted from time to time by priests of the Anglican Church. Hantsport is as yet part of the parish of Falmouth and has so far depended upon the priest in charge of it for its spiritual ministrations. It is hoped that the day is not far distant when this part of the Lord's vineyard will either be a distinct parish, or else be united with Wolfville, which is now part of the well worked parish of Horton. In a few years this no doubt will be effected.

As far as the writer can learn a number of clergymen have been instrumental, in spite of great temporal difficulties, in keeping alive the germ of Church life in Hantsport. About the year 1874 or 1875 the Rev. Augustus Hiltz, the late Rector of the parish of Derby, N. B., officiated as often as he could here. He was followed by the Rev. Professor Wilson, late of King's College, Windsor, N. S., and Rev. Dr. Maynard, who conducted services for a short time. The Rev. G. W. Peters, Rector of Bathurst, when lay reader at Wolfville, at the urgent request of a few faithful Church members came to Hantsport about 1883, and held a few services in the basement of the Methodist meeting house, till ordered for some reason or other to discontinue. Afterwards no services were held for about the space of three years. In January, 1886, the Rev. John Harrison, incumbent of Falmouth was requested by the late Bishop Binney to hold services at Hantsport. He did for a time conduct them in a public hall rented from Churhill Bros. On the hall being refused us, the Odd Fellows kindly threw open their hall in the same building and ever since till the opening of St. Andrew's Church on Nov. 27th, the little band of Anglicans have assembled the first Sunday in each month of the year to worship God. Since Dec. 1886, every effort has been put forth to

raise funds to provide a more suitable place of worship. During the first year of the incumbency of the Rev. Charles H. Fullerton building operations commenced. The corner stone was laid Oct 24th, 1888, by the Right Rev. Frederick Courtney, and the Church edifice was completed Nov. 26th, 1890.

TANGIER.—A meeting of the Tangier Rural Deanery took place at Sackville, N.S., on Thursday, Oct. 16th. The *ad clerum* sermon was preached by Rev. A. Slipper, Rector of Eastern Passage, from the text, 'God is a spirit and they that worship him must worship Him in Spirit and in truth.' At the evening service the sermon was preached by Rev. T. C. Miller, from the text, 'The Fathers have eaten some grapes, and the children's teeth are set on edge.' The clergy were hospitably entertained at the Rectory by the Rural Dean and Mrs. Ellis. At the meeting of the Chapter a very interesting paper was read on 'The Marriage Laws of the Church,' by Rev. E. H. Ball, Rector of Tangier. The clergy present were: Revs. W. Ellis Rural Dean, E. H. Ball, R. A. Heath, T. C. Miller, and A. Slipper. All present were much gratified to meet Dr. Maynard, formerly Rector of Windsor, who was the guest of the Rural Dean.

Rev. E. H. Ball, the former able Secretary of the Deanery resigned office amid general expressions of regret. Rev. R. A. Heath accepted office as Secretary *pro tem*. The next Deanery meeting is fixed for April 16th, 1891, at Seafort, N.S.

LIVERPOOL.—The Church in this place now mourns the loss of two more of its oldest members, Francis W. Collins and Thomas Rees, who have lately been called hence, almost together, to the Church in Paradise. Each had reached the age of seventy nine years. Each had spent his years in loyal and devoted membership of our Mother Church, and each had borne constant witness to the value of her training by that life of steadfast integrity and Christian practice, which it is our joy to see our Church so often nourish and produce.

The loss of two such old and valued members together must certainly be felt as a blow by our fellowship in this place. Yet as certainly we must feel when we see those who have grown old in the faith passing hence, in calm confidence and unclouded expectation to be present with the Lord, that such parting after all is not a loss to the Church but a completion and perfecting, in every individual case, of the work which Christ has given her to do.

Mr. Collins was a son of the late Hallett Collins, Esq., and a nephew of the late Hon. E. Collins, was born in Halifax, Oct. 20th, 1811. He came as a young man to Liverpool and went into business on his own account. A few years afterwards he entered into co-partnership with the late Jabesh Snow under the name of Snow & Collins, a firm which did a very extensive and successful business, commanding the respect of all with whom they had business transactions for their promptness and integrity. About eighteen years ago the firm of Snow & Collins was dissolved and Mr. Collins retired into private life. For many years he held the office of Clerk of the Peace for this county.

Three daughters survive Mr. Collins, Mrs. H. W. Albro, Mrs. T. W. Spencer and Harriet Frances, the wife of Frank G. Forbes, Esq., Barrister, of Halifax.

Mr. Collins was a communicant of the Church of England, and showed his warm attachment and love for the Church by his many acts of generosity as well as by his constant attendance at all her services. At the time of his death he was one of the wardens of Trinity Church, an office which he had previously filled a number of times.

In everything pertaining to the benefit and welfare of this town he took a warm interest and held the kindly respect of all with whom

he was brought into contact, and his death will be universally regretted.

Captain Rees was born in Liverpool April 21st, 1811, and was the son of Thos. Rees, who came to Liverpool from New Castle Bridge Glamorganshire, Wales. He married in 1838 Mary Ellen, a daughter of James Henderson, who survives him. Captain John R. Rees, is the only surviving child.

Capt. Rees was a member of the Church of England and had been for many years a vestryman of Trinity Church, taking a warm interest in all matters affecting the welfare of the Church. He was a man of sterling integrity and beloved and esteemed by all who knew him.

DIOCESE OF FREDERICTON.

MONCTON.—Rev. J. H. Talbot, who has recently accepted charge of the parish of Oshawa, will be much missed in Moncton, where he and his estimable wife were general favorites. A special meeting of the Rural Deanery of Shediac was held at Moncton on Dec. 1st and 2nd, at the residence of Geo. Taylor, Esq., for the purpose of leave taking.

Rev. Mr. Talbot presented his reports as Secretary-Treasurer of the Deanery and Book Depository in connection, which were highly satisfactory; the Depository having been so well managed as to have become a source of profit. Rev. C. E. Mackenzie was elected in his stead. The following minute was unanimously passed: 'Whereas Rev. J. H. Talbot has signified his intention of shortly removing to a distant field of labor, we the clergy of this Diocese desire to record our highest appreciation of Mr. Talbot's work and influence, not only as Rector of this parish, but as a member of this Deanery. During his residence of four years the Church work in the parish has largely increased, and on every hand he has given evidence of his faithfulness and good judgment in managing the financial and spiritual affairs of the parish. In the capacity of Secretary of this Deanery and of the Book Depository he has earned the warmest thanks of this Chapter. We pray that God's richest blessing may attend him and his esteemed wife in their future work, and hope that they may ever retain kindly remembrances of their former residence among us.'

Mr. Talbot made a suitable reply.

On Monday evening service was held in St. George's Church, when prayers were read by Rev. J. Roy Campbell, B.D., Rural Dean, lesson by Rev. C. E. Mackenzie, and a timely and excellent sermon was preached by Rev. C. F. Wiggins, of Sackville. On Tuesday morning a farewell Communion was celebrated by Rev. J. H. Talbot, assisted by Rev. C. F. Wiggins. The next meeting will be held at a time and place to be decided by the Rural Dean.

WOODSTOCK.—This Deanery met on 3rd inst., at Jacksonville, in parish of Wakefield, county of Carleton. Rev. A. B. Murray, curate in charge. Present: Canon Neales, Rural Dean, Rev. Leo A. Hoyt, Deanery representative to B.H.M.; Rev. H. B. Norris, Rev. A. W. Teed, Rev. C. A. S. Warnford, Rev. Scovil Neales, Rev. A. B. Murray. In the absence of the Secretary, Rev. J. E. Flewelling, through sickness, Rev. A. B. Murray was appointed to act in his place.

A resolution of sympathy to the Secretary, Rev. J. E. Flewelling, was passed and forwarded to him. An interesting session was held and much private business transacted. Rev. A. B. Norris was the preacher at the Deanery service. Text, St. Matthew xxiv, 14.

NEWCASTLE AND NELSON.—The Right Rev. Dr. Kingdon, Bishop Co-adjutor of Fredericton, visited this Mission on Advent Sunday, Nov. 30th. In the morning his Lordship consecrated the new church lately erected in the parish

of Nelson, a description of which lately appeared in our columns. The service began at 11 o'clock. The Bishop accompanied by Canon Forsyth Rural Dean, was met at the principal entrance by the Rector, Rev. J. H. S. Sweet, and several of the lay members of the congregation. The petition for consecration was read by Geo. Burchill, sr., who gave the land upon which the church is built. The petition having been accepted, the Bishop and clergy, preceded by the laity, proceeded up the aisle toward the chancel, while the 4th Psalm was being sung. After the special Consecration Prayers were said the Sentence of Consecration was read by the Rural Dean and ordered by the Bishop to be recorded in the Registry of the Diocese.

The morning service was then read by the Rector; the Rural Dean reading the special Lessons. The Bishop preached an admirable sermon appropriate to the occasion. A large number of communicants partook of the Holy Eucharist, which was afterwards administered. The Church is dedicated to Almighty God by the name of St. Mark. The Church was crowded, the aisle and porch being seated with chairs to accommodate the people. In the afternoon at 3:30 another large congregation assembled in the same Church to witness for the first time in the parish of Nelson the Apostolic rite of Laying on of hands. There were seven confirmed, the first fruits, we trust, of many who shall hereafter be confirmed in the new church. All felt that this was, indeed, a red letter day in the annals of our beloved Church in this parish. 'I never expected to see a church in this place,' said an old inhabitant to the Bishop after the Consecration service. To God be all the glory and praise that another instance has been granted of the onward march of the Church militant here on earth!

At the close of the afternoon service the Rector drove the Bishop to Newcastle, where at 6:30 a second Confirmation was held in the pretty little church of St. Andrews, where there was another large and overflowing congregation. Ten were confirmed at the service, and on Monday morning a sick man was privately confirmed, making eighteen in all for the Mission.

On Monday afternoon the Bishop and Mrs. Kingdon left for the Mission of Campbellton and Dalhousie.

NEWCASTLE.—On Friday, Dec. 5th, special services were held in St. Andrews in connection with the anniversary of the Young Woman's Guild of St. Andrew. There were Morning Prayers and a celebration of the Holy Communion at 10 a.m. The Rector being celebrant. The service in the evening was at 7.30, when the Rector was assisted by the Rev. J. R. S. Parkinson, Rector of St. Mary's, who preached an able and impressive sermon from ii Cor. vi, v. 1. This is the 8th anniversary of this most useful adjunct to the Church's work in the parish of Newcastle. Though its membership has never at any time been large, by steady and persevering work it has been the means of clearing the parish from the incubus of a heavy debt, and of enabling the Rector to do work which otherwise could not have been undertaken. *Laus Deo.*

FREDERICTON.—The Church of England Temperance Society meeting on the evening of the 8th Dec., in the Church hall, was fairly well attended. Canon Roberts presided, and the Rev. Mr. Parkinson, of St. Mary's, delivered an address.

ST. JOHN.—The eighteenth annual meeting of the Church of England Sunday School Teachers' Association was held Tuesday evening the 9th inst. in the school room of Trinity church the Rev. Canon Brigstocke, president, occupying the chair. After the usual opening exercises, and the reading of minutes of the

last annual meeting, the general and statistical reports of the various schools were read by the superintendents as follows: Trinity, Mr. Ira Cornwall; St. Paul's, Mr. T. B. Robinson; St. James', Mr. F. J. G. Knowlton; St. Mary's, Rev. W. O. Raymond; St. Jude's, Mr. E. J. Wetmore; St. John the Baptist, Mr. H. W. Frith; St. George's, Rev. W. H. Sampson. Reports from St. John's, St. Mary's morning school, St. Luke's and the Church of the Good Shepherd, Fairville, were read by the secretary, Rev. W. O. Raymond, in the unavoidable absence of the superintendents. These were all extremely interesting and referred to the matters of importance connected with the several schools during the year, and were of an encouraging and hopeful tone, showing the work had been well sustained and in some instances a marked advance was recorded over previous years. The statistical returns showed the enrollment was: Boys, 790; girls, 1,130—a total of 1,920. This enrollment was made up from the attendance of the past six weeks, and is therefore not as large as if the whole year was counted. The average attendance was: Boys, 508; girls, 727; total, 1,234. The number of teachers is 43 male and 198 female, with an average attendance of 153. The number of officers is 33. The amount of money raised for missionary and other purposes was \$1,472.10. The annual report of the executive committee was read by the secretary, Rev. W. O. Raymond. Extended reference was made to the satisfactory working of the programme of proceedings arranged at the beginning of the year. A brief summary of the year's work was given and it was pointed out that neither the teachers, laymen or clergy had attended the meetings with as much regularity as they should have. The report directed attention to the fact that about nine hundred children professedly belonging to the Church of England, are not in attendance at any of the Sunday schools. This state of affairs was to be deplored and the committee stated their intention of endeavoring to secure their presence in the future. Reference was made to the deep and active interest Rev. Messrs. Dobbs, Gollmer and Reid had always taken in the work of the association, and the hope was expressed that their successors will be equally interested. The financial statement showed the receipts for the year, together with a balance of \$13.05, were \$90.42, and the expenses were \$71.12, leaving a balance of \$19.30.

After a short intermission the meeting was again called to order, and the following officers were elected: President, Rev. Canon Brigstocke; vice-presidents, Messrs. W. M. Jarvis, C. F. Kinnear, T. W. Daniel, T. B. Robinson, T. Patton, A. P. Tippet, E. J. Wetmore, E. Willis, A. H. Hanington, Miss Murray, Miss Barlow, Miss Wheeler and Miss A. Jack; secretary treasurer, Mr. G. G. Ruel. A hearty vote of thanks was tendered the retiring secretary, Rev. W. O. Raymond, for his labors during the past five years. Several matters of importance mentioned in the reports were discussed and referred to the executive committee for future consideration.—*St. John's Globe.*

At the Stone church on Sunday evening, the 7th Dec., the Rev. J. DeSoyres delivered a very interesting sermon on the life and teachings of Frederic Robinson, the famous preacher.

The second of the series of Advent lectures in Trinity church was delivered Sunday afternoon, the 7th Dec. by the Rev. L. G. Stevens, the subject being "Biblical Criticism Touching Miracles, and the Church's Attitude thereon." It was handled in a most interesting and scholarly manner.

DIocese OF QUEBEC.

SHEBROOKE.—The Anniversary of the St. Francis District Association of the Church Society was held at St. Peter's Church on

Monday and Tuesday, 8th and 9th December. The morning and afternoon meetings of clergy and laity for discussion and business were well attended and profitable. The report of the Secretary of the Association showed \$22,893.58 raised in the District during the year, \$2,713.57 being for extra parochial objects. Urgent appeals were made for increased help in extending the work of the missions. Opportunities and opening for Church work were offering in various directions, of which through lack of time and means, not to speak of strength, the clergy were unable to avail themselves. Both men and means were asked for Bishop's College and School, and Compton Ladies' College reported a good attendance and encouraging prospects. The sum of \$3,000 was raised during the year towards the fund for the Bishop's College Divinity House, now approaching completion, but \$3,000 more was needed to carry out the plan. The service on Tuesday evening was fairly attended. The Dean of Quebec, the Very Rev. R. W. Norman, D.D. preached an able and scholarly sermon on St. John 7:17, "If any man will do his will he shall know of the doctrine whether it be of God." There were in all seventeen clergy present besides the Bishop. The attendance at the missionary meeting on Wednesday evening was very thin. The Dean of Quebec, who had been announced to speak on "The Mission in Korea," was unable to be present. Addresses were made by the Lord Bishop, who was chairman; by Rev. Canon Foster of Coaticook, and the Rev. James Hepburn, of Melbourne. The offerings were given as usual to the Diocese of Algoma.

PERSONAL.—We learn that the Rev. Arthur Judge, formerly of the parish of Cookshire, in this Diocese, has been appointed assistant minister of the Church of the Heavenly Rest, Fifth Avenue, New York City, of which the Rev. D. Parker Morgan, D.D., is Rector. Mr. Judge will have entire charge of the chapel of St. David—the Mission of the Parish—situated in East 46th street, where a splendid work has been begun, and will be preacher at the Sunday afternoon services in the Parish church, where other duties will also fall to his charge.

DIocese OF MONTREAL.

MONTREAL.—*Trinity Church.*—Fifty years as the life of a parish would not appear to be a very long existence to such of our readers as reside in England where parishes have existed for centuries upon centuries. But it is an event of importance in this new country, and rightly the parishioners of Trinity Church have considered that the 50th anniversary of the existence of this parish or Church should be marked by special celebrations. These commenced on Sunday morning last with full Morning service and administration of Holy Communion. The Bishop of the Diocese preached a special sermon taking as his text Levit. xxv: 10. He referred to the Jubilee as kept amongst the Jews, and pointed out that half a century was a distinct period or time, and that such a period had brought them together to commemorate the foundation of Trinity Church fifty years ago; and he then proceeded to sketch the history of the church from the time that in 1840, on St. Paul street, it commenced its work, under the direction of the Rev. Mark Willoughby. He referred to the class distinctions which had arisen and which it should be one of the objects of every congregation to mitigate.

The service was largely musical, the very large choir of about sixty-five members doing its part effectively and well. It is impossible, however, remembering the early history of the Parish, not to note how great a change has taken place in this respect.

At the special service held in the afternoon for children the Lord Bishop of Huron preached as he did also at Evening service, when the

church, large as it is, was filled; and chairs had to be placed in the aisle notwithstanding the old fashioned large galleries. The Bishop of Montreal and Canon Henderson were also present with the clergy of the parish—Rev. Canon Mills, B.D., Rector; and the Rev. E. A. W. King, M.A. The Bishop of Huron took as his text 2 Kings vi chap. 16 v.

The Festival was kept up during the week, and on the evening of Wednesday the ladies of the church gave an "At Home," in the Lecture Hall, which was very tastefully decorated, one feature being heraldic shields with the names of the several Incumbents and Curates, with their dates of office emblazoned on the banister. The large platform was metamorphosed into a tastefully furnished drawing room, special attention being attracted by two large portraits of the founder of the first "Little Trinity" on St. Paul street, Rev. Mr. Willoughby, and the late esteemed rector, Rev. Canon Bancroft. About a thousand invitations had been issued and were very largely accepted. A very pleasant musical programme was provided and admirably carried out, including concerted pieces by the Orchestra and the Sorenaders, a piano duet by Misses MacFarlane and Pennell, songs by Mr. Warner, Miss Jones, Miss Wray, and Mr. J. T. Barlow, jun. During the evening Rev. Canon Mills gave a brief *resumé* of the history of the church, pointing out its successes and trials. He said when he came there he found fifteen communicants. There were now 507, exclusive of strangers and occasional communicants, and 470 families regularly attended the church. The Bishop and Archdeacon also delivered short and cheery addresses, after which the hostesses entertained their guests with choice refreshments served in the chapel.

St. Stephen's.—At the annual meeting of St. Stephen's Church Association last Tuesday evening, Bishop Baldwin and Mr. George Hague addressed the large audience with great earnestness and acceptability. Mr. Hague enforced the absolute necessity for church membership, and instanced his own experience when he first came to America and was well-nigh falling away from spiritual grace through neglect of visible church connection. He had always belonged to one of the Christian denominations, baptized and confirmed in The Church; to which he had returned some three months ago. Bishop Baldwin spoke on the necessity of unity for Christian work among young men. A body like St. Stephen's Association without united and energetic action would be like a mill that had been shut down for want of motive power and the cobwebs allowed to spread over the doorway. Their aim should be to be a power in the city for good and for the breaking down of the strongholds of Satan. They should interest themselves in Domestic and Foreign mission work.

THORNE CENTRE.—The congregation worshipping in this place are in much need of a melodeon or organ for use at the church services; and being unable to procure one for themselves would be glad to have assistance from any Churchman or Churchwoman willing to aid in procuring same. Services at present are held in a School house there being no Church building, the Sunday school meeting every Sunday, and service being held by the Rev. J. L. P. Roberts, Incumbent of the Mission, in which there are several stations, every other Sunday. Communications may be addressed either to him at Greermount, P. Q., or to Mr. Henry Newham, Upper Thorne Centre.

DIocese OF ONTARIO.

THE LATE CHANCELLOR HENDERSON.—The Church at large loses a true, able and faithful son by the death of Dr. Alex. Henderson, Q.C., of Kingston, one who, as a member of the Provincial Synod of Canada from its founda-

tion, has often rendered admirable service by his wise counsel, and courteous and Christian bearing in times of excitement and anxiety. To the Diocese of Ontario of which he was probably the leading and most able layman, the loss must be a serious one; his connection with all the important committees of Synod, his long term of office as Chancellor, his ripe experience and knowledge of the needs of the Diocese in its every part, rendered him—independently altogether of his ability as a lawyer—a Counsellor whom it will be difficult indeed to replace. He will long be held in loving and grateful remembrance by all who had the pleasure of knowing him. Dr. Henderson was born in Rio Janeiro, 1821, his father being an officer in the British navy. He studied law with the late Hon. J. S. Cartwright and Mr. Robert Baldwin. He was called to the Bar in 1843. He received his Doctor's degree from Toronto University. He had been a Colonel in the Canadian Militia, Chancellor of the Diocese of Ontario, a very active member of the Diocesan Synod of Ontario, and a most valued member of the Provincial Synod of Canada; a Bencher of the Law Society, Master in Chancery, and a Director in many companies. He had been Grand Master of the Grand Lodge of Freemasons of Canada, and was the present Grand Master of the Order of the Temple. One of his daughters surviving him is the wife of the Rev. E. P. Crawford, M.A., of Hamilton, another is married to R. T. Walkem, Q. C., of Kingston, upon whom to some extent the mantle of his father-in-law appears to have fallen at least in respect to the Church, and another is the wife of Captain Drury, now in the Canadian Artillery service. Dr. Henderson died on Sunday morning, Dec. 7th, and it is a melancholy incident that his grandson, a cadet at the Military College, a son of Dr. R. T. Walkem, died on the same evening.

DIocese OF TORONTO.

TORONTO—*St. Albans' Cathedral.*—Much interest in this work has been aroused recently by cards being issued by the Bishop of Toronto and the Cathedral Chapter for a series of At Homes at the See House, in order to afford an opportunity to Churchmen to see the progress of the work, the choir being now completed with the exception of some of the interior furnishing.

The appearance of the interior of the building has been a great surprise for most people who have had no idea that the Chapter, hampered for means as it has all along been, could possibly have succeeded in completing so really beautiful a work—one which is indeed a credit not only to the city and Diocese of Toronto, but to the whole Canadian Church. On entering the building the feature which immediately attracts the attention is the open timber roof carried on two rows of hammer beams with curved braces, springing from columns which rest upon stone corbels placed at a height of about 21 feet from the floor. The spaces between the principals are connected by arched wind-beams, the spandrils of which, together with the spandrils of the braces under the hammer-beams, are filled with tracery. The chancel is in apsidal form, containing seven windows, filled, for the present, with cathedral glass of a light yellow tint, with the exception of one, for which a memorial window is in course of manufacture. The choir is lightened by six clear story windows, underneath each of which there is a recess forming a quasi triforium. These recesses are faced with tiles and are arched in buff stone with small columns or shafts of black Canadian marble. The clear story walls are carried upon three *arches of buff stone* supported by pearl-grey marble columns, the capitals of which, in buff stone, are carved in a manner far superior to anything of the kind in any other church building probably in Canada.

A portion of the face of the arcade above the four principal columns is also richly carved in panels, and at the junction of the hood mouldings of each arch there are bosses carved with the figures of the four Evangelists. The capitals, eight in number, are partly in conventional early English foliage and partly in natural foliage, each one displaying a different kind of fruit; and the capitals of the wooden columns, above referred to, as supporting the roof, are richly carved, each one representing a different flower. The walls are tinted a light green enriched by an ornamental frieze below the cornice, but not otherwise decorated; the lower parts of the walls to a height of about twelve feet are to be tinted in terra cotta. The floors, excepting the side aisles, are to be of terra cotta tiles, which are being manufactured by the Toronto Pressed Brick and Terra Cotta Company at their works at Milton. The building is lighted at present by gas, but there are extensive fittings for incandescent light which will be introduced when required. The choir is to be put in a proper cathedral arrangement without waiting for any further extension of the building, the stalls to be placed in position as if the whole building were now completed. Some of these stalls are in course of construction, but for a good number there are no funds as yet provided, and the preparation of the choir for actual use may consequently be delayed. As a temporary arrangement, the aisles are to be used, one as a vestry and organ chamber, and the other as a library, which will be immediately fitted up and used for the Diocesan Library, now containing about one thousand volumes. The Sacarium will be approached by stone steps, and the altar by marble steps. The length of the present building is approximately 90 feet outside and 85 feet inside; the width of chancel is about 40 feet and the side aisles are each about 45 feet by 15 feet, making the total width of the choir about 70 feet. The probable length of the completed building will be 250 feet, width 70 feet, and within in transepts 100 feet.

The cathedral is essentially gothic in its treatment. The roof is designed in the perpendicular style, and the rest is of the early English and decorated character, freely treated, thus showing that no servile following of any one style is necessary in order to produce a fine effect.

The plans, design, and superintendence of the work has been entirely in the hands of Mr. Windeyer, the well-known ecclesiastical architect and this specimen of his work puts him in the very front rank of Canadian architects. The contractors are for mason work Mr. John B. Watson; for carpenter work Mr. C. M. C. Hubble, and the carving has been executed by Mr. Thomas Mowbray, all of whom have done their part in a most satisfactory manner. The cost of the present building, exclusive of stalls, is about \$55,000. The site cost \$10,500.

DIocese OF NIAGARA.

S. S. EXAMINATIONS.—Examinations of Sunday School Teachers were held in Hamilton, Guelph and Orangeville, on Monday, Dec. 1st, and were, as a beginning, fairly successful. Out of eleven candidates enrolled, nine were examined, with the following result:

GENERAL SECTION.

St. Mark's.—Miss Mabel Henderson, and Mr. Martin Webb, Orangeville, awarded 1st Class B.

St. James.—Miss Jane Bate, Guelph, 2nd Class A.

St. Mark's, Hamilton.—Mr. C. P. Oliver, Miss Anne Bicknell, Miss Mary F. Sutherland, 1st Class A; Miss L. M. Ridley and Miss Maud Hooper, 1st Class A.

Cathedral, Hamilton.—Miss M. S. Ambrose, 1st Class A.

THE recent clerical changes in this Diocese

leave vacant the important Missions of West Flamborough, Nanticoke, Beamsville, &c.

DIocese OF ALGOMA.

SUDBURY.—This place bids fair in the near future to be the centre of no small mining industry. For this reason it is all important that the Church of England should be to the for as the teacher of and minister to the English speaking residents. The Bishop of Algoma appointed the Rev. C. Piercy to the charge of the Mission a few months ago, and a church has been erected in Sudbury, which will, it is hoped, be formally opened by His Lordship soon after Christmas. The Church people resident here have done well, having erected a building, which, when seated, will cost over \$2 000. Upon this there is a debt of less than \$150 which they earnestly ask their fellow-churchmen in the older dioceses to assist them to pay off. Sudbury has two services each Sunday, and a Sunday school on Sunday afternoons has recently been established. Then there are the mines in the vicinity, which call for services each Sunday. The Missionary is unable to meet this want but goes to them on Sunday afternoon in turn. Both means and men are wanted to effectually carry out the work of the Church in this district. Who will help us? The harvest is ripe, but the laborers are few. The Presbyterian and Methodist bodies seem to be alive to the opportunity and have two or three men each at work in the same field. Those who are the children of the Church are drawn into the ranks of these bodies because the Church fails to send laborers into the vineyard. Then there are many among the mining population, who, caring but little for the religion of Christ, are in urgent need of missionary work—they are a class who want a clergyman amongst them—to know and take a constant interest in them. At the coming season of Christmas joy and Christmas thanksgiving it is prayerfully hoped that some of your readers may be moved to contribute towards the support of an assistant at Sudbury. Others may choose to help us furnish the Church at Sudbury, or to send books for a S.S. Library. To all who live in enjoyment of Church privileges it may be said: Freely ye have received, freely give.

DIocese OF QU'APPELLE.

On Sunday, October 26th, a new church at Broadview was consecrated for the Worship of Almighty God. It was dedicated to St. Luke.

ADDRESS TO THE BISHOP FROM THE CLERGY.—

A few days ago the Bishop received the following Address, signed by all the Clergy in the Diocese, who are within easy reach of communication, with reference to a report that had arisen with regard to his possible retirement from the Diocese.

To the Lord Bishop of Qu'Appelle:

We, the undersigned Clergy of your Diocese, have heard with some concern from your address at the Diocesan Synod, that you contemplate the resignation of your Charge in order "that it may be placed in other worthier and stronger hands."

We gather from your Lordship's words that you feel yourself less able than a younger man would be to discharge the arduous and trying duties which the supervision of the Diocese involves. While feeling most keenly for your Lordship in the toilsome journeys and frequent hardships of the past, we desire most affectionately to urge that your departure from the Diocese may be postponed. We believe that the time is somewhat critical, both for this Diocese and for the Ecclesiastical Province. A few seasons of prosperity may establish firmly missions hitherto precarious and make the Church to take deeper root as an organization. The Province, during the next three

years, has not only to be adjusted to the General Synod lately set on foot, but is likely to be much changed internally through resignations of some of the other Bishops, rumored to take place at no very distant date, and through the development and separation of the two Dioceses of Saskatchewan and Calgary.

These, in addition to those personal motives by which we have become affectionately attached to your Lordship, make us desire most earnestly the continuance of your watchful guidance in this Diocese and of your helpful counsel in this Province.

We think there may be much work not properly connected with the Episcopal office, as in supplying vacant missions or in keeping Diocesan accounts, by relief from which the toil might be considerably lightened, and thus your Lordship might feel more willing to continue your valuable labors in the supervision of the Diocese.

THE BISHOP'S ANSWER.

Dear Brethren of the Clergy :

I feel most deeply I can assure you, the very great kindness and depth of affection that prompted the address that I have just received from you. When I spoke as I did, in the words to which you allude, at the Synod, it was as you will remember, in immediate connection with the subject of the Income of the Bishopric. I thought it necessary to inform the Diocese plainly that the money hitherto devoted to the general purposes of the Diocese might have to be withdrawn, and that I did not wish to saddle my successor with the difficulties that would arise if he had to do this suddenly. This was my chief reason for saying what I did, more than any determination to resign my charge at once. Indeed, what I said afterwards as to withdrawing from the common fund one quarter of the sum annually, till the whole was withdrawn, implied that I was not contemplating my resignation taking place for two or three years.

I confess, however, that I do feel that it would be for the advantage of the Diocese that it should be placed, before very long in other hands. I consented to come here as Bishop under very special circumstances, and for a special purpose. That special purpose has, I trust and believe, been to a very great extent, if not entirely, effected. The endowment of the See has been raised, and nearly every district can now help in some measure towards the support of its clergyman. The Diocese generally is now in a position to be worked in a similar manner to other Colonial Dioceses, and many would now be found willing, and far more competent, to carry on the supervision of the work.

You kindly hint that there is much work not necessarily connected with the episcopal office from which I might be relieved, and that "thus the toil might be considerably lightened." Though I certainly do feel that I am not as well able to carry on the work as I was, or as a younger man might be, I hope I do not shrink from any work that I feel I can profitably carry on. Did I do so, I should be amply rebuked by the example of several other Bishops in this Province, who, older than myself, are actively engaged in work far more toilsome and full of hardship. But there is nothing I dread more than to retard work that might be more effectively done with more energy and power at the head. And the growing work of such a diocese as this eminently requires one to guide it who is in the fullest possession of youthful energy and zeal. No one, probably, is able to judge when those powers begin to slacken so well as oneself. Besides, there will shortly be opened up in the Diocese the need for other kind of work, for the control of which others would be, I know, more fitted than myself.

The wider matters of the organization of the Church in this Province, and in the General Synod that we trust will meet in three years,

are of the greatest and deepest interest to me, as I think you know, and it will always be a pleasing remembrance to me that I was allowed to take some little part in the inauguration of a movement that I trust will make the Church in this country stronger by uniting its various members in one duly organized body—but the welfare of this Diocese must be my first consideration.

I know, indeed, that in one respect my position here is to be envied, and for which I cannot be too deeply thankful. Few Bishops, I think, can have the pleasure of working with clergy more thoroughly and entirely united in sympathy and brotherly affection. I have always found even my wishes, when expressed, followed readily and gladly. If there is one thing that would constrain me to continue in the work to which I have been called in spite of all feeling of shortcomings and growing insufficiencies, it would be this tie of affection that binds us so closely together as workers in a common cause.

I can, however, only promise you, at present, that your kind words shall have my most earnest and prayerful consideration; and I would ask for your earnest prayers that I may be guided in my judgment by the Holy Spirit so that I may determine to do only what shall be best for the future welfare of the Holy Church in this country.

Believe me,
Yours, affectionately in our Lord,
ADELBERT,
Bishop of Qu Appelle.

CONTEMPORARY CHURCH OPINION.

Irish Ecclesiastical Gazette :

General Booth is making a great bid for public support in putting forth his new plan for helping the destitute and abandoned classes of our great cities. He has elaborated his ideas very fully in his book, *Through Darkest England*, and has already found more than sympathy. Handsome subscriptions are flowing in. The Queen acknowledges, in cautious terms, the presentation of his book, but the august lady offers no opinion; the Prince of Wales gives the effort his blessing, and the Duke of Fife forwards a cheque for £100. Among the clergy Archdeacon Farrar and Mr. Well Pople stand sponsors to the scheme, but some of the London clergy who work hardest in the slums, and know most, look askance. Dr. Billing, the Evangelical Bishop of East London, will not allow that the Church is out of touch with the masses, and other East London clergymen are ready with a similar disclaimer. We desire to give General Booth every credit for an honest desire to alleviate the sordid condition of the poor; we admire and wonder at his extraordinary talent for organization, but we think the Church should exercise a little caution before committing itself unreservedly to so gigantic and all-embracing a scheme. Certainly money should not be freely subscribed until the responsibility of managing the details is in the hands of more than one individual, however worthy and remarkable a philanthropist he may be.

Irish Ecclesiastical Gazette :

It is sometimes said that the Church of Rome has ceased to persecute, and has fallen in with the gentler moods of these modern days. We wish we could believe it. Our readers will remember a correspondence in these columns a short time ago in connection with an article which sought to minimize the horrors of the massacre of St Bartholomew, or at least to put them down to the bad spirit of those rough days when men little understood the principles of toleration on either side. But, as was pointed out then, Protestants have since confessed they were wrong in persecuting, and have acknowledged, with shame, the burnings

and tortures of former times, but when or where has the Church of Rome done the same? We are led to these remarks by reading of the imprisonment of Mr. Panisotti of Callao, a Protestant Scripture-reader of the New York Methodist Board of Missions, for the offence of preaching the Gospel and reading the Scriptures in that city. Rome is all powerful in Peru, and there she persecutes. This gentleman has been thrown into prison merely for the above offence, and bail has been refused. What reason is there to think that Rome would not do the same here if she had the power?

CORRESPONDENCE.

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

To the Editor of the Church Guardian :

SIR,—I sent the following letter to the *Evangelical Churchman*, but as they have taken no notice of it whatever, I must presume that their silence gives their assent to my views. Perhaps, you might be able, notwithstanding its length, to find room for it in your columns.

Yours, &c.,

E. J. HEMMING.

Drummondville, 5th Dec, 1890.

THE CHURCH THE HOUSEHOLD OF FAITH.

To the Editor of the *Evangelical Churchman* :

SIR,—As a layman, and one who does not pretend to be versed in theology, I read with interest Dr. Sheraton's address on the question, 'What is the Church of Christ?' as published in the late numbers of your paper, hoping that it would throw some light upon the essential nature of 'the Holy Catholic Church,' as referred to in the Apostles' Creed, and how it was to be recognized in this world; but I must confess to a feeling of disappointment in this respect, as I find that Dr. Sheraton practically denies the existence of any such visible Church on earth, but refers us to the invisible Church as the only true Church, and he cites, among others, Bishop Jeremy Taylor, where he says: 'The invisible part of the visible Church, that is, the true servants of Christ only are the Church.' I say *practically*, for of course Dr. Sheraton is bound to admit that 'all the Protestant Confessions maintain that the Church has visibility, that it manifests its unseen fellowship by means of visible ordinances.' But then he says: 'There is but one Church, and to it belongs the attributes both of visibility and invisibility.' It seems to me that the fallacy that, in my humble opinion, appears to run throughout his address arises from the use of the word 'Church' as though it always expressed one and the same idea, though in reality it has both a real and a figurative meaning, and it is only in the latter sense that it can be applied to an invisible Church. Dr. Sheraton has correctly enough defined the word Church as 'a religious fellowship, a society, company or brotherhood of men, standing in certain defined relations to God, as revealed in Jesus Christ,' but, I would ask, how can we apply that definition to the invisible? Where are the *certain* defined relations to God in the invisible Church? Are we to limit the grace of God in this respect? The invisible Church, as I understand it, is or rather will be, composed of every *individual* of every age, clime and creed, who by a saving faith has been or will be accepted by God. But it is not for us to attempt to define this saving faith or to limit the power of God in this respect. It is a matter that can be decided by God alone, as he alone has the power of judging rightly the motives that influence a man's

words or actions. Had we now the power that St. Peter appears to have had of judging subjectively, as in the case of Ananias and Saphira, we might perhaps be able to form a visible community of the invisible Church here on earth, but even in that case I am afraid that the minister who should take upon himself to exercise that power in the way St. Peter did would almost certainly lay himself open to the charge of Sacerdotalism. As a matter of fact, however, we have now no such power. We are so constituted that we can only judge of our fellow man by his words and actions, and in order to form a religious fellowship or society we must rely on certain external observances and professions as a preliminary to joining and remaining a member of such society. Of course, we all know that such test must in this world necessarily be very fallible, but we are bound to accept it for want of a better. If these views are correct, it seems to me that Dr. Sheraton is in error when he says that there is but *one Church* in the world, which includes both the visible and invisible Church. Strictly speaking in a literal sense the invisible Church has no existence in this world, and is, in fact a contradiction in terms, as the very essence of any organized society consists in the members being able to recognize one another, either personally or by some outward signs; but until such time as we are able to read the inner thoughts of our fellow men it is manifestly impossible that we should be able to recognize *with certainty* in this world a merely spiritual Church. We may have a strong conviction and a firm hope that an individual does belong to such invisible Church, but we cannot have any certainty of the fact. That is a matter that is known to God alone. No one can deny that Judas or Ananias and Saphira were up to the time of their fall, to all intents and purposes, members of the Christian Church, but we have no reason to believe that ultimately they belonged to the invisible Church. I would submit, then, that it is a mistake to consider the invisible Church and the visible Church as one and the same. The invisible Church is a purely spiritual Church, in which we do not definitely become members until we have left this world or until we have been finally accepted by God. Whereas the visible Church is simply an organization for this world with a view to prepare man for membership in the invisible Church, but without being able to guarantee that each individual member will be so received into the invisible Church, as that must depend upon the spiritual state of each such member, about which the visible Church can have no certain knowledge apart from the mere professions and actions of its members; and yet, so long as any member conforms to the rules and regulations of such visible Church, he must necessarily be considered a member thereof, although, as in the case of Judas and the others already cited, he should not finally be accepted. Or, in other words, the invisible Church consists solely of those who shall have been finally accepted as members thereof after they shall have left this world, while the visible Church is merely a probationary organization for the purpose of retaining and adding to the number of its members and of leading them while in this world into the way of salvation. The one is the end, while the other is only the means, and in my humble opinion it is a mistake to confound two such different organizations with one another, as Dr. Sheraton does when he says: 'Thus the Catholic Church has no existence apart from believers.' And yet, strange to say, the deduction that Dr. Sheraton draws from his numerous authorities cited in the appendix is:—'That our reformers and divines *clearly* distinguished between the Church visible and the Church invisible.' How he can make this deduction accord with his statement of the non-existence of the Church apart from believers I cannot

understand. Of course, every one will admit that the means to be adopted should be in accordance with, or, at all events, not opposed to the rules set forth in the Holy Scriptures, and therefore all we have to do, in considering the claim of any Church to be considered as a duly organized Christian Church, is to compare their rules and regulations with those that are prescribed from the earliest times under the Apostles, and it is on this point that I found Dr. Sheraton's address disappointing.

What, then, are the essential characteristics of the visible Church of Christ, or, as it is otherwise called, the Catholic Church, as set forth in Scripture? Fortunately the writers in the New Testament are sufficiently explicit as to the organization and principles governing the primitive Church to enable us to form a very fair general idea of its constitution. In the first place, we find that the Church was a theocracy under the supreme headship of our risen Lord, but, as was necessarily the case, subject to the control of human agencies while in this world. That it included all those who professed a belief in the one Lord, one Faith and one Baptism. That many of its members were, as might have been expected, full of imperfections, in some cases to such an extent that they had to be expelled from the visible Church. That as soon as the converts at any one place became sufficiently numerous, they were organized into communities, and an elder or overseer specially ordained by the Apostles for that purpose was set over them. That these several communities or churches were under the direct supervision and control of an Apostle, or of some one specially ordained by the Apostles for that purpose. That when any grave difficulty arose with respect to ritual or doctrine, as in the case of the question of Circumcision, it was referred to a General Council of the Church, composed of the Apostles and elders, and the decision they arrived at was promulgated and became obligatory on all the churches. That the Apostles, by letter and otherwise, explained to the churches at great length the doctrines they were to adhere to and, also warned them against the sin of Schism and Sectarianism, and at the same time impressed upon them the necessity of following a highly moral life, under the penalty of being excluded from the brotherhood or Church, or, in other words, excommunicated. That in so writing or speaking, the Apostles always made it appear that they were clothed with full authority so to control the Church, and frequently exhorted the Church members to be obedient to those in authority over them, and to those ordained to rule over them in the churches.

As to the organization of the several churches, we find that it was Christ's will that there should be Apostles, Bishops, Prophets, Pastors and Teachers, in addition to which Deacons were also ordained by the Apostles for the purpose of ministering to the needy.

With respect to the ritual, it was not to be expected that at this early stage of the Church these writers should enter very fully into matters of detail, but we are told that the Christians assembled together on the first day of the week, with breaking of bread, and that their services consisted of psalms, hymns, prayers, supplications, intercessions and thanksgivings, and that they were to hold fast the doctrine of Baptism, Laying on of Hands, the Resurrection of the Dead and Eternal Judgment, and that in matters of discipline they were far stricter than in the churches of the present day.

In thus giving my impression of the primitive Church as derived from the New Testament, I do not pretend to have studied any theological treatise on the subject, but have merely made use of my own judgment when reading the New Testament, in the same way that I would in the case of any other work.

If, then, the foregoing description is anything like correct, I must say that I do not see where Dr. Sheraton obtained the highly individualized picture of the Church which he has drawn. It may be in accordance with some of his authorities, but it certainly does not accord with the picture left on my mind after reading the Scripture account. To my mind, it seems that the primitive visible Church was a highly organized body, and did not consist simply of separate individuals. In fact, individualism carried to an extreme has a tendency to dwarf and even to destroy some of the most important of the Christian virtues, and in order that a man should become a fully developed Christian, it is necessary that he should go through the training which can only be obtained by belonging to such an organized body.

It is true that the object of the organization is the salvation of the souls of the individual members (although when they join the invisible Church such organization may be found to be unnecessary), and for this reason the Epistles of the Apostles are addressed to the members of the congregation as well individually as collectively, as in a modern sermon.

The fact is, it appears to me that at the time of the Reformation the reaction against the corruption and tyranny of the Roman Church was such that the Reformed churches, as perhaps was very natural (with the exception, however, of the Anglican Church), went into the other extreme, and departed altogether from the principles of organization laid down in Scripture, and practically, or rather, I should say theoretically, declared that no one ever in this world was authorized to intervene between the individual and his Redeemer, thus virtually rejecting all grades of authority in the visible Church. By almost a miracle the English Church was saved from this excess, and was satisfied with reforming the abuses that had crept into her system, while strictly adhering to the principles that governed the organization of the historical primitive Church, and it would be a mistake in my humble opinion for us at this late day to accept principles of Church Government as in accord with those laid down in Scripture. How the different sects that since the Reformation have separated from the principles of the primitive Church through the influence of some favorite leader, such as the Lutherans, Calvinists, Brownites, Wesleyans, &c., can reconcile their action with the words of St. Paul when he rebukes the Corinthians for saying, 'I am of Paul, and I of Apollos, and I of Cephas, and I of Christ,' is I must confess difficult for a layman like myself to understand, or why Dr. Sheraton should counsel that we should enter into closer communion with him? Again, why does Dr. Sheraton completely ignore the Roman Catholic Church. It may be that he may consider, as we all must do, their system hurtful and the doctrinal teaching of what he styles the Reformed Churches as better adapted for bringing the individual into a state of salvation, but surely he does not mean to infer that there are no members of the Roman Church who belong to the invisible Church of Christ. If we judge them by their faith and the fruits thereof we are compelled to admit that there are many consistent Christians to be found in that Church. Indeed I am almost inclined to say even more than in some of the Reformed Churches.

Of course I may be all wrong in my views, and the conclusions I have drawn from them through lack of a deeper study and knowledge of the subject in which case I would only be too happy to have my errors corrected; but I thought it might be interesting to the Clergy to know the views held by at all events some of the laity on this very important matter.

Yours, &c., E. J. HEMMING,
Drummondville, 20th Nov., 1890.

For Editorial note see p. 11.

The Church Guardian

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4. The courts have decided that refusing to take newspapers or periodicals from the Post office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

CALENDAR FOR DECEMBER.

- Dec. 7th—2nd Sunday in Advent.
 " 14th—3rd Sunday in Advent. [Notice of
 Ember Days. Ember Coll. daily.]
 " 17th— }
 " 19th— } EMBER DAYS.
 " 20th— }
 " 21st—4th Sunday in Advent. St. Thomas,
 A. & M. [Notice of Christmas, St.
 Stephen and St. John.]
 " 25th—CHRISTMAS DAY Athan. Orced.
 " 26th—St. Stephen. First Martyr.
 " 27th—St. John, Ap. & Evangelist.
 " 29th—1st Sunday after Christmas. [No-
 tice of Circumcision.]

THE LINCOLN JUDGMENT.

OPINIONS OF THE PRESS.

The Family Churchman, London, England.

THE Archbishop of Canterbury delivered his long expected judgment in the Lincoln case on Friday last. Deep interest and anxiety had long been centred on His Grace's decision. It has now been delivered, and, so far as we are able to judge, has been received with mingled feelings. But all parties are unanimous in recognizing the fairness, ability, and profound research displayed by the Archbishop. Broadly speaking, it is a verdict for the Bishop of Lincoln, and we are glad to hear that personally the Bishop will conform to it. But if peace is to be established, it ought to have a much wider application. It should apply not only to the Bishop of Lincoln but to every Bishop and priest within the Anglican Communion. And in order to determine this it should be affirmed that the line of limit laid down in this judgment should form, for the future, the maximum of ritual at Divine service. But whilst the limit decided upon should be regarded as the maximum, it would be ridiculous to expect Evangelicals to "level up" their services to that limit. No one would suppose that the Rev. H. W. Webb Peckoe will feel himself called upon to have "altar lights," or that the Rev. H. C. G. Mofle will adopt the eastward position. It is not necessary that they should. The Archbishop's judgment goes

to show that these things are permissive, but not obligatory.

We heartily wish that the controversy had ended with the judgment. But we hear, on undoubted authority, that the promoters will appeal to the Privy Council. In viewing the tremendous interests involved, though we heartily deplore litigation, we do not see that we can complain of it. The Archbishop, who is admittedly a judge of First Instance only, has over ruled previous decisions of the Privy Council on more than one important point. He considers himself justified in doing so, because he has discovered new light upon the questions at issue—new light which, the promoters suppose, had the Privy Council had it before them, would have led to a different decision by that tribunal. It is needless to say that questions are involved in the Bishop of Lincoln's case of the highest legal importance; and the promoters claim that it is not enough to have these matters decided by a mere appeal to history. It is essential that they should have the judgment of trained judicial minds upon the interpretation of that history. The Archbishop has, in one instance, based his decision upon what has been the usage, but it is essentially a question for lawyers, they claim, as to the effect of usage in determining the legality or illegality of any practice.

Whatever may be the final issue of this most unfortunate litigation, the judgment must command the most grateful acknowledgments, in respect alike of the spirit which it displays, and of the profound and laborious learning which it has contributed to controversy. Its spirit is worthy of one who, in its own words, has "wider duties towards all parties concerned than those of other judges."

THE *Times* remarks that substantially the Primate's decision is in favor of the Bishop of Lincoln, who, our contemporary thinks, is little likely to carry the matter further. He has obtained what his friends have so long desired, the decision of a distinctly ecclesiastical tribunal. What will be the ultimate issues and bearings of a judgment which places in a new light the relations of archbishops to suffragans, which discusses in a novel spirit controversies on which multitudes feel strongly, it is premature to determine; it will be necessary to return to more than one point in the judgment. But it is only simple justice to recognize the pains taken by the Archbishop to elucidate difficult questions of history and ecclesiastical usage. The judgment is valuable and opportune, if only because it is manifestly meant to be a message of peace, a decision to which no party in the Church will have reason to look back with unholy exultation or with bitter regret.

The *Standard* observes that the judgment, on the whole, is a High Church judgment, and seems to relieve Dr. King from the embarrassing position in which he might otherwise have been placed. But the decisions upon each point are so strongly fortified, and bear evidence of such exhaustive investigation, that it is unlikely that any one of them would be reversed. Our contemporary sincerely hopes that the authoritative judgment now delivered by the head of the English Church will not be unnecessarily disturbed, and that the clergy themselves will not provoke further litigation by neglecting its admonitory statements. It is no secret that hundreds of clergymen have been doing what the Archbishop declares to be illegal. Will they have the wisdom to desist now that a purely ecclesiastical tribunal has spoken its mind, or are we to look for further mutiny, to be followed by further prosecutions, till the strength of the Church of England is exhausted, and she falls a prey to her own internal divisions?

The *Daily Telegraph* observes that the decision is really in the nature of a compromise.

It decides for the Bishop on some points, and against him on others. The Archbishop and his court are to be congratulated on the impartiality with which they have awarded praise and blame, and on the spirit of moderation and tolerance which is discernible in the language of the judgment. It is to be hoped that this spirit will also animate those who are called upon to obey the ruling now given. With respect to the attitude of Bishop King there seems to be no good ground for supposing that he will now refuse to acknowledge the judgment of the Archbishop as binding upon him.

The *Daily Chronicle* regards the judgment as practically an acquittal of the Bishop of Lincoln, for no monition or inhibition is pronounced, even in respect of the three issues adjudged against him. Indeed a remarkable feature of the judgment is that there is nothing to appeal against, one way or the other. It may be that these decisions, by effectually checking ritual prosecutions, will lead to an era of "peace" in the Church of England. That is not an undesirable end from the point of view of the public; and if it lead to further considerations of the relations which exist between Church and State, neither the one nor the other will suffer.

Church Bells, (London): The Archbishop has given his judgment in the Bishop of Lincoln's case; and how glad all wise and religious people would be, if our both sides men would listen to and take to heart those passages of fatherly and Christian advice with which the judgment closes. The Archbishop deprecates that spirit of suspicion, of prying, of want of consideration for others, of extreme insistence upon our own views and tastes, which have led to this deplorable controversy. The English Church Union and the Church Association alike have much to learn from these sober counsels. The day is past when an absolute uniformity is possible; and to desire what is impossible may cause immense trouble and annoyance, and is the vainest thing in the world. It is hoping probably against hope that the extremists on either side will entirely accept the Archbishop's admonitions and restrain themselves into order; yet we cannot but believe that his Grace's words must have some effect, some widespread effect, upon most serious religious people. Nor is the counsel with which this judgment concludes the counsel only of the Archbishop, it may be taken as that, too, of the Bishops who were his assessors in the trial. To treat it with contempt or carelessness is to show oneself headstrong and self-opinionated to a degree; and one cannot but trust that if men will only weigh it dispassionately, they will be induced to see how vital a thing it is both for personal religion and the welfare of the Church, to pray God for grace to see things in proportion; to be saved from becoming so absorbed in this point or that of doctrine or practice, that they lose all sense of things as a whole, and become really diseased and obstructive.

Irish Ecclesiastical Gazette: It is not at all likely that any Court the Church Association may now appear before to upset these decisions will see its way to rule in opposition to so high an ecclesiastical authority, and against a judgment so carefully and learnedly pronounced. It would be a matter for the deepest thankfulness to the Divine Head of the Church if this judgment should prove to be of the essence of an *irenicum*, and if all parties would be prepared to abide by it loyally. Time will show if this is too much to hope for. Regarding the whole pronouncement of the Archbishop, which, with one solitary exception

was likewise that of all his assessors, we think it may well claim to be regarded as a common-sense judgment.

Not the least valuable part of the Archbishop's judgment are the four independent paragraphs at the end of it—words of sound Christian advice, founded on the case that may well be taken to heart by all parties alike in the Church.

The Church Review:

The most salient feature in a judgment which was remarkable in many ways was the line of independence which the Primate took with regard to the Privy Council decisions. He acknowledged their existence, but did not in the least allow himself to be bound by them. There is an enormous value in this attitude which his Grace assumed, and we may even go so far as to say that it was providential.

* * * * * The thoroughness of his investigations showed ability of a very high order, and though we must naturally give a good deal of credit to the Bishop of Oxford for the historical researches which were brought to bear upon the subject at issue, the hand of the Archbishop is visible throughout, and his genius is impressed upon every paragraph in the judgment. Even in those places where we cannot quite agree with his conclusions, we are bound to bear testimony to his patient consideration of the evidence as well as to the originality of his methods.

STORMS OF DOUBT.

BY CANON LIBDON.

And there are inward storms of difficulty and doubt as to religious truth. In days like ours, when every other magazine in a reading-room or on a drawing-room table may tell us in scarcely veiled, but very cultivated, language, that our faith in our Lord and Saviour is without foundation, we cannot be surprised that this trial presses sorely upon many minds. Sometimes, no doubt, these doubts are welcomed: men do not wish the faith to be true for reasons of their own, and so, when difficulties present themselves they find a ready sympathy when the stern facts of revealed religion bode no good for conscious disobedience to the laws of God. And sometimes, too, men bring doubt upon themselves, like children who play with hot embers upon a hearth until their clothes catch fire. They know little or nothing of the world of thoughts to which these doubts belong; they are excited by their novel and brilliant appearance, and they have no adequate idea, and therefore they have no adequate distrust of their own powers. It is no wonder that they fall out with the Bible and the Creed; they have invited their difficulties and have no reason to complain. But there are cases (and of such I am thinking,) of a very different kind, where good and faithful believers are exposed, through circumstances which they cannot control or modify, to trials of faith which press them very sorely. A young man has come up to a great office or house of business in London, and he hears, for the first time, and he cannot help hearing, truths called in question which are the principles that have hitherto shaped his life. Or a young woman brought up in a Christian home (this, again, is no imaginary case,) is obliged by circumstances to make her living as a governess, and she finds herself in a clever family where religion is only referred to, to be made the subject of epigrams, whether jocular or malignant. She is at a disadvantage, social as well as intellectual; the storm of polite criticism, and of elegant invective directed against all that she holds most dear, most sacred, beats pitilessly upon her; each act of social intercourse, each meal, each

walk, each drive, only exposes her to new assaults on her faith. She has no sympathy with her assailants, she resents in her inmost soul the dishonor which is done to that blessed Master, in whom she finds all that makes life tolerable; she finds it difficult sometimes to keep a tight hand upon herself, upon her temper, and to refrain from saying things that would wound or exasperate; and still the storm and the wind beat on, and she feels at times as if she must lose heart, as if in an atmosphere so cold, so bleak, so biting, as that in which she is forced to live, she must at last give way. Let her persevere in the faith; in some way in which she discerns not as yet the wind and the storm as fulfilling God's word. Let her think of the Israelitish maiden in the house of Naaman the Syrian, to whom it was given to do a good turn to her Pagan master. Let her remember Esther at the heathen court of Persia, who lived on in faithful silence till the day came when he could save her countrymen from the vengeance of their enemies. Let her reflect on the condition of many and many a Christian slave in Roman households in the first ages of the Church, who witnessed, whether she would or not, the vilest infractions of the law of Christ; who listened, whether she would or not, to the most blasphemous attacks upon the name and honor of the Redeemer, but who lived to bring a mistress or a master before death in deep and lowly penitence to the feet of the Crucified, that they might receive remission of sins and an inheritance among them that were sanctified through faith that is in Him.

There are, no doubt, souls that are exposed to fierce intellectual trials because in no other way, it seems, would they or could they learn the patience, the courage, the humility, the self-distrust which are so essential to the Christian character. There is, no doubt, a dreadful risk lest the violence of the storm should wear them out, and they should sink disheartened and lie down and die; but the struggle need not be given up in any case; and God's grace is sufficient for all who will, since His strength is made perfect in weakness. Much, indeed, depends upon the issue of such struggles as these; for whenever the storms of life beat upon us, and when we think of that last one which will probably precede and accompany our passing hence, those solemn words of our Lord must recur to us which He uttered at the end of His Sermon on the Mount—"Whosoever heareth these sayings of mine, and doeth them," etc. So it is ever in the spiritual world. Loyalty to known truth is the warrant of endurance among all the trials that may await us; that endurance which transforms the very fiercest blast into tender fulfilment of God's word of promise to those who are the special objects of His love.—*The Church Eclectic.*

EDITORIAL NOTES.

Another of the freaks of Mr. Mercier, the Premier of the Province of Quebec, has been presented to the Legislature at its present session in the form of a Bill extending the right of forcible expropriation to Ecclesiastical bodies, whether Romanists, Catholic or Protestant. It presents a principle which destroys the tenure of real estate, and if carried would be proof of the utter demoralization and enslavement of the non-Roman population. The Romish hierarchy is the only organization which would not blush to exercise such a tyrannous privilege against the birthright independence of every British subject. As with the \$60,000 bribe in connection with the Jesuits' Estate outrage, so here again the same deft hand is striking a blow at the liberty of the people under the feint of equal concessions

to all. It remains to be seen the depth of ignoble subserviency to which those who reject Papal pretensions can by arrogance or cajolery be reduced. The Church of England should be in the van of defence against unscrupulous politicians. We would sound the alarm in this Province of Quebec, and would invite observations and co-operation from unenthralled citizens throughout the Dominion. If we would scorn the offer to confer upon us equally a free license to deal in intoxicating liquors in like manner we scorn the sinister offer which would pretend to give us a legal right to violate the Tenth Commandment.

It would be interesting to know what Protestant body petitioned for the enactment of a law authorizing it and all other such bodies to appropriate to itself the property of its neighbors, under the guise of expropriation. If no such application has been made, Mr. Mercier's extreme consideration for and anxiety to benefit those whom the Church (which has granted him the right to have a private altar in his own house) regards as heretics and outcasts is somewhat peculiar. What is the sinister meaning of this act of such a true son of the Church of Rome?

The utter indifference of Protestants in the Province of Quebec to anything and everything which endangers their rights and privileges might well embolden Mr. Mercier to proceed to still greater lengths. He found a Council of Public Instruction willing to accept the bribe offered in connection with the iniquitous Jesuits Estates Act. He has intimated, as we are informed, that the power of the Government over the appointment of the Inspector or Inspectors of Protestant Schools is to be still more absolute than that of merely refusing to confirm the appointment made by the Protestant Committee of such one as it thinks fit, and he has intimated that the appointment of the Medical Superintendent of the Protestant Hospital for the Insane, lately opened at Verdun, must rest absolutely with the Government, and has declined we believe to give assurance even that the person so appointed shall be a Protestant; and that too in face of the terms of the Act of Incorporation granted by the Legislature of Quebec, authorizing the Board of Governors of that institution to appoint medical officers, apothecaries and others. The appointment of Medical Superintendent virtually carries with it the entire control of the internal administration of the Hospital. Yet hardly any resistance is made. Indeed a section of the Board of Governors actually proposed to transfer the whole property to the Government expressing the hope that its Protestant character might be preserved. Great is their faith assuredly. (1) Luckily the proposal has been declined, but the resolution as to appointment of Medical Superintendent remaining with the Government is adhered to. Does not this indifference afford additional evidence of the evils of the unhappy divisions which exist in the one Body; whilst the Church of Rome acts as a unit, the various Protestant bodies, disconnected and discordant, cannot unite even in defence of rights common to all; and as a consequence are treated with contempt by the leaders of both political parties in the State.

NOTICE.

SUBSCRIBERS would very much oblige the Proprietor by PROMPT REMITTANCE of Subscriptions due; accompanied with *Renewal* order. The label on each paper shows the date to which subscription has been paid.

FAMILY DEPARTMENT.

A CHRISTMAS CAROL *

BY FANNY MORRIS WARD.

"All glory to God in the highest."

Hark! Hark! to the Hymn of the Ages
That comes through the cycles of Time,
And tell me ye Prophets and Sages
What meaneth the anthem sublime?
Glad tidings, glad tidings, it bringeth
From Heaven to man upon earth,
Hark! Hark! for the universe ringeth
With joy, o'er a Saviour's birth!

Look! Look! on the star that hath risen
Far over the darkness of night;
Ye men to whom knowledge is given,
Whence cometh its marvellous light?
Though bright when first gilding the heaven,
Yet how hath its glory increased,
Speak, ye to whom wisdom is given,
What meaneth that star in the East?

O, mortal! you ask of the story
The angels once brought from on high,
And, awed by its wonderful story,
You ask of that Star in the sky!
Take heed, be no longer a stranger
To anthem, or heavenly sign;
But worship the Babe in the manger
E'en Bethlehem's Infant Divine!

Kneel, kneel, in the deepest devotion;
Wing'd legions descend from the sky,
Hark! Hark! like the waves of the ocean
In cadence celestial they cry!
"All glory to God in the Highest!"—
We herald Emmanuel's birth,—
'All Glory to God in the Highest—
With peace and good will upon earth,"

Then shout the glad tidings once given,
Be telling God's merciful mind
In sending a Saviour from Heaven
To rescue and ransom mankind!
Sing, "glory to God in the Highest!"
To all that are far off and nigh,
"All glory to God in the Highest!"
Proclaim through the earth and the sky!
—The Churchman, N. Y.

* Music for this carol can be had at Messrs. W. A. Pond & Co., 25 Union Square, N. Y., by whom it is copyrighted.

THE FAITHFUL MESSENGER BOY.

Frank Wayne had just jumped off the horse-car and was walking rapidly down the street, one of the most fashionable streets in the city, when he heard some one call out: 'Hi, there, boy! Messenger boy!'

Looking across the street, whence the sound came, Frank saw a stout old gentleman, beckoning to him with one hand, while in the other he held a square parcel, wrapped in white paper and tied with a blue ribbon. Frank's destination was on that side of the street, as he had just found out by examining the numbers on the houses, so he crossed over to where the gentleman stood.

'Here, boy, I want you to take this down to 47 Vernon avenue,' said he, as he handed the package to Frank, 'and then come back here and tell me who opens the door.'

'I will in a minute, sir, but I've got to take this parcel and note down to 376; I'll deliver them and then come back and do your errand,' answered Frank.

'No. 376 this street? Why, that is four or five blocks off, and I'm in a hurry. Here, let me hold your package—'

'Thank you, sir, but I must deliver it at once.'

'Pshaw. It is nothing but flowers; I can smell them. I want this box to go to my little grand-niece while she is at her dinner; it is her birthday, and I've sent her some nice cake. Just run along with this, and I'll give you a dollar—pay in advance.'

'I'm very sorry, sir, but I must do first the errand I've been sent to do.'

'Oh, go along!' exclaimed the old gentleman, with some irritation. 'I see another messenger boy coming; perhaps he will be more obliging.'

So Frank ran off at full speed to make up for the delay caused by this conversation. He felt that he had done the right thing, yet he, being a poor boy, was very sorry to have missed a chance to earn an extra dollar. He left the flowers, and was bidden to wait and carry an answer to some law officer in the same building where the district messenger officers were. This, of course, was his legitimate business, so he waited patiently in a small ante-room, admiring the beautiful pictures on the walls, the rich draperies, and the soft fur rugs on the floor. When he boarded a car to go back into the city, another messenger boy was standing on the platform, Tom Eastman, a former schoolmate.

'Oh, I say, Frank, what a fool you are! Won't you catch it, though, when you get back to the office?' cried Tom, with more seeming pleasure than sympathy.

'What for?'

'Why, for not going down to Vernon avenue with the little kid's birthday cake. You lost a dollar and gained a wiggling.'

'Oh, you are the fellow, eh? He said there was another messenger coming, but I didn't wait to see who it was.'

'No, that you didn't; you ran as if a mad dog was after you. You are only in the office on probation, aren't you?'

'That's all. But why do you ask? Do you believe the old gentleman will enter a complaint against me?'

'Great Scott! Do you mean to say you didn't know him?' Tom asked, in much surprise.

'No, who is he? One of the legislature?'

'Worse'n that, my boy! He is Mr. Samuel Denroche, president of our company! Your cake's all dough!'

Frank emitted a long, low whistle, and then, thrusting his hands deep into his pockets began to think what he could try next if he lost his present position. All went well that day, but early the next morning he was summoned to go into the inner office, where the manager always sat. With him, as Frank anticipated, was Mr. Denroche, also the young lawyer to whom he had carried the note from 376 the day before.

'Do you know me?' Asked the old gentleman.

'Yes sir, I do now, you are Mr. Denroche.'

'You didn't know me yesterday?'

'No, sir.'

'I thought not. Well, my boy, I owe you an apology for having tried to make you fail in your duty,' said Mr. Denroche courteously to the amazed lad. 'I did not stop to think that you might not know me, and so could not trust me to hold your flowers.'

'I beg your pardon, sir!'

'Not at all, not at all! You did perfectly right. A messenger should never intrust to an unauthorized person that which is committed to his keeping; more than one poor boy has been robbed in just that way. Moreover, though I am president of this company, I ought not to have tried to delay you on your way to do your errand, even though we thought it was only to give somebody a few flowers. It turns out that time was of great consequence, as the lady who received and replied to the note was just about to leave town; indeed, the carriage was at the door, wasn't it?'

'Yes, sir, and a man was strapping a trunk on it,' replied Frank.

'Good! You can use your eyes, it seems. Well, the matter was very important. My nephew says he would have given \$10 rather

than had it delayed too long; so Arthur, just give this boy \$10, if you please!'

'That I will, right gladly,' said the young man, handing him two five-dollar bills and smiling pleasantly.

'And as both our manager here and myself are glad to find we've got a boy we can trust, we have put you on the rolls as a regular messenger, and will raise your pay a dollar a week now, and more by-and-by if you continue trustworthy.'

Frank tried to express his gratitude, but there was such a queer lump in his throat that he couldn't say much.

Mr. Denroche pitied his embarrassment, and asked kindly: 'Who taught you to do errands?'

'My mother, sir.'

'I thought so; you've got a good Christian mother, I presume.'

'Indeed, I have, sir. She has always tried to make me understand that, if I am only true and honest, I will be far happier, even if I am poor, than I would be rich by dishonest means.'

'She is right. And remember, too, that a good name is more to be desired than great riches.'—F. E. Wadleigh, in *Congregationalist*.

KILLING TIME.

'Spare a copper, sir; I'm starving,' said a poor half-clad man to a gentleman who was hastening homeward through the streets in the great city one bitter cold night. 'Spare a copper, sir, and God will bless you.'

Struck with the poor fellow's manner and appearance, the gentleman replied:

'You look as if you had seen better days. If you will tell me candidly what has been your greatest failing through life, I'll give you enough money to pay your lodging.'

'I'm afraid I could hardly do that,' the beggar answered, with a mournful smile.

'Try, man, try,' added the gentleman. 'Here's a shilling to sharpen your memory; only be sure you speak the truth.'

The man pressed the coin tightly in his hand, and after thinking for nearly a minute, said:

'To be honest with you, then, I believe my greatest fault has been in learning to 'kill time.' When I was a youngster, I had kind, loving parents, who let me do pretty much as I liked; so I became idle and careless, and never once thought of the change that was in store for me. In the hope that I should some day make my mark in the world, I was sent to college; but there I wasted my time in idle dreaming and expensive amusements. If I had been a poor boy, with necessity staring me in the face, I think I should have done better. But somehow I fell into the notion that life was only to be one continued round of pleasure. I gradually became fond of wine and company. In a few years my parents both died; and you can guess the rest. I soon wasted what little they left me; and now it is too late to combat my old habits. Yes, sir; idleness ruined me.'

'I believe your story,' replied the gentleman; 'and when I get home I will tell it to my own boys as a warning. I am sorry for you; indeed I am. But it is never too late to reform. Come to my office to-morrow, and let me inspire you with fresh courage.'

And giving the man another piece of money, and indicating where he could be found, he hurried away.—*Christian Commonwealth*.

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—:o—o—

Be but faithful, that is all.—A. Clough.

CHRISTMAS—1890.

Around all Christian homes will be wreathed in form or spirit ere the GUARDIAN reaches them again—garlands of Christian joy, social festivity, family reunion and inward gladness. "Christmas comes again," is the refrain which suggests the swelling up of the noblest, kindest impulses of our human nature, brightened by the halo which surrounds the incidents 1890 years ago in the City of David. What scenes of gladness are recalled by those whose memories revive the past; what unalloyed innocent mirth and happiness fill young hearts as they anticipate another glad some Christmas. To our readers we extend our greeting hoping that the weekly visit of the GUARDIAN has prepared additionally for a right conception of the profound mystery of a Babe of Bethlehem and God incarnate, and hoping also in the interest of His Kingdom that any influence for good may have freer course—in the coming year—through the generous hearty interest in the GUARDIAN's mission. It would not be an unblessed Christmas gift to some homes who without this co-operation might not receive it.

WHAT CARRIED THE POINT.

I once had occasion to speak of a certain charity to a prosperous mechanic. He seemed not much inclined to help it, but after listening to my representations a while he suddenly gave way and made a handsome subscription. In due time he paid it cheerfully, and said: "Do you know what carried the point with me that day when you made the application?" "No," I replied. "Well, I'll tell you. I was not much moved by anything you said till you came to mention the fact about the Israelites. He that gathered much had nothing over, and he that gathered little had no lack." "Thinks I, that is just my own history. Once I was a poor, hard working young man, now I've got a good deal of property. But as for real comfort and use, I get no more out of it now than I did then. Now, when I gather much, I've nothing over, and then when I gathered little, I had no lack."—Selected.

A CHRISTMAS REMINDER.

"Remember the poor" is a divine admonition often quoted at Christmas time; in all Christmas literature the very poor are abundantly remembered, and verse, tale and essay remind the collective Church and the individual Christian that the pauper, the children and old people in asylums, and the destitute have a claim on their kindness at this blessed season. But there are perhaps others whom at this time the kindly souls who love to make others happy would do well to remember. There are people to whom you cannot send money, chickens and turkeys, but to whom, nevertheless, Christmas is often such a dark season that they are glad when it is over.

There are old people living alone, there are young girls teaching school, working in offices and shops, who will perhaps have no festival outside of their often un-homelike boarding-house, and to whom a little Christmas remembrance in the shape of some flowers or some little trifle would be a perfect bit of sunshine.

There are young men lonely and homesick, there are elderly ladies, maidens or widows, who will have no companions this coming Christmas but the sad memories of happier days.

If your Church, dear reader of the VISITOR, has none such, it is an exceptional rule indeed, and if your neighborhood has none such it is still more wonderful. If you cannot think of any such persons as those I have mentioned among your acquaintances, go quietly and ask your pastor, and doubtless he can tell you of some one whose festival day you can brighten, and who often needs your good offices and proof of Christian fellowship far more than the ordinary recipient of charity.—Parish Visitor.

THE GAIN OF SUNDAY REST.

Of course I do not mean that man will not produce more in a week by working seven days than by working six days. But I very much doubt whether, at the end of the year, he will generally have produced more by working seven days a week, and I firmly believe that, at the end of twenty years, he will have produced less by working seven days a week than by working six days a week. The natural difference between Campania and Spitzbergen is trifling when compared with the difference between a country inhabited by men full of bodily and mental vigor and a country inhabited by men sunk in bodily and mental decrepitude. Therefore it is we are not poorer, but richer, because we have through many ages, rested from our labor one day in seven. That day is not lost. While industry is suspended, while the plow lies in the furrow, while the exchange is silent, while no smoke ascends from the factory, a process is going on quite as important to the wealth of the nation as any process which is performed on more busy days. Man, the machine of machines—the machine compared with which all the contrivances of Watts and Arkwright are worthless—is repairing and winding up, so that he returns to his labor on Monday with a clearer intellect, with livelier spirits, and with renewed corporeal vigor.—Lord Macaulay.

—Jesus on one occasion spoke of himself as having been sealed by "God the Father." What he meant is that God the Father had authenticated his mission to the world, and placed upon it the signet of his own authority. He did so when Jesus was baptized, and he did so on the Mount of Transfiguration. He did so by the miracles wrought by the hand of Jesus. What Jesus did was proof that he came down from heaven.



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I have kept a Scrap Book for a good many years of letters received from patients; some are long, too long to publish some are short, short and good. Rainy days I sit down and read them, and have learned a good deal about the human body from some poor, sickly woman or overstrained man. Here is one of them. I call it a good letter:

TRANTON, Texas, }
Sept. 28th, 1886. }
To Kennedy of the Medical Discovery, of Roxbury, Mass.:

I am so proud of my recovery as to express my feelings in thanks to you. The RHEUMATISM has made me fit for leg, a few six year. At last I have traded off two of them to Bel-Druggist—for four bottles Kennedy's Discovery. I am yours gratefully and unfeignedly.

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MISSION FIELD.

[From the S. P. G. Mission Field for November].

Nassau, the Diocese of the Bahamas, has its condition and recent progress thus summarised by its Bishop:

'In the summer of 1886 there were but twelve clergy working with the Bishop. This was unusually small but it had happened so through the vacancy in the See just before. Five island parishes were without a resident priest, a sixth became vacant the same autumn. Now we have only one parish vacant, and twenty clergy instead of twelve, among whom are a Dean of the Cathedral, an Archdeacon, and a Diocesan Missioner (designate).

'During the same of about four years, twelve new churches have been completed and opened for service besides several others which have been enlarged or improved in other ways

'Houses for the clergy were, and still are, wanting in several of the islands. However three new parsonage have been built, and nearly £100 raised towards a fourth, while excellent houses have been bought for the parishes of St Mary's Nassau and St Thomas, Turk's Island. A House of Rest has also been provided in Nassau by the purchase of commodious premises between the Cathedral and Church Hall. This has been found a great boon, as supplying a temporary home for out-land clergy who before had no place to receive them during a holiday.

'In the summer of 1886 there was a Grammar School for boys, but no High School for Girls, in the capital. The latter has now been in existence for more than three years, is well attended and has good schoolroom accommodation.

'The Diocesan Library has been nearly doubled, and beginnings have been made of parochial lending libraries in several places. Courses of lectures have been given in the winter at Nassau both secular and religious, for the better educated classes.

'Three of our missionaries have been provided with boats for the visitation of their parishes, but more requires to be done in this direction.

'Services have been multiplied and better rendered; choral celebrations have become common throughout the Diocese; the Three Hours Service, long adopted at some of the churches has been held this year on Good Friday at the Cathedral and in nearly every parish. The altars and sanctuaries have been very gradually improved, and appropriately furnished.

'Baptisms have increased to very near a thousand in the year. Confirmations to between seven and eight hundred; communicants are registered now at over four thousand. In each case there has been steady progress.

'Of deeper spiritual progress, conversion of souls to God, growth in grace, holy living in its manifold fruits, but we cannot of course speak here, but must leave our readers to



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form their own conclusions from the facts as stated. But if our people are scarcely so thoughtful or so stable as Europeans, there is no reason to doubt the sincere piety of many among them. And perhaps almost the best of all our news is when we say and say truly, that they are learning self control, and that their moral tone, though still far from what Christ's holy law requires, is certainly higher than it used to be.

'W to all this blessing resting on our labours, we are not to think of standing where we are; necessarily is laid upon us that we should go forward still.'

MISSION WORK IN PEKING

Slowness must necessarily be a feature in the progress of Mission work in Peking for the present. One great difficulty is that of the secular occupation of the converts, who by becoming Christians almost destroy the ordinary chances of obtaining a livelihood. The report of the Rev. W. Brereton shows how his industrial schools promise to solve this problem to some extent. After mentioning the baptism of two men and three women, he speaks of his boys school and adds:

'You will remember there are two industrial departments attached to it, namely, carpentry and Chinese type cutting in wood, with printing of the same. Most of the pupils in these departments have now completed their prescribed period of pupilage and have become qualified mechanics. Of these, two carpenters and four printers. They are now in the position of earning their own living, and are working independently of the Mission. This new step in their lives is also an important step in the history of the Mission. For the question is now being determined whether the rising generation of our Chinese Christians can

remain faithful to our Church, or indeed to any Christian profession, without being mere stipendiaries. The material and worldly inducements to joining the Roman Mission are very considerable. The same can be said in a somewhat less degree of inducements to join some of the American Protestant sects. Again, the temptations which might induce a mechanic to abandon all Christian profession what ever are great'

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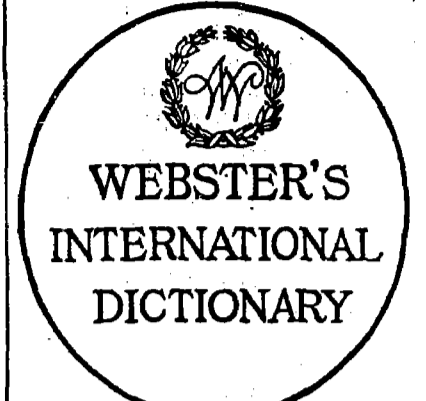
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Captain A. Haggard, brother of Rider Haggard, is in San Francisco. He is making the tour of the United States for his health, and, like his brother, has a novel or two always in press.

'Did you ever go to sea?' asked Mr. Brown of Jones, as he walked into his office the other afternoon. 'No. I am no sailor,' replied Jones. 'I was going to advise you,' said Brown, 'if you ever did, to be sure and carry Minard's Liniment with you, for it is a whole medicine chest in itself.'

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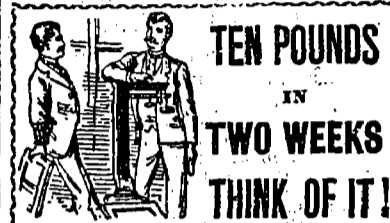
3. I see that while the evils attending what is called the abuse of this drink are such as to beggar description and defy exaggeration, the common ascription of benefit to its moderate use is one of the greatest delusions. Health, strength, and longevity are promoted by abstinence therefrom, and the ends described by the Bishop are found in every town and village and hamlet where the article is in use. These are facts. Facts are God's own teaching and he speaks hereby to my conscience, to the Bishop's conscience, and the conscience of every Christianman.

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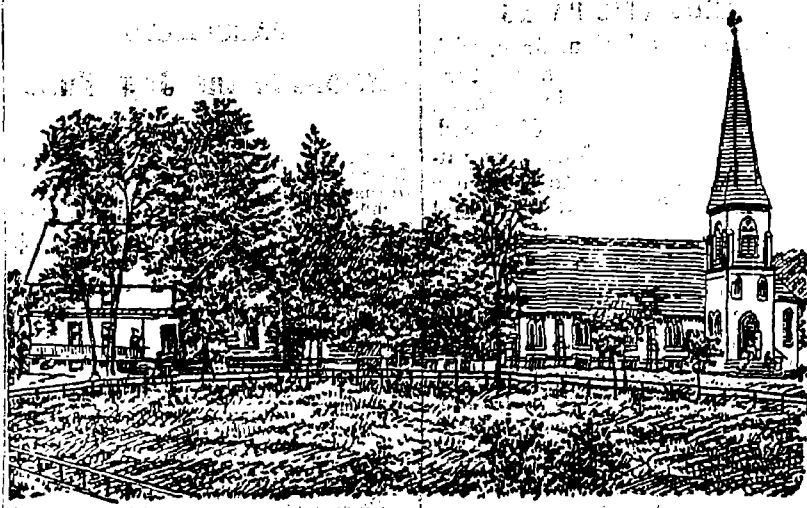
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