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The Church Guardian

OF MONTREAL.

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

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ECCLIASTICAL NOTES.

BISHOP Knight-Bruce of Mashonaland is presently in England.

THE North Wales Church Training College at Caernarvon has been entirely destroyed by fire.

BISHOP Potter sailed for Europe on the 2nd of January and will be absent about two months.

THE late Rev. Dr. Beardsley of Connecticut bequeathed a sum of \$3,500 to various Church objects.

THE Bishop of Cashel, Ireland, who is in delicate health has been obliged to go to Algiers recruit.

THE Council of the Church House London, England have over £20,000 in hand towards the cost of the building.

THE Offertory at St. Bartholomew's Church, New York on Hospital Sunday, Dec. 27th, amounted to \$6,000.

THE S.P.C.K. has voted 1000*l.* for the endowment of the See of British Honduras, which was for a time joined to Jamaica.

BISHOP Reeve of Mackenzie River was in Chicago the first week of this month, making a special plea for funds for his work in the far North.

DR. FIGOU, the new Dean of Bristol, is inaugurating a movement for raising a fund of £3000 in aid of Church schools in the poorer parts of that city.

MRS. H. P. PERRY, of Southport, Conn., has left a legacy of \$2000.00 to the Episcopate fund of New Hampshire, and \$500.00 for missionary purposes.

THE National Society for promoting the Education of the poor in the principles of the Church of England received last month an anonymous donation of £500.

THE Swedish Mission recently domiciled in the old Universalist Church, 127th St., New York, is growing steadily in number and good works. There are now nearly 300 Communicants.

ONE of the best things said at a diocesan conference was at Ripon, where the Bishop said the great need of the day was not the equalization of property so much as the *moralization* of it. Very much the line of Bishop Potter of New York before the Chamber of Commerce.

HER Majesty the Queen has been graciously pleased to send donations of £50 each to the Bishop of London's Fund and the Bishop of St. Alban's Fund.

THE *Presbyterian* reports that the Rev. W. Moore White, LL.D., late minister of the Presbyterian Church, Islington, Liverpool, has applied for admission to Holy Orders in the Church of England.

THE Church of the Holy Comforter, Williamsburg, Long Island, recently received a gift of \$10,000 from an unknown donor, as an endowment of the parish; the income to be used towards providing a permanent pastor.

NEW YORK.—A service of occupation was held by the Bishop of New York on the site of the Cathedral of St. John the Divine on New Years Day, the chapel of the old Leake and Watts Asylum being used. Service will be continued each Sunday.

THE Bishop of Calcutta, who returned to India last month, has given the sum of £5,000 towards the endowment of the Lucknow Bishopric, on condition that the remaining £2,000 required is raised within twelve months.

THE Archbishop of Dublin declares that Protestants now number one-fourth of the population of Ireland, and that 250,000 members of the Church of Ireland are found in the three Southern provinces.

ST. THOMAS' Parish, New York, numbers 940 Communicants, showing a total gain of 97 during the year. The parish expended for the year on all objects \$92,759.48. The German Mission of the parish has 252 souls under its charge with 112 Communicants and 123 Sunday scholars. St. Thomas' Chapel in the same parish shows a membership of 407.

IT is announced that a cope and mitre will be presented to the Bishop of Exeter, Dr. Bickersteth, on his return from Japan. The English correspondent of the *New York Churchman* says, "There is good reason for thinking that Dr. Bickersteth will both accept and wear the gifts—another remarkable case of a return to a proper and befitting custom. The Bishop has already adopted the Eastward position in accordance with the judgment."

THE bequests for religious, educational, and charitable purposes under wills reported during the year amount, up to the present time, to about £750,000. The amount noticed in each of the past three years has been about a million. Half of this sum is usually made up under the wills of five or six testators.

THE death of the Right Rev. Dr. Harold Browne, author of *The Exposition of the Thirty nine Articles*, is announced.

THE Right Rev. Dr. Bardsley who was appointed Bishop of Sodor and Man in 1887 has been translated to the See of Carlisle, in succession to the Right Rev. Harvey Goodwin D.D. deceased.

PRINCESS Beatrice has been able, with the assistance of the President and Vice-Presidents of the Berks and Bucks Needlework Guild, to send this winter nearly two thousand useful garments to various districts in those counties for distribution among the deserving poor. Under the auspices of the Princess, and with the labours of the honorary secretary, Miss Biddulph, of Henry III's Tower, Windsor Castle, the good work is being increased and extended.

HER Majesty the Queen has conferred a well-deserved honour on the Most Rev. William Piercy Austin, D.D., LL.D., the venerable Bishop of Guiana and Primate of the province of the West Indies, in appointing him to be the Prelate of the Order of St. Michael and St. George. The Bishop is the Father of the Episcopate, and, is this year celebrating his jubilee. He was consecrated Bishop of Guiana in 1842.

EPIPHANY.—The Festival of the Epiphany must be deemed of very high importance by a believing and thoughtful Christian. It does not merely commemorate one of the most beautiful incidents of our Lord's Infant Life. It asserts one of the most fundamental and vital features of Christianity; the great distinction, in fact, between Christianity and Judaism. We Gentiles of to-day owe all that we have hitherto received from Him, all that we hope from Him in time and in eternity, to that grace which led those Gentiles of old to come to Christ's light; those "kings to the brightness of His rising."—*Liddon*.

ALBANY.—The rector of St. Mark's Malone, the Rev. Charles Temple, began some time ago an innovation that is proving a great success, and that might be followed with advantage by the Rectors of other parishes. Before the sermon on Sunday morning he has a "sermonette" for the Sunday school children. It has an attractive title, such as "God's Candle," "Yeast," "The White Robe," "God's Fan," etc., and a very short text, while it is so "boiled down" that it never lasts more than five or six minutes. It is instructive and very interesting—not to the children only but to the grown people. As soon as the sermonette is finished the choir sing a verse of the last hymn or a short anthem, during which the children leave the church. The rector then proceeds with his sermon. The

children are proud to think that something is prepared especially for them, and readily go to the church; they easily remember what they hear because it is short and interesting; and they are spared the tedium of the longer sermon.

It is not very widely known that Princess Mary of Teck was practically the founder of an interesting branch of the Society for the Prevention of Cruelty to Children; namely, The Children's League of Pity. Her Royal Highness originated the idea of one pound subscriptions, to qualify for membership—five shillings being a personal contribution and fifteen collected from others. She obtained her fifteen shillings from her brothers the Princes Adolphus, Francis, and Alexander.

BISHOP Doane on Christmas Eve unveiled four mosaic pictures which have been placed in the sanctuary and choir; and also the great East window of the Cathedral of All Saints, Albany. The mosaics are the gifts of Mrs. John V. L. Pruyn, Mrs. Erastus Coming, Mrs. Selden E. Marvin and General Amasa J. Parker; and the window is the gift of the many friends of Bishop Doane and was ordered by him when he was in London last. In addition to these gifts some beautiful painted tapestries for the east wall of the sanctuary have been donated. They were painted by Mrs. A. J. Danyell, an English artist living in Florence, and are exceedingly beautiful. Besides these two very massive brass candelabra were given by Dr. Trego; a noble processional cross, a piece of old work of the fifteenth century by Dr. Jeffrey, the organist of the Cathedral; a set of richly embroidered "fair linen" complete and the carvings of several pillars and doorways, were also given during the year. And last, but not least, through the uccessing efforts of the Bishop and the women of the Diocesan League the mortgage debt on the Cathedral has been reduced from \$75,000 to \$40,000.

THE names have been published in Japan of thirteen members of the Japanese House of Representatives, who are baptized Christians. A Japanese contemporary remarks that, if that average were preserved throughout Japan, it would signify that Christianity had gained over a million and a half of converts. From another point of view the figures are even more interesting. It has always been claimed that, although Christian propagandism makes some progress among the lower order of Japanese, it has no success with the upper. The inference suggested by the number of Christians in the House of Representatives contradicts this theory, for it shows that, whereas the percentage of Christians throughout Japan does not exceed twenty-seven in every ten thousand, the corresponding percentage in the class from which members of the House of Representatives are drawn is 433.—*Family Churchman.*

THE Bishop of Ripon has addressed a letter to the editor of the *West Yorkshire Pioneer* in reference to an article which has appeared in that journal on the Pulpit and Pew. In the course of it he says that one cause of the want of freshness in the pulpit is the demand made upon the clergyman's time. "He needs," the Bishop says, "hours apart for study and med-

itation. The mind and the soul, like the body, need leisure to assimilate food. The pulpit will be dry, stale, and unprofitable, if the dust lies thick on the unused books of the library." On the subject of dogma he said that the strong grasp of the mind and soul upon principles of Christian teaching is quite essential to the very freshness which the writer of the article desires. "We all agree," says the Bishop, "that there is a bad dogmatism; but in an eagerness to get rid of dogma we may get rid of truth. Two things kill freshness—one is lack of study; the other is the ambition of being original. The best originality is truth, and he who is possessed of a truth will seldom be wanting in freshness."

SUNDAY-SCHOOLS AND CATECHISING.

[A Paper read before the St. Francis District Association by the Rev. Canon Thorndoe, M. A., Rector of Sherbrooke.]

I am to speak to you about Sunday Schools and in doing so if I have not mistaken my subject I am to bear in mind the importance of Catechising.

1. Now, the first thing that occurs to me as worth saying about Sunday Schools is that they are not an *end* but a *means*. It is quite a common thing to over-exalt Sunday Schools. It is quite possible so to exalt them as to do positive harm. It is not the great thing in connection with our young to get them out to Sunday Schools regardless of what follows. Nor ought any church to feel satisfied because the Sunday School is large and apparently flourishing. In many parishes the Sunday School is allowed to flourish at the expense of the worship of God. It is no uncommon thing to find children going faithfully to Sunday School and habitually neglecting the Church service. It is an uncommon thing for Sunday Schools to flourish because children are bribed to come to them by treats, prizes, entertaining and exciting exercises in which their pride is flattered by the prominence into which they are thrust while the Church services languish because no such inducements can possibly be used in connection with them. And we need scarcely wonder that many of our most thoughtful and earnest men have looked suspiciously upon the Sunday School system in consequence of those abuses.

No; the Sunday school is not an end but a means and it must break down just in proportion as we lose sight, in our promotion of it, of this elementary fact.

The end which the Sunday school system is intended to promote is the religious training of the young. It is not the only, or even the chief means to that end. It is a modern invention intended to make up for the misuse and neglect or the insufficiency of other means.

The Home is the primary school of religion and parents are the first teachers. Fathers and mothers can no more divest themselves of the obligation to provide their offspring with religious instruction than they can evade the responsibility of feeding them. Religious instruction is an essential part of the bringing up of children. And since no child can possibly emerge from a home into the world without bearing with it the moral impress which home life has stamped upon it, so neither can any parent escape the responsibility of seeing that the impress which the parental life and character—to say nothing of positive teaching—stamps upon the child, is a religious impress.

But parents are not the only ones who are responsible for the religious training of the young. The clergy are also responsible. "Go ye and make disciples of all nations baptizing them—and teaching them" was Christ's primal charge to His Apostles. The Church was spread and built up at the first by teaching. The work by which in the course of 300 years the Roman world was made Christian appears to have been under God a work of quiet persistent teaching; performed doubtless in fulfilment of the Lord's command largely by the Lord's representatives—the clergy.

"In the 4th century Julian the Apostate recognized the value of the Church's ministry of teaching by taking education under the control of the state when he wished to crush out Christianity."

The Lord's command bidding the clergy go first and teach has never been withdrawn. It is still the duty of the clergy to teach. They cannot evade their share in the obligation to train the young on religion any more than priests can evade theirs.

This is one of the lessons we have yet to learn from the great Communion, which overshadows us on this land, whose convents and schools meet our gaze at every turn. Teach the young if you would keep the old. Or the lesson may be summed up in the somewhat rough criticism of the Roman Priest who said "You are foolish people, you leave your children to the mercy of the evil one till they grow up and then you set to work reclaiming them with horse, foot and dragoons."

Now whatever excellence the Sunday School system may have it cannot be expected, it must not be allowed, to supersede the divinely appointed means of education by parents and clergy. Better for to have no Sunday Schools at all than to let them usurp the place of home training and Church teaching. It surely is plain that the influence of a more or less imperfectly trained teacher who deals with a number of children in a class for one hour a week cannot possibly be a substitute for the personal training of daily home life and the skilled teaching of men trained and set apart for the purpose of instructing others in religious things. I suppose we all know parents who seem to think themselves entirely relieved of the duty of looking after their children's religious training because they go to Sunday school. And I am afraid that even our clergy are not seldom guilty of leaving to the Sunday school with its imperfect and grating machinery, put in operation for a brief space once a week, the chief, if not the whole, burden of teaching the young souls entrusted to our care.

It cannot be! At best the Sunday school can only be a helper. Invaluable as it often is, earnestly as we strive and labour to induce our children to attend it, it must be regarded only as one of the means at our disposal to do the work God has laid upon us for the young.

As a means then we may use it, may make it a blessed and useful thing. But in order to do this we must keep it in good condition, as the carpenter who would do good work must care his tools. Its teaching must be honest, sound, sober, churchly and christian in every way. It must not pander to low motives. The spirit of the master must pervade it. It must be animated by self-sacrifice and loving sympathy and zeal for the precious souls within it which are like precious gems brought to the artificer to be cut and polished. It must be well organized, that the time may not be frittered away in trivialities. Its teachers must be faithful, punctual, methodical; teaching what they believe, and believing the truth, as it has been held from the beginning in the One Holy Catholic and Apostolic Church. No easy task, do you say, to secure all this? I grant it. And therefore all the more I say we must beware how we leave all the work of teaching to the Sunday school alone!

2. Now it is just here that it seems to me the value of catechising comes in.

It is evident there is a threefold work to be done. (1) The parents have to be trained, (2) the teachers have to be trained (and first among the teachers the clergy) and (3) the children have to be trained.

i. The parents are to be trained. Indifference, irregularity, neglect of lessons, irreverence, wilfulness, misbelief; how often are such things in children merely the reflection of what they are daily in contact with at home. And how can you reach the home better than through children. If parents can be got to the service and catechised through their children, how many things may be brought home to them by the directness of question and answer which they never could have been brought to realize in other ways. Simple things, too elementary for sermons, yet just what people need to learn, the catechising necessarily deals with and forces home. The responsibility of parents for their offsprings religious condition, how naturally and forcibly this may be enlarged upon.

Or even should the parents be absent from the catechising much that will be of practical value may be and will be conveyed to them through their children's innocent report of what has been taught them by the catechist.

ii. Again the teachers are to be trained, trained in sound doctrine, trained in methods of teaching, trained in practical christianity and knowledge of human nature. What better method could be devised for this than the method of catechising. The clergyman thus may impart to his teachers his own mind and spirit and secure increased efficiency; awakened interest; and truer zeal for the children's spiritual good. But most of all as he shapes his questions for others the catechiser will be training himself. His knowledge will grow more accurate; his grasp of doctrine will be strengthened; and his power of imparting truth developed. The vagueness and meaningless generality of mere sermons will be exchanged for terse, simple, clear, clean-cut statements of truth as he is put upon his metal by the answers of those he catechises and by the necessity of correcting their mistakes and enlightening their ignorance.

There are many provisions in these days for teaching teachers:—Teachers' meetings, "Teachers Assistants" i.e., magazines giving a summary of the lessons to be taught. Manuals of doctrine, History, and the like, and all have their value if properly used. But none is more valuable or more reliable than faithful painstaking catechising in the teachers' presence by a clergyman who has first laboriously prepared himself for his task.

iii. But thirdly, or the summing up, of all the children need training. And for this what can be better, to wake them up; to bring home to their hearts the lessons they have learned; to give them system and order; to test their knowledge, to spur them on to greater effort, to correct their misapprehensions, and to fill up their imperfect ideas of truth—than the system of question and answer by a master of the subject? In teaching the children thus we are teaching not merely children, but future parents and future teachers; we are laying the foundations of future generations of sturdy faith and upright practice. And we are taking the position which as clergy we are bound to take as the Chief Teachers and supervisors of the training of our people in fulfilment of the Lord's command.

3. But in this matter of Sunday School Catechising we must be careful not to make the mistake of thinking that the clergyman is the only one who can or should catechise. Questioning the whole school together, which is what is commonly understood by catechising, must of necessity be somewhat general in its effects. And though, as he ought to do, the clergyman should go the round of the school and catechise in turn each class by itself, such visitations could only be made at long intervals. In what I have said above, I have implied what now I wish to emphasize, that the Sunday School should be cate-

chetical throughout. There will, of course, be a wide difference between one teacher's ability to catechise and another's. But each in his degree should be required and taught to be a catechist under the chief cashechist, the clergyman.

This needs emphasizing because teaching in Sunday School is so apt to degenerate into mere hearing of lessons. Sometimes, too, in the laudable desire to interest or to edify their classes, teachers become mere tellers of stories or exhorters. And mere story-telling and exhortation, however good in their place and likely to produce beneficial results when used with caution, are no more to be relied upon as methods of teaching in a Sunday School than in a Day School. It is well, therefore, to remind our teachers, one and all, that their ceaseless ambition and study should be (1) to gain a more thorough knowledge of the Truth and (2) to acquire more skill in questioning that Truth, interestingly, into and out of the pupils' mind.

And if again it be said, no easy task; again I say granted; but all the more should we bend our energies to it. For how can we expect children to learn from us what we do not know well enough to talk intelligently about? If for no other reason, to make the teacher ask himself, what is it I am trying to teach? it were well to require him to catechise!

4. Coming then to the question of materials, let us hope that the flood of Catechisms or question books on all branches of religious knowledge poured upon us on these later days is a sign that this truth about Sunday School catechising is coming to be more recognized. Small difficulty need be encountered now by any teacher honestly desirous of doing his duty in respect to catechising. With such complete and systematic manuals as those of the Bishop Doane series, for example, or with the leaflets and assistants furnished by the Toronto Sunday School Committee, one can scarcely go wrong except it be by relying too much upon the printed help. Indeed the chief difficulty now is not to find but to chose our aids. It were almost a relief if there were fewer. Perhaps these aids should teach us, not only by their multiplicity the value in which the catechetical method is held by the best teachers, but also by their bewildering variety, the fact that every true teacher has his own way of putting things. Be that as it may, they certainly warn us that whatever variety there be as to methods of teaching or ways of putting questions no teacher can teach effectively or question to any purpose, who has not something fixed and definite to teach. Of pretty theorizing and purposeless speculation, as of mere story telling and exhortation, we have had too much. Let the teachers begin to catechise and they will find they must have something real to talk about. Not merely a personal hold on the living Saviour, that of course, but also a body of doctrine and a code of practice simple, definite, objectives which can be taught dogmatically, as being firmly believed. That is what every teacher, who would question well, needs.

It should hardly be necessary for churchmen to ask what? or where? this objective body of truth is! If they do—"whatsoever the Lord has commanded" in His Word through His Church, is the answer. And to churchmen this can hardly be indefinite. It is summed up in the Catechism of the Church; and that with masterly completeness and brevity.

The Lord has commanded men to enter into a covenant of grace with Himself by Baptism: renouncing sin in all its endless variety of form and subtlety; believing the faith once for all revealed in and through His own gracious person; and doing their duty at all cost to God and to their neighbour, seeking help in the prescribed means of grace, specially prayer, and the sacramental system of the Church. This in brief outline is the subject matter of Christian Catechising as set forth by the Church to be amplified and illustrated as need and occasion arise (1) from the Bible,—the sacred Repository of Truth and Treasury of Illustration;—and from

the Prayer Book,—the churchman's authorized interpreter of Holy Writ and Guide to the devout life. The Bible and the Prayer-Book, with the Catechism as its germinal point—these are the Teachers' Text Books for catechising; to be more and more mastered and made his own. To these all other books, however suggestive and useful, are but aids. And all others are to be judged by their ability to help us know these better. The great thing in catechising is to know one's subject. Skill and efficiency in the art must come with practice; and they will.

In conclusion let me say by all means cherish the Sunday School. Labour over it to perfect its machinery, and to make it through and effective in every possible way, from its library well stored with entertaining and instructive books to its rules for the guidance of the Teachers and the discipline of the scholars. But if you are a parent, do not think you have then done all that is due from you in this matter to your children. Lead them to the school. See that they go punctually and regularly, and that they learn their lessons. Watch over their spiritual development yourself. See to it that your life and example at home are in accord with what is taught at school, that your child may never ask as one is said to have done the other day "When shall I be old enough to leave off my prayers like Mamma?" or say, as many do "My father does not go to church or to Communion and he is a good man."

Or if you are a clergyman do not think that because you have set your Sunday School in running order it will go on running and do its work without any further concern or active interest on your part. Watch over it, pray over it, labour for it. Be its master mind, its guiding spirit. You are responsible for its doing good work and if it ceases to do good it may work ill that will last through many generations.

Or finally if you are a teacher do not think that when you have filled your seat and heard the lesson or given a word of good advice you are quit of your duty. Never cease your diligence that by wise, skilful, loving patient questioning—the questions going home to yourself as they are asked of them—you may bring your scholars nearer and nearer the truth. The true teacher, like the true worker in any other earthly sphere, never attains but is ever pressing towards his ideal.

DISESTABLISHMENT AND DISENDOWMENT.

Disestablishment" and "disendowment" are two words often heard in the Church of England to-day. There is a wide distinction between the two and the distinction is clearly drawn by the Rev. Joseph H. Johnson in his lecture on "Ecclesiastical England." Disestablishment if it can come without disendowment, would be an inestimable boon to the Church, setting her free from all state patronage and political connexion, and permitting the Church to make and to enforce her own righteous laws. Disendowment is different. Disendowment is robbery of the Church. It is simply taking from the Church of England funds, which in a former age, were given by her own children to maintain her service. The paying of titles in England to-day, is not, as many people seem to think, a tax which the state lays on the land to support the Church. It is the paying of moderate interest on the Church's own funds which have been invested in this form. Disendowment is the denying to the Church further payment for the use of her own property. It would be an act of the same moral character as that of one who should enter our editorial cellar and help himself to our editorial pork-barrel.—Selected.

News from the Home-Field.

Diocese of Nova Scotia.

HORTON.

In addition to a liberal Christmas Offertory lately received from the Parish, the Rev. Canon Brock, Rector of Horton, received from the members of St. James' Church, Kentville, on January 17th, 1892, a very handsome fur coat, accompanied with a kind letter expressing the hope that it might save him from such an attack as he suffered from last winter.

RUWDON.

On the evening of New Year's at the residence of Henry Canavan, Esq., Hillsdale, a purse containing \$34 was presented to the Rev. J. Spencer, Rector of the Parish, by a number of parishioners there assembled for the purpose. The presentation was made by Benj. O'Brien, Esq., and speeches made by Messrs. Greene, Conavan, Hopkins, Blois, McClare and McNeil. Mr. Spencer has not been long in the parish and this mark of esteem was all the more appreciated by him. A Christmas Tree for the Sunday School of St. Paul's Church was held on New Year's Eve, and brought joy to many a scholar.

ROUNDHILL ANNAPOLIS.

ST. PAUL'S CHURCH.—The services opened at 11 a.m., by singing the *Adeste Fideles*, followed by canticles, proper psalms, Anthem—"While shepherds Watched" and hymn "Hark, the Herald Angels sing." Hymn 316 A. & M., was sung at the Ante-communion, also 313, with interludes, during the Celebration; closing with the *Nunc Dimittis*.

At Evensong (7.30), again "O come all ye faithful" rang through the churchyard, the choir boys in surplices and cassocks having entered at the church gate, followed by the carol singers, girls wearing white gowns and large scarlet caps. The procession was led up the middle aisle by one of the boys, bearing a white silk banner emblazoned with cross and sacred monogram wrought in scarlet and gold.

The girls filled the stalls while the choir boys took their places before the altar. After singing the versicles, the evening psalms were sung to Gregorian chants ending with the Magnificat. The Rector read the lesson, and the carols were sung, 1st—"See amid the winter snow"; 2nd—"Chime Christmas Bells." For the offertory the Anthem "While Shepherds Watched" was sung, the *Nunc Dimittis* and Apostles Creed following, when all knelt to sing the Litany for children. After the Benediction, the 3rd carol was taken as a recessional.

"Then, dear Lord, by Thy great grace,
Grant us in bliss to see Thy face,
That we may sing to Thy solace
In excelsis gloria.
In excelsis gloria.
In excelsis gloria.

Diocese of Fredericton.

ST. JOHNS.

An interesting children's service was held Sunday evening, January 10th, in St. Mary's church. The attendance was large. Several carols were sung by the children present, the choir and orchestra assisting. A short address to the children on the work of the Sunday

school was made by the rector, Rev. W. O. Raymond.

ROTHSAY.

A large gathering of the friends and supporters of the Collegiate School here took place on January 12th, amongst others present there being Sir Leonard Tilley, Rev. Dr. Partridge, Halifax, Rev. W. B. Armstrong, Weldsford, Revs. A. Daniel and Wainwright, St. John, Rev. A. Wetmore, Clifton. The meeting was opened with the well-known hymn, "The Church's one Foundation" and prayer by the Rector and Principal, Rev. C. E. Lloyd. Letters of regret for non-attendance had been received from the Metropolitan, Canons DeVeber, Brigstocke and Roberts, Rev. Mr. DeSoyres and others. The first rector and originator of the School was the Rev. Dr. Partridge, presently of St. Georges, Halifax, who delivered an address reviewing the history of the School in which he had been ten years rector, it having been opened in August 1877. He spoke also of some of the boys who had passed through the School and who now held places of trust and had done credit to the Institution. He (Dr. Partridge) had ever looked forward to the School becoming a Diocesan one and was glad to see that things were turning in that direction. During the first year of the School's history not less than 200 pupils were entered upon the roll, and he thought the originators had no reason to be ashamed of their work, under the energy of the present Rector it had now taken a new stand and life. He spoke at length upon what true education was, pointing out that with secular education there must be religious instruction. He was followed by the Rev. Mr. Lloyd, Rector of the School, who said that on coming to the parish he had been impressed with the suitability of the place for a boy's School, and the great lack of religious instruction in the public schools forced upon him the necessity of a distinctly Church School. The objects of the Institution were [1] To build up a Christian character. [2] To give a good secular education, and [3] to give a good physical training. He pointed out the advantages which Rothsay possessed owing to its nearness to St. John and yet its sufficient removal therefrom to be free from evil associations. He referred particularly also to the "House System" upon which the School is conducted, which made the Schools life almost domestic. He also stated that every morning the public services of the Church were used and in the evening informal family worship, the Bible and the Book of Common Prayer being the standards.

Sir Leonard Tilley also delivered an address expressing assurance that the Institution would prove a success and also his approval of the System followed. Addresses were also made by the Rev. W. B. Armstrong and Mr. J. M. Robinson, after which the meeting was brought to a close in order to enable those from the City to return by the evening train. Much satisfaction was expressed at the progress and efficiency of the School.

Diocese of Quebec.

RICHMOND.

The Annual Christmas Sunday School Festival was held on the evening of the Epiphany to the complete enjoyment of the children.

FITCH BAY.

The Church is making good progress here under the faithful and energetic ministrations of the

Rev. McAdcock. The Sunday School is growing; the attendance at service larger, and much interest is manifested. A course of lectures on the "History of the Church" is to be delivered in the church on Wednesday evening.

Diocese of Montreal.

MONTREAL.

ST. JOHN THE EVANGELIST.—The new and large organ recently manufactured by Messrs. Warren & Son of Toronto, and presented to this church by a donor whose name is withheld was formally dedicated to the service of God by the Lord Bishop of the diocese on the Evening of Wednesday 13th January inst. The Church was crowded in every part. The service was most impressive and the musical part of it excellently rendered by a large choir under the direction of the able organist Mr. W. B. Spence. The new organ is placed in the west end of the church, and is connected with the chancel organ, which is played from the one key board by electricity. The cost of the west end organ has been \$5000. The Bishop delivered an address upon music as connected with and forming part of the service of God and powerful in its influence for good. He impressed upon those present the necessity of themselves taking a due part in the service otherwise the service would lose much of its beauty and power. He bestowed some well deserved words of praise on Mr. Spence, a good organist who did not play for show but had a nobler object, that of leading the thought and voices of the people up to God in true worship. After the dedication service proper Mr. Wm. Reed, organist of the American Presbyterian Church (but formerly connected with this parish) played a number of selections on the organ from Mendelssohn, Schumann, Bach, Haydn, Handel and others.

GRACE CHURCH.—The Annual Conversazione of the Young Men's Xtian Association took place on Tuesday Evening the 12th inst. When the room was filled to its utmost capacity, an excellent programme of music, recitations, etc, was contributed by the Messrs. Howell, McWood, Butcher and others. Archdeacon Evans delivered an address in the absence of Rev. G. Osborne. Troop, M.A., on account of illness.

THE LATE G. W. BRAYLEY, ESQ.—The Church has lost another active and devoted member through the death of J. W. Brayley Esq. For many years he was connected with the Church of St. James the Apostle, filled the office of churchwarden therein. He was also a member of the Diocesan Synod, and until within two or three years took an active and prominent part in its proceedings. He succumbed to an attack of the all prevalent influenza, on the evening of 14th January.

CHRIST CHURCH CATHEDRAL.—The Hon. Mr. Justice Tait has been elected one of the delegates for the Congregation to the Synod in place of Mr. A. D. Nicolls resigned owing to his removal to Lennoxville. Mr. Arain has been appointed churchwarden in place of Mr. Godard deceased.

KNOWLTON.

A Girl's Guild—Church of the Good Shepherd—has been formed at Bondville in connection with the Mission Church, and the church here has lost a valued member and good friend through the death of Mrs. Dunkin, on Saturday 9th January inst.

WEST SHEFFORD.

The young ladies of St. John's Church here, raised over \$25 at their entertainment on New Years Eve, which was applied to the payment of the balance due on the beautiful chandeliers purchased by them for the church.

COWANSVILLE.

The Christmas tree and parish supper in connection with the Sunday schools of Trinity and Christ churches took place on Monday evening last and was very successful.

Diocese of Toronto.

TORONTO.

CHURCH OF ST. STEPHEN'S.—A concert under the auspices of St. Stephen's Young People's Association was given in the school-house, Bellevue-avenue, on Monday evening, 11th January, in aid of the gymnasium and library. The performers, who most creditably acquitted themselves, were: Mrs. H. R. Hardy, elocutionist; Miss Leadlay, contralto; Miss Rose, soprano; Mr. Harry Barker, baritone; Mr. W. E. Ramsay, humorist; Master Eddie Reburn, soprano; Mr. J. F. St. Clair, violinist; Miss Lewis, pianist; Miss Thompson, Mr. W. Easton, accompanists. A feature of the evening was the splendid singing of Master Reburn. He was twice encored, and surprised many by the compass and sweetness of his voice.

ST. MARGARET'S.—A lecture under the auspices of the St. Margaret's branch of the St. Andrew's Brotherhood, was given on Monday evening, 11th January, in the school-room of the above church by Mr. Barlow Cumberland. His subject was "The Pagan View of the immortality of the Soul."

ST. THOMAS.—Rev. G. M. Christiany rector of Grace Church, Newark, N. J., conducted a series of Quiet Day services on Tuesday and Wednesday, 12th and 13th January, at St. Thomas' Church, corner of Huron-street and Sussex-avenue. The service with special address this (Tuesday), evening, at 8 o'clock will be for men only. All other services will be open to all.

ST. JAMES'.—An open meeting of the St. James' Church Chapter of the Brotherhood of St. Andrew was held in the school-house Monday evening, 11th January, at which Canon DuMoulin spoke on "The Bible."

ST. LUKE.—The monthly meeting of the Guild of St. Luke, consisting of the various organizations working in the Parish, was held on Wednesday evening, 13th January. Reports were presented by the officers of the Sunday School, Guild of St. John, Guild of Willing Workers, Guild of St. Margaret, Women's Auxiliary and Brotherhood of St. Andrew, shewing that the work done by these organizations was of an effectual character.

Rev. Dr. Adams, of Buffalo, lectured in Association Hall Friday evening, 8th January, under the auspices of the Single Tax Association.

BROTHERHOOD OF ST. ANDREW IN CANADA.

In connection with the Convention to be held in Toronto, February 12th, 13th, and 14th, the Bishop of Toronto has issued the following:—

"The summoning of the Second Annual Convention of the Brotherhood to meet in the City of Toronto, commencing on Friday, the 12th of February next, gives me the opportunity to call the attention of the lay members of the Church in this Diocese to the value of this movement for enlisting our young men in the interests of the Church and bringing them under the influence of religion.

The principles and methods of the Brotherhood have commended it to the confidence of the Bishops and Clergy in the United States and have secured to it a very numerous and extended membership. The movement is extending in the Dominion and I heartily welcome the advance it has made in this diocese recognising its great power and usefulness as a means of aggressive Lay work in the Church.

I desire especially to commend the coming Convention to the interest of the Clergy and the active Laymen of the Church, inviting them by their attendance at its various sessions to make themselves acquainted with the Brotherhood work and contribute to the success of the meeting.

ARTHUR TORONTO.

TORONTO, Epiphany, 1892."

As the Convention is held in the week of the Quarterly Synod Meeting, a large number of the Clergy should be able to be present.

Special emphasis will be laid upon the mass meeting to be held at the Association Hall on the evening of Saturday, February 13th, when the question of the relationship between Christianity and Humanity will be discussed in a powerful manner by the Rev. Canon DuMoulin, Mr. G. Harry Davis, a prominent Philadelphia lawyer, and Mr. James L. Houghteling, President of the Brotherhood in the United States.

Already quite a number of American Brotherhood men have intimated their intention to be present at the Convention. It is to be hoped that the Canadian Church in all quarters will be strongly represented.

WYCLIFFE COLLEGE.

A largely attended meeting was held in Wycliffe College on Wednesday, 13th January, in the interest of missions.

Rev. Mr. Bryan spoke effectively upon the development of mission work. He called to the minds of his hearers the statement of the Rev. Aston Bins, representative of the British and Foreign Bible Society, that four million copies of the Bible were furnished by that society every year. English, said the speaker, was to be the language of the future; hence the importance of spreading the Gospel in the English tongue.

Rev. Mr. Hamilton put in a plea for Japan, but was cut off in the midst of an interesting speech by the appearance of the Bishop of Mackenzie River. His Lordship made a powerful appeal to the Toronto public on behalf of the far north of this continent. His description of the Esquimaux was most vivid; the almost naked inhabitants of snow huts crouching down in the light of a solitary lamp; the men and women with their curious customs, the former with a disc piercing the lower part of the jaws, the latter with 1 yers of hair plastered on their heads with layers of mud—all this he had seen and all this he spoke of in tones that were almost humorous.

The meeting was well attended and altogether a successful one. The chair was taken by Mr. Stringer.

NORWAY.

A very successful entertainment, followed by a Christmas tree, was given in Bolton's Hall, Toronto, by the teachers and children of St. John's S. S., Norway, on Wednesday evening, Dec. 30th, Rev. C. Ruttan, rector, in the chair. Songs, dialogues, recitations by the children were rendered in a very creditable manner, especially the illustrated ballad and tableau, "Auld Robin Gray." Miss E. Mills of Chester came over to add to the programme and gave several recitations in a very pleasing and masterly manner. Mr. Canavan of Toronto also gave his valuable assistance, and with his merry recitations, kind and appropriate words to the children, won the hearts of the large audience. One pleasing feature of the evening was the presentation to Mr. Spencer Ober, who has filled the position of librarian for the past five years in a most efficient manner.

Diocese of Huron.

PKOSPECT HILL.

TRINITY CHURCH.—This Church has at the last meeting of Executive Committee been detached from Kirkton Mission, and united to Granton and St. James' Church, Clandeboze. Rev. Mr. Steele preached a farewell discourse in this church on Sunday evening, January 10th, when a very large congregation assembled—made up mostly of outsiders belonging to the Presbyterian and Methodist denominations. The Sermon was founded on Eccles. i. 4—7 vv— and Mr. Steele in his concluding remarks dwelt upon the perfect harmony that had existed between pastor and people during the two years and a half nearly that he had been the Incumbent. His parish has been greatly reduced owing to removals of Church families from the neighborhood, but during Mr. Steele's brief incumbency the few families had paid off the mortgage of over \$200 and interest, and were now comparatively free from debt. Revd. Mr. Ghent, late of Paisley, has been appointed by the Bishop to take charge of the new mission.

KIRKTON.

ST. PAUL'S CHURCH.—The annual Sunday school gathering of teachers and children, with their parents and other friends, took place in the Town Hall of Kirkton on New Year's Eve, when a very pleasant entertainment was provided by the Church Guild. Several prizes were distributed for regular attendance and general proficiency, and a number of presents given by the teachers to the pupils of their class. Rev. Mr. Steele, the Incumbent, awarded three special prizes to the three Sunday school scholars who stood at the head of the roll for regular attendance—besides presenting a Xmas card (illuminated) to each scholar in the Sunday school. After payment of all literature, such as leaflets, lesson helps, and papers, there was reported a snug balance in the hands of the treasurer. The sum of \$15.00 was also collected to be applied to making an addition to the Sunday School Library.

Diocese of Algoma.

ASPDIN.

Substantial material improvements have been made in all four churches of this mission, more especially St. John's, and the statistics, published

show a very satisfactory condition of affairs everywhere. More especially do the early services at St. Mary's show encouraging signs. In a scattered country place like this it says a great deal when two and sometimes three 8 a.m. celebrations a month (winter and summer alike) on Sundays, and Saint Day celebrations (in summer) are kept up as they are here.

Two services were held on Xmas Day, and were exceedingly hearty. The Church was very prettily decorated, thanks to the efforts of several members of the congregation for some time before Carols were sung at the second service, as is the usual custom. The number of communicants was very cheering, in spite of the difficulty in getting to church, owing to the extraordinary weather for the season, there being scarcely any snow, and sleighing very bad indeed. The Offertory, both here and at Lancelot, was a Xmas gift to the Incumbent.

The annual S. School Xmas Tree was held on New Year's Eve, and a very large number of friends, besides the children, was present. After tea the children received and thoroughly appreciated their gifts, which this year were in great part given by members of the congregation, to whom our hearty thanks are due. Mrs. Lalor, who has been most faithful in the Sunday school for years, received quite an ovation from the children, who know what a faithful friend she has always been to them. Games followed the distribution of the gifts, in which the elders heartily joined.

LANCELOT.

The Christmas day service at St. George's was signalized by the use of the new and handsome altar placed in the church on Xmas Eve. The making of the altar has been a real labor of love to one of the church wardens, Mr. John Marting, who labored indefatigably to have his work done by Xmas. Our hearty thanks are due to him for his work. It was appropriately clothed in a very handsome and costly frontal sent by a lady in England some time ago. The church looked very beautiful and expressions of admiration were frequent. The service was well attended and hearty, the carol singing being very good.

The Incumbent desires most gratefully to acknowledge the receipt of \$30 towards the cost of his horse, from the congregation of St. Thomas' Church, Toronto, being their Harvest Offering, and also \$5 for the same purpose from Mr. and Mrs. John Roper, Caledonia, Ont.

Diocese of Qu'Appelle.

The Bishop has administered the Holy Rite of Confirmation at the following places: At Fort Qu'Appelle, on Sunday, Nov. 15th, when four candidates (all males) were presented: at Wapella, on Sunday, November 22nd, when there were fourteen candidates (8 males and 6 females): at Whitewood on Tuesday, November 24th, when ten persons were Confirmed (5 males and 5 females). During the year 1891 there have been 97 persons Confirmed, as against 78 in 1890, the largest number in any one year except in 1889 when there were 178, but in the previous year, 1888, there had been only 25, owing chiefly to the absence of the Bishop in England. The number of Confirmations held was 14. On Sunday, Nov. 22nd, the Bishop Consecrated a new church at Wapella. This church is built of stone, and does very great credit to this little town.

A meeting of the Executive Committee was held at Qu'Appelle Station on Wednesday, Dec. 16th. There were present: the Bishop in the chair, Revs. J. P. Sargent, L. Dawson, W. Nichols, H. S. Akehurst, and W. Lyon, Esq., of Messrs. Boyce & Joyner.

It appeared from the Treasurer's account's, that the expenses and receipts for the year seemed to be very nearly equal, and that there would be a balance on hand at the end of the year of about \$1200.

The Bishop estimated that the probable cost for Clerical maintenance for the coming year would be about \$7,500, supposing all posts filled up, whilst the income that could be relied upon was only \$6,400, viz., S. P. G. grant \$3,380: Private fund England, \$1,940: Eastern Canada say \$600, leaving a deficit of about \$1,000. In view of this fact he had issued an earnest appeal to the Clergy and Church wardens throughout the diocese for additional help and increased local contributions.

MOOSE JAW.

The beautiful little church here has been almost entirely destroyed by fire. Being built of concrete the walls remain standing but the interior was destroyed on the night of Dec. 17th. The loss amounts to about \$800.00. On the following Sunday the services were held in the parsonage and a donation of \$100.00 towards the re-building of the Church was placed in the offertory by Mr. and Mrs. Robinson. A lady has promised \$50.00 and a gentleman \$25.00, and another lady a new organ.

ST. JOHN'S COLLEGE.—The Christmas festival at the breaking up of the term, was held on the 16th December. A large company, including the Lord Bishop, several of the clergy of the diocese, and friends of the school, were entertained at supper by the Principal of the College and the Head master. The boys afterwards performed a short play entitled "The Compliments of the Season," in which they acquitted themselves admirably and gave great pleasure to the audience.

The next term begins on Thursday the 14th January.

DIocese OF RUPERT'S LAND.

The month of December was a busy one for the Bishop of the Diocese and for the Committees of the Synod. Several of these met in the first week of December, over which the Bishop presided. Amongst others the Advisory Board of Education, the Executive Committee of Synod, the University Council, the Finance Committee of the Church Missionary Society and the Council of St. John's College.

On Saturday the 5th Dec., the Bishop went to Portage la Prairie only reaching it however early Sunday morning through delay of the trains. He preached both morning and evening at St. Mary's Church and celebrated Holy Communion at the former Service. There were good congregations.

On Saturday, Dec. 12th, the Bishop left for Oak Lake only reaching there about 9.30 Sunday morning. He preached at St. Alban's Church and administered Communion in the morning and then drove to Griswold with the Rev. Mr. Quinney, where he preached again in St. Margaret's Church. In the evening returning to Oak Lake he administered Confirmation in St. Alban's Church to 4 candidates.

On Dec. 10th, the Bishop visited Minnedosa and held a Confirmation in the afternoon at St. Mark's Church, when 14 were confirmed, and preached at evening service.

On Wednesday, Dec. 23rd, the Bishop presided as Warden at the reading of the results of the Christmas Examinations in College and School. These were found very satisfactory. On Sunday Dec. 27th, his Lordship held an Ordination in Christ Church Winnipeg, when Mr. Frank A. S. Mercer was ordained to the Diaconate, and the bishop himself was the preacher.

MORRIS.

ALL SAINTS.—On the 14th Dec. last the Ladies' Aid held a Bazaar in the School house, the gross receipts from which amounted to \$130.00 Mrs. Collum and Mrs. Hamilton were largely instrumental in bringing about this result. They are also canvassing for subscriptions, to pay off the mortgage on the Church amounting to \$188.50.

WINNIPEG.

A Conference of the missionaries and friends of the Church Missionary Society commenced on the 10th Jan., continuing into the present week.

The Cathedral Ladies' Aid Society held its annual sale of work on Friday the 18th ult., the gross receipts amounting to about \$20.00, which will be applied on the debt on the school house.

During Advent service was held every Wednesday evening in the Cathedral, and similar services will be so held in Lent.

SOLSGIRTH.

On the 15th ult., His Lordship the Metropolitan consecrated St. James' Church and Churchyard, here.

BIRTLE.

The Rev. Canon Edrup of Bremhill, Calne, Wiltshire, England, has presented St. George's, Birtle, with a beautiful silver Communion Service comprising, silver flagon, chalice, two patens, apostle spoon, and brass alms dish as an "In Memoriam" present.

A FACT TO BE REMEMBERED.

It always has seemed to us that one of the best refutations of the Romish calumny, that the Church of England began with King Henry VIII, lies in the fact that overtures were made in the reign of Elizabeth, after the reformation was complete, to reconcile the Church of England with Rome. "If England would but come back to the Roman obedience all would be well." In the overtures which the Pope Pius V made, there was no hint that the ministry of the English Church was not regular and apostolic, nor that her sacraments were not valid. And all this was the act of an infallible Pope! Whatever the Church of England was in her ministry and sacraments in the sixteenth century she is to-day.

"Life is full of partings; partings from old friends and old places; and away to begin a new life. As we say farewell, we know that if we never meet again, we leave our marks behind and what we pass from, leaves its marks on us. So we feel as we gaze at the dying year, God give us grace to know what it has done for us: and we for it."

CONTEMPORARY CHURCH OPINION.

The News, London, England:—

"Too many women allow their mental powers to get rusty from a mistaken notion that the home offers no opportunity for exercising them. If asked to prepare a paper to be read in public they respond with alacrity and in a manner that shows unusual talent. Now there are abundant occasions for using one's intellectual gifts within the family circle and no audience is more appreciative. We recently heard of a mother who has a marked gift for versification, and her poems appear occasionally in first class publications. But for one effort to please the public a hundred are made in behalf of husband, children, and intimate friends. Birthdays, weddings, special anniversaries of all kinds, holiday seasons, the sending of gifts—all these lay her pen under tribute, and numberless are the choice and fitting poems which these occasions have inspired. She is always planning delightful little surprises and odd decorations for gatherings of young people at her house, and, naturally, everybody has a good time there. Even the ordinary home happening, like the return of one of the household from an absence, are marked in some special way, and a happier family can scarcely be found. There are scores of mothers who possess latent gifts which might be used to advantage in these and similar ways."

JANUARY MAGAZINES.

The Church Eclectic (New York) contains an extract from Bishop Potter's speech before the members of the New York Chamber of Commerce, upon the redistribution of wealth, and also a paper by Bishop Starkly in reference to the necessity of adhering to the doctrinal teaching of the Church, entitled "As this Church hath received the same," which will well repay perusal. It also gives its readers the official communication of the Rev. Mr. Page, Superior of the Society of St. John the Evangelist, as to the re-call of Father Hall. Another noteworthy article is that by "W" entitled "Change."

Those who would like to know something about a tobacco factory will find a readable description by Joseph Hatton (illustrated) in *The English Illustrated Magazine* for this month. Edith Sellers discusses the question of the "Sorting of paupers." There is also a pleasant description of village life in the olden times in England, by Frederick Dale (illustrated).

The Spirit of Missions (New York) outlines the work of the Board of Missions of the P. E. Church for the present year and contains the latest information from the Domestic Mission field in the United States.

The Arena (Boston) contains a paper on "Mohammedan marriage and life," by Prof. Jannaris, and another on the "Universality of Law" by Henry Wood. Its opening article is on "Human progress, past and future" from the pen of Alfred Russell Wallace.

Those who are interested in "Federation" will find an interesting article in the *New Westminster Review*, by Chas. T. Farquharson, who describes it as the "Polity of the future."

Walter Crane attempts to answer the question, "Why Socialism appeals to artists" in *The Atlantic Monthly* (Boston). "The present political situation of the United States as to parties and political reforms" forms the subject of another paper of interest in the same number.

RECEIVED.

"Littell's Living Age" [Littell & Co., Boston, weekly \$8.00 per annum.]

"The American Church S. S. Magazine" [112, North 12th. St., Philadelphia. \$1.00 per annum.]

"The Homeletic Review" [Fund and Wagnalls Co., New York, \$5.00 per an.]

"The Treasurer for Pastor and people" [E. B. Treat, New York, \$2.50 per an.]

"Our Little Ones and the Nursery" [The Russell Pub. Co., Boston, \$1.50.]

"The Pansy" [D. Lothrop Co., Boston. \$1.00.]

"Our Little Men and Women" [Same Publishers. \$1.00.]

"Babyland" [Same Publishers. 50c.]

"St. Mary's" a Church paper for girls, now in its third volume: published weekly under the auspices of the C. F. S., Boston.

"Farm and Fireside" Philadelphia, Pa., and Springfield, O., the last issue of which reached 305,200 copies.

"The Emergency Tracts" vol. 1. Nos. 1 to 7. [The Young Churchman Co., Milwaukee.]

"A Consecration Sermon. The living temple of Christ's Church" a sermon preached at the Consecration of the Rev. Dr. Nicholson as Bishop of Milwaukee, by the Bishop of Fond du Lac. [The Young Churchman Co., Milwaukee. 15c.]

"The old theology and the new" A sermon by the Very Rev. G. Mott Williams, delivered at the close of his ministry as Dean of All Saints' Cathedral, Milwaukee [The Young Churchman Co. 10c.]

"Simple analysis of the Church Catechism" [Same Publishers, 3c.]

"Systematic Bible study for advanced classes," by Miss R. R. Robinson, author of "Questions on the Bible for junior classes" [Same Publishers, Boards 30c.]

"The Supreme Passions of man" by Paul Paquin [Paper. 150 pp. 59c.]

"The Church of England: Its continuous life and its Catholic Restoration" lectures by the Rev. S. Brook, D. D., Canon of St. Luke's Cathedral, Halifax, together with a sermon by the same author, on "The threefold Apostolic ministry of the Holy Catholic Church" (Morton & Co., Halifax, Paper. 38pp., 10c.)

NEW BOOKS.

"The New Creation" by the author of "Our Family Ways," and intended to help young persons to understand the truth on which the whole Christian Faith rests, namely, the incarnation of the Eternal Word. (Cloth bound. 128 pp. The Young Churchman Co., Milwaukee, 50c.)

"The Adversary: his person power, and purpose" A study in Stanology, by William A. Nelson, D.D., intended to guard the Christian laymen against the Saducean spirit of the age, and to be suggestive to those exercising the office of the Christian ministry. (Wilbur B. Ketcham, 2 Cooper Union, New York, Cloth. 238 pp. \$1. 25.)

Worship is a stimulus to action, when, and of course only when, it is sincere. If it be true that "to work is to pray" it is also true that to pray is to work.—LIDDON.

Worship, depend upon it is the great preparation for another life: a waste of time, no doubt, if the soul dies with the perishing body, if decay be succeeded by no resurrection; but a use of time than which none can be more sensible, more legitimate, if there be a most certain hereafter, and of while "the things that are seen are temporal, the things that are not seen are eternal."—LIDDON.

Members of the congregation, who possess a piano or organ, are urged to secure a Church hymnal set to music. In many homes the rector sees a copy of the *Gospel Hymns*, to the exclusion of our own hymnal. The reverse of this should be true. The *Gospel Hymns* are many of them most beautiful and inspiring, but some are so distinctly revival songs and so utterly foreign to the quiet, regular growth in spirituality taught by the Church, that no true Churchman can use them. Let us be loyal, brethren, to our Spiritual Mother, not only in public worship, but in our hymns and spiritual songs at home; especially when we have a hymnal that is infinitely superior to those now used in many homes.—Rev. Wm. Galpin, in *Grace Church Quarterly*.

One of the results of the English census is to show us that there are nearly 1,600,000 people in that part of London which is under the Episcopal supervision of the Bishop of Bedford. A large, nay, a colossal majority of these folk are extremely poor; it is, perhaps, not too large an estimate to say that fifteen-sixteenths are in that condition. They also comprise nearly one-half of the population of the diocese of London.

Giving is worship. Every one should give, whether rich or poor. The cent of the straightened is as much needed for worship as the dollar of the richer. The poor man should no more omit giving, on account of his poverty, than the illiterate man should omit praying, on account of his grammar. No Christian has a right to except this from his worship.—Selected.

THE CHURCH GUARDIAN.

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3. In suits for subscriptions, the suit may be instituted in the place where the paper is published although the subscriber may reside hundreds of miles away.

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 JANUARY.

- Jan'y. 1st—The Circumcision of Our Lord.
 " 3rd—2nd Sunday after Christmas.—Notice of Epiphany.
 " 6th—The Epiphany of Our Lord.—Athan. Creed
 " 10th—1st Sunday after Epiphany.
 " 17th—2nd do do do
 " 24th—3rd do do do Notice of the Conversion of St. Paul.
 " 25th—Conversion of St. Paul.
 " 31st—4th Sunday after the Epiphany.—Notice of the Purification.

BIBLICAL CRITICISM.

Biblical criticism is now better equipped in its apparatus, more precise in its methods and less embarrassed by popular superstition and prejudice than hitherto. It has shared in the rapid progress of all other arts and sciences in this nineteenth century. But it is no new knowledge, nor are its latest prophets a new race of beings, neither angels nor devils, but simply fallible men. The time-honored principles of Biblical criticism remain unchanged, and the enunciation of new postulates has repeatedly been met with rebuttal on the threshold, or has been received on probation, only to be tested and discarded. Germany has been most prolific of theories of inspiration and interpretation, because neither German Romanism nor German Protestantism was ever tinged with the Calvinistic conceit of an infallible book; a contradiction in terms; for infallibility is an attribute of persons, and a book is a thing, even though it be a holy book and a holy thing. For this reason German scholarship has had little or no restraint from public opinion. Neither the Roman nor the Lutheran communion is committed to

any theory of inspiration, nor, for that matter, is the Anglican. But the influence of Calvinism in Great Britain has been strong and persistent, and its theory of inspiration has had a firm hold on the masses of all English-speaking peoples; a hold which the marvelous fidelity and matchless eloquence of the King James version has done much to perpetuate.

Yet, even in Germany, school after school of Biblical critics has arisen, flourished and passed away, within the memory of living men, and nothing has been more effective, in exploding such froth-bubbles, than the pin-thrust of a reverent English scholarship, with its gaze fixed upon the Word in the Scriptures, and its free acknowledgement of the imperfect vehicle in which that Word was manifested and transmitted. Not all German criticism of Holy Scripture is hostile or infidel; although much of the best of it has been destructive of old fallacies, rather than constructive of new lines of study and inquiry. Much of the "higher Biblical criticism" which is now distressing the average English-bred believer is already "ancient history" in Germany and to English scholars; and it is no more to be dreaded than the usual category of children's diseases. It is an experience which seems inevitable in the infancy of any re-examination of the grounds of faith, and it may prove fatal in individual cases, and overthrow the faith of some. But it is a comfortable thought that one attack of it is usually prophylactic against a recurrence of the malady. The increase of critical apparatus is multiplying and strengthening the true Catholic faith in Holy Scripture, at least as rapidly as it is undermining old strongholds of popular refuge, with eager searchers exploring every nook and corner of Bible lands, and ransacking every ancient monastery and repository of old writings, and with acute scholars eager to decipher every hieroglyphic. The chances are even, from a scientific point of view, that the present disturbances shall fall out rather to the greater confirmation of the faith; and from the Christian outlook the conviction of such triumph is a certitude.

If our readers will only consider that all the Biblical learning of all the schools, is only a painful effort to hark back to the scenes and circumstances of the first writing of any book of Holy Scripture, and to breathe the atmosphere and think the thoughts of the human prophet and his immediate hearers, it will be seen that the most advanced scholar might be glad to sit at the feet of the most unlearned and ignorant fugitive of the Exodus, or captive in Babylon, or fisherman on Gennesaret, that listened to Moses, or Jeremiah, or the Christ. All modern Biblical scholarship falls far short of the commonest intelligence of them to whom the Word first came and whose familiar habitude of mind, and every day knowledge of facts, it first addressed. To realize this truth is to remain unterrified by the vagaries of scholars who may be only wise in their own conceits and liable to contradiction by their own next discoveries, while the fact that a revelation of God has overleaped so many centuries of confusion and changes in human life to come to us quick and powerful, and sharper than any two-edged sword to pierce the conscience of the latest generation, as if the first, is a supreme witness to the fact that it is indeed the Word of God, which shall never pass away.—*Churchman.*

THE EPISCOPAL CHURCH.

Some Lessons Drawn From it By a Congregational Divine.

Rev. W. H. G. Temple, pastor of the Philips Congregational church, South Boston, began lately a series of fortnightly sermons on the leading evangelical denominations. There was an unusually large congregation present.

His special theme was "The Episcopal Church," and his text was from Philippians i., 1, 2, "Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons. Grace be unto you and peace from God our Father and from the Lord Jesus Christ."

Instead of the usual long prayer Mr. Temple read from the service of the Episcopal prayer-book. In opening his sermon, which was delivered without notes, he said: Whether or not this passage refers to a church equipped with the three Orders of the ministry is a disputed point; but that is the substance of the salutation I bring to-day to the Episcopal church, whose record challenges the admiration of Christendom, and upon which the blessing of God has abundantly rested. I have only pleasant things to say about it and the other denominations I shall treat in this series. They are all parts of the one Catholic and Apostolic church. My object is to learn lessons for ourselves from these denominations.

The Episcopal Church is of most ancient origin. While I find nothing in the New Testament to indicate its polity as of divine authorship, I find this form of Church organization in immediate post-apostolic times. I claim as stoutly as any Anglican that the British Church existed previous to the advent of St. Augustine, in 597, and was entirely independent of Rome.

The history of the English church has been the history of the English nation. Her vigorous child, the Protestant Episcopal Church in this country has become a large factor in the moulding of the religious faith of the United States. What lessons can we learn from the historic church? First, the prominence of the Church idea; second, the beauties of worship; and third, the liberality of the Episcopal Church toward the three schools of thought within it.

If three entirely different schools of thought can exist in outward harmony in one Church, cannot we, who are bound by no organic union, at least be charitable to those who differ from us? Thus shall we be prepared to pronounce the apostolic benediction upon the Church universal.—*St. John's Echo, Worcester, Mass.*

THE EMBER DAYS.

To what extent are Churchmen in general responsible for the presence of unworthy and unqualified men in the ranks of the ministry? To such extent, at least, as they have neglected the duties and prayers of these ember seasons. How many always remember the special prayers? How many keep these "days of fasting" as the Church enjoins? Why pray that "laborers may be sent forth into the harvest," and fail to add, in proper time, that those through whom they are sent "may lay hands suddenly on no

man, but wisely make choice of fit persons to serve in the sacred ministry" of the Church? Fasting and prayer, at these seasons, belong to the laity as well as the clergy. If uniting these duties the prayers of all the faithful are offered, who can measure the benefits which must result, not only in faithful, but also effective service?—*Michigan Church Life.*

MINISTERIAL COMPETITION.

The personal competition of ministers which the present popular notions of Christian unity are bringing to the front is likely to be even worse as a system than the former competition of denominational organizations. If there is no reason or principle why a man should be a Baptist, Presbyterian or Methodist, or any one rather than another, then the field is swept clear for personal individual rivalries, and Church membership is nothing but personal following. No doubt this is what the world wants, and calls charity and progress. There is no element of loyalty to God in it. "Preaching in the Gospel" becomes a trade and any clever man or youthful prodigy may set up a conventicle anywhere, and if he can make himself a little more sensational or notorious than his rivals, will not lack for "audiences." Thus many experiments are tried, the need of a neighborhood for a new church, being chiefly the need of a new trade, that has no trade union restrictions, for a place to exercise itself in. Then comes the spectacle of a temporary furor for the new preacher, tabernacle-building, unlimited expenditure and debt, and final collapse, when the rocket that went up in a blaze comes down as a stick.

What a contrast to this is the Church system which regulates by law every admission to the ministry, and no less by law every organization of a new parish or mission; and gives permanent training to its people, in loyalty not to a priest or "the minister" but to Christ.—*The Church Eclectic, Utica, N.Y.*

THEATRICAL AMUSEMENTS.

The Bishop of Dunham has given some wise counsel to a perplexed soul in his diocese on the question of theatrical amusements. Dr. Westcott says that the theatre has caused him great perplexity from his early days. He can see no reason why dramatic representations should not be so conducted as not only to afford innocent recreation but to do positive good. He feels that the conditions under which they are given, for the most part, in England, are certainly unfavorable to a healthy effect, but, he adds, "this need not be so; and I think that in England the theatre could be made as helpful as the concert-room. I have not been to the theatre since my early boyhood, and I do not think that a play could give me either profit or pleasure. The best acting, as far as I can judge, falls far below my ideal, and for me the excitement would not be good. But I dare not judge others by myself. The only rule I can offer, and seek to follow, is to consider whether I find that a particular amusement helps me to do my work better. Then I can regard it as a gift of God to be used with a view to His service."

"THE COLOR OF A STOLE."

There is one phrase that has done so much service of late in casting a reflection upon those who would show a reverent care for holy things, that we think it might be treated as "worn out" now, and entitled to a rest. The expression is, "the color of a stole," the implication being that he who cares for the color of his stole can have no mind for anything higher or more important. The color of vestments was surely of some importance when the book Leviticus was written, and the order of the Jewish ritual set forth. It was surely of importance when St. John wrote the Apocalypse, and gave to the church his vision of the Heavenly order. Some years ago the Bishop of Litchfield wrote these words: "The care of sacred things is not an idolatry of inanimate matter, but a recognition of the unseen God to Whose service they had been dedicated. It has been deemed worthy of record in the Gospel that had when Christ ended his reading. He closed the book and handed it to the minister, to be, no doubt, deposited in the proper place, to be preserved from injury and desecration. No event ever happened on earth more awful than the Resurrection, yet it was a work not unworthy of the care of the Angels, even at the solemn season, to lay the linen clothes by themselves and wrap the napkin that was about the head in a place by itself. Even the linen cloth which had touched the most holy sin-offering was holy in the sight of those heavenly ministers."—*Michigan Church Life.*

THE BISHOP OF DERRY ON THE EXTERNALS OF RELIGION.

Sometimes they were told that the externals of religion were not of importance, and that when we have the true spirit of worship, that it does not matter what the Church is like. He seemed to think that this view was particularly due to a body over whose bier he did not think a tear had ever been shed by a bishop, cleric, or layman. He referred to the late Irish Ecclesiastical Commissioners, and one had only to see many of the old churches constructed in the ugly, bare, and cold form of architecture, with an utter absence of ornament of any kind, to understand their ideas of beauty. Now there were weakness in human nature, and whilst some things were of lesser importance than others, because of their lesser importance some people seemed to think they were of no importance at all: yet it would be found that they were of importance.

NO WISE MAN WOULD SAY

a fair church was without its importance, or that music was not a substance of spiritual and godly religion, or deny that it affects and stirs up the heart. These and other matters are the externals of religion. The Bible is a great library of books, it is composed of the Old and New Testaments, and the Old Testament must be admitted to be of some authority; and if they took a pencil and paper and went over it and made a note of how much of that book was taken up with a description or reference to the services in the temple, the descriptions of it and of the tabernacle, he thought they would come to the same conclusion that he did—that it was equal to eighty-two chapters—all describing the

EXTERNALS OF RELIGION;

or equal to something like half the New Testament, or equal to the four gospels. It was rather a severe draft on a man's common sense to tell him that these eighty-two chapters did not mean anything. But if it be said that they referred to a time that is past, and not to the present—that all those ceremonials had been abolished: well, let them then

TURN TO THE NEW TESTAMENT

whose authority could not be denied: turn to the Revelations where they had the glimpses given St. John the Evangelist of the New Jerusalem. There they had description of the grandeur and splendor, the ceremonies and processions of the spiritual worship, the music of countless harps, all for the glory of the Son of God; and when they read of this great vision, and tried to contemplate the great sea of admiration washing against the throne, were they to say they had no authority for the externals of religion?—*From a Sermon preached at the re-opening of Killymard Church on December 23rd, 1891.*

DEATH OF THE DUKE OF CLARENCE AND AVONDALE.

Early in the morning of the 14th of January 1892 the cable bore to all parts of the great British Empire, the mournful news of the death of the eldest born of him who stands next in order as its ruler; and the beloved grand son of a beloved Queen and Empress. From the time that it became known that angel of death, hovered, over the palace at Sandringham and that he—whom the nation had been expecting shortly to greet with loud and hearty rejoicing was battling for his life, with the foe, alike of prince and peasant, and who spares neither. Earnest prayers were offered to Him with whom are the issues of life and death, that the dreaded calamity might be arrested and the sick restored to health. But in his wisdom He has determined otherwise, and none may question his decree—And now in all parts of the Empire—in the homes of rich and poor—from the lips and hearts of men of every colour, there may be heard the voice of mourning, and mingled with it of loving sympathy and earnest prayer for the bereaved family. A world's sympathy will be extended to our Queen, heavily stricken in her advanced years. OUR QUEEN, and yet somehow enthroned in the hearts and affections of almost all the world, but possibly the tenderest deepest feeling must be towards the Prince of Wales and his beloved Consort, who has so endeared herself to the people of England, who mourn the loss of their first born, (and in the arms of the Prince—) "beloved son." As no position of eminence and human greatness can secure indemnity from the ills and sorrows of this common and earthly life, so thank God no such position excluded from the free and full enjoyment of that peace which the world can neither give nor take away. And so we join our humble voice to that of millions of others, in deep and loyal sympathy and in earnest prayer that the God of all Comfort may be with our rulers in this hour of deep affliction. Nor would we forget her, who by reason of her own virtues, as well as because of sadly disappointed hopes, merits only next to their Royal Highnesses, the sympathy of all. Her Serene Highness the Princess Victoria Mary—the affiancée of the deceased Prince.

Family Department.

AT EVENTIDE.

BY MARY R. E. ROBINS.

Beyond the hills the distant west
Is all aflame with red and gold,
The sheep are covered in the fold,
Each birdling seeks the sheltering nest,
At Eventide to rest.

The baby on his mother's breast
Looks up into her loving face,
So would I seek Thee, Lord of grace,
Thus humbly trust—thou knowest best,
And eventide brings rest.

O Holy Dove I be Thon my guest;
Past is the day of toil and din;
Oh! strengthen me anew—my sin,
My grievous sin, is now confessed,
At eventide give rest!

Of light the clouds are dispossessed,
The pennons of the sun are furled;
Sweet quiet laps the drowsy world,
And all things, in God's keeping blest,
At Eventide find rest.

Be free, my soul, of thy unrest!
For through the night the stars still shine,
The way is lit with light divine!
God guides thee in thy toilsome quest
To His eternal rest.

—Phila., Pa.

Little Trouble-the-House.

BY L. T. MEADE.

CHAPTER III.—I'M GOING TO OBEY.

"Polly," said Miles on the day of their mother's funeral, as the two children sat in their new, deep mourning, over the nursery fire—"Polly, I can talk to you now."

Polly, with her fat little face looking wonderfully grave and puzzled, had been gazing at Miles for the last hour, as he lay in the utter *abandon* of perfect grief on the hearth-rug. When he spoke she drew her small stool close to the fire with a relieved and expectant air.

"The reason why I did not talk before," said Miles looking straight before him with his very earnest, dark gray eyes, "was because I was *considering*. I wanted to have my think well out. Now 'tis finished. Polly, do you know what a resolve means?"

"No," replied Polly.

"Well, I'll try to put it in as easy little words as I can for you. A *resolve* is when you make up your mind very hard to do a thing, when you set your teeth together, and say to yourself, 'I *will* do something whether I like it or not.'"

"Oh! I know 'bout that," said Polly, "I often said, 'I'll do a thing.' I often said, 'I will put stitch-stitch into my handkerchief which I hem, and I won't look out of the window, or kiss my pussy cat, or play with Lucy,' and sometimes I have done it, but most times I haven't." "That was naughty of you, Polly," said Miles.

"Well, Miles, I am not sure as it was *very* naughty, for, you see, I had two wishes in me—I had the wish to stop and the wish to go on—and the wish to stop was the biggest wish. I don't see," continued Polly, arguing the half to herself, "I don't see why I should *not* obey the big wish."

"Oh dear, Polly! that's not it at all—'tis got nothing to say to wishes, 'tis *resolves*. 'Tis just this way: when you hem your handkerchief you keep your resolve, and when you don't hem your handkerchief you break your resolve. A resolve is to say, 'I *will* do something that I don't like one bit.' I think that's the best way to put it."

"I don't want to resolve," replied Polly very emphatically.

"Now, Polly, really that's wrong, 'cause if you didn't resolve you'd do nothing at all. For instance, you know you want to read story books."

"Oh yes! All 'bout Little Red Riding Hood and the Babes in the Wood."

"Well, if you want to read about them you've got to resolve. You've got to say I *will* do my letters, and I *will* spell D-O-G, dog, and C-A-T, cat, and all the other little words."

"Oh dear!" sighed Polly, "I don't like that one bit."

"But you'll like what'll come of it. You'll like to be able to read all those jolly books for your own self. You'll be glad in the end that you said you *would* learn your letters."

"Perhaps you is right, Milsie," replied little Polly, but she still looked dubious.

"Polly," said Miles, regarding her attentively, "I have a secret for you."

"O Miles! what?"

"A secret about a resolve."

"Well?" questioned Polly.

"Polly," continued Miles, "there are all sorts of resolves—big resolves that matter a great bit, and little resolves that nobody cares much for. There are resolves about hemming handkerchiefs, and resolves about learning to read, and resolves about staying quiet, but this is bigger than any of these."

"O Miles! tell me."

"Polly," proceeded Miles, coloring very deeply, and speaking in a changed and hesitating manner, "do you remember when I *would* disobey Miss Cecil, and when I *would* light the gas; do you remember *that* night, Polly?"

Yes, Polly remembered *that* night, not a week ago. She remembered how Miles lay in his bed next hers, and sobbed and moaned all night—she remembered that night, and the morning that followed, when their nurse had told her that mother had gone away, and she—Polly—would see her no more in this world—she remembered wishing, with a longing that had made her little heart ache very badly, that she had finished hemming her handkerchief, and thinking how useless it would be for her now to put any more stitches into it, for mother would never blame her or praise her again.

She slipped her hand into Miles' at this recollection, and said:

"Yes," very softly.

"Well," said Miles, throwing up his head, "this is my resolve, I say to myself, very strong, and I say to you very strong—I say, from this hour out,—here he glanced at the clock—"from this hour out I *will* obey Miss Cecil. I'll obey her in little things and in big things, I'll obey her in every way, all the same as if I loved her, which I *doesn't* a bit. *That's* my resolve, Polly."

"But why?" questioned wondering Polly, who knew well how Miles had always defied his govern-ness.

"Oh! I can't tell you why. I have a great big reason for it—the biggest reason I ever had in all my life—but you are never to know it, Polly. No one is, I only tell you my resolve in case I ever break it—which of course I never, never *could* do—but in case I *do*, break it, Polly, you may be shocked, and not love me no more. I make it a stronger and bigger resolve by telling it to you, that's why. 'Tis a secret 'tween you and me. Now, don't talk no more."

Miles threw himself again on the ground with his face downwards, and Polly knowing that the conference was over, and feeling very important with the weight of her secret, went away into the night nursery, to see if Lucy was still asleep.

"I've done it now," said Miles to himself; "I've just done the very hardest thing I could do."

He lay still for a moment or two, then perceiving that Polly had left him, he rose softly and went out of the nursery.

He had a very definite purpose written on his

face; he was going to his mother's room. For days he had been watching his opportunity for this—for days he had been longing to get into that room—to have one more sight of his mother before they carried her away from him; but he could not bring himself to ask for so precious a boon, and no one thought of conferring it on him. Now she was gone, but still he could visit her room, and see the place where 'last' she had been. They would keep the door no longer locked, now they had taken her away. Yes, he would go there; it was better than nothing.

Since his mother's death her name had never once passed the lips of Miles; what grief he had felt had been a silent grief; when others mentioned her he went away.

That morning he had watched with the most intense interest as they lowered her body into that place in the church yard where God would take care of it. He had shed no tear at that time, he was too much taken up in wonder—too much absorbed in answering the questions that arose in his perplexed brain.

What kind of a room had God prepared for his mother down below? Was it a beautiful room? a fit place for his good and sweet young mother to rest in? He pictured it to himself both large and beautiful; he greatly longed to go and look at it. His father had gone down; he longed beyond anything to ask his father to describe it to him, to tell him what it really was like; but to do this he must break the ice, he must mention his mother's name—this he could not do.

There were a great many graves and tombs in the village church yard; but Miles, before he came away, took very correctly the measurements of this one. He marked in his mind's eye the exact path that led to it; he noticed and numbered the window in the church that looked out on it, and then he determined to come very often to visit his mother's grave. He need ask no one the way to it, he could find it himself. He resolved to come there and sit on the gravestone, and perhaps some day God would take pity on him, and lead him down those narrow stairs, and show him the place where his mother's body lay.

These were the thoughts that had kept back his tears at the funeral, and made him feel that now God had got his mother altogether, she was nearer to him than she had been during the past dreadful week when she had lain in that locked up bed room, and he could not see her.

Now he was going to visit her room. He ran swiftly down the corridor, dreading and fearing an interruption, turned the smooth white handle, which yielded to his little eager fingers, and let himself into the room.

For a moment or two he would give himself the great pleasure of imagining that his mother was there, that she had never got very ill and left him, that he had just come in after his bath to wish her good morning. He kept his eyes away from the bed, and stepped softly to the dressing table.

This dressing table, as long as he could remember anything, had been his delight. He threw back a white sheet which covered it, and began to play, as he would a fortnight ago, with its contents. His mother's rings were strung on the pretty little china ring stand.

There was her ring with the dear, bright blue stones, and her ring that flashed when she moved it like the sunshine, and her ruby ring. He even knew the name of this ring, because his mother had a song she often sung called the same.

She used to sing this song to her harp in a very clear and beautiful voice, and Miles used to stand by and listen, not in the least understanding the words, but revelling in the air.

One by one now he took the rings off the stand, and strung them on his own little brown fingers.

He had often done this before, and had laughed to find how loose they were for him. To make the deception he was trying to practice on himself more real, he even feebly attempted to

laugh to-day, but somehow the attempt proved useless—the merry laugh would not come.

Gravely he removed the rings one by one from his fingers, and put them back on their stand; then he took the watch which lay in its case quite near, he put it to his ear to delight himself as usual with its ticking sound, but it had not been wound up, and in consequence was silent. He returned it also to its case, and recovering the dressing table, turned to the bed. He climbed up on the bed, and lay down on it, and drew the curtains about him.

Here, if he closed his eyes, he would surely be able to forget for a little time that his mother had gone away and left him; here, where she had so often put her arms round him, here, where he had slept on many nights so sweetly by her side; here, in her very own bed, he would forget that she had died, and the great, dreadful loneliness would for a time leave his heart.

He shut his eyes up very tight, and tried to believe that she was still close to him. The air of the song "Ruby" kept floating in his brain, and he wanted to imagine that she was singing to him.

Stop! he started up, what were those words his mother had said to him on that night here—a week ago?

"I shall have a harp to sing to and shall stay close to God, and be happy."

That was why the air his mother so often sung kept floating before him. She was singing—she was near.

He lay down again with a smile of great content and rest on his face, and went to sleep.

All through his sleep he dreamed of his mother—he dreamed of her not as living with him here, but as living with God—there!

The dream was very vivid, and it comforted him greatly. He dreamed of her wearing the white dress she had told him ever to think of her in—standing close to God—and looking at him, and singing, oh! such beautiful words, to such beautiful, beautiful music.

Her singing down in the drawing room on earth—or to him when they sat together over the fire at night, was nothing, nothing at all to her singing now up in heaven.

He awoke with her last words on his lips.

"Be good, Miles, grow up good. Try for this."

Alas! no further did the boy's memory take him; he forgot the few other words that spoke of his weakness and God's strength.

"Yes," said Miles to himself in a confident tone, "I'll be good—I have made my resolve. I have promised."

He was like a little soldier putting on his armor.

CHAPTER IV.—THE BATTLE THAT IS NEVER DONE.

Miles had resolved to be good in the very hardest possible way. He had resolved to conquer the sin that most easily beset him.

As I said in the end of the last chapter, he had put on his armor—and he had put it on to do battle in

the hardest war any one can fight—he was going to fight against himself. For many reasons, too many to mention, this is a hard battle; for one reason, it is the hardest battle of all.

This battle is never done.

The child who thinks that he has conquered his evil desires, or bad tempers, or disobedient spirit, or selfish nature in one day, who thinks that this thing which so torments him is quite slain, will find that it is not so, that again the next day, perhaps the next hour, it will rise up strong and well, and that he must again overcome and slay it.

And so he must do, day after day, all through his life, for sin will never quite die within him, until he has gone to a world where sin cannot enter. He must fight always, and though by the help of God the sin daily overcome grows weaker and weaker, and victory over it more and more certain, yet the child who wants in the end to conquer, and to hear, as all such brave hearts do, the great "Well done" of the Master, must always wear armor, and must always be a soldier.

I have said that he must always wear armor. Yes; but if he wishes for victory, it might be the right sort. Miles now had clothed himself in armor but it was in the armor of his own resolve, in the proud strength of his own will.

Let us see how so attired he fared in the battle.

For a whole week this resolve which he was wearing like an armor about his heart was gathering strength within him; all during those long days when he had lain either curled up in the deep recess by the window, or when he lay with his face downwards on the hearth-rug, and people thought him either asleep or stupid, he was making his resolve—he would do the hardest thing he could do.

On the day of his mother's funeral he had made up his mind what this hard thing should be.

He was going to be obedient.

Disobedience was the fault his mother had most often blamed him for; disobedience was the sin he had been guilty of on the dreadful night she had been taken away from him.

From henceforth for the rest of his life he would obey; he would crush that stubborn little will of his into saying yes, when it longed to say no. He would do right when he longed to do wrong.

Hitherto Miles had found it very hard even to obey his mother, whom he so dearly loved; but his governess and his nurse he had always openly defied.

No threats, no punishments, could make him in the least afraid of either of them; no reasoning on his mother's part could make him quite see the use of yielding to their commands.

Now, whatever the nature of those commands, they should be obeyed. Wishing to make his resolve as certain and inviolable as possible, he even confided it to Polly, who, without in the least understanding either his motive or his feeling, would still, he knew, be a check on him, if ever such an unheard of thing arose as that he should wish to break it.

Poor little fellow! he did not quite know how hard was the battle before

him. If it was difficult to obey Miss Cecil or his nurse during his mother's lifetime, how much more difficult now! Then he only slept and had his meals in the nursery, and was with Miss Cecil but for three hours daily, during lesson time—his mother always devoting her mornings and part of her evenings to him; but now things were altogether altered, now he lived always in the nursery or school room.

His father was out all day; and though Miles could have gone down to dessert as in his mother's time, yet he never would summon up courage to enter the large gloomy dining room without her.

How intensely he missed the hour before the late dinner, when he sat by his mother's side, or on his mother's knee; when the other children, having all gone to bed, he had her quite to himself, and communed with her of each thought that passed through his active brain, and each feeling that actuated his warm young heart. She gave him advice without lecturing him, she corrected without scolding him, she showered upon him loving words, without making him feel like a baby.

They shared each other's interests, this mother and child; they both went into raptures over the gray pigeon's first egg; he gathered, and she kept for a week (putting it by and pressing it afterwards), the first rose that blossomed in his garden.

TO BE CONTINUED.

BE THOU MY HELPER.

By the Rev. Canon BURNING, Liverpool.
"I will lift up my eyes unto the hills, from whence cometh my help."
Psalm cxxi. 1.

O for the light which cometh from above;
O for the zeal which sprugeth out of love;
O for the faith which teacheth how to live;
O for the peace which Christ alone can give;

O for the lips to sing the Saviour's praise;
O for the feet to walk in Wisdom's way;
O for the eyes to see where Jesus trod;
O for the hands to work the work of God.

O for the trust which sweetens every care;
O for the joy which brightens everywhere;
O for the life which lives in Christ alone;
O for the death made stingless by His own.

Father, bestow these blessings of Thy grace
For His dear sake who suffered in our place;
Ruined by sin before His cross we fall,
Nothing ourselves, and Jesus all in all.

DEATH.

TWINING.—Entered into rest, at Halifax, N.S., on 19th Dec. last, aged 46 years, Ellen Hargette, third daughter of the late Charles Twining, Esq., Q.C. of Halifax, N.S.

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TASMANIA.

The Bishop of Tasmania, in a recent letter, gives an account of the scheme for the completion of St. David's Cathedral, Hobart Town. At present only the nave and transept, which were begun eighteen years ago, are built, the cost having been 17,000*l.* It is now proposed to erect the choir and aisles, and also a tower and cloister, as well as to complete some stone work, at an estimated total cost of 23,000*l.* The Bishop says that 20,000 people are expected to settle in the colony during the next two years in consequence of the opening up of mining work. The year 1892 will be the jubilee of the diocese, Bishop Nixon having been consecrated in 1842. It is also interesting as being the 250th anniversary of the landing of Tasman's expedition on the island. It is proposed to lay the foundation-stone of the Cathedral tower in commemoration of these two events, the proceedings taking place next month during the visit to Hobart of the Australasian Association for Promoting Science. The Bishop adds a P.S. to his letter to the following effect:— "There is no clock tower yet for the city. We hope that the Church of England will set the time for the capital for evermore."

NEW ZEALAND.

The address of Bishop Julius, of Christchurch, at the recent synod of the diocese, concluded as follows:— "We are all sensible of a growing spirit of federation. We live in the dawning of a new era. Class distinctions are breaking down. The world is bound close together, and the word humanity has found a meaning. Can the divided Church of God escape these influences, and remain unheeded of the Divine call to unity? Nay, even here there is a vast movement, the extent of which is hardly known to us, and whose influence has hardly touched our shores. The re-union of Christendom is no mere dream. The ancient Churches of the East are holding out their hands to us; the Church at home is striving for it; the generous utterances of leading Non-conformists are hastening it; in America it is even now taking shape. "It is my opinion," says Professor Briggs, a Presbyterian, "that the process of assimilation is so rapid, and the constraint of external necessity is so great, that it is inevitable that the Congregational, Presbyterian, and Episcopal communities in the United States will unite early in the twentieth century, in spite of all traditions and of every opposition of dogmaticians and ecclesiastics. When they unite, it is inevitable that the unity of the organism will find expression in the executive functions of the historic episcopate." And we in New Zealand, who feel so keenly

the wrong and folly of separation, must wait in hope and prayer until the time comes. Premature efforts, in the absence of authority, will only promote confusion, and individual action be no more than a betrayal of a trust. By fervent prayer, by Christian courtesy, by constant forbearance, we best fulfil our Master's will, until the word is given, and the differences that separate us shall be as a thing forgotten."

SOUTH AFRICA.

The S.P.C.K. have voted 600*l.* towards an endowment fund of 12,000*l.* for the new See of Lebombo. The sum of 7800*l.* has been already collected and invested for the purpose, and the S.P.C. and the Council of the Colonial Bishops' Fund have each promised 500*l.*, so that the establishment of the bishopric is not likely to be long delayed. The diocese lies to the north and east of the Transvaal Republic.

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designed to aid those having charge of furnishing churches, chancels and altars, and of the robes and vestments; with nine illustrations of vessels and vestments. The Clergy List is enriched with the statement of the sources of all doctors degrees, with a tabulated summary of the number conferred by each college, thus: Dix, Morgan, D.D. [Col.], D.C.L. [Un. So.] 27 W. 25th St.; Office, 7 Church St., New York.

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By referring to the alphabetical index, it will be observed in the former case that the degrees were received from: Columbia [Col.] College and the University of the South [Un. So.]. In the latter case from Columbia [Col.] Trinity [Tr.], Oxford [Oxon.], University of the South [Un. So.], and Cambridge University [Camb.].

The editor has been compiling this list for more than six months, and the actual expenditure in time and money in order to make it complete, has been very great. He believes it will be appreciated by the public.

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Temperance Column.

From the C. E. T. S.

A Paper read at the Oxford Diocesan Conference at Reading, by the Rev. CANON WEST, Rector of St. Stephen's, Chorlton-on-Medlock, Manchester.

The C.E.T.S. differs essentially from all other Temperance associations. It is not an organization of individuals associated together for a mere secular purpose, so much as a section of the Church of God detached for special duty—to watch and overcome an ingenious foe. Its rules are not additions to, but deductions from, the Law given by the Church's Head. It is the Executive of the Church itself in the Church's special dealing with a special form of sin. When, therefore, I was asked to read a paper on the subject—"The C.E.T.S. and Party Politics," I felt at no loss in deciding how I should treat it. It ought not to present any difficulty; it did not.

I thought of the Church, of which which the Society is the Executive for Temperance purposes, for the Church is the grand organization on which the Society is modelled; not a mere voluntary association, but a Divine Society—the great brotherhood of redeemed humanity. I thought of the Church's message, "The grace of God which bringeth salvation, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world." I thought of the Church's application of that Divine instruction, "To keep our bodies in temperance, soberness, and chastity" not in our own strength we are unable to do this of ourselves, or to walk in the commandments of God, or to serve Him without His special grace, but in the strength of that grace which will be given at all times, if called for by diligent prayer.

The Church of God has never declared—because the Word of God, of which the Church is at once the keeper and interpreter, has given no such declaration—the moderate use of alcohol to be a sin. This seems to be left, with other things, as open matters of Christian liberty. "All things are lawful, though all things are not expedient." I do, individually, and I thank God I do in this respect, use my liberty so that it may not become a stumbling-block to them that are weak. But, "Let not him that eateth despise him that eateth not; and let not him which eateth not, judge him that eateth. . . Who art thou that judgest another man's servant? to his own master he standeth or falleth" (Rom. xiv, 3, 4). "Meat commendeth us not to God: for neither if we eat are we the better, neither if we eat not are we the worse."

If this liberty be in harmony with the teaching of God's Word, and the exposition of that teaching by the Church, the Society the Church has founded, can have, as its fundamental principle, no narrower or wider basis.

The liberty the Society allows can be no greater and no less. Whatever, as an individual, may be disposed to do, I am bound (within

the association of which I am member) to recognise this principle of freedom. As an individual, may take such course (not inconsistent with the general principles to which I owe, by my membership of the Society, hearty allegiance) which may seem to my judgment best.

Take for example two great points, on which members of the Society may, with perfect loyalty to their common membership of the Society, hold different opinions. One man, from conviction of the advantage (or superiority, if you will), of total abstinence, puts forth all his efforts to induce as many of his fellow-Churchmen as possible to adopt that practice; another, equally interested in the promotion of Temperance, is of opinion that intemperance can be removed by increased education and various counter-attractions, and he devotes himself to the establishment and increase of such organisations as are best calculated to further his view of the case. So far from expressing a preference for one course over another (except in the case of inebriates themselves, or as a preventive in the case of juveniles), the Society has again and again made it clear that its basis is one of "union, and co-operation, on perfectly equal terms, between those who use, and those who abstain from, intoxicating drink."

As stated in the original manifesto of the Society, the object is "to provide a platform on which every earnest-minded member of the Church, whether abstainer or non-abstainer, who feels the reproach of our national intemperance, and desires to bear a part in taking it away, shall see his own views more or less represented, and shall carry them into action, while side by side with him, others, no less earnest, are working out theirs." This original principle remains; and it is at once a departure from the Society's basis, and a violation of the conditions of union, whenever an attempt is made to assert supremacy of one section over the other.

Passing from individual practice and social efforts to legislative proposals, we come to an atmosphere of even greater freedom.

The C.E.T.S. is constitutionally pledged to no particular scheme of legislative licensing reform. It seeks "the giving to local public opinion its due share in the granting or refusing of licences, and in the regulation of licensed houses"; but, as a condition of membership, it requires no acceptance of any one method by which such public opinion shall be expressed. It is true that the Executive of the Society has declared its belief that a popularly elected board for licensing purposes only, would effectually control the traffic, and, by its decisions, register the advance of public opinion in each district; and therefore be the best licensing authority, and at the same time a highly valuable, educative, Temperance force; but members of the Society are not disloyal to their membership if they prefer a more drastic method of licensing reform.

It, however, seems to me an impossible thing for the Society, as at present constituted, to adopt "total prohibition" as a legislative demand. The personal liberty as to use or

non-use of intoxicants it allows—and the perfect lawfulness of the provision of such intoxicating drinks it, therefore, implicitly admits—render it absolutely unable, by the letter as well as by the spirit of its constitution, to officially inscribe "total prohibition" on its banner. This may be "weakness," as some suppose; or it may be its "strength," as I believe; but it is the Society's only possible position.


While professedly recognising "co-operation on perfectly equal terms," it would be wrong for the Society, or any of its branches, in the violence it would do to its constitution, to declare for "prohibition"; and it would be an insult to those members of the Society who are of the General Section only, and not of the Total Abstinence Section also, to determine to "prohibit" that which, it is constitutionally admitted, they are lawfully entitled to use.

As a thorough-going abstainer of nearly thirty-three years' standing, who has never provided a drop of intoxicating liquor as beverage for my household or my guests, who has declined to take it as medicine when peremptorily ordered to do so by my doctor, I yield to no man in an anxious desire to see the practice of total abstinence increase and prevail; but, associated with fellow Christians, whose views on this point are not in accord with my own in a common work, I am precluded, on that common platform, from demanding that, *volens volens*, their practice shall be the same as mine.

I have been long convinced that a frank, honest recognition of the broad platform of the C.E.T.S. would have prevented much of the friction that has at different times been experienced in its working. Earnest total abstainers have desired to make it entirely an abstinence association; earnest Temperance legislative reformers have wished it to become a "Total Prohibition" Society. These it cannot be.

They have said, "We must go forward—we must advance," and soon; but to do so on their lines would, in the history of this Society, be to go backward. From 1862 to 1873 the Society was a "total abstaining" and a "prohibitory" organisation; but it was a society only. In 1873 it made a great advance, and became the Executive of the whole Church, to represent it in its great crusade against intemperance. In my opinion, it would be a most retrograde step to say to all the members of the Church who are not abstainers, "We will not associate with you in any Temperance effort"; and it would be un-Churchlike, because un-Scriptural, to charge them with sin because in this matter they are not with us.

The measure of Divine blessing that has rested upon the Society since its recognition is, to my mind, the best evidence of the wisdom, as well as the rightness, of the step that was then taken.



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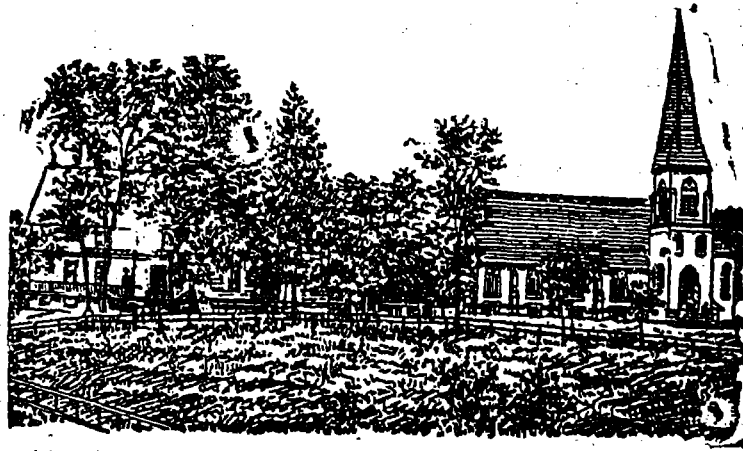
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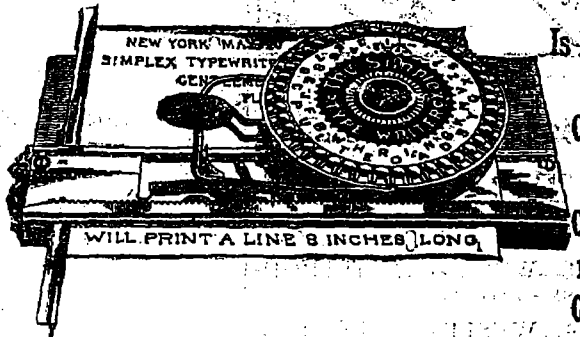
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