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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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ECOLESIASTICAL NOTES.

THE secretaries of the Ripon Diocesan Victoria Clergy Aid Fund have received a donation of £500 from a lady who wishes to be anonymous.

THE treasurers of the Bishop of St. Albans' Fund have received from "A Friend," a donation of £1,000 towards the sum of £9,000 required before the close of the present year.

"MY HISTORICAL STUDIES," said Mr. Edward A. Freeman, "have made me more and more sure that this thing which we call Christianity cannot be human."

MRS. CHARLES TURNER, the munificent donor of clergy pensions in the dioceses of York and Liverpool, has given £1,000 towards the fund the Bishop of Liverpool is raising for the maintenance of poor Church schools in that city.

At the choral celebration of the Holy Communion in Chester Cathedral in connection with the diocesan conference, the Bishop, who was the celebrant, was vested in cope and mitre, and had his pastoral staff borne before him.

A CORRESPONDENT having drawn the attention of "Father Ignatius" to the statement in the newspapers that he had seceded to the Church of Rome and bequeathed Llanthony Abbey to the Pope, the Anglican monk writes that there is not the least shadow of truth in the statement, which is an infamous falsehood, published by some person to annoy him.

THE thirty-fourth winter course of special religious services in theatres, balls, and mission-rooms in London has commenced. On many occasions during the season some 3,000 workmen and women will be found at the Pavilion Theatre, Whitechapel; 1,000 at the Queen's Theatre, Poplar; 1,000 at Morley Hall, Hackney, and so on.

THE *News* of London, England says that the appointment of a successor to Bishop Hills, who lately resigned the See of Columbia, B.C., has been delegated by the Synod to the Archbishop of Canterbury. He jointly with the Metropolitan of Rupert's Land also holds we believe the appointment of a successor to the Bishop of Qu'Appelle.

THE London Hospital Sunday collections amounted to £41,512. The Rev. Canon Fleming, of St. Michael's, Chestersquare, headed the

list of contributions with £1,208, the Rev. Prebendary E. Eardley Wilmot, of St. Jude's, Kensington, coming next with £1,004; the Rev. C. J. Ridgway, of Christ Church, Lancaster gate, also sending £1,000.

A REMARKABLE "Forward Movement" has been sanctioned by Archbishop Vaughan, (Roman). He has exempted certain priests from their parochial duties in order that they may carry on a controversy with periodicals which are full of Protestant "historical inaccuracies and prejudices." By setting forth the Romanist view of the questions dealt with, they hope to combat these "prejudices." This is a movement which, in our opinion, should be promptly met by a similar movement on the Protestant side. Every Protestant society should at once take up this matter, and appoint suitable men to reply to Rome's attacks in the newspaper press.—*English Churchman, London.*

PLAIN-SONG.—This is the secret of the whole matter, we must be more religious than we are in order to appreciate the old Plain-song; the worldliness, the sensuousness of this age cries continually for that which appeals to the senses; and our Church musicians, that is, those who compose music designed to be sung in the Churches, cater to this bad taste; the object of their music is to catch the ears of the people, to be popular; the true object of music composed for the Church's services should be to render sacred words in the most fit, most reverent form; if an age is irreverent, as this age surely is, the musician should not yield to its demand, but seek to win it back by reverent strains to devout worship of God.

A CHRISTMAS MEDITATION.

THE Epistle for this week sums up within a short space what should be the principal graces exhibited by Christian people at the present festive season. Probably it was with this purpose that the Epistle was so specially selected. If we look at it we shall find that it is an exhortation to the exhibition of seven very principal Christian virtues and practices. They are these—Joy, Moderation, Watchfulness, Trust, Thankfulness, Prayer, and Peace of Mind.

Now, if we think of it, we shall find that the Christmas festival cannot be properly kept without the practice of these several graces. They make up between them the *Christmas temper*. Let us take them one by one, and see the part they should play in our spiritual life for the next few days.

First there is Joy, which rings the key-note of all. Joy is surely a Christmas virtue. There was joy on the first Christmas morning, "Joy that a man"—(*the man*)—"was born into the world." Many were to rejoice at His birth. If it is incumbent on Christian people to "rejoice in the Lord always," how much is such joy pressed on us at this time! On the first Christmas morning the shepherds rejoiced, and the angels rejoiced, and the Blessed Mother rejoiced, and the pious people like Simeon and Anna, who waited for the consolation of Israel rejoiced. So profoundly impressed is the Christian world with the unique greatness and blessedness of that which we celebrate on Sunday next, that it has always made Christmas Day a day of unusual rejoicing. Other festival days have likewise their celebrations, but none of them, not even Easter Day, is kept with the same kind of universal gratulation as is the Feast of the Nativity.

Why is this so? Is it not the result of a universal conviction that the world was saved on Christmas Day, for it was the beginning of the great drama of the Divine restoration of a fallen world which culminated on the cross, and in the empty sepulchre. The first Christmas Day postulated all that followed; it was felt by mankind that if God made a beginning by sending His Son into the world, He would also make an end. The greatest gift of God to the world is the gift of Christ. Gifts make us happy. How happy children are when they get gifts at this sacred time; how their faces brighten, how joyous they become! And what are we all but children in the presence of this great gift from our Father in heaven! So we see how suitably the Epistle of the week strikes the key-note when it says, "Rejoice in the Lord always, and again I say rejoice."

Secondly, our Christmas joy is to be a controlled joy. It is not to run into excess or riot. It is sad to see the perverted, the anti-Christian way in which some persons keep the Feast. The apostle asks for moderation, he asks for an open manifestation of it, he asks us to set an example to others. "Let your moderation be known to all men." By this word "moderation" the apostle means yieldingness, consideration, gentleness; a moderation that will curb extravagance and self-assertion, and which will enable us by practising a certain amount of self-restraint to be in a position to consider the poor.

It is the moderation that by curtailing our own expenditure at such a time, will let us have something over for the needs of our poorer brethren, that they too may have a share in the joys of Christmas. Our joy must not be a selfish joy, but a joy which seeks to show itself in making others happy. "As each man hath

received the gift even so minister the same one to another as good stewards of the manifold grace of God." To how many after all will it be a sad Christmas; there will be many who will find it difficult to provide a decent Christmas dinner for themselves and their households on Sunday next. Well let our moderation be known unto all men, let us not be over-extravagant, over-prodigious in our own Christmas joys.

In the third place the apostle strikes a still more serious keynote. He reminds us of the ever impending presence of Christ. "The Lord is at hand." We must be moderate in our joys, moderate in our excitements, for "the Judge standeth at the door."

The "first" Advent must always remind us of the "second" Advent. The world that saw a first coming of Christ will also see a second coming. He who came as a man to suffer and to die will come again to reign. Expectation therefore is a Christmas grace, watchfulness against the time of the second coming, that far-off divine event towards which the whole world moves.

Fourthly, a great Christmas virtue is trustfulness. The season should teach us the lesson of confidence in the unfailing goodness of God. The great gift involves and implies all lesser gifts. "He that spared not His only Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Therefore "be careful for nothing," learn to trust God; "hitherto hath the Lord helped us." "Jehovah-Jireth—the Lord will provide." God fulfils all His promises. How long the Lord waited for the first coming of Christ! but He came just at the right time, not a moment too soon nor a moment too late. "When the fullness of the time was come God sent forth His Son made of a woman." It was the lesson which the divine Master taught us when He was on earth. "Be not over anxious," it is the same word used by the Master and His disciple, "what ye shall eat or what ye shall drink or wherewithal ye shall be clothed, for your heavenly Father knoweth ye have need of all these things." Christmas day should eminently teach us the lesson of trustfulness. How abundantly did God then begin to provide for our spiritual wants! What a wonderful economy of grace did He establish for the purpose, clothing Him in human flesh, taking our nature into the Godhead, manifesting to the universe this marvelous mystery of godliness, exhausting Himself as it were, on our behalf; making Himself of no reputation, taking upon Him the form, the dress, the fashion of a servant, and humbling Himself to the death of the cross! Why should we be over-careful, about earthly things in the presence of this prodigality, this infinite expenditure of divine sympathy and love!

Fifthly, such a Being is worthy of our homage—of our prayers. He is not a God afar off, but a God near to us. How very near to the world did God come when the soft, warm cheek of the Babe of Bethlehem was pressed to His mother's bosom! Therefore we may pray to God with the conviction that God hears us, understands us, sympathises with us. In everything, therefore, by prayer and supplication, we may make our requests known unto God; make Him our confident, the depository of our fears and our sorrows, our hopes and our joys; in everything—in all the circumstances of our lives, in bright days as well as in dark days, live in Communion with God, and let our requests be made known unto Him.

And sixthly, we are to do this with thankfulness, out of a full heart. St. Paul is always insisting on the importance of these Eucharists, these givings of thanks in the Christian life, and he himself gives expression to a Christmas thanksgiving when he writes to the Corinthian Christians—"Thanks be unto God for His unspeakable Gift!"

Thankfulness should be an element in our Christmas feast; thankfulness to God that we are permitted to celebrate the festival once

more; thankfulness for the great mercy vouchsafed to the world when it saw the birth of Jesus Christ.

And then, as crowning all, the fruit of what has gone before—of joy, moderation, expectancy, trustfulness, prayer, and thanksgiving, will come peace—peace, deep, unutterable, calm, flowing round and encircling and pervading and penetrating the Christian life, the peace of God which passeth all understanding; peace within, peace without, peace in the heart of reconciliation, the peace of gratitude, the peace of heaven, "the peace of God which passeth all understanding shall keep your hearts and minds by Christ Jesus."

May these Christmas graces be ours at this festive time; may our joy be an intelligent joy; and may we take the Babe of Bethlehem to our hearts as our God and Saviour!—*Irish Eccl. Gazette.*

THE LATE MOST REVEREND WILLIAM PIERCY AUSTIN.

LORD BISHOP OF GUIANA.

We have, with deep regret, to announce the death of the Most Rev. William Piercy Austin, who for more than half a century has been Bishop of Guiana and, since 1883, Primate of the West Indies. It was only a few weeks ago that we informed our readers of the universal rejoicing in the colony on the 24th of August last which marked the celebration of the fiftieth anniversary of the Bishop's consecration. Among the services and festivities was a dedicatory service in the new Cathedral, at which the Bishop was present, although his health had been for some weeks such as to give his relations and friends cause for much anxiety. It was evident on that occasion that he was physically extremely feeble. He walked up the aisle very, very slowly, leaning heavily on the shoulder of Canon Heard, and with his arm linked through that of his son. When he reached the chancel his exhaustion, which was painfully evident, awakened the saddest forebodings in the minds of the onlookers. A very simple and touching address, which the Bishop had himself prepared, was read by his son, and was at once an apology for his shortcomings in the past, and an exhortation to his hearers to love one another. His own words were, "As I look back through the long series of years, I cannot but feel how imperfectly that work (*i. e.*, of a Bishop) has been performed, but I pray that the great Master, Whom I have humbly striven to serve, will pardon my shortcomings. Reminding them that the Apostle St. John was the first of those to whom it was granted to hold high office in the Church of God during an unusual length of days, he continued: "To you, beloved, in humble imitation of the Apostle, I now say, "Little children, love one another," and let the love be extended to all Christian people." Such was the closing scene, such the last great public act of the Episcopate which had commenced fifty years previously. No one knows, no one can know, how much the Bishop had looked forward to the completion of the New Cathedral, or how great was the effort which he made to be present on that day. It was the same resolute will which then triumphed over his bodily weakness, that carried him through fifty years of excessive toil in a tropical climate.

William Piercy Austin was a Staffordshire man. He was born at Stone on November 7th, 1807, and was thus rather more than eighty-five years of age at the time of his death. He was educated at Hyde Abbey, Winchester; from thence he went to Exeter College, Oxford, graduated in 1829, was ordained deacon and priest

in 1830 and 1831 respectively. Shortly afterwards he went out to the colony, where his life was to be spent, and in due course became Archdeacon in the diocese of Barbados, which was then one of the two unwieldy bishoprics in the West Indies, founded in 1824, shortly after emancipation, for the especial benefit of the newly enfranchised population. At that time the diocese of Barbados comprised both Windward and Leeward Isles, and British Guiana. In 1842 it was found necessary to subdivide the See. Accordingly, the two new dioceses of Antigua and Guiana were established, and Archdeacon Austin was called to be Bishop of the latter.

It would be impossible in the space at our disposal to give any details of the progress made in all the features which constitute a thoroughly well organized diocese during the time Bishop Austin presided over it. Everywhere in the diocese churches and school chapels have been erected, and mission stations established, missions to aboriginal Indians have been planted on the principal rivers, as well as among the thousands of imported Coolies and Chinese. Day schools have been set up which are being attended by between 11,000 and 12,000 pupils, including those of European, Portuguese, African, East Indian, Chinese, coloured and aboriginal Indian parentage. The extent to which, under the late Bishop, the influence of Christianity has been brought to bear upon the East Indian and Chinese immigrants is remarkable, but much more remarkable is the wonderful way in which the aborigines have been Christianized and civilised. From the first the late Bishop had the welfare of these people very much at heart, and it is only a few months ago that he returned from one of his frequent visitations of the Indian mission stations, during which he camped out, slept in the open, and bore cheerfully discomforts and privations which are inseparable from such a trip, but which a much younger man might fairly have hesitated to face. Such journeys too have risks and perils which tax the energy and endurance of the strongest.

On such trips as those he seldom accepted the services which all alike were eager to render him. If his clothes required washing, he washed them, and there is to our mind not an incident in his long life which shows the true character of the man more beautifully than the following incident, which his chaplain told after a recent visitation among the aborigines. He was missed for some time one evening when they were camping out, and full of anxiety, the members of his party went in search of him, and found him busily engaged in washing his linen. Gently reproached by them, the fine old man excused himself by saying he did not like to trouble them! The dominant rule of his life was consideration for others and lack of consideration for himself.

THE TRUE LIGHT.

BY THE REV. G. C. VEQUERAY, M. A., VICAR OF ALL SAINTS', COVENTRY.

"PAUSE," it has been said, "on the threshold that leads from the three Gospels to the fourth. It is as the passing from the Holy Place to the Holy of Holies."

A Christian who lived at the end of the fourth century (Theodore, of Mopsuestia), and whose writings have been preserved, has handed down to us the following tradition:—"While St. John lived at Ephesus, and visited all parts of Asia Minor, the writings of Matthew, Mark, and Luke came into the hands of the Christians, and were diligently circulated everywhere. Then it occurred to the Christians of Asia Minor that St. John was a far more important witness than all others, inasmuch as even from the beginning, even before Matthew, he was with the Lord and enjoyed more abundant grace through the love

which the Lord bore to him. And they brought him the books, and sought to know his opinion of them. Then he praised the writers for their veracity, and said that a few things had been omitted by them, and that all but a little of the teaching of the most important miracles was recorded. And he added that they who dis course of the coming of Christ in the flesh ought not to omit to speak of His divinity, lest in course of time men who are used to such discourses might suppose that Christ was only what He appeared to be. Thereupon the brethren exhorted him to write at once the things which he judged the most important for instruction, and which he saw omitted by the others. And he did so; and, therefore, from the beginning he discoursed about the doctrine of the divinity of Christ, judging this to be the necessary beginning of the Gospel, and from it he went on to the Incarnation."

St. John was something more than a mere recorder or eye-witness. To him was assigned the more sacred work of delineating the inner divine life of the Lord Jesus, "so that men believing that Jesus is the Christ, the Son of God, might have life in His name." The short sentences with which his Gospel opens "go right down to the very root of all philosophy and of all mysteries." Let us take one of these sentences, and try to understand something of what St. John means when he speaks of Jesus as being "the True Light." When speaking of the Baptists, he says, "He was not that Light." He does not say that the Baptist was not a light [he certainly was that,—a burning and a shining light" (John v. 35)—a light and a guide to many], but that he was not the true, the original Light. He was only a borrowed light, imperfect, incomplete, transitory. The true, the original Light, from which all other lights are reflected is Jesus Christ. That is what St. John says, and Jesus Christ said the same of Himself. He, the meek and lowly One, described Himself in terms which, if they were not true, would be most presumptuous, most blasphemous, and which none but He could say without presumption and blasphemy—"I am the Light of the World."

First, what is light? No one knows. We can easily perceive the difference between light and the absence of light, darkness; and we know what are some of the effects of light, but what light in itself is we do not know, and no one can tell us. Even so we do not, we cannot, know what is the nature, the being of Jesus Christ, though we do know the difference between His absence and His presence in our hearts.

What, then, are the effects of light? What does it do?

(1). For one thing, it is the means of life. Without it things cannot grow. It is essential to our existence. We read in Scripture of the bread of life, the water of life, the tree of life; that is, of the bread and the water and the tree which sustain life. But light is as necessary for our existence as bread or water, or the fruits of the earth, and hence the Saviour says: "Who-soever followeth Me shall have the light of life." In the language of Scripture, spiritual darkness stands for spiritual death. "The people who sat in darkness saw great light, and to them which sat in the region of the shadow of death, light is sprung up." "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

(2). For another thing, light renders things visible, and reveals what really is. The sun-

beam shows us small specks of dust floating in the air. It does not make the specks. They are always there, but we are not always able to see them. They are hidden from our eyes. There is, as it were, a covering over them. The sunbeam removes that covering; it reveals them to us. The first ray of morning light takes away the covering of darkness from the trees and the hills, the rivers and the meadows, but they were there all the time, though we could not see them. So, too, the realities of the spiritual world are there whether we see them or not. Revelation means simply an unveiling. Christ came to take away the veil, the covering, to show us what is, to show us sin in its hideousness, God in the beauty of holiness. And, therefore, in this sense also, He is the Light of World.

(3). Again, light enables man to work and guides his steps. For man does not carry within him all that he requires.

In order to move and work in the world, he must be illuminated by the light of the world. It is true that it is quite possible for a man to overcome obstacles, and to do noble and useful work (e. g. Henry Fawcett), even though he be deprived of the precious gift of sight, and be therefore unable to avail himself of the light. Yet every blind person must necessarily be dependent to a very large extent upon the work, and the discoveries, and the information, and the kind offices of those who have eyes to see. That is, he is indirectly dependent upon light. So it is true that many who cannot, or who will not, use Christ Light are nevertheless indebted to it more than they imagine. They are surrounded on all sides by Christian influences which, unconsciously perhaps to themselves, are helping to form their judgments and to mould their characters. Whether a man knows it or not Christ is the Light which lighteth him. Whatever light he has comes from Christ, and can come from no other source. True, it may be a reflected light, for

Light can be reflected; and just as the light which we get from the moon and the planets is reflected from the sun, so the light that a man gets from the study of God's world of nature, or from intercourse with Christian friends, is a borrowed—a reflected light. These are not that Light, but are sent to bear witness of that Light.

The moon above, the Church below,
..... all their radiance, all their glow,
Each borrows of its Sun.

Every real Christian we meet reflects Christ's light, and in this sense the Saviour said of Christians, "Ye are the light of the world."

"By lamp light," says St. Augustine, "we may advance to the day." Artificial, borrowed, reflected lights are useful, we could not well get on without them; but they will not do always and for all kinds of work. We cannot paint, or design, or match colours by candle light, for that we want the light of the sun, the true, original light. So in our life's work, there are often perplexities which we have to solve, duties which we have to perform, temptations which we have to meet—when no human aid is of any the least avail, and when we shall to a certainty do bad work, miss the right path, hopelessly confuse right and wrong, unless we are guided by that True Light which lighteth every man. "Walk while ye have the light, lest darkness come upon you, for he that walketh in darkness knoweth not whither he goeth."

Sun of my soul, Thou Saviour dear,
It is not night if Thou be near;
O may no earth-born cloud arise
To hide Thee from Thy servant's eyes.

A subscriber in Prince Edward Island, renewing his subscription, writes:—"The GUARDIAN I think has much improved, more interesting in Church matters, and I like it much better. May it go on and prosper."

THE CHURCH AND SOCIAL PROBLEMS

The gigantic scheme of social rescue which "General" Booth launched, in characteristically sensational form, by the publication of his famous book, "In Darkest England," strikes at least one of the currents of modern thought. Whether, in the result, the movement will turn out to be the crowning success of Mr. Booth's marvellous career, or whether it will end in his being overwhelmed and swept away before a deluge too mighty for him to resist, are speculations in which we cannot and need not now indulge. If he can, indeed, raise and restore to useful citizenship the unhappy "tenth" who are now "submerged," and if he can, moreover, prevent another tenth from sinking into the abyss as fast as the places of the first are vacated, he will certainly have solved the darkest, and the most hopeless, and the most depressing problem of human existence. The odds do look heavy against one man's succeeding where the whole world, it may be said, has failed. But if Mr. Booth can show good results, even on a much smaller scale than when he dreamed that he alone was the man, the world will not judge him very harshly. We may well concede that, in the work of seeking to raise the fallen, it is better to have tried and lost, than never to have tried at all.

But it is not with the success or failure of one particular venture that we are now concerned. We rather wish to call attention to the fact that one current of thought in these days does undoubtedly run in favour of the Church's undertaking social work. It is urged, as one of the reasons why working men have fallen from attendance at church, that they do not find that the questions treated of there are those in which they feel interested. It is highly possible that an objection of this kind is a heavier indictment against the objectors than against the Church. We should certainly hold that the Church which consented to waive the preaching of "Christ crucified" in favour of the promulgation of the New Unionism, had lost her mission in the world, and become a reflector, not of any light Divine, but of the "darkness visible" of human selfishness. She would have joined her voice to the many which in these days would have us believe that man can live by bread alone, and that the whole interests of humanity are limited to "panem et Circenses," the hours of work and the rate of wages. She would have turned her back fatally upon the teaching that the gain of a world would be dearly purchased at the cost of a soul.

We take it for granted, then, that the chief and highest function of the Church is, and must ever be, the teaching of spiritual truth and the salvation of souls. But the difficult question remains—can she, without abnegation of this supreme function, take any direct and effective part in the solution of the social problems of the day? The answer is not one to be given off-hand.

In the first place it may be conceded that many people in these days are more partial to what they call work, than to doctrine, however spiritual or true. If a man would only "work," they would let him teach whatever he chose. If the Church would take up what they regard as work, they would not trouble themselves about

her doctrine. In the next place there are some striking instances in the history of the Church where she has seemed to make the bodies of men, no less than their souls, her care. There are those early days of what is sometimes called Christian Socialism, when they that believed were together and had all things common. There is the example of mediæval Christianity, with its vast accumulation of wealth, and the concentration in the Church's hands of all kinds of social and charitable work, the relief of the poor, the shelter of strangers, the education of the young, and so on; and there is, in these modern days, an increasing pressure put upon the Church and the clergy to take the lead in all manner of social, benevolent, and rescue work.

It is impossible not to feel a large measure of sympathy with the spirit and intention of most of all of this. And yet there are not wanting voices of warning from each of the periods referred to, which are calculated to raise the question whether the dangers to the Church through the extension of her functions into the social domain, are not greater than the benefits to society. We hear across the ages the voice of the Master, saying—"My Kingdom is not of this world"; "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life." We have before us the principle enunciated by the Apostles even in the days of Christian Communism—"It is not meet that we should leave the Word of God, and serve tables." We have the precept of St. Paul, in the days when Christian Communism had been laid aside as a beautiful but impracticable dream—"Let every man, wherein he is called, therein abide with God"; "If any man work not, neither should he eat." And from the days of the Church's greatest wealth and opportunities, we have the sad reminder that they were also the days of her deepest declension and grossest corruption; and that the secularising of the Church was a more certain result of her intrusions with worldly business than the Christianising of the world. Of things in the present day we can hardly speak with the voice of history; but it is at least open to serious question whether the ever-increasing absorption of the Church and the clergy in business of a semi-secular nature may not mean a serious decline in spiritual fervour and power. If "General" Booth begins to compete with the brick-makers, and the farmers, and the market-gardeners of the world, it is at least conceivable that, as a spiritual force, he may begin correspondingly to wane.

On the whole, it is not certain that Christ meant His Church to interfere directly with the social arrangements of the world. What is certain is that she was meant to teach *those principles of justice and truth*, by the logical consequence and legitimate operation of which the social arrangements of the world must fall to be reformed. The doctrine of Christian Brotherhood points unmistakably to the wrongfulness of slavery; yet a Christian Apostle could exhort slaves to remain content with their lot, and to be satisfied with being the Lord's freemen; and it took eighteen centuries to bring the teaching of Christianity to a logical outcome in the abolition of slavery.

In our eagerness, of course, we think this a very long time to wait. Yet there is a haste which does not result in good speed; and it is at least arguable that the Church in these days would more effectually and more healthily influence the solution of social problems by a clear and forcible enunciation of the truths committed to her keeping, than by direct interference with the arrangements of the world.—J. W. in *The Scottish Guardian*.

News from the Home-Field.

Diocese of Nova Scotia.

KING'S COLLEGE.—The following is the annual report of the Church Missionary Society of the College which was presented at the meeting referred to in our last number and which we print by request:

Since our last anniversary meeting death has deprived the Society of two of its members. In February last one was taken from us whose memory will always be cherished amongst us. Goodridge Bliss Roberts, who was one of the founders of the Society and its first Secretary-Treasurer, and who, up to the time of his death, always took a deep interest in the work.

In the death of the late Metropolitan, the Society has lost a patron and earnest well-wisher. Otherwise the past year has been a bright one and there is every prospect of a bright future. The Society at present numbers thirty-three members, of whom five have joined during the past year. The following members have left College during the year: Messrs. Abbott, sr., Weatherbe, Raymond and Hutchings. Mr. Abbott, or as we have now the pleasure of styling him, Rev. C. G. Abbott, was our first president and filled that position till the time of his leaving College in June last.

At our last monthly meeting the following officers were elected:

President, G. Howcroft; *Vice-President*, E. W. Simonson; *Chaplain*, Rev. Prof. Vroom; *Sec.-Treasurer*, T. B. A. Allison.

It may not perhaps be generally known that any clergyman of the Church in the Maritime Provinces may become a member on expressing a wish to that effect, and all clergyman of the Church will be heartily welcomed at our monthly meetings.

The *monthly meetings* have been on the whole well attended and real interest is being shown in the work. A plan has been adopted with regard to the programme for monthly meetings, and found to work well, viz. that of having any two members volunteer one meeting to furnish readings for the next. Many of the meetings have been largely taken up with business matters, but interesting papers on mission work have been furnished by Messrs. C. G. Abbott, Howcroft, Courtney and Schofield.

With regard to *lay-readings*. Up to the end of last Easter Term, the following services were held under the auspices of the Society at the "Three Mile Plains," every Sunday evening; at *Martock* every Wednesday evening; at *Hantsford*, every Sunday morning and evening; at *Wolfville*, three Sundays a month during January, February and March; at *Kentville*, on the first Sunday in the month of January, February, and March. The work has been somewhat altered this term. The Sunday evening services are still held at "St. Thomas" Church at the "Plains," and the congregations shew a marked increase. Sunday afternoon services are being conducted fortnightly, and will continue to be till the end of the term, at the "Forks" and Upper Falmouth. The work at Martock is now included in that at the Forks as the plans are so near together. Services are held at Hantsford every Sunday by the president, Mr. Howcroft, and Kentville is being supplied with services on the first Sunday of each month during the present term. The Society has not been called upon to render assistance at *Wolfville* this term, but several members have offered their services for the coming winter months for Wolfville and Kentville.

The society, remembering the Apostolic commission to "begin at Jerusalem," cannot but feel that it is working on good grounds, in assisting Bishop Blyth, the Anglican Bishop, in Jerusalem

and the East, in providing for the education of a candidate for holy orders with a view to his returning to Jerusalem; and, as Mr. Khadder is actually amongst us, preparing for his matriculation examination, I think it would not be out of place to state the position which the society holds in the matter. The society has guaranteed \$200.00 a year for two years towards defraying his expenses while at college, and whatever does not come from outside has to be made up by the members themselves. We have already received some generous subscriptions and we trust that more will be forthcoming. The sum of \$55.00 a year remains to be made up.

T. B. A. ALLISON,
Secretary.

Diocese of Quebec.

BISHOP'S COLLEGE.

A very good missionary day was held here on St. Andrew's day, Nov. 30th. There was a celebration of Holy Communion in St. George's Church at 7.15 a. m. At 5 p. m., special evening was held in the same church. Rev. F. G. Scott, M. A., of Drummondville was the preacher. His text was, "And the government shall be upon his shoulder." His sermon embraced a very thoughtful view of the right and wrong way of spreading the influence of Christianity. A note of hopefulness as to the future prospects of our holy religion was very apparent.

In the evening at 7.30 a well attended meeting was held in the College dining hall, the Principal in the chair. A thoughtful paper on St. Columba was read by Mr. N. M. Bayne, B. A., after which a very stirring and suggestive address on work in Constantinople was given by the Revd. Chas. Brooks, M. A. His survey of the problems presented to the church worker in Constantinople and Turkey generally was listened to with great interest. Prof. Wilkinson, Rev. F. G. Scott, Mr. A. H. Moore and the Principal also spoke briefly. We have seldom had a more successful missionary day.

DEANERY OF ST. FRANCIS.

This division of the diocese of Quebec is growing in relative importance. Very nearly half of the whole body of clergy of the Diocese are to be found in this district, and five of the six new missions undertaken during the last few years are here also. Early in December of every year meetings are held in Sherbrooke, collecting together the strength of the Deanery. On the Tuesday the Church Society meets. This is a Society open to all members of the Church. The clergy from all the missions in the district and from Bishop's College present reports of their work during the year. The number of baptisms this year shows a decided increase, as does the sum contributed by the various parishes and missions towards extra parochial objects, showing an increase of the missionary spirit. Signs of material prosperity are not wanting. What is even more important than this is that increased interest is being shown in the work of religious instruction both on Sundays and week days, in the dissemination of church literature and in the organization of lay help. The district covered by the reports extends from Acton to Danville, from Drummondville to Dixville, and includes Stanstead and Magog. Revd. Canon Thornloe is Secretary of the Church So-

ciety, and prepares a summary of the reports. Besides the points mentioned above, the report calls attention to the efficient help rendered in mission work by the students of Bishop's College under the Wardenship of the Professor of Pastoral Theology. The work of reading reports and adopting them belongs to the Tuesday afternoon. On the evening of Tuesday, Dec. 6th, special services were held in St. Peter's Church. This was very well attended. The choir was occupied by twenty-eight robed clergy. Prayers were said by the Rev. F. G. Scott, M. A., of Drummondville. The lessons were read by Rev. W. T. Forsythe of Stanstead and the Rev. H. S. Fuller of Bury. The Bishop of Quebec, Rt. Revd. A. H. Dunn D. D., was the preacher. His words were eminently simple, earnest and practical. The offertory at this service and at the missionary meeting are given to the missionary diocese of Algoma.

On the Wednesday morning a celebration of the Holy Communion was held in St. Peter's Church, which was largely attended by members of the Deanery Board. This Deanery Board consists of all the clergy of the district, together with lay representatives from every church congregation in the district. By the constitution the laymen would greatly exceed in numbers the clergy, but as a matter of fact the members present were about equal from both orders. This body is deliberative and suggestive in its work. Its notion has frequently stimulated not only the members of the church in this locality, but also the Synod of the Diocese. On the present occasion reports of an interesting nature were read by various members, such as report of Lay Helpers Association; R. W. Heneker, Esq., D. C. L., report of Church Extension; Ven. Archdeacon Roe, D. D., report of Bishop's College and School; Principal Adams, Compton Ladies' College; Rev. Canon Thornloe, M. A., report of Sunday School Conference; Rev. Albert Stevens, M. A., report of Choir Association and valuable paper on Church music; Mr. A. Dorcy, report of colporteur work; paper on studying Church History, Ven. Archdeacon Roe. It was agreed on the motion of the Bishop that the Ladies should form a branch of the Lay Helpers Association, and that Sunday School Conferences should be held during 1893 at Stanstead, Cookshire and Danville. The Bishop took the most minute interest in every subject and gave most useful practical help and guidance.

In the evening of Wednesday a very largely attended Missionary meeting was held in the Church Hall. Canon Thornloe read a summary of church work in the district, and the Rev. Chas. Brooks, M. A., now of Barnston, P. Q., but for some years past a Congregational Missionary in Constantinople, gave an address on the religions of Turkey and Christian work amongst them. Rev. I. N. Thompson gave an address on the work amongst the Indians in British Columbia. The Bishop closed a very successful meeting with a few thoughtful remarks.

Since the close of this very successful anniversary the Bishop, accompanied by Archdeacon Roe, has visited the Megantic region, where it is expected that two new Missions will shortly be fully organized under resident clergy.

Diocese of Montreal.

QUYON.

St. Andrew's Day, Wed. Nov. 30th 1892.

A meeting of the Church of England S.S. institute was held at Quyon on the above date. Of the 13 parishes in the Rural Deanery of Clarendon, nearly all within reasonable distance were represented, by clergy, or teachers or both. The clergy present were Rev. W. A. Fyles, Quyon; Rev. W. H. Naylor, Shawville; Rev. F. R. Smith, Hull; Rev. J. C. Dilworth, Bristol; Rev. J. Flanagan, Thorne; Rev. J. M. Coffin, Leslie; Rev. H. Plaisted, Portage du Fort, and from neighbor diocese of Ontario, Rev. T. Garrett.

A well attended Holy Communion service began the day, in the beautiful little parish Church, built, we were told, during the incumbency of Rev. J. A. Newnam, now labouring in the remote diocese of Moosonee.

The morning and afternoon sessions were held in Kirwin hall, and consisted of papers and addresses on: I Sunday school organisation, (a) Parochial, Rev. T. Garrett (b) Diocesan, Rev. J. Flanagan; II Status of children in the Church, Rev. F. R. Smith; III Methods of teaching, (Symbolical) Rev. H. Plaisted; IV Difficulties and defects in Sunday school work, Mr. W. H. Meredith; V Junior class teaching, Mr. E. Smith and Rev. J. M. Coffin; VI Post Confirmation Bible class, Rev. Rural Dean Naylor.

Discussions followed the papers, which papers we are glad to say come not from clergy alone, the laymen also contributing interesting and practical M.S.S., a Church warden, a S.S. teacher, and the master of the Quyon public school taking part.

The Rev. T. Garrett, by virtue of his long experience in clerical and school inspectors' duties gave much valuable counsel. He dwelt particularly on the duty of clergy knowing themselves how to teach, and knowing how to develop their own teachers. He spoke of some teachers in his own experience, who by virtue of right training, "positively did not know how to deal the wrong way," with their children and their lessons—and towards the end of the meeting he had these encouraging words for the Clarendon Deanery Teachers' meeting, that in all his long experience, he seldom if ever attended a gathering which manifested such intelligent interest in the duties before them.

Between the two sessions and after the 2nd, the visitors were provided with dinner and tea by the hospitable hands of the Ladies' Guild, under the equally hospitable roof of Mrs. and Rev. W. A. Fyles, the latter of whom was ex-officio Chairman of the meeting.

The day's proceedings ended as they began, and as was meet, in the House of God, the service consisting of special "Prayers for S.S. Teachers and Pupils, the Success of Missions, etc." and addresses being given as follows:—

S.S. Missionary Work,	REV. T. GARRETT,
True Worship	REV. H. PLAISTED,
True Manliness	REV. R. DEAN NAYLOR.

FARNHAM.

A very pleasant gathering of the members of St. James' Church, to meet the rector, the Rev. Canon Mussen, and to congratulate him on the eventful occasion of taking possession of the new rectory, took place a few days ago. After ex-

amining every part of the building and admiring everything the company assembled in the drawing-room, when Mr. Mussen, kindly assisted by the Rev. Canon Robinson, read appropriate prayers and selections from from the Bible with the singing of hymns. After this the Rev. Canon Mussen briefly but feelingly thanked all for their good wishes and substantial assistance, especially the ladies, who had already done so much and were still doing more. He was proud to be able to say that there was no debt on the building, everything was paid for, and what was pleasing, the ladies had money enough to build a new fence in front of the church property. After again thanking them for their kind wishes, refreshments were partaken of and all went away pleased with the reflection that their rectory was equal to any in the province.—*News.*

DUNHAM.

There was a goodly turn out at the social held in the lecture room of "All Saints" Church on Thursday evening last.

CHURCH OF ENGLAND SUNDAY SCHOOL INSTITUTE.

The third annual convention of the Church of England Sunday School Institute of the Archdeaconry of Bedford will be held at Knowlton, on Tuesday, the 19th of January prox. We understand that addresses may be expected from the Very Rev. the Dean of Montreal on "Bible Teaching"; Rev. E. I. Rexford, on "How to train the S. S. Teacher"; from Geo. Hague, Esq., on "Relation and responsibility of Parents to Sunday School"; and Dr. Davidson, Q. C., on "The Mission and Power of the Sunday School."

FRELIGHTSBURG.

The usual Xmas Eve service on Saturday evening, Dec. 24th at 7 o'clock, will be held in the Bishop Stewart Memorial Church, with a bright selection of new music in canticle, carol and song. On Xmas Day full festal services with Holy Communion.

MONTREAL.

CHRIST CHURCH CATHEDRAL.—The able sermons lately preached by the Rector in regard to the uses of a Cathedral, etc., have been, at the request of parishioners printed in pamphlet form for permanent reference. They contain much information and instruction well worthy of being preserved.

St. Stephen's.—The Rev. R. Hewton, M. A., Rector of Lachine, preached in this Church on Sunday evening, the 11th inst, Archdeacon Evans being in London, Ont.

LACHINE.

A Missionary meeting was held in the Parochial Hall here on Monday evening week at which earnest addresses were delivered by the Revds. J. Ker, B. D., G. Osborne Troop, M. A. and Dr. Davidson, all of Montreal. It was the first held for several years, and was very fairly attended and successful.

COTE St. PAUL.—The young people of the Church of the Redeemer held their second fortnightly social on Thursday evening last, which proved very successful. The Revd. A. W. King preached in the absence of Dr. Davidson through indisposition.

THE SYNOD.

Notice is given by the Secretary that the *Thirty-fourth Annual Session of the Synod of the Diocese of Montreal* will be held in the Synod Hall on Tuesday, the 17th day of January, 1893.

There will be a public celebration of Holy Communion in the Cathedral on Tuesday morning at half past ten o'clock, when the Bishop intends to deliver his Charge to the Synod.

Evening service will be held in the Cathedral at eight o'clock. PREACHER, the Rev. CANON DAVIDSON, M.A., Rector of St. Armand East.

The Synod will meet for business on Tuesday at two o'clock in the afternoon, and on succeeding days at ten o'clock each forenoon, unless it be otherwise ordered by the Synod.

The Annual Diocesan Missionary Meeting will be held on Wednesday evening at eight o'clock.

The following business is mentioned on the *Agenda* paper:—(1) Report of the Prison Reform Conference held in Toronto in November, 1891, and a copy of a memorial based thereon to be presented to the Dominion Government, which has been unanimously adopted by the Synod of the Diocese of Toronto.

The CHANCELLOR will move:—"That the amendments sanctioned at the last meeting of Synod (pages 24 and 76 of the *Journal of last Session*) to the Rule of Synod regulating the status of parishes be confirmed."

MR. RALPH C. THORNLOE will move:—"That the resolution of Synod of 1891 (at page 32 of the *Annual Report*), to apply to the Legislature for amendment of Temporalities Act relative to the admission of women to vestries be reconsidered."

VEN. ARCHDEACON EVANS will move "The confirmation of the amendment sanctioned at the last meeting of Synod (page 23 of the *Journal of last Session*) to clause 10 on page 3 of the Constitution."

MR. CHARLES GARTH will move the adoption of the following recommendation:—"The Committee on Investments beg to recommend to the Synod that in view of the fact that the funds in charge of the Synod have been for some time past invested at five per cent. per annum, and that in the opinion of the Committee no higher rate is likely again to be secured, the rate of five and a half per cent. presently paid by the Synod to the various parishes for their funds entrusted to the Synod for investment be reduced to five per cent. from and after the first day of May next."

Diocese of Ontario.

KEMPTVILLE.

On Wednesday D. c. 14th, Honourable Winifred Sugden, gave an account of her work in India, to quite a large number of persons in S. James' Hall. The people were charmed by the gentle and ladylike way in which she set before them facts that had fallen under her own personal observation, facts involving such extreme cruelty as to make the heart bleed. The people's attention did not flag, and twice they asked her—to—"Go on"! From what she said it could be easily inferred that no people on earth exhibited greater marks of the ravages of sin on their poor nature, than the Hindoos, only to be healed by the life coming from the Incarnate Son of God. Whilst the exquisitely tinted and misleading "Light of Asia," Mr. Arnold's poem, faded away into gross darkness as the true principles of Brahma were truthfully brought out. Miss Sugden addressed an assembly of women exclusively on Thursday.

Diocese of Niagara.

GUELPH.

The members of the Bible Association of St. George's Church held an "At Home" Tuesday evening, Nov. 29th, in the Good Templars' Hall. It was of a social character, and a great number of members of St. George's congregation were present, including the Rector, who acted as chairman. The enterprise and energy displayed by the members in their preparations made the event a great success. There was music and singing and various parlor games. Mr. Gausby had his large microscope there which was a great attraction. There was a plentiful supply of tea, coffee, cakes, etc., and a continuous throng of visitors were regaled. Altogether the "At Home" was a very attractive entertainment.

The Band of Hope and Ministering Children's League, in connection with St. George's Church held one of their attractive entertainments on Friday night, 25th ult., in the large school room, Dr. Leet presiding. There was a large attendance of children, their parents and friends.

The chairman complimented Mr. Howard on the great success that had accompanied his efforts in training the children, the happy results of which were manifest to all in the manner in which they filled their various parts. He also spoke forcibly on the C. of E. Temperance Association, and the great benefit it would be to the world if the adults of the present time had adopted its principles from their childhood. An excellent programme was rendered by the young people.

Diocese of Huron.

The Bishop preached on Sunday afternoon, Dec. 11th, in the chapel at the Hellmuth Ladies College and in the evening in St. John's Church.

His Lordship preached in All Saints' Church, Windsor, on the 14th.

The Vestry of the Church of the Messiah, Kincardine, has asked the Bishop to appoint the Rev. Mr. Thompson to that Rectory.

The Church people of Brussels have requested his Lordship to appoint to that parish, Rev. Mr. Rielly.

LONDON.

MEMORIAL CHURCH.—The school-room of the Memorial Church was crowded to the doors on the celebration of the nineteenth birthday of that parish and a very pleasant and enjoyable evening was spent by all. Refreshments in abundance were supplied and the ladies of the King's Daughters, the Y. P. S. C. E., and the Ladies' Aid deserve great praise for the abundant provision made. The rector, Rev. Canon Richardson, presided, and after a brief opening address, further addresses followed from Rev. John Crisp, the new curate at St. Paul's Cathedral, who was received with applause.

Ven. Lewis Evans, Archdeacon of Montreal, who was proud to say that he had received his clerical education in London. He was a former pupil of Huron College, and had been ordained in St. Paul's Church. The Memorial Church, he said was earnest and loyal in its

church work. The Archdeacon briefly referred to the popularity justly enjoyed by the rector. Addressing a few words in conclusion to the audience, he said that they should not lose sight of the fact that a clergyman was not above being encouraged, and Mr. H. Burdick, who had been connected with the church during all the time of its existence. He gave an interesting account of the early days, and of the people who were then members of the church, but now silent in death.

The free-will offertory was a most liberal one, amounting to considerably over one hundred dollars.

The National Anthem and the benediction brought the highly successful anniversary to a close.

HURON COLLEGE.—On the evening of the 9th of December a Missionary Meeting was held in the College Hall at which the Lord Bishop of the diocese presided. In opening the meeting his Lordship made a short address in which he referred to the importance of missionary work as the very bone, sinew, marrow and life of the spiritual Church. He referred to the labors of Archdeacon McDonald up in the North part of B. N. A., one hundred and twenty miles from the shore of the Arctic Sea, who labored amongst a poor, weak tribe of Indians numbering not more than 600 and yet his life could not be regarded as thrown away or his genius misapplied. He also spoke of missionary work as the direct inspiration of the Holy Spirit of God and urged on the students of Huron College to take a lively interest and help on the good work of missions. After a hymn was sung his Lordship introduced the Rev. Jeffrey Hill who spoke of the discouragements and encouragements of a missionary in the Diocese of Huron; he was followed by the Rev. Mr. Asbury who, having been a missionary in India, gave some interesting details of mission work there and spoke of foreign missionary work as most successful.

The meeting was attended by a large number of outsiders as well as by the students and proved successful.

Diocese of Qu'Appelle.

[We take from the Qu'Appelle *Messenger* for December the following sketch.—ED.]

We are glad to be able to present our subscribers with a portrait of Bishop Anson, which we hope will be found an interesting memento of the first Bishop of Qu'Appelle. As the reasons which led Bishop Anson to undertake the work of founding the Church in this country may not be generally known, it will also be of interest at this time to recall some of the leading events of the Bishop's life and work. We cannot do better than quote from the words of one who has known Bishop Anson well, and was in England one of his dearest friends, we mean the Bishop of Lichfield, the Right Rev. Dr. Legge.

In November 1882, there issued from the office of the Society for the Propagation of the Gospel a pamphlet headed "Northwest Canada." Amongst other letters this pamphlet contained the following from the Bishop of Rupert's Land, under date September 12th, 1882: "The Diocese of Rupert's Land includes within it the Province of Manitoba, and a large extent of the fertile land of the Northwest Territories of Canada. Two facts respecting this country are now well-known, not only in Canada, but in Great Britain—the almost boundless extent of fertile land ready for occupation, and the large immigration coming into it. If things (so far as the efforts of the Church are concerned) remain as they are, the Church of England is likely to suffer as it has never suffered before." The late Dr. McLean, Bishop of Saskatchewan, also

wrote: "The railway is advancing on us steadily and surely. We shall be simply at our wits' end to find means to bring the ministrations of the Church to bear upon the new communities that will spring up with marvellous rapidity. Even now there is urgent need for several active missionaries who might travel among the scattered settlers in districts beyond the reach of our present staff of clergy."

The cry of Northwest Canada went home to the heart of the rector of Woolwich, the Rev. and Hon. Adelbert J. R. Anson, amongst others, and sowed the seed which has borne fruit in the formation and wonderful development of the Diocese of Qu'Appelle.

Dr. Anson is the third son of the first Earl of Lichfield. He was born in 1840, and took his degree at Christ Church, Oxford, in 1862. He was ordained deacon in 1864, and priest in the following year by the late Bishop Lonsdale, of Lichfield. His first curacy was that of St. John's, Wolverhampton. In 1868 he became vicar of S. Michael's, Handsworth; in 1870 vicar of Sedgley and rural dean. Thus from the time of his ordination he had been at work in the "black country," the great coal and iron district of south Staffordshire. In 1875 the Bishop of Rochester offered to Mr. Anson the important rectory of Woolwich, which after mature deliberation was accepted. Thus he transferred the scene of his labors from his native country to one of the poorest and most difficult fields of work in the neighborhood of London. His friends remarked that he seemed to have a liking for the poorest and grimmest places to live and work in. The fact is that the missionary spirit was strong in him from the beginning.

At Woolwich he found a congregation of only sixty persons. When he left the parish the Church was often full to overflowing, and the number of communicants had increased to three hundred and seventy. He secured the formation of a district parish; and built a mission room amongst the poor. Wherever he went he thoroughly identified himself with those amongst whom he worked. He was ever fearless in the face of opposition when he had to meet it, and what true man has not to meet it sometimes?

At last the crisis came, the voice sounded in his ear, the call reached him; the work lay open before him and he was not slow to seize the opportunity. On Sunday, June 3rd 1883, when his resignation was already in the hands of the Bishop, he made known his purpose to his parishioners in a sermon on the text, "It shall be if he call thee, thou shalt say, Speak Lord for thy servant heareth." He said, "A few weeks ago it was my duty to urge upon you the duty of our Church with respect to other parts of the world. In preparing to do so, I was deeply struck with what I read concerning the state of things which exists in Northwest Canada..... My brethren, I have felt the call was one that I at least could not resist. It seemed to me an emergency of the Church which those clergy who, like myself, had no special home ties such as implied in wife and children, and who might be able to support themselves by their private means, might do something to help to alleviate, by volunteering for the work. But as I have said I regard it strictly as an emergency of the Church. I do not in the least consider it of necessity a life-long work. In a few years, say ten, the pressure will probably have passed away, the land will have been brought into cultivation, and the inhabitants will be able to provide the ministrations of religions for themselves in the usual way. The work here may be more important, but there it is for the time more urgent. The difference, however, seems to be this, that while many are willing and able to carry on the work I lay down here, I shall there be doing work which otherwise would not be done at all. And secondly, while I am fully sensible of the dearth of clergy at home, I regard our Church as just as responsible for those who go from our shores to a land which, after all, is only an extension of our kingdom, though a wide ocean divides us."

In the autumn of the same year Mr. Anson paid a visit to Northwest Canada, in order to gain some personal knowledge of the country. The Bishop of Rupert's Land appointed him his commissary "in organizing missions and in the general superintendence of the Diocese of Assiniboia," which was then in process of formation. On his return to England, Mr. Anson issued a paper describing the work it was hoped to do. At that time Regina was the only place in the Province where there was a resident clergyman. Efforts were made to raise funds and to find men to start the work. Just as Mr. Anson was about to return to Canada, the Archbishop of Canterbury offered him the bishopric, and urged on him the duty of accepting it. But while he was thus engaged in organizing the Diocese of Assiniboia, he received, very unexpectedly, the offer of the bishopric of Central Africa. This offer was a serious trouble to him. But it was finally decided that Canada was the sphere to which he was more clearly called, and we may well think the result has justified the decision.

Canon Anson was consecrated on St. John the Baptist's Day, 1884, by the Archbishop of Canterbury, the Bishops of London, Rochester, S. Alban's, and others assisting. Side by side with him was consecrated Bishop Hannington, so soon to lay down his life for the Church in Central Africa; and the sermon on the occasion was preached by the Bishop of Saskatchewan, who has since been called to his rest.

Such was the foundation, eight years ago. If now we would see Bishop Anson's monument we may see it around us, in the work of the well-ordered diocese he bequeaths to his successor.

The successor of Bishop Anson has not yet been appointed. In the meantime the Most Rev. the Lord Bishop of Rupert's Land, Metropolitan of this Ecclesiastical Province, acting under the Constitution of the Provincial Synod, has issued a commission appointing the Rev. J. P. Sargent, B.A., as Commissary for the Diocese of Qu'Appelle.

Correspondence.

The Church Consolidated—A General Synod.

TO THE EDITOR OF THE CHURCH GUARDIAN.

Your present correspondent has read most of what has been written on the above subject from its first introduction by the late Mr. Legge to the last long communications. He read the discussion on it which took place at the last session of the P. S., which was far from satisfactory. Some of the speeches, as reported, were unworthy of the great subject. Others, as to enthusiasm, eloquence, mental power and intellectual capacity were below par, and few if any rose above mediocrity. Apparently there was no distinguished leader present, no great master mind, no one preeminent for his comprehensive grasp and mastery of the situation, no one capable of enthusing and inspiring others with an all-absorbing idea of the magnitude and importance of the subject. It is true that the importance of consolidation was admitted, its desirability and necessity for the interests of the Church confessed. At the same time there were doubts and fears entertained and expressed, which seemed utterly opposed to that admission and confession, and there was no one apparently capable of dispelling these doubts and allaying those fears. These apprehensions have been set forth in the Church papers, since the close of the P. S. and by some of its members. Other members have attempted to write reassuringly, but their attempts were not successful. In one of the late intended reassuring communications to the CHURCH GUARDIAN, we are assured that Consolidation will be "a concrete manifestation of the solidarity and unity of the Church." But will it be a real live, breathing, active, powerful, useful corporation, or a mere figure head, or an ornamental exhibition and representation of

solidarity and unity. We want a General Synod with life, supreme life, with all the attributes of intelligent, spiritual Church life, with consummate wisdom to devise means and enact laws for the highest interest of the Church throughout the whole Dominion with full power of administration. At present we have Diocesan Synods and Provincial Synods with their respective constitutions, canons and special rights and functions, which comprehend most of the high interests and concerns of the Church (though some of the canons and laws are valueless for lack of powers of administration). But who is to define what is strictly Diocesan and what is strictly Provincial? But when defined will the Diocesan and Provincial Synods accept the definition and be ready to make the necessary surrender to the General Synod?

If so the Provincial Synods will only have a name to live and will necessitate a great and useless expenditure for a nominal existence. The greatest statesman this country has ever produced was of the opinion before Confederation that Provincial Legislatures were not absolutely necessary, and that they might come into collision with the general Parliament, and although from the first the powers and functions of the former were defined and limited, yet the correctness of his opinion has been proved. Many at the present day maintain that Provincial Parliaments might be dispensed with, and that without loss but with gain to the country. Be that as it may, however, none can truly assert that there are similar reasons for the existence of Provincial Synods to those given for the existence of Provincial Legislatures, or that they have corresponding duties to perform. We want a General Synod having supreme control, consisting of representative Churchmen elected from every Diocese in due proportion, men most true, faithful and loyal to Christ and His Church of which they are members. Men of great knowledge and wisdom, eminent for their mental capacities, administrative abilities and large experience (no doubt there are such men, if party caucuses would allow of their election,) and then commit to their management all those affairs which pertain to the interests of the Church generally, such as those mentioned in the Winnipeg scheme, and invest them with full powers of administration. Then "The wilderness and the solitary place shall be glad for them and the desert shall rejoice and blossom as the rose." Then shall our beloved Church attain to her rightful position as first, among the denominations, be resplendent as the brightness of the morning, fair as the moon, clear as the sun, and triumphant as a victorious army with banners.

SOLIDUS.

Huron, December 7, 1892.

To the Editor of THE CHURCH GUARDIAN.

DEAR SIR,—In asking you to make room for the acknowledgments below, I would like to add, that although I thankfully receive and forward any donations for Algoma which are entrusted to me, yet I do so simply as one of Algoma's many friends eager to forward its interests, but in no official capacity as "General Treasurer." The diocesan Treasurers of our Women's Auxiliary will each gladly receive and acknowledge donations sent through them to aid poor Algoma in this crisis of its history. The following sums have reached me, all of which will be remitted through the W. A. Treasurers of the dioceses from which they come.

Aylmer, Huron W. A., \$10; Sarnia, \$20; St. Ann's, Hellmuth College, \$5; Mrs. Hills, St. Mary's, \$1; Mrs. Shopland, Waterdown, \$1; Mrs. Spooner, Port Hope, \$1; Mrs. Freer, Winnipeg, 50c.; "M. I." \$2. Two little children have sent me \$1.50 from their mite boxes to help get a Communion service for the Indian Mission of Kinnisoto, (Rev. Gilbert Cook's). Who will help in this likewise?

Very gratefully yours,
H. A. BOOMER.

THE CHURCH GUARDIAN

—: EDITOR AND PROPRIETOR:—

L. H. DAVIDSON, D. C. L., MONTREAL.

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ANNOUNCEMENTS SEE PAGE 16.

DECISIONS REGARDING NEWSPAPERS.

1. Any person who takes a paper regularly from the Post office, whether directed to his own name or another's, or whether he has subscribed or not, is responsible for payment.
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4. The courts have decided that refusing to take newspapers or periodicals from the Post office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

CALENDAR FOR DECEMBER.

DECEMBER	4.	— 2nd Sunday in Advent.
"	11.	— 3rd Sunday in Advent. (Notice of Ember Days.)
"	14 }	EMBER DAYS.
"	16 }	
"	17 }	
"	18.	— 4th Sunday in Advent. (Notice of St. Thomas.)
"	21.	— St. Thomas; Ap. and Mar.
"	25.	— Christmas, (Notice of St. Stephen, St. John and Innocents Days.)
"	26.	— St. Stephen; First Martyr.
"	27.	— St. John; Ap. and Ev.
"	28.	— Innocents Day.

CHRISTMAS.

(Selected.)

He that, as Job saith, taketh the vast body of the sea, turns it to and fro as a little child, and rolls it about with the swaddling bands of darkness. He to lie there, the Lord of Glory, without all glory! Instead of a palace, a poor stable; of a cradle of state, a beast's cratch; no pillow, but a lock of hay; no hangings, but dust and cobweb! Christ, though as yet He could not speak, yet out of His crib, as a pulpit, this day preaches to us, and His theme is, "Learn of Me, for I am humble!" This is the *præcipe* of the *præsepe*, as I may call it, the lesson of Christ's cratch.—*Bishop Andrewes.*

O Thou, the Giver of all life, the life itself, whom to know is everlasting life, and that life the fullness and blessedness and joy, how art Thou as a despised infant unknown in the world which Thou hast made! How little did they think of Thee, in that inn of Bethlehem, in which there was room for all but for Thee! How little at Jerusalem, Thy holy city! And how little do all that sacred nation now know or think of Thee, laid as a babe in the manger in swaddling clothes. How little do all around Thee know of Thine incomprehensible greatness! What an eloquent sign is this of what Thou always hast been, and art ever now in this world; verily Thou art a God that hidest Thyself, the God of Israel, the Saviour.—*Isaac Williams.*

What at this time did Christ become? What even man pities, as helpless; what is the very type of helplessness; every member powerless, moved at will, yet unable to move itself; helpless even to utter its own wants and helplessness. One had not dared so to speak of His Ineffable Humility, lest we, so little humble, should not be able to do so with fitting reverence, had they not of old, in more reverent days so spoken. But now we would repeat it, and with Sarah, laugh with wondering joy.—*Dr. Pusey.*

By birth the Only-Begotten and Express Image of God; and in taking our flesh, not sullied thereby, but raising human nature with Him, as He rose from the lowly manger to the right hand of power—raising human nature, for Man has redeemed us, Man is set above all creatures, as one with the Creator, Man shall judge man at the last day. So honored is this earth, that no stranger shall judge us, but He who is our fellow, Who will sustain our interests, and has full sympathy in all our imperfections. He who loved us, Who best knows by infirmity how to take the part of the infirm, He will separate the wheat from the chaff, so that not a grain shall fall to the ground. He who has given us to share His own spiritual nature, He our Brother, will decide about His brethren.—*Cardinal Newman.*

"He was a little child, that thou mayest be able to become a perfect man. He was wrapped in swaddling clothes, that thou mayest be free from the bonds of death: He was in a manger, that thou mayest come to the altar: He was on earth, that thou mayest be in heaven: He had no place but the inn, that thou mayest have mansions in the heavenly habitation. The weeping of the Christ Child washed thee: His tears cleansed thy sin."—*S. Ambrose.*

God is our last end as well as our first cause. Our own God, creation's home, our last end, our only rest. Another day is gone, another week is passed. Another year is told. Blessed be God then, we are nearer to the end. It comes swiftly, it comes slowly, too. Come it must, and then it will all be but a dream to look back upon. But there are stern things to pass through, and to the getting well through them there goes more than we can say. One thing we know, that personal love of God is the only thing that reaches Him at last.—*Dr. Faber.*

THE CHRISTMAS SPIRIT.

Whatever increase there is this season of love and good will, of tender sympathy, of kindly charity, of simple child likeness, of innocent pleasure has certainly sprung from The Holy Child of the Virgin Mother.

The spirit pervading the land this week, pervades it only to bless. The great world, busily absorbed with the huge relentless machinery of commerce, eager for mere money-getting, becomes worldly, callous, practical and believing in nothing except its own selfish self. But for awhile the huge wheels stop, the tired hands and busy brains have a moment to do and to think the unselfish thing. The heart of the world gains time to assert itself. Husband and wife, parents and children are planning surprises of love. The home-house gathers its scattered ones again beneath its benignant roof. The poor are remembered, the unfortunate relieved. God is working again upon the heart of the world and everywhere it responds.

It is when we begin to catch a glimpse of what this Christmas spirit is doing for all mankind that we verily see how "Christ is the true light which lighteth every man that cometh into the world," and that every man that cometh into the world, however far away from God he may count himself, must go back to the blessed Babe in the lowly manger if he would discover the true source of what there is of hope for his soul and of love in his heart.—*The Churchman.*

UNTIL HE COME.

The Church stands once more in the vestibule of her liturgic year. It changes not, like the zodiac constellations which mark the pathway of the sun. For Christ, the risen Sun of Righteousness, and the supernatural order, the heavenly zodiac, along which he moves and shines and works, know neither variableness nor shadow of turning. Before the glorious mystery of the Incarnation, the Church and her Liturgy were prophetic, and every symbol and type, and psalm, and prophecy, had for its burden, Messias to come. After the Ascension of our Blessed Lord, and the outpouring of the Pentecostal Gift, the office of the Young Church was first evangelic and sacramental, and then memorial, even until His coming again. So in the great Eucharistic office, which is the burden of her worship, the Church continually feeds the flame of commemoration and of expectation. It is a perpetual liturgic memorial. It kindles every sacrament, as well as every prayer and collect. It is the perpetual striving of the Church to realize afresh in heart, and life, the adorable person of Jesus Christ, Son of Man, Son of God.

Thus Advent sounds the fundamental note that vibrates through the liturgic year and gives it its crowning significance. There it all lies in the Book of Common Prayer, in common with all the older liturgies of Catholic Christendom, a constant utterance of the evangelic story, from beginning to end, for such as have eyes to see and ears to hear. It is not a brain-spun system of theologic deductions, nor a compilation of philosophic or metaphysical generalizations; but the witness of a Divine Man, of a Supernatural Life, given—even of Christ in God—that fills the liturgy through and through, and consti-

tutes its power and riches. Not that the Church disowns theology, or dogma, or philosophy, among her trusty weapons of warfare; but her liturgy is far above and more than all these, and has place only for the memorial and the promised coming again of God manifest in the flesh.

This is altogether a divinely inspired intuition of the Church, even from the beginning. It struggled for utterance in her earliest symbolism. It memorialized Christ, and the life and things of Christ, in her unfolding architecture, in every particular of decoration and sacramental service; in the cruciform foundations, in the doors, windows, aisles, pillars, columns; in the sanctuary, with its altar of unbloody sacrifice. Art, as it sprang from her faith and devotions, took up and reiterated the vast theme, from the Annunciation to the Ascension.

Far upraised among the Tyrol ranges lies the remote hamlet of Ober Ammergau, whose pious cottagers every tenth year, make ready as an act of holy devotion, with the best accessories of sacred art within reach, the "Passion Play," or drama of the Christ-Passion; so tenderly and reverently, too, that tens of thousands from all quarters of Christendom flock thitherwards to contemplate the spectacle. Yet every church where the Catholic Liturgy is duly and reverently observed, year in and out, is a thousand-fold more inspiring than any Ober Ammergau. For the Church Liturgy for all this half year to come, will be busy with nothing else than a revival, a portrayal, of the entire, unbroken story of Jesus the Christ; not in picturesque tableaux, but in the living Word, that came down from God, and which is itself Life, even the Divine Life; Word and Sacrament both incorporated in eloquent persuasive ritual. And the end of all shall be the renewal in us of that one Perfect Life, brought to light in Jesus, the Son of Mary, who was Himself in very deed the Word made Flesh Which dwelt among us and Which shall come again.

It is in this way that the liturgy meets all spiritual needs and answers all questions. So that they who live within its sacred enclosures, are like ships safely anchored, where no tumult of stormy sea or tempest can reach them. It is full of the Life of Christ, and when He is made manifest to the believing soul it is not strange that the soul is satisfied.

Here is brought into painful clearness a vital defect of what may be called denominational Christianity, which has become estranged from this historic and liturgic presentation of our Blessed Lord. Here it all is, a mystery, a fact, a faith, kept alive and ever present in the divine liturgy; and it is this perpetual witness of the Catholic Church that separates between her, and all doubt, and error, and unbelief.

When the head gets the better of the heart, and science and philosophy strive mightily with faith, and the Church herself is storm-swept with vain questionings, and men's hearts fail them because of fear and a shaking of the foundations; when learned doctors and schools seem ready to betray and surrender the substance of the Faith once delivered and once for all, there is the calm, untroubled liturgy, which every priest must read, and all the faithful may read, mark, and inwardly digest, and the ancient creed testifies that this is verily Jesus the Christ Who was conceived by the Holy Ghost, and born of

the Virgin Mary; and then clamorous voices are hushed, idle questionings and blind cavils are stilled, for no man may gainsay the Catholic Creeds without apostasy; since they, like the Christ they declare, lie infinitely above the plane of controversy in the supernatural realms of faith.

"Until He come"; let no man ask how or when! According to His promise so shall it be made good. It is not for us to know or forecast, neither wise nor wholesome. The ways of Divine Providence are higher than our ways. Already He may have drawn nearer than we have suspected or dare surmise, along the highways of civilization, in the maturing of better and purer social conditions, in the outgoings of a world-embracing philanthropy, in the manumission of slaves, in the larger diffusion of knowledge and invention. Who can tell the way-marks of His approach or declare the secret-tokens of His appearing? But this we know, that it shall be with power and exceeding glory; and that in the day of His coming, sin and death shall flee away, and the kingdoms of this earth shall become the kingdoms of our Lord and of His Christ, and that He shall reign forever and ever, for the mouth of the Lord hath spoken it. —*The Living Church.*

"THE NEW LEARNING."

That the subject of Biblical Criticism is now painfully exercising many minds is evident; and is what has long been foreseen and anticipated by thoughtful and educated people. The ordinary Protestant who rejected with scorn the idea of an infallible Church as the interpreter of an infallible book, replaced the infallible Church by himself, as he considered it his own duty, privilege, and perquisite to deduce from the pages of the Bible all that a Christian ought to know and do. That a great many equally infallible individuals of this type deduced discordant doctrines from Scripture, was, to the minds of quiet, thoughtful onlookers, destructive of the theory they advanced; for how could they all be right, when they often differed so radically and widely from each other? Yet each of them was perfectly satisfied with his own conclusions, and each probably believed that the others had not duly sought the guidance of the Holy Spirit, or in some other way had failed to fulfil the conditions of correct interpretation. Each and all claimed that the Bible taught what they severally held, no matter how far they diverged from and disagreed with each other. To people affected with the malady of thought, this was a puzzling and perplexing result; for, granted the Bible infallible, here were many persons explaining and applying it in altogether different and contradictory ways, yet each claiming perfection for his own interpretation. As a rule, many of these people were entirely ignorant of the history of the canon of Scripture, and but ill fitted linguistically to deal with it in the original tongues. They accepted the English Version as practically the original itself, and dealt with it irrespective of the fact that the Bible is a library much rather than a book, the composition of which extended over centuries; a library in which a growth and development are distinctly traceable, which reflects Eastern forms of thought, expression, manner, and customs embodied in the languages of the East. Of course the Holy Spirit could endow the student with all the qualifications necessary for its interpretation; but intraculous aid of this kind is not as a rule to be reckoned on, and ordinary mortals could not safely dispense with much long and

difficult preliminary training and study before they could hope to interpret Scripture with much success.

This view of the Bible just referred to was never the Anglican theory, and has of course ceased to be held by Protestant theological scholars of the advanced type, who recognized the necessity of acquaintance with Hebrew and Greek, and of the employment of all other aids to its exegesis that were available, such as the comparison of contemporary historical documents and anything and everything that bore upon and elucidated Eastern forms of thought and expression.

But now the matter has gone a long stage further; it is not with the explanation and application of Scripture that men of this type are satisfied; they have gone into, and are going into, the very structure of its separate, component parts; the Pentateuch is continually being taken to pieces and re-assorted—so is the Book of Psalms—so is Isaiah—so is Daniel. Nor have the Books of the New Testament escaped similar treatment. All this has naturally caused to many a great deal of alarm and even consternation, and has been met in various ways—e.g., this "new learning" has been universally denounced and condemned by some as practically anti-Christian, at least in its tendencies, for it is held to set aside the testimony of our Lord to the authorship of the Pentateuch, the Psalms, and the Book of Daniel; but it is evident that in the last result this controversy must be fought out, and thrashed out also, by competent men on both sides, on literary and critical grounds.

But having come so far, and as it must be admitted that the number, not only of the laity but of the clergy, competent to study the subject from this point of view, is so extremely small, let us inquire what ordinary Christians have to say in the presence of this controversy.

Some will say, We know this view is all utterly self-condemned; we shall, therefore, not consider or entertain it at all; we know the Bible is infallible, and we have the witness of the Spirit to its inspiration and truth. Others will wisely add, that in addition to the testimony of Scripture to itself—i.e., its own internal evidence, we have the voice of The Church as the witness and keeper of Holy Writ. We know and admit our complete incapacity as individuals to determine such a controversy as this for ourselves; but we know that The Church settled the canon of Scripture; and believing that she did so under the guidance of her Divine Head, we believe she will continue to guard and preserve it in the future as she has done in the past.

To others it will also occur that theories about the Pentateuch and other books of the Old Testament, now brought forward, are very late in the day; that it is very strange that literary compositions of an alleged much later date could have been successfully foisted on the Jews themselves, who would have been in the most favourable position to detect anything of the kind if attempted. That a large amount of speculation, or rather hypothesis, is required as a basis for theories of this kind—e.g., that the prophet Jeremiah was in collusion with Josiah about fabricating a copy of the Book of the Law, concealing it, and dramatically discovering and producing this modern antique at the proper moment. The history of pious frauds could scarcely surpass this; but how could any critic in the present day offer this conjecture as a solid basis for a theory; what foundation has it beyond that of his own fancy? We are not writing for scholars, who have access to learned works on this subject; but we hope to produce in one more article a line of argument that may be useful to intelligent people not accustomed to regular theological study. The nature of the argument is this—The New Testament bears distinct and decided witness to the Old Testament, therefore proof of the genuine historical nature of the New Testament is also proof of the genuine historical nature of the Old.—*Irish Eccl. Gazette.*

Family Department.

Dptychs for the Festival Days of St. Stephen, St. John and the Innocents.

BY THE REV. J. H. VAN BUREN.

Steadfastness.

He upward looked, as one who stands just on the verge of heaven,
Then, parting, prayed that they who stoned might not be unforgiven;
Trausfigured like an angel's was his face, and mien amazed,
Beheld God's glory gleaming there while steadfastly He gazed.
God grant that we with steadfastness of purpose, heart and mind,
Toward Himself thro' life and death may ever be inclined;
That so in us the glory that from His right hand doth shine,
May be displayed in characters transfigured and divine.

Love.

Revealed to this one, lo! the throne of God's unfailling grace;
Resplendent realms of Paradise, and heaven's most holy peace
Proclaimed by Him, th' evangel of God's everlasting love
Constraineth us to fairest homes in Zion bright, above.
God grant that we on whom are cast Thy beams all bright and blest,
Like you belov'd disciple, may be sheltered on Thy breast;
And yet may walk in truth and love, with calm, untroubled heart.
Until at length Thy throne appear and visions all depart.

Purity.

A cry goes up in Rama! Rachel weeping for her young,
With woe uncomforted, heart, in bitter anguish wrung:
Yet these, the first to feel the edge of persecution's sword,
Have by their guiltless death become a glory to their Lord!
O Thou who ledst a little child, and set him in the sight
Of those who sought pre-eminence, direct our hearts aright;
All vices kill and mortify, e'en by Thy chastening rod,
That we, among the pure in heart, may glorify our God!

HOME, SWEET HOME

BY MRS. WALTON.

CHAPTER XII.—CHRISTIE WELL CARED FOR.

(Continued.)

"I enclose a check which will pay his expenses for the present. I should like him to go to school for a year or two and then I intend, if the boy desires to serve Christ, to bring him up to work as a Scripture reader amongst the lowest class of the people in your neighborhood.

"I think I could not perpetuate my dear wife's memory in any better way than by carrying out what I know were her wishes with re-

gard to little Christie. No money or pains will I spare to do for him what she herself would have done, had her life been spared.

"Kindly excuse me for troubling you with this matter; but I do not wish to defer it, until our return, lest I lose sight of the boy. The dismal attic where Christie and his old master lived was the last place my dear wife visited before her illness; and I feel that the charge of this boy is a sacred duty which I must perform for her dear sake, and also for the sake of him who has said, 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'

"Believe me, dear Mr. Wilton, yours very sincerely,

"GERALD LINDSAY."

"Christie," said the clergyman, "the dear Lord has been very good to you."

"Yes," said little Christie, "old Treffy was right; wasn't he, sir?"

"What did old Treffy say?" asked the clergyman.

"He said the Lord had some work for me to do for him," said Christie, "and I didn't think there was any thing I could do; but he's going to let me, after all."

"Yes," said the clergyman, smiling; "shall we thank him, Christie?"

So he knelt down by Christie's bed, and little Christie clasped his thin hands and added his words of praise:

"O Jesus, I thank thee so much for letting me have some work to do for thee; and, please, I will stay outside the gates a little longer, to do something to show thee how I love thee. Amen."

"Yes, Christie," said the clergyman, as he rose to go, "you must work with a very loving heart. And when the work is over will come the rest. After the long waiting will come 'Home, sweet Home.'"

"Yes," said Christie, brightly, "'there's no place like Home, no place like Home.'"

CHAPTER XIII.—CHRISTIE'S WORK FOR THE MASTER.

It was a hot summer's afternoon, some years after, and the air in Ivy Court was as close and stifling as it had been in the days when Christie and old Treffy lived there. Crowds of children might still be seen playing there, screaming and quarrelling, just as they had done then. The air was as full of smoke and dust, and the court looked as desolate as it had done in those days gone by. It was still a very dismal and a very forlorn place.

So Christie thought, as he entered it that sultry day; it seemed to him as far as ever from "Home, sweet Home." Yet, of all the places which he visited as a Scripture reader, there was no place in which Christie took such an interest as Ivy Court. For he could not forget those dreary days when he had been a little homeless wanderer, and had gone there for a night's lodging. And he could not forget the old attic which had been the first place, since his mother's death, that he had been able to call home. It was to this very attic he was going this afternoon. He climbed the rickety stairs, and as he did so he thought of the night when he had crept up them for the first time, and had knelt down outside old Treffy's door, listening to the organ. Christie had never parted with that organ, his old master's last gift to him. And scarcely a week passed that he did not turn the handle, and listen to the dear old tunes. And he always finished with "Home, sweet Home," for he still loved that tune the best. And when Miss Mabel came to see him, she always wanted to turn the old organ in remembrance of her childish days. She was not Miss Mabel any longer now, though Christie still sometimes called her so when they were talking together of the old days, an 1 of Treffy and his organ. But Mabel was married now to the clergyman under whom Christie was working, and she took great interest in the young Scripture-reader, and was

always ready to help him with her advice and sympathy. And she would ask Christie about the poor people he visited, and he would tell her which of them most needed her aid. And where she was most needed young Mrs. Villiers was always ready to go.

And so it came to pass that when Christie knocked at the old attic door, it was opened for him by Mrs. Villiers herself, who had just come there to see a poor sick woman. She had not met Christie in that attic since the days when they were both children, and Mabel smiled as he came in, and said to him, "Do you remember the occasion when we met here before?"

"Yes," said Christie, "I remember it well; there were four of us here then, Mrs. Villiers and two out of the four have gone to the bright city which we talked of then."

"Yes," said Mabel, with tears in her eyes; "they are waiting for us in 'Home, sweet Home.'"

The attic did not look any more cheerful that day than it had done when old Treffy lived there. The window panes were nearly all broken and filled with pieces of brown paper or rag. The floor was more rotten than ever, and the boards seemed as if they must give way when Christie crossed the room to speak to a forlorn-looking woman who was sitting on a chair by the smouldering fire. She was evidently very ill and very unhappy. Four little children were playing about, and making so much noise that Christie could hardly hear their mother speak when she told him she was "no better, no better at all, and she did not think she ever should be."

"Have you done what I asked you, Mrs. Wilson?" said Christie.

"Yes, sir, I've said it again and again, and the more I say it the more miserable it makes me."

"What is it, Christie?" said Mrs. Villiers.

"It's a little prayer, ma'am, I asked her to say: 'O God, give me Thy Holy Spirit, to show me what I am.'"

"And I think He has shown me," said the poor woman, sadly; "anyhow, I never knew I was such a sinner: and every day as I sit here by my fire I think it all over, and every night as I lie awake on my bed I think of it again."

"I've brought another prayer for you to say now, Mrs. Wilson," said Christie, "and I've written it out on a card, that you may be able to learn it quickly: 'O God, give me Thy Holy Spirit, to show me what Jesus is.' God has heard and answered your first prayer, so you may be sure he will hear this one also. And if he only shows you what Jesus is, I am sure you will be happy for Jesus will forgive you your sin, and take away all its heavy burden."

The poor woman read the prayer aloud several times, and then Mrs. Villiers took a book from her pocket and began to read. It was a little, much-worn Testament. It had once been blue, but from constant use the color had faded, and the gilt edges were no longer bright. It was not the first time that same Testament had been in that old attic. For it was the same book from which Mabel's mother had read to old Treffy fifteen years before. How Mabel loved that book! Here and there was a pencil mark, which her mother had made against some favorite text, and these texts Mabel read again and again, till they became her favorites also. It was one of these which she read to the poor woman to-day: "The blood of Jesus Christ, His Son, cleanseth us from all sin." And then Mrs. Villiers explained how ready Jesus is to save any soul that comes to him, and how his blood is quite sufficient to take away sin.

The sick woman listened eagerly, and a tear came into Christie's eye as he said: "There is no text that I love like that, Mrs. Villiers. Mr. Wilton preached on it in the mission room the second time I went there, and I felt as if I could sing for joy when I heard it; I well remember how I ran up the stairs to this attic, to tell it to my old master."

"And you've found it true, Christie?"

"Yes, ma'am, indeed I have; and Treffy

found it true too."

Then Mrs. Villiers and Christie took their leave; but, as they were going down the steep staircase, Christie said, "Have you time to call on Mrs. White for a few minutes, ma'am? She would be so pleased to see you, and I don't think she will live very long."

TO BE CONTINUED.

JACK'S CHRISTMAS ANGEL.

BY ADA STEWART SHELTON.

Oh! 'twas a bitter Christmas Eve,
The snow piled everywhere,
But little Jack he trudges home
With bright and cheery air;
His boot-black box beneath his arm,
His clothes so worn and thin,
And such a ragged little coat
That buttons 'neat his chin.

While on each tired foot he wears
A heavy, clumsy shoe,
With here and there an open place
That lets the white snow through.
So much too big, and what is worse,
So very much too old,
Poor little Jack! he wonders why
His toes are always cold!

Homeward he goes; up, up, he climbs
The steep, steep stair that winds
Till in their one poor little room
His sweet sick mother finds.
Ah! how she smiles at sight of Jack,
Her eyes, they fill with tears,
So young to work, that little lad,
For Jack is but six years.

"Mother!" he cries, "Oh! did you know,
That this is Christmas Eve,
And do you think there's any chance
That Santa Claus would leave
Something for us?" the pitying tears
Ran down the mother's face,
"Only a Christmas angel, Jack,
Could ever find this place."

"I know it is the Christmas Eve,
My blessed little boy,
Oh! if I could but only bring
To you some Christmas joy.
We've only got each other, Jack,"—
She strains him to her heart,—
"So we must glad and thankful be
That we're not far apart."

The night came down and sweet and clear
Rang out the Christmas bells,
The story of The Holy Child
Once more again she tells,
And how the radiant angels sang,
And how they still are near
To comfort, bless, protect and guide
All those who need them here.

The chimes they ceased, the stars shone out,
The weary mother slept,
Then close to where the fire burned low
Dear little Jackey crept.
And on a scrap of paper there
Some straggling words he wrote,
And up, upon the door, outside,
He pins his little note:

"Oh! Christmas Angels, if you should
Be passing by this way,
Oh! won't you help us, please, so we
Can keep the Christmas Day?
We're most too poor for Santa Claus
To stop here with his pack,
But almost anything will do,
It's me that writes this, Jack."

All night he dreams of angels fair
Floating on whitest wings,
Of stars, of shepherds, and of bells,
And, oh! such lovely things!
Until the Christmas sun above bright
Within that little place,
Its straggling beams they played awhile
Across Jack's sleepy face.

Then up he gets, brave little heart,
To work he must away,
For boot blacks must be up and off
Even on Christmas Day.
He opens wide the door, and there
Outside upon the floor
A Christmas basket filled so full!
So full 'twas running o'er,

With every sort and kind of thing
From greatest to the least,
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And close beside them brand new shoes,
No holes there at those toes!

With lots of other things that help
To keep out winter's cold,
And tucked beneath the turkey's wing
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"Oh, Jack! oh, Jack!" the mother
cries,
"Where did they come from? Where?
This morning, once, I thought I heard
A step upon the stair."

The shining eyes of little Jack
Looked in the mother's face,
Such happy, beaming eyes that they
Made bright that dreary place.
His little heart was beating fast,
His voice could scarce be heard,
"Why mother, mother, don't you know?
I rent the angels' word!"



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Bishop of Albany,

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DIOCESE OF CALGARY.

At the meeting of the Executive Committee of the Synod of the Diocese early this month, the Bishop presided and the following members were present: The Revs. A W F Cooper, (Secretary,) and Rural Dean Hillman, and Messrs. W Pearce, J P J Jephson, and T N Christie.

The Bishop reported to the Committee the appointment of the Rev. C. H. Rich to the charge of St. Augustine's, Lethbridge, and the fact that that parish is now self-supporting.

The secretary read a letter from Mr. A. D. Braithwaite resigning his position as Treasurer: when it was resolved as follows:

"The Executive Committee accepting the resignation of A. D. Braithwaite, Esq, late manager of the Bank of Montreal here, of the office of Treasurer of the Diocese on account of his removal to Hamilton, desires to express its sense of the great value of Mr. Braithwaite's services to the church in the various positions he'd by him. The Committee remembers with thankfulness the ready way in which he gave time and thought to the advancement of all interests connected with the Parish and Diocese, to which his attention was directed. It assures him that both he and Mrs. Braithwaite are greatly missed and expresses the earnest hope that God's blessing may rest upon them in the new sphere to which they have been called."

It was moved and carried that Mr. W. H. Hogg be asked to accept the position of treasurer of the Diocese.

The Bishop mentioned, in connection with the S P C K student-ships, the ordination and appointment of Mr. Webb and also gave an account of the progress of Messrs. D'Easum and H. A. Gray, at St. John's College, Winnipeg, and Mr. and Mr. Chilcott at Trinity College, Toronto. It is expected that the latter gentleman will be ready for ordination about the Spring of 1894.

The Bishop reported that part of the Finlayson bequest had been allowed by the C M S to the Diocese of Calgary for Indian work.

The appointment of the block grant of the S P G for the year 1893 was then made, the Bishop stating that the S P G had determined that for the future they must refuse to sanction the appropriation of more than £100 to any one clergyman, unless as a special grant for the opening of new missions.

Several accounts were passed and the Bishop reported that a grant of books to the value of £50 had been made to the Diocese by the S P C K with which to start a depot for the sale of that Society's literature in Calgary.

I WANT TO BE NOTICED.

There are individuals in every parish whose Christian zeal depends largely on "being noticed" by other parishioners. They feel neglected when they are not called upon frequently, or when they are allowed to go home from church without a greeting. When the rector in his round of calls, would know the reason for

their absence, he is told they "did not think they were wanted."

Need we remind such persons, if they chance to read these lines, that in the church what is one person's duty is every person's duty. If you ought to be noticed, it is your duty to notice. You are so bound to approach some one else, as that one is bound to approach you. This might not be so, if Mrs. A. or Mr. B. owned the church, then they should make the first advance to welcome you. In God's house, however, there cannot be any respect of persons. They meet there on a perfect equality as children of a common father, and worshippers before one mercy seat. If any duty rests on one that duty rests on all, and no one has the right to await the recognition of any one else, except perhaps he be a stranger in the community. In that case if acquaintance is made with the rector, and services are offered for church work, that person will soon be well known in the parish, and need no introduction.

The meeting of this class of parishioners is one of the most painful experiences of a pastor's life. It is a grief to him to find people bury their talents, destroy their influence for good, shut themselves away from being co-laborers with God for the spread of the Gospel, simply because they are not noticed by their fellow worshippers and workers.

May we also add one more word. Turn to the pledges made in Baptism, which are ratified in Confirmation, and what are they? They are unconditional promises, made in a solemn hour, 'm d solemn events, to be faithful to the cause of Christ till death.

In that fulfillment, nothing can come between that soul and its Master. The pledge is to God, and to Him we shall render the account. Does it not seem like trifling with an awful responsibility—like playing with eternal interests—like ignoring a sacred vow, when we add a condition to our pledge—"If Mrs. B. speaks to me," or "if Mrs. D. calls on me!" The fact that such demands are made is a striking illustration of the determination of Satan to lead the soul astray. If he finds himself weak in a direct attack upon our Christians life, he takes a more hidden method, and tells us people slight us, and he don't think we are wanted and we had better stay away until they (who they are no one can imagine) show a kinder Spirit and notice us.—Selected.

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Of Great Men

—TO THE—

Bible and Christianity.

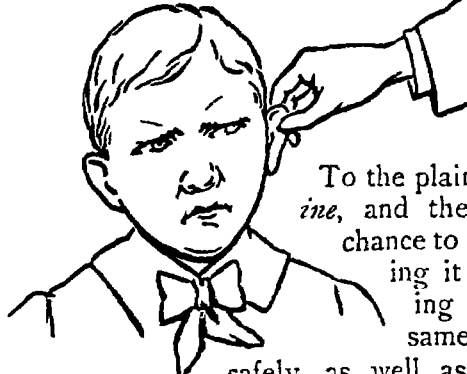
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Temperance Column.

Drink and Insanity.

The reports and statistical and other statements of the county lunatic asylums, at Lancaster, Prestwich, Rainhill, and Whittingham for the past year have been issued by the Lancashire Asylums Board. The statistical tables show there were in the four asylums on January 1 last, 7,612 patients (3,520 male and 4,092 female). Of that total 1,796 patients were in Lancaster Asylum and 1,715 in Whittingham. Dr. Wallis, the medical superintendent at Whittingham, treats in his report of "insanity caused by drink," in which connection he says:—"Intemperance in drink seems to figure, as in 1890, rather more prominently than usual, accounting for 22 per cent. of the admissions at Whittingham, and perhaps for more if the histories of the unknown cases were cleared up. It seems to me, in these days, when social legislation is happily in everybody's mind, that some steps should be taken to save the drunkard from himself, for his own sake, and even more urgently for the sake of his family. Persons of means have their inebriate hospitals and homes to go to, and their families are not, as a rule, reduced to want and misery on this account. For the intemperate among the wage-earning classes no provision has as yet been made, and it is in these classes that the want of some suitable provision is felt more acutely. Habitual drunkenness is a crime against society, and requires punishment. The drunken parent robs his family of food, clothing, and comfort to indulge in his debasing habit, and offers his children a lamentable example, which they in their turn but too frequently follow. Nothing short of compulsory detention of the habitual drunkard for a considerable period is likely to do any permanent good. Under these conditions he should be compelled to work, and be made not only self-supporting, but to contribute to the support of his wife and family as far as possible. As it is, a drunken man is allowed to go on until his health is destroyed, his children neglected, half-starved, and stunted in growth and constitution, some of them flighty and unstable in mind, or actually idiotic or epileptic. When he has worked all this mischief he is sent to the asylum, first, perhaps, for a short visit, again for a longer visit, and finally for the rest of his life, a burden to himself and the ratepayers. Temperance methods do not reach the great majority of victims to intemperance, and public institutions for the treatment of the habitual drunkard should be provided."—*The News, London, England.*

AN AUBURN MIRACLE.

AN ACT OF HEROISM FOLLOWED BY DIRE RESULTS.

Edward Donnelly Saves a Life Almost at the Cost of His Own - After Years of Suffering he is Restored to Health - A Story of Interest to Canadians.

Auburn, N. Y., Bulletin.

It is on record that upon a chilly April day, a few years ago, an eight year old boy fell into the East river at the foot of East Eight street, New York, and when all efforts to rescue him had failed, Edward Donnelly, at risk of his own life, plunged into the water and, when himself nearly exhausted, saved the boy from drowning. It was a humane and self-sacrificing deed and received deserved commendation in all the many news papers that made mention of it. Edward Donnelly was then a resident of New York City, but his wife was Amanda Granman, of Auburn, and sister, Mrs. Samuel D. Corry, of No. 71 Moravia St which gave a local interest to the incident. All this was some time ago, and both it and Mr. Donnelly had passed out of the mind of the writer until a few days ago, while in Saratoga, he was shown a letter to a friend from which he was permitted to make the following extract:

AUBURN, N. Y., Oct. 26, '92.

I am taking Dr. Williams' Pink Pills. They have cured me of that terrible disease Locomotor Ataxia. When I commenced taking them, I was wholly unable to work and nearly helpless.

I am now improved so much that I have been picking apples and wheeling them to the barn on a wheelbarrow.

Yours truly,

EDWARD DONNELLY,

71 Moravia St., Auburn, N. Y.

Immediately on returning to Auburn our reporter called at the above address and found Mr. Donnelly out in a barn where he was grinding apples and making cider with a hand press and he seemed well and cheerful and happy. Moravia street is one of the pleasantest suburban streets of Auburn, and No. 71 is about the last house on it before reaching the open country, and nearly two miles from the business centre of the city.

"Why, yes, said Mr. Donnelly, 'come into the house, I will tell you all about my case and how Pink Pills cured me, and will be glad to do it and to have it printed for the benefit of others, for I am sure I owe my restoration to health and happiness wholly to those simple but wonderful Pills.' And then in the presence of his wife, and Mrs. Corry and Mrs. Taylor, who confirmed his statement, he told your correspondent the story of his sickness and of his restoration to health by the use of Dr. Williams' Pink Pills for Pale People. 'I was born in Albany, N. Y., and am 42 years old. The greatest portion of my life, I have lived in New York City. I was general foreman there of the F. A. Mulgrew Saw Mills, foot of Eight Street, on the East river. It was on the 29th of April, 1889, that the boy fell into the river and I rescued him from drowning, but in saving his life I contracted a disease, which nearly cost me my own. Why, sir I am sure I should have died long ago if Pink Pills had not saved my life, and I wouldn't have cared then for my sufferings were so great

that death would have been a blessed relief; but now, thank God, I am a well man again and free from pain and able to be happy.

"You see when I saved the boy I was in the water so long that I was taken with a deadly chill and soon became so stiffened up and weak that I could neither work nor walk. For some time I was under treatment of Dr. George McDonald. He finally said he could do nothing more for me and that I had better go into the country. On the 1st of last June (1892) my wife and I came up to Auburn. I was then in great pain, almost helpless, the disease was growing upon me and I felt that I had come to the home of my wife and her sister to die.

"When the disease first came upon me the numbness began in my heels and pretty soon the whole of both my feet became affixed. There was cold feeling across the small of my back and downwards and a sense of soreness and a tight pressure on the chest. The numbness gradually extended up both legs and into the lower part of my body. I felt that death was creeping up to my vitals and I must say I longed for the hour when it should relieve me of my pain misery. I was still taking the medicine ('It was Iodide of Potassium,' said his wife) and was being rubbed and having plasters put all over my body, but with no benefit.

"The latter part of last June I read of a case similar to mine cured by the use of Dr. Williams' Pink Pills for Pale People. I had never heard of those blessed Pills before, but I thought if they could cure another case of the same disease with which I was afflicted, perhaps they would also cure me. So I sent and got three boxes of the Pink Pills and taking them at once, following all the directions closely. In a few weeks time I was so improved that from being helpless, I was able to help myself and to get up and go to work and to walk every day from No 74 Walnut St., where I then lived, to Osborne's New Twine Factory, Seymour and Cottage Streets—(more than a mile) where I was then employed but all the while I was taking Pink Pills.

"Then Dr. Potchin, of Wisconsin, uncle of my wife, and who was here on a visit, began to poo-poo at me for taking Pink Pills and finally persuaded me to stop taking them and to let him treat me. When he returned to the West he left a prescription with Dr. Hyde, of Auburn, who also treated me. But their treatment did me no good, and after a while the old trouble returned and I was getting bad again. Then I began again to take Pink Pills; have taken in all nearly 20 boxes, at an entire cost of less than \$10.00. (My other treatment cost me a pile of money) and again I am well and able to work.

"In New York Dr. McDonald said my disease was Locomotor Ataxia. He treated me by striking me on the knees without giving me pain; by having me try to walk with my eyes closed; by trying to stand first on one foot and then on the other, but I couldn't do it, and so after a while he said I had Locomotor Ataxia and was incurable, and that I had better go into the country among my friends who would make the few remaining days of my life as comfortable as possible and give me kind attendance. Well I came, or rather was brought from New York into the country, but instead of dying,

I am a well man, nearly as well as ever before in my life. Pink Pills did it. If I was able I would, at my own expense, publish the virtues of Dr. Williams' Pink Pills to the whole world and especially in New York City, where I am much better known than I am here."

"Ano her thing," said Mr. Donnelly, "I am sure that the Pink Pills for Pale People (and they are well named) are the best remedy for the impure blood and the best blood maker in the world. Why when I was sick and before I took them, if I cut myself the very little blood that came from the wound was thin and pale and watery. A few days ago I accidentally cut my hand slightly and I bled like a pig and the blood was a bright red. Just look at the blood in the veins of my hands." So indeed they were, and his cheeks also wore the ruddy flush of health with which only good blood and plenty of it can paint the human face.

Our reporter then called upon Chas. H. Sager Co., druggists, at their request. They were much interested in the case and cure by the use of Dr. Williams' Pink Pills and told of several other instances, which had come to the knowledge, where the use of Dr. Williams' Pink Pills had proved efficacious in making most wonderful cures. These pills contain, in a condensed form, all the elements necessary to give new life and richness to the blood, and restore shattered nerves; they are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance; sciatica, neuralgia, rheumatism, nervous headache, the after effects of la grippe, palpitation of the heart, pale and sallow complexion, and the tired feeling resulting from nervous prostration; all diseases depending upon vitiated humors of the blood, such as scrofula, chronic erysipelas, etc. They are also a specific for troubles peculiar to females, such as suppressions, irregularities, and all forms of weakness. They build up the blood and restore the glow of health to the pale and sallow cheeks. In the case of men they effect a radical cure in all cases arising from mental worry, overwork or excesses of whatever nature.

These Pills are manufactured by the Dr. Williams' Medicine Company, Brockville, Ont., and Schenectady, N. Y., and are sold only in boxes bearing the firm's trade mark and wrapper, at 50 cts. a box or six boxes for \$2.50. Bear in mind that Dr. Williams' Pink Pills are never sold in bulk, or by the dozen or hundred, and any dealer who offers substitutes in this form is trying to defraud you and should be avoided. The public are also cautioned against all other so-called blood builders and nerve tonics, no matter what name may be given them. They are all imitations whose makers wish to reap a pecuniary advantage from the wonderful reputation achieved by Dr. Williams' Pink Pills. Ask your dealer for Dr. Williams' Pink Pills for Pale People, and refuse all imitations and substitutes.

Dr. Williams' Pink Pills may be had of all druggists or direct by mail from Dr. Williams' Medicine Company from either address. The price at which these pills are sold make a course of treatment comparatively inexpensive as compared with other remedies or medical treatment.

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