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# The Church Guardian

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

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

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No. 24. }

MONTREAL, WEDNESDAY, DECEMBER 12, 1894.

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## ECCLESIASTICAL NOTES.

A HANDSOME altar service has been presented to St. George's, Lee, Mass., by Mrs. Fish, of Boston.

IT is estimated that 10,000 tourists visit Peterborough Cathedral yearly, and the fees charged average £400 per annum.

THE Bishop of Chichester has presented a font to the Chichester Cathedral in memory of his wife, who was the daughter of Dr. Keate, a former head master of Eton.

THE Rev. Richard Husley Taylor, M.A., (Oxon), late Secretary of the C.M.S. for Ulster, has been offered and has accepted the vicarage of Shelly, near Huddersfield.

THE Bishop of Worcester, who at first withheld it, has allowed his name to appear in the new issue of the manifesto of the English Bishops against Disestablishment.

ON Tuesday, Dec. 4, the Cathedral Mission, 130 Stanton street, N.Y., was thrown open from 10 a.m. to 6 p.m. In the afternoon there was music and a reception by the Bishop. The day will be known as Benefactor's Day.

MR. John Dawson, of Northbrook-park, Exeter, instead of leaving certain amounts to charity in the North of England, will distribute at once £26,000, of which £3,000 will go to Bradford and £4,000 to Leeds.

THE Hon. Secretaries of the Bristol Bishopric Fund announce the gift by an anonymous donor of the sum of £1,500, payable by instalments of £300 a year, beginning on January 1st. Thus the sum required to be raised is now reduced to about £7,000.

IN St. Paul's chapel (Trinity parish), N.Y., on the three Fridays in Advent, seven-minute addresses are being delivered immediately after the Litany service, at 12 o'clock noon. The entire service with address occupies less than a half hour in length.

ON the 26th Sunday after Trinity, Bishop Sessums, of Louisiana, preached at St. Paul's Church and at the Church of the Messiah, Boston. He won the heart of Boston people on account of the wonderful similarity both in thought and diction between himself and the late Bishop Brooks.

AT the recent meeting of the Society for the Home Study of Holy Scripture, held in New York city, Bishop Doane stated that during eight years 525 students had come under the instructions of its teachers. In the last four years there have been 65 graduates, and in all 100 pupils have completed the four years' course.

THE Duke of Westminster, the Dean of St. Paul's, three City Companies, and two private individuals have given £1,000 each for the decoration of St. Paul's; the Duke of Westminster gives £200 a year in addition. The Corporation gives £2,000, and the Bishop of London £500. The first subscription list amounts to £15,000.

THE Rev. H. T. Armfield has published his usual analysis of the autumn Ordinations in the Church of England. There were in all 257 candidates, of whom 147 were ordained Deacons and 110 Priests. Fifty-four per cent. were graduates of Oxford or Cambridge. The T.C.D. candidates amounted to seven. The total number of candidates shows an increase for this time of the year not equalled since 1884.

THE first of the series of "Quiet Hours" to be held on the first Mondays of each month at the Church Missions House, N.Y., was conducted by the Rt. Rev. Henry C. Potter, D.D., L.L.D., on Dec. 3, from 10.45 to 11.45 a.m. These services are being held under the auspices of the Parochial Missions Society, at the request of the Bishop of New York, and the clergy are asked to invite their brethren of other dioceses to be present.

IN a recent controversy on Anglican Orders in the London Times, attention was called to the circulation of Cobbett's "History of the Reformation." A gentleman writes from Gloucester telling of an Irish priest saying to him: "If it was not for that book of Cobbett's, England could govern Ireland easily enough, but the priests keep it in circulation all about the country, selling it for fourpence or anything they can get. This keeps the poor in constant exasperation against England."

THE Rev. O. Parker, who three months ago completed a five years' work in San Joaquin Valley, California, has presented a report to his Bishop which is a fair sample of missionary work in the far West. His field embraces 5,000 square miles. He has travelled 24,000 miles; made 5,000 visits; held 1,100 services; celebrated Holy Communion 300 times, and added \$6,000 to the Church property. He has baptized 101; presented for Confirmation 75; married 24 couples and buried 30 persons. At Ventura city he has only 33 communicants and a mortgage of \$2,500 on church and \$650 accrued interest.

SIXTEEN HUNDRED men filled St. Peter's church, Baltimore, on a recent Sunday afternoon at a special service for men only. The subject, "Purity of Manhood," was discussed from the standpoint of the physical, the intellectual and the spiritual. Dr. Howard A. Kelly, known as one of the most prominent doctors of the South, discussed the physical, and in the course of his remarks referred to the Bible as his great and final authority. Dr. D.

C. Gilman, President of the Johns Hopkins University, in dealing with the intellectual, spoke strongly on the methods and course of reading which the pure man should adopt, and the rector, Rev. F. W. Clampett, concluded with an address on the spiritual, in which he contended for absolutism in purity. The meeting was the largest of its kind ever held in Baltimore, and included the representative men of the city sitting side by side with many who seldom enter a church.

THE following correspondence has passed between the Rev. O. C. H. King, chaplain to the family of Cardinal Vaughan, and the Archbishop of York: "Right Reverend Sir: Speaking at a meeting at York on behalf of the Society for the Propagation of the Gospel, you are reported to have described Archbishop Vaughan as an 'Italian Cardinal.' I have the honour of filling the post of chaplain to the Vaughan family, and I herewith avail myself of the liberty of reminding you that your statement is not true. Cardinal Vaughan is an Englishman and a member of one of the oldest English families. It cannot be that you are ignorant of the nationality of Cardinal Vaughan. If you consider that your language can escape the charge of misrepresentation because Archbishop Vaughan is a Cardinal of the Holy Roman Church, allow me to remind you further that this very title, before the event miscalled the Reformation took place, was given to Archbishops of Canterbury. I can scarcely suppose that any one would be so silly as to describe Archbishop Langton as an Italian Cardinal because he is called in the preamble to the Magna Charta Cardinal of the Holy Roman Church, Archbishop of Canterbury. Are the Primate of France, Spain, or Austria to be called Italian Cardinals because the Holy See has honoured them with the Roman purple? Finally, let me remind you that every prelate who occupied the see of York down to Nicholas Heath, the last legitimate Archbishop, derived his jurisdiction from the see of Rome. Were they all Italians? One has a right to expect that a person who occupies an official position in the State Church should not give expression to utterly baseless statements such as you are reported to have made at York.—I am, Right Rev. Sir, your obedient servant, OWEN C. H. KING." The following is the reply: "Dear Sir,—The Archbishop of York desires me to acknowledge the receipt of your letter, and to express his regret that you should be so imperfectly acquainted with the history of the Church in your own country as to make the statements which your letter contains.—Yours faithfully, ROBERT BOOKER, Secretary."

You

Should

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## ADVENT.

It is one of the instinctive prepossessions of the human mind, no less than a saying of the inspired writings, that there is nothing hidden that shall not be revealed. The divine glory is now concealed; but the veil must eventually melt away from it. In all heathen theophanies the manifestation of deity under the disguise of weakness is supplemented by its manifestation in a glory which is of dazzling beauty or of consuming fire. The herdsman of Admentus is again to appear as a being of radiant form and clad in clouds of light. The human mind can not conceive of a Saviour who having come once in humiliation will not come again in glory. The personal appearance of the Lord from heaven is a confident expectation without which practical and inspiring faith would be out of the question. This same Jesus must so come as He has been seen to depart. The two Advents are in fact as closely complementary as the convex and concave in a curve. At the Advent season the Church calls upon her children especially to regard the second coming. The Church lives between these two horizons, and between these two horizons would have her children live. As a means of expanding and enlarging their view of human life, men should constantly look to the distant horizon of the future Advent. There is nothing that makes life so ineffective, that so completely dwarfs and narrows human effort and aspiration, as a total absorption of the mind by the struggles of today or the fears of to-morrow. The second Advent, the coming of Christ, is to provide the only final decision as to human effort or success. Men wish for a decision at once; they desire immediate results, immediate judgments. Count no man happy before the end, said the heathen sage; judge nothing before the time, cried the Christian Apostle.

"We believe that Thou shalt come to be our Judge" is the passionate declaration of the great Christian hymn. As a protest against the craving for the praise, the success of the moment, for the fame that comes of men and of human judgment, the contemplation of the doctrine of Advent may be, in these restless, emulous and impatient days, most salutary. It is equally salutary in preserving serenity, in fostering unworldliness among the changes and chances of mortal life, for it teaches the restoration of all things, and points to the adjustment of praise and blame, of reward and punishment, an adjustment in the hope of which lies an incentive to effort, a realization of personal responsibility, without which the world would become the maelstrom or the desert of the fatalist and the pessimist.—*The Churchman*, N. Y.

## THE DAUGHTERS OF THE KING.

The following letter appeared in a late number of the *Churchman* of New York. We commend it to the careful consideration of our readers.—Ed.

To the Editor of *The Churchman* :

May I venture a few words of commendation to my brethren of the clergy in behalf of this organization? Perhaps I would not have so ventured except for the impressions made upon me while in attendance upon its recent annual convention in the city of Baltimore.

By reason of this opportunity, I became quite familiar with the objects and methods of the order, its work and the results of this work, and with the spirit of its leaders.

As to the objects of the Daughters of The King, it may suffice to say that they are for women identical with those for men so familiarly set forth by the Brotherhood of St. Andrew.

The methods, too, are substantially the same.

The work is being done unobtrusively, and yet I believe efficiently, reaching especially the younger women of all classes. It is resulting in a deepening of their spiritual life; in a truer appreciation of their dangers, duties and privileges; in the conserving for the Church of much energy and talent, which might otherwise be lost to her.

The spirit of the order is one of unequivocal loyalty to the Church and to her constituted authorities. This was amply evidenced in all the proceedings to which I have referred. In view of all this, I cannot but think that the parochial clergy would do well to encourage the introduction of this order. It would seem to have passed the experimental period, and to promise a long continuance. It numbers not less than seven thousand members, scattered through many dioceses in the various sections of our land.

As a handmaid of the Brotherhood of St. Andrew, it might, by God's grace, be made the instrument of bringing great blessings to Church and nation. It is with this conviction strongly possessing me that I have, on my own motion entirely, sought the aid of your columns to direct friendly attention to a movement as yet too little appreciated. LEIGHTON COLEMAN, Nov. 22nd, 1894. Bishop of Delaware

## MEETING TEMPTATION.

It is wise in the combat with temptations, especially when they are at their height, never to look them full in the face. To consider their suggestions, to debate with them is, generally speaking, a sure way to fail. Turn the mind to Christ at the first assault, and keep it fixed there with pertinacity, until this tyranny be overpast. Think of Him as standing close by thee in thy immediate neighborhood, with a hand outstretched for thy support as soon as over thou lookest toward him. Remember that *it is not you who are to conquer, but He who is to conquer in you*; and accordingly, even as the eyes of servants wait upon the hand of their masters, and as the eyes of a maiden upon the hand of her mistress, even so let your eyes wait upon Him, until He have mercy upon you. No man ever fell in this attitude of expectant faith; he falls because he allows himself to look at the temptation, to be fascinated by its attractiveness, or terrified by its strength.

One of the greatest sermons in our language is on the expulsive power of a new affection, and the principle laid down in that sermon admits of application to the circumstances of which we are speaking. There can be, of course, no temptation without a certain correspondence of the inner man with the immediate occasion of trial. Now do you desire to weaken this correspondence, to cut it off, and make it cease? Fill the heart with another affection, and let it be the affection for Christ crucified. Thus will the energies of the soul, which will not suffice for two strong actions at the same time, be drawn off into another quarter; and besides, the great enemy, seeing that his assaults only provoke you to a continuous exercise of faith, will soon lay down his arms; and you shall know experimentally the truth of these words, "Above all, taking the shield of faith, wherewith ye shall be able to quench all fiery darts of the wicked one."—*Dean Goulburn*.

## THE FIRST ENGLISH CHURCH IN AMERICA.

Most interesting and impressive services have just been held in connection with the re-dedication of this venerable structure, "Old St. Luke's," Isle of Wight county, Virginia. A dear friend who took part in the ceremonies, has kindly sent full particulars of this important event. This Church was built in the year 1632 by a few settlers, and is a noble monument of the strong religious devotions of the early Virginian colonists. It was erected in a most substantial manner, far exceeding in this respect most of the more pretentious modern churches. The tower is of great massiveness and strength, 50 feet high and 19 feet square. The east window is 12 by 15, crowned by a semi-circle arch. Architecturally it presents a most dignified and beautiful effect. To find a more correct and representative and correct type of church architecture, appropriate to times, people and surroundings, would not be possible. Through some cause or other, the population in the neighbourhood scattered to other parts, so that for the long space of 60 years, no services had been held in it. A few years since, however it was determined by the churchmen of Virginia that it must be restored to do the sacred work for which it was originally constructed. The appeal for aid was heartily responded to and the work went on rapidly, so that the grand old building was re-dedicated to the worship of God with most striking and beautiful services extending over the 14th, 15th and 16th days of last November.

Although it has not been used for services since 1852, and although it was occupied by troops during the civil war, whose reckless spirit was shown by the wanton destruction of tombstones in the church yard, its walls are as firm as when they were put there two hundred and fifty years ago, and the restorative work just completed did not involve any rebuilding of masonry.

The restoration of the oldest Episcopal Church in America and the commemorative and dedicatory services were of remarkable interest not only to Virginians, but to American churchmen everywhere.

It was a historical event of marked significance and impressiveness, and the services were wholly worthy of the occasion for dignity, solemnity and representative character. People came from great distances—from remote states north and south, persons of prominence and reputation, divines, scholars, literary men, and antiquaries. Leading newspapers also of several great cities were represented by special correspondents.

The local memories and historical names recalled by those devotional exercises are not mere things of tradition. Men and women participated in the services who are lineal descendants of the old families and of the most distinguished character of that age, Colonel Bridges, one of the chief men of the colony, whose father superintended the construction of the old church, was the ancestor of Mr. Richard H. Baker, of Northfolk. Rev. Beverley D. Tucker, the well-known Rector of St. Pauls, Norfolk, is descended from John Rolfe, who married Pocahontas, and so also are Bishops Whittle and Randolph.

On Thursday the dedication sermon was preached, in the unavoidable absence of the bishop, by Rev. Beverley D. Tucker. In the evening there were addresses by Richard Thomas, registrar of the diocese of Southern Virginia; Rev. O. S. Barten, rector of Christ church, Norfolk, and Rev. James B. Funsten, of Trinity church, Portsmouth.

There were immense congregations. Two or

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A WEEK for the LEADING CHURCH OF ENGLAND Paper, **The Church Guardian**, Montreal, under Trial Subscription at \$1.00 per annum.

three hundred people were unable to get admission.

The memorial windows, all of stained glass, are the chief feature of the work just finished.

There are windows to Pocahontas to the Rev. Robert Hunt, who came over with John Smith and baptised the Indian princess, and to Rev. Mr. Whitaker, who married her to Rolfo. Other windows are in memory of Sir Walter Raleigh, Capt. John Smith, John Rolfe, Commissary Blair (the first president of William and Mary College), Colonel Bridges, General Washington, General Lee (given by his son, Gen. G. W. Eustis Lee), Rev. Mr. Hubbard (the last rector of the church), and to the four bishops of Virginia—Madison, Moore, Mead and Johns. There is a window also in commemoration of the Society for the Propagation of the gospel, which sent the first missionary to America.

The bricks on this venerable relic came from England and are stamped 1632. The church at Jamestown was built 27 years before, but there is nothing left save a tower in ruins.—*Alex. Dixon, D. C. L.*

#### AS TO CHRISTIAN UNITY.

It is hardly possible to scan the columns of any religious journal or to read the minutes of a religious gathering without finding evidences of that vague longing for Christian Unity which is everywhere rife. Every possible manner of "platform" is put forth, and all kinds of expedients are suggested, looking to the mutual yielding of disputed points and to a mutual toleration which shall ultimately lead to a federation of opposing interests into an organic whole.

It is primarily essential to real union, and it must be the *sine qua non* of any proposed basis of unity, that it shall come from *within* The Church—and by "The Church" I mean the "One Catholic and Apostolic Church" of the Nicene Creed, which is the Body of Christ, the Church of the Living God. That is to say, the scheme must involve the recognition of an infallible body constituted by Jesus Christ, to which has been committed the Means of Grace, *i. e.*, the Sacraments and God's Holy Spirit of Truth.

For the Truth is immutable, eternally the same. A man's conception of Truth may be at variance at different times and in different places, but Truth itself is unchangeable. There cannot be one Truth of the first century and another of the nineteenth. Nor can it be supposed that the Spirit of Truth is at the same time present in the various discordant and mutually destructive Christian bodies of our day. If it abides in one such body, it is necessarily excluded from some others. This must be so, because the doctrines of one are absolutely repugnant to those of the others. But Christ could not have intended that the Truth, of which He was the Exponent, should be the subject of speculative analysis and varied interpretation at the hands of every group of men who might choose to form themselves into an organization and call their union a "Church." The Divine Commission, from which the Catholic Church derives her warrant of authority as the Preserver of The Truth, is found in the promise of Christ to His Apostles and their successors: "Go ye, therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and Lo, I am with you alway, even unto the end of the world."\* That the promise was not addressed solely to the Apostles as individuals, but to them and their successors, is plain from the use of the words "unto the end of the world."

Here is the great promise on which the doc-

trine of the Apostolic Succession rests; and the claims of a Church to Catholicity and Truth must stand or fall on its acceptance or rejection of this doctrine. To Catholicity, because through this Divinely appointed channel the means of grace have flowed uninterruptedly for nearly two thousand years from the Apostles themselves, and therefore from Christ; and to Truth, because to this Church God has promised the guidance of the Holy Ghost, the Spirit of Truth. His words are, "I will pray the Father, and He shall give you another Comforter, that he may abide with you for ever: even the Spirit of Truth."† And here again we note the eternal abiding of The Truth. And it is also to be noted that outside of this channel there is no guarantee of the continued flow of covenanted grace. The Apostolic Succession, therefore, or the Historic Episcopate as it is sometimes called, is the fundamental bond of unity. It exists as the safeguard against heresy and schism. To reject the Episcopate is to commit an act of disloyalty to Jesus Christ, its Divine Founder. St. Ignatius writes (A. D. 110): "Where the Bishop appears, there let the people be, as where is Jesus Christ, there is the Catholic Church." Real Christian Unity can only be accomplished with Truth as the foundation. Where else, then, shall we look for Truth save in the Catholic Church, with whom the Spirit of Truth abides forever? A union which is nothing more than the mutual toleration of one another's opinions and beliefs is worse than none at all; for it but lulls us into indifference and makes real Unity so much the more difficult of attainment.—*II. B. E. in The Advance.*

\*St. Matt., xxviii: 19, 20.

†St. John xiv: 16, 17.

#### WHERE ARE THE MEN?

This is a question which has vexed the heart of many a hard-working clergyman in town or country, who finds, despite all his efforts, the number of men who come to public worship is singularly small compared with the number of women. The question is a grave one. The absence of men in large numbers from the House of God on the Day of God is a serious hindrance to the spread of Christ's religion. It affects their whole spiritual and temporal well-being, and influences for evil the life of the nation as a whole. Except in isolated cases, there is no doubt about this growing neglect of public worship on the part of men. The slightest excuse is often enough, among the younger men especially, to keep them from God's house, and move them to spend the Sunday in idleness and pleasure. What is the reason of this neglect? It should be a subject of anxious inquiry on the part of all who love the truth of God and His Holy Church. Many are the suggestions offered. Among them the following reasons were suggested in a prize essay, offered by the Truro Church Institute:—"1. Not making provision for lads (such as formation of Bible classes) when they leave Sunday-school. Many men who are non-churchgoers have been Sunday-school scholars. (2) Competition in trade. This necessitates hard work, men using Sunday more for recouping of bodily strength than for spiritual benefit. (3) Because many do not understand the Church's 'form of prayer,' and it is therefore unappreciated. (4) The preaching in many churches is uninteresting, often difficult to grasp, theoretical instead of practical, and written sermons are disliked. People like to be looked at when spoken to; if the subject is too difficult for the preacher to remember, how much more so for the congregation. (5) Social distinctions in our churches. Not only in the past, but at

present there are parishes where the church is looked upon as belonging almost solely to the well-to-do. Especially is this noticeable where seats are only reserved for those who can pay for them, men who are poor not caring to occupy a seat on sufferance. (6) Not giving the laity work to do, so as to specially interest them in the Church's welfare. (7) The clergy not interesting themselves in the temporal welfare of their people. They should strive to know each family, and enter into their everyday interests. (8) By Christians, both lay and clerical, not acting up to their profession. Even men living godless lives expect consistency in those who 'profess and call themselves Christians.' These reasons are good ones, we cannot doubt them, but they seem to us hardly go to the heart of the matter. We believe the true causes to be indifference and infidelity. By the latter we do not mean the loud-throated blatant infidelity which one hears in halls of science (*sic*) and at the corners of our Parks. No, the infidelity we speak of is far more subtle than that, it lurks in books, in conversation, in society, it throws the glamour of intellect around what is a living lie. It has been well said that a refined age has subtle sins all the more dangerous because they are subtle. It is high time that some organized movement were made to cope with the dilatory infidelity. It is sapping the vigour and truth from our national life, it is evidenced in a hundred ways and in different phases of our social life. We wish that some new Athanasius would arise who would grapple with this hydra-headed evil. Meanwhile it behoves the soldiers of Christ to look to their spiritual armour for the enemy is ever on the alert to pierce it where it is weakest.—*Family Churchman.*

#### LONDON SCHOOL BOARD ELECTION.

##### ENGLISH PRESS OPINIONS.

The time of the School Board Election draws nearer and nearer, and the issues make them clearer. The Bishop of London has been slow in declaring himself but there is no uncertainty about this meaning. His letter emphasises what he said at Exeter. The question at issue is much wider than that of any circular. Stripped of its verbiage, robbed of its sophistries, it amounts to this, it is a contest between Christianity and no-Christianity. Churchmen can not surely hesitate as to which side their vote will be given. "The youth of a nation are the trustees of its posterity," and there is no question that if we wish the nation to remain Christians, we must train our children in the truths of Christianity. The Progressive policy is really a reactionary one, a relapse into infidelity. How dear to the Progressive heart is the abolition of Christian teaching in Board Schools, is shown by the action of Mr. Lyulph Stanley, himself an avowed unbeliever in the Godhead of Christ, and the leader of the Progressive Party. We are glad to see that the Duke of Newcastle has been chosen by the London School Board to fill the vacancy caused by the resignation of Sir Richard Temple. It is a well-deserved compliment to a nobleman of stainless character who is devoted to every good and charitable cause, and who has gone near to reach the ideal of what a great noble ought to be. His election cannot but strengthen the *personnel* of the Church party on the Board, and give them heart for the coming contest.—*Family Churchman.*

"What think ye of Christ?" London is, this week, in the throes of an excited Board School election. The question at issue is—What is Christianity? Does it include all the teaching of the New Testament, all the acts of Christ, and the personality of God the Son and of God

the Holy Ghost, as well as of God the Father, three persons but one God, as it is expressed in the New Testament? or shall each Board School teacher be at liberty to teach only such portions of the New Testament as correspond with his own personal notions of religion? It is the old question of the Master Himself, "What think ye of Christ? Whose Son is He?" In the main, the Liberal London newspapers take one side; the Conservatives the other side. Which way the School Board election will go it is not easy to foresee. Such is the issue of eighteen centuries of religious teaching in England. Verily, to this missionary land, the Divine Master's words might well be applied: "They shall come from the East, and from the West, and from the North, and from the South, and shall sit down in the Kingdom of God, whilst you yourselves are thrust out."—*Irish Ecclesiastical Gazette*.

## News from the Home Field.

### Diocese of Nova Scotia.

#### AVON DEANERY.

A meeting of the Avon rural-decanal chapter was held in Kentville, Nov. 13 and 14, the following clergy being present: The Rev. F. J. Axford, R.D., Rector of Cornwallis; the Ven. Archdeacon Weston Jones, Rector of Windsor; Rev. K. C. Hind, M.A., Rector of Horton; Rev. F. W. Johnston, Rector of Newport; Rev. J. M. C. Wade, M.A., Vicar of Aylesford; Rev. G. Howeroft, B.A., Rector of Falmouth, and the Rector of Kentville, Rev. Canon Brock, D.D. The first service was held in St. James' church, Kentville, on the evening of the 13th, consisting of shortened evening prayer, with addresses by Archdeacon Jones on "A few of the reasons why we are Churchmen;" and by Mr. Johnstone on "Some reasons for Infant Baptism." Taken as a whole this service should be productive of much good.

On the following day the following services were carried out: 8 a.m. Holy Communion, the Dean celebrant, the Rector of Kentville assistant. 11 a.m. Morning Prayer, Litany and Sermon. Rev. G. Howeroft, preacher.

Mr. Howeroft's *ad clerum* sermon from the text St. Luke xxiv, v. 48, was a successful attempt to encourage the hard-working clergy of the Deanery.

The offertories at the three services, amounting to \$10, were given to King's College.

After dinner at the Rectory the brethren assembled in the Rector's study for the transaction of business. After the usual routine, it was moved by Archdeacon Jones, seconded and passed, that the next session be held in Windsor on the evening and festival of St. Mark's Day, 1895.

Moved by Archdeacon Jones, seconded and passed, that the Rev. J. M. C. Wade, M.A., preach the *ad clerum* sermon.

The following resolution was moved by Rev. K. C. Hind, and seconded by Canon Brock: "That this Deanery learns with regret of the approaching departure of Canon Partridge from the Diocese, and would at this meeting record with grateful remembrance his many valuable services to the Deanery, praying that success may be with him in his new sphere of work.

Discussions then took place on, 1st: Sunday school work, the best system of lessons; 2nd, the raising of funds for Diocesan purposes, with especial reference to a scheme of the Rev. E. P. Crawford.

Moved by Archdeacon Jones, seconded and passed, that Canon Brock be asked to read his

paper, "The signum, the res, and the virtue in the Holy Communion," at our next session.

Archdeacon Jones introduced his resolution, of which notice had been given, respecting the advisability of establishing a Choral Association in the Deanery. After some discussion the scheme was shelved.

The session adjourned.

NOTES.—The clergy were hospitably entertained as follows: The Dean at the Rectory; Archdeacon Jones, by Mrs. Hanson; Rev. T. W. Johnstone, by Mrs. J. C. Starr; Rev. K. C. Hind, by Mrs. T. W. Harris; Rev. J. M. C. Wade, by Mrs. Avery; Rev. G. Howeroft, by Mrs. H. Margeson.

The Rev. K. C. Hind kindly presided at the organ at the three services, thus rendering valuable assistance to the choir.

#### SALMON RIVER.

The Ladies of the Church Sewing Circle in particular, and the Parish in general, are to be congratulated that the long-standing debt on St. James' church is at last paid. Sunday, 25th Nov., 1894, will be a day held dear in the memory of all those who for so long a period have devoted time, energy and means to this end, for on that day the church was set apart for ever for the worship of God and consecrated by the Lord Bishop of the Diocese. His words will be treasured in the hearts of those who heard him, and will, we sincerely trust, bring forth the fruit of increased effort and more personal devotior to the Master in the coming years.

That the church is presented to God is a thought that conveys a deep spiritual blessing. "We were indeed glad when they said unto us, 'Let us go into the House of the Lord.'" After all debt was paid on the church a small balance was devoted to the purpose of procuring a font, which is very becoming, and stands in its proper place by the door,—a token that all enter the Church of Christ, and are made members of His Body in the regenerating waters of Holy Baptism.

The Bishop was good enough to hold services at Smith's Cove in the new church there, opened for the first time, and at at Shoet Harbour. On both these occasions the churches were filled with large and attentive congregations, and we are glad to be able to say due reverence was observed.

The church at Smith's Cove is a symmetrical building of Gothic architecture, and both inside and out is extremely becoming and church-like, and does the utmost credit to all parties concerned. We must here thank our kind friends of the "Children's Church Missionary Guild," Halifax, for the present of a beautiful font for that church. In closing, it is pleasing to be able to state that the good people of Ecum Secum W, and Sober Island, contemplate building churches very shortly, and already have some steps taken in that direction. The Rev. J. M. Downing, of River John, paid us a visit as B.H.M. Deputation, and gave heart-stirring addresses to attentive audiences, in spite of small congregations, bad roads and inconvenient hours. For service \$21.35 was gathered, towards the \$15.00 required to meet the kind offer of Mrs. Benny for the same amount, if this be raised in the Diocese.

MARRIED.—Mr. Abner R. St. Clair and Miss Florence Whitman were united in the bonds of Holy Matrimony in the parish church (St. James'), Salmon River, Dec. 4. The bride will be much missed in the parish, having been a member of the choir and S.S. teacher for some years. We all unite, however, in wishing the newly married pair happiness, prosperity and peace in their new home at Victoria, B.C.

This was the first wedding in the new church, where for the future, we hope for the most part at least, Church people will come to be married.

### Diocese of Fredericton.

#### ST. JOHN.

On the evening of Dec. 5th the Rev. J. M. Davenport delivered the first of his course of lectures in the Mission Church of St. John the Baptist on "The Principles of the English Reformation." He briefly stated the causes leading up to this great event, and contrasted the decision of the Church through a general council of Bishops with other reformations which were merely revolutions, and founded only on private judgment. He touched on the Scottish and Lutheran bodies, and pointed out the difference at that time between the Church of England and Church of Rome. The errors of the Church were caused, he said, not by the reformation, which was truly Catholic and continued the Church in Catholic lines, but by the scandals—the reign of King Charles. He made quotations from the preface to the Prayer Book, Ceremonies, Canons, etc., to show that after the Reformation the Church was truly Catholic, and the same as the Church at the time of the Ancient Fathers, and that the three orders of Bishops, Priests and Deacons were ordered to be continued. The subjects of Apostolic Succession, Ritual of the Church, etc., will be continued in the following lectures. The next will be on Friday evening, preceded by the Litany, and every Wednesday and Friday evening at 8 o'clock during Advent. The lecture last given was listened to by a large congregation, there being a number present from other churches.—*Globe*.

### Diocese of Quebec.

QUEBEC.—During the season of Advent special sermons are being delivered at evening service in All Saints' Chapel, Cathedral parish, on Wednesdays. The first evening the Rev. Canon Richardson was the preacher, the second the Rev. E. A. W. Dunn, and the third the Rev. R. A. Parrock.

It has been determined to have a Christmas tree and sale of useful and ornamental articles at the Guild room, Cathedral Church hall, on December 20th, in the afternoon, the proceeds to go towards the stipend of the second missionary and schoolmaster on the Labrador coast.

On Sunday, Nov. 18th, a thanksgiving service was held in St. Paul's church, Quebec, the service being full choral, Morning Prayer and Holy Communion; the Bishop being celebrant, assisted by the Rev. R. A. Parrock and E. A. Dunn. The church was prettily decorated with corn, flowers, fruit and vegetables.

The Central board of the Church Society held its regular meeting on the 20th Nov., presided over by the Bishop of the Diocese; \$150 was granted towards the endowment fund of the Mission of Waterville upon conditions named; \$100 towards a new church about to be built at Mutton Bay, Labrador, on the usual conditions. Two new teachers for the Church schools at Cape Cove and Sandy Beach, Gaspe, were approved.

The Rev. Josiah Ball has resigned the mission of Magdalen Islands, and the Rev. John N. Hunter lately ordained, has been appointed to succeed him.

PERSONAL.—The Rev. Hunter Dunn, who has been officiating at St. Peter's Church, Suerbrooke, for the last year, and who was ordained

last month, left last Saturday for the Magdalen Islands, to which post he has been appointed by the Bishop of this diocese.

## Diocese of Montreal.

MONTREAL.—The new Robert Jones Convalescent Hospital situated at Verdun was formally opened last week by the Lord Bishop of the Diocese, a large number of ladies and gentlemen from the city being also present. The Home is intended for convalescent children and was a gift from R. A. A. Jones, Esq., in memory of his father. The institution is to be free and under the direction of the Lord Bishop of Montreal and a committee of ladies. Besides the gift of the Home itself Mr. Jones has also added a sum of \$1,000 endowment per annum, and Mr. A. F. Gault, of Montreal, has contributed another \$1,000 for a period of four years. Miss Burrige, daughter of the Rev. R. Burrige, is presently in charge. The gift, a generous one in itself, is, however, marred by partisan conditions, excluding, for instance, from the Home any Sisterhood of the Church of England.

We notice from the Shawville *Equity* that the Rev. W. C. Dilworth, of Bristol, in this Diocese, has been having a somewhat spirited correspondence with the Rev. Father Brunet, P.P., of Portage du Fort, whom he accuses of attempting to create a disturbance between the Presbyterians and the English Catholics of the neighborhood. Several letters have passed, apparently, between them, and in the last letter Mr. Dilworth recites for Father Brunet's benefit and that of the readers of the *Equity*, "The Priest's Oath," and asks some very pertinent questions arising therefrom. The oath, as given in the *Equity*, is as follows:

### THE PRIEST'S OATH.

"I—now in the presence of Almighty God, the blessed Virgin Mary, the blessed Michael the Archangel, the blessed St. John the Baptist, the holy apostles St. Peter and St. Paul, and the Saints and sacred host of heaven, and to you, my lord, I do declare from my heart, WITHOUT MENTAL RESERVATION, that the Pope is Christ's Vicar General, and is the true and only head of the universal church, throughout the earth, and that by virtue of the keys of binding and loosing, given to his Holiness by Jesus Christ, he has power to depose heretical kings, princes, states, commonwealths and governments, all being illegal without his sacred confirmation—and that they may be safely destroyed. Therefore to the utmost of my power, I will defend this doctrine and his Holiness' rights and customs against all usurpers of the Protestant authority whatsoever, ESPECIALLY against the now pretended authority and church in England and all adherents, in regard that they be usurpal and heretical, opposing the Sacred Mother, the Church of Rome. I do denounce and DISOWN ANY ALLEGIANCE AS DUE to any Protestant king, princes or state, or obedience to any of their inferior officers. I do further declare the doctrine of the Church of England, of the Calvinists, Huguenots and other Protestants, to be damnable and those to be damned who will not forsake the same.

"I do further declare that I will help, assist and advise all or any of his Holiness' agents, in any place wherever I shall be, and to do my utmost to extirpate the Protestant doctrine, and to destroy all their pretended power, regal or otherwise. I do further promise and declare, that notwithstanding I may be permitted by dispensation, to ASSUME ANY HERETICAL RELIGION, (Protestant denominations) for the propagation of the Mother Church's interests, to keep secret and private, all her agent's counsels as they intrust me and not to divulge, directly or

indirectly, by word, writing, or circumstance whatsoever, but to execute all which shall be proposed, given in charge, or discovered unto me by you, my most reverend lord and bishop, all of which I, ———, do swear by the blessed Trinity, and blessed Sacrament, which I am about to receive, to perform on my part inviolably, and do call on all the heavenly and glorious hosts of heaven to witness my REAL INTENTIONS to keep this my oath.

"In testimony whereof I take this most blessed sacrament, of the eucharist and witness the same further with my consecrated hand, and in the presence of my holy bishop and all the priests who assist him in my holy ordination to the priesthood."

## Diocese of Niagara.

### GUELPH.

The Bishop of the diocese paid us a visit on the Sunday before Advent, 25th Nov. and preached in St. George's both morning and evening, and catechised the Sunday school in the afternoon.

In the morning he preached from the lesson for the day, the text being Ecclesiastes 12th chap. 7th verse, "Then shall the dust return to the dust, as it was, and the spirit return to God, who gave it." On this theme he dwelt with much force and pathos. The sermon was most impressive and the musical portions of the services were beautifully rendered.

In the afternoon the Bishop attended the Sunday School and catechised the children. He then gave the four teachers their certificates who had obtained first class in the Sunday School Institute Examinations. The Bishop complimented them on their success, and urged the other teachers to compete for these certificates, and others who had been successful to enter for the higher examinations in the advanced subjects. The certificates were handsomely framed and will no doubt be prized highly by the recipients. Their names are Annie Hutchinson, Eva Taylor, Annie L. Colson, Mary Rydall.

In the evening the Bishop preached an eloquent sermon from the Scripture appointed for the Epistle—"The Lord our Righteousness." There were large and deeply interested congregations present at both services.

*St James'.*—The Bishop's visit to St. James' parish are always looked forward to with pleasure. We always feel that we can never have enough of him. The occasion of his visit on Sunday, Nov. 11th, was for the purpose of administering the rite of confirmation. Matins was said at 10 a. m. and the Confirmation service and Holy Communion began at 11. Twenty-three in all were confirmed. The Bishop's address was just such a one as to rivet the attention of the candidates and congregation and give them much to think of in after years. The rules he gave those confirmed were five, as follows: 1. Never to neglect private prayers, night and morning, to be careful in self examination and regular in reading the Bible. 2. Not to neglect either family prayers, or the Church prayers. The Church's worship, being the corporate act of the Body of Christ, cannot be performed by individual Christians in their own homes. 3. To be busy for Christ, to undertake some definite work for Him in His Church. 4. To put aside a stated proportion of income and give it to the support of God's work. 5. To be regular in attendance at the Holy Communion.

In the afternoon at the Children's Service the address was a three-fold one on The Church's Season's, The Church's Furniture, and the Pastoral Staff. The beautiful arrangement of the Church's Year was touched upon and the

different seasons impressed upon the minds of the children. Amongst other parts of the Church's furniture, reference was made to the new Font which had been placed in position and the handsome brass railing which had been placed round it, the gift of the children: and the beautiful Pastoral Staff, a present to the Bishop from his old parishioners in St. Matthew's Church, Quebec, was described. Both old and young learned more about its use and the meaning of its various parts than they had heard before. At the close of his address the Bishop, accompanied by the Rector, proceeded to the Font and taking his place upon the stand, used the solemn prayers of dedication in one of which thanksgiving was made to Almighty God that he had put it into the heart of His servant to make this offering for His service.

At the evening service the Bishop's subject was "The Communion of Saints," and it was treated in an intensely interesting and instructive manner. Amongst other things said emphasis was laid on the fact that the Church at rest is a far larger portion of the Church of God than the militant part on earth. The text was Heb. xii, 22, 23, 24. "But ye are come unto Mt. Sion and unto the city of the living God, the Heavenly Jerusalem, and to an innumerable company of angels, to the General Assembly and Church of the firstborn, which are written in Heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant."

The congregations at all the services were large and the services bright and hearty.

The Bishop expressed himself as well pleased with the attention paid to his remarks by the children, the readiness of their answers to his questions, and also with the good work done by the choir.—*Parish Magazine.*

## Contemporary Church Opinion.

### The Family Churchman:

This is an age of fads and scares; but one of the most reprehensible it seems to us is the agitation which is being set on foot, more in America than here, for the use of individual cups in the Holy Communion. It is difficult to treat this latest aberration of fancy ritual with any degree of patience. We can only suppose that it dates its origin from the fact that some enterprising tradesman has patented a device for the expeditious carrying out of an act of worship, and wishes to sell the new-fangled paraphernalia. Or, it may be, that there is a deeper meaning behind all this newspaper tattle, or a movement exists which has for its aim the withdrawal of the cup from the laity in the Holy Communion. The microbe theory will hardly hold good as an excuse here, unless it be pushed to a *reductio ad absurdum*. Experience has most clearly shown that no danger has hitherto followed the use of the single cup among people who attend the Holy Communion in the state of health usual with those who form the bulk of an ordinary congregation. We think that true piety and common sense, would lead anyone inflicted with a dangerous contagious disease, say a cancerous growth in the mouth, from partaking at the public celebration of the Holy Communion. The clergy would be willing to meet the emergency upon being informed of the nature of the disease, and this is the only case in which we can conceive the plea of individual cups to hold good. Such a case is so rare, that it in no way justifies the plea for their general adoption. But we are inclined to scent Romanism in this agitation. The fact that physical danger is attributed to what is a part of the Holy Communion service in all, except the Roman Churches, leads us to ask whether the Romeward influence is not once more at work. The discussion is absurd and

unprofitable, so much so, indeed, that only two reasons can exist for having magnified this molehill into a mountain—the one is trade enterprise, the other Ultramontane cunning.

The same paper, referring to Cardinal Vaughan's letter to the Archbishop of Madrid, regarding Earl Nelson's protest against the consecration of Rev. Mr. Capresaday, that the letter of Dr. Vaughan, "for palpable misstatement, insolence and aggression, exceeds anything which has hitherto come from the head of the Italian Schism in England. Though we altogether condemn the action of the Archbishop of Dublin, we have our own opinions on the letter which Lord Halifax addressed to the Archbishop of Madrid. We think it might have been differently worded, and we are inclined to believe that the initiative would have come better from one of our Bishops, than from the lay head of that irresponsible body, the English Church Union. But this need not divert our attention from the main issues; the question of Anglican Orders is not a question at all, it is a solid and historical fact. The Orders of the Anglican Church are as valid as those of any in Christendom, and what Roman opinions may be on the subject makes no difference whatever. The Anglican Church is this moment the most Catholic branch of the Church of Christ in the world. Tried by the tests of Scripture and primitive Christianity, she will not be found wanting. Let us, then, recognise our position, not boastfully, but as faithful witnesses for Christ and His truth. If functional unity has been sacrificed, the See of Rome is responsible for it, and God will avenge the wrong done to His Church in His own good time. Meanwhile we had only to ignore these trumpet blasts which the enemy blow outside the walls of our Zion, we have only to return love for hate to all Christians, be they Roman or Protestant, who make war upon us, and go on calmly and patiently doing our own work, and praising God for the mercies which He has vouchsafed unto us in His Holy Church.

### THE GREAT ADVENT LIGHT.

By PASTOR K. FOERSTER, D. D. (EVANGELICAL PROTESTANT), SUPERINTENDENT IN HALLE.

*Blessed be the Lord God of Israel; For he hath visited and redeemed His people, etc.—Luke i. 68-79.*

To-day we enter upon a new Church year. With grateful hearts do we rejoice in the greeting, that all things have their time, but God's love endureth to eternity. The last Sunday of the old Church year was the memorial Sunday of the dead, and we went out to visit the graves of our beloved ones, and stood there deeply impressed with the conviction of death and of the passing away of all things mortal. To-day we hopefully look up to the God of all grace who, in the Advent message, has sent us His fatherly salutation of love. There we saw the dark shadows of death, here we see the morning glory of redemption. There we saw the certainty of the vanity of all things; here we hear the joyful message to be of good cheer, for our Helper is at hand. One must feel it consciously, and it cannot be described in words what the Christian heart and soul feel in the Advent season, what a spring day of new life and hope it is to the believer. It is the springtide of the new Church year, and while all nature now lies deeply wrapped in the sleep of winter, the sun of righteousness and of grace is arising in our hearts; but against the manifestation of such divine grace it is preeminently proper that we should exhibit one's leading trait, namely, that childlike disposition, which gladly and joyfully

receives to itself the rays of the sun of grace, humbly and willingly permits its life-giving power to become operative in the heart, and believes the message of good joy which is thereby brought. And if a dark current of care or lamentation or guilt or sin does go through our times, and we are often in despair drifting hither and thither, and the prosperity of the Church and of society is in danger of destruction, and we look dimly and darkly into the future, then it behoves us to keep our eyes fixed firm on the great message of salvation which the Advent season brings to us, which confirms our faith, strengthens our hearts, and assures us anew that the old Gospel of Christ embraces in itself the power unto salvation and is the one great need for all generations and all times.

The hymn of Zachariah, which has been read in your hearing, awakens in us a double line of thought; namely, it admonishes us of the deep, dark shade of night, and speaks to us also of the new sunrise which is to lighten up into the clearness of day even the darkest night. The venerable priest, who, in our lesson, takes up into his arms the promised son, sees in him the certainty of deliverance, and he becomes prophetic and announces the dawn of a new era. May he not put us to shame in the joy of this hope and in his Advent pleasures. We join him in his song and psalm, and will meditate on the central thoughts of his hymn of praise in speaking of the great Advent Light seen by the people dwelling in darkness.

We see

- I. The night that lies back of the new day.
- II. The dawn of the new day.
- III. The day-spring from on high.

I. Only when the light of the day has come do we feel the depth of the darkness of night that has preceded it. Only in the full glory of the sun of divine grace are we able to understand the darkness of the night of woe that overhung mankind and endangered its existence. Not the threats of the Old Testament law, not the wrath of a holy God, can so effectively convince the sinful world of the depth of its guilt as does the grace and mercy of the Lord in Christ Jesus. Placed over against this shining background, the darkness of night which surrounds unredeemed humanity appears in all its hideous horrors, and it is impossible for us to appreciate the Advent season without remembering what preceded it, the shadows of death and the sorrowful grief which weighed down the soul. When Zachariah, in our lesson, speaks of the "darkness and shadow of death" in which mankind walked, this is not to be regarded as a rhetorical figure, or a bold or exaggerated hyperbole, but the plain historical truth. For all the charm of the classical world, the splendor of Greece, that joyous world of beauty, the power of Rome, and all its rich elements of culture, the fulness of the arts and sciences which have come down to us in the monuments and literature of the ancients, and which we admire so deeply to the present day, —yet all this was not able to remove that darkness which hung over all the nations, to cover up the deep chasm which went through their lives, the moral bankruptcy and continually increasing moral degeneracy which was eating at their vitals. All the most brilliant intellectual attainments of the times can do nothing toward the removal of moral decay; for this they are no remedy. What human science and art are able to do, the ancient nations have shown in their sciences; but also, how little they can accomplish without God and His Word. They like the prodigal son, had gone out from their father's house and had for a season been spending their time in riotous living, but soon had made a failure of life and had squandered the goods they had received from their father, and had sunk deep into sin and shame. Sin had worked their ultimate fate, had revealed itself as absolute egotism and selfishness,

and the few remnants still retained of a knowledge or conception of God were not strong enough to resist the disintegrating power of sin. This weakness it was that brought to ruin the ancient Gentile world, and the noblest minds of that day feel this too, and have lamented with intense longings concerning the sorrows and hopelessness of life, the heavy yoke of death which all must carry, and the death of peace in the soul which looks hopelessly into the future upon its inevitable fate; but these sages and philosophers have not been able to find any remedy or to change this bitter fate. Their highest wisdom was found in the conviction: It were better we had not been born! And of what good to Israel was the possession of the sacred law? This could not make evident to them the deep contrast between the ideal of conduct, according to God's will, and the dismal reality in man's life and doings. The terrible "Thou shalt" of God's commandments brought out into bold relief this contrast and the consciousness of human inability to accomplish any of the good required. Even if some of the saints of the Old Testament did succeed in swinging themselves up to the exalted feeling of a peace with God, this does not change anything in the truth and fact that also in the Old Testament people of God, sin and death ruled without let or hindrance, and that on the tablets of their law could not yet be written the words of reconciliation and of peace. Indeed, the venerable Zachariah speaks the truth when he says that they sat in the darkness and the shadow of death.

It is eminently proper that we take to heart the lessons of history, and recognise it as a great law that darkness and the shadow of death are the inheritance of the natural man as long as he is removed from the light of salvation. Let no one say that we are living in the century of light and of culture, and that we are in the enjoyment of a constantly developing civilization and learning.

Indeed, we gladly join in the praises of our day and century, which have accomplished great results, and we rejoice at the conquests of the mind, at the discoveries and inventions and achievements of our generations, at its literature, its learning, its work, and its successes. But the only true greatness is moral greatness, and if progress and advance in moral strength and the ennobling of the heart do not go hand in hand with material advancement, we must tremble for the future. This is a great truth that should be made prominent in the Advent season. For this season admonishes us to repentance, and the Advent sermon is not only to testify of the comfort of grace, but also to remind us of that which is dark and evil, and which must be done away with, which does not harmonize with the bright daylight of grace and mercy. If, on the one hand, the first Advent cries out to us that the night is far spent and the day is at hand, it, on the other hand, also exhorts us to lay aside the works of darkness. Such works born of moral darkness, we all know and have. We are all conscious of the depths of moral depravity, of the spiritual ills and woes of our times and of modern Christianity. The spirit of the age, with its antagonism of that which is distinctively Christian and Biblical, is characteristic and instructive in this line. The destructive spirit of materialism in all the departments of activity and thought is up in arms against all the factors and forces that ennoble the man. The conscience has become weak, the spirituality of the Church has degenerated. The culture and science of the day is largely under the spell of a philosophy that is antagonistic to the best interests of Church, Christianity, and society. In spite of all the progress of science, invention, and thought, it has only been all the more emphasized that with these means it is impossible to accomplish the one great work without which

man's existence is a failure; namely, to new create and regenerate the evil heart, and make new men of us. This all human wisdom and work cannot do. With only the light of modern civilization, mankind still is sitting in the darkness and shadow of death.

[To be continued.]

## UNFINISHED PREPARATION.

### AN ADVENT STORY.

By Minnie E. Kenney.

"Hurrah! a letter from Papa!" shouted Fred, tossing his cap in the air with a gleeful shout, as he recognized the familiar hand-writing on the envelope, and his exclamation brought Nellie downstairs that she might hear the letter too.

They could hardly keep quiet long enough to listen while Aunt Mattie read them the contents of the letter, and Fred had to vent his excitement by turning sundry somersaults on the floor when his delight was too great for repression.

Nellie, too, was no less pleased, though she was not as demonstrative as her brother.

"It's the best letter we have had yet!" he exclaimed, as Aunt Mattie finished reading it, and replaced it in the envelope, and Nellie chimed in:

"Yes, for it's the first letter in which they have spoken of coming home again."

"It's been most six months since they went away, hasn't it?" asked Fred.

Yes, it had been a long six months since the doctor had said that the pale, delicate mother must go away from home if she was to regain her health and strength.

It was not to be thought of, she had protested, when she first heard the doctor's orders. How could her husband leave his business for the length of time to go with her, how could the children be left, for it was out of the question to take them, and then, though he said nothing about this, how could she endure a long journey, when the slightest exertion exhausted her slender store of strength?

One by one these difficulties were encountered and conquered. Mr. Winthrop found a reliable man to take charge of his business affairs during his protracted absence, and Aunt Mattie offered to take the best of care of the children during their mother's absence.

She was very young, not so many years older than Nellie herself, and inexperienced in housekeeping, but the children, anxious to do their part, promised to help her in every possible way in her new cares, and assured their mother that they would mind everything she told them, and not disobey her, so the mother's mind was comparatively lightened from the load of anxiety that had been oppressing her.

Then the long journey had been taken in such easy stages that she had gained strength rather than lost it, and the children were gladdened by semi-weekly reports of their mother's improvement in health.

They had missed their father and mother sorely, for this was their first absence from them, but now all the long days of loneliness were forgotten as they heard the welcome news that the letter contained.

"We will be home some some day next month," their father wrote. "This is very indefinite, I know, but our return depends upon the movements of the party who are with us, so I cannot tell yet what steamer we will take. I will write you the day we start, and you can see in the papers the time the steamer will be due, so you will have a little time to prepare for us, and we will not take you altogether by surprise."

"We'll begin to-morrow to get ready for them, won't we?" exclaimed Nellie.

"What's the use in beginning so soon," answered Fred. "Next month, the letter said, so we have lots of time yet, you see."

"Perhaps we have not so much after all," argued Nellie. "There are only ten more days in this month, and then they might come any time."

"What shall we do to get ready for them?" said Fred thoughtfully, putting his hands in his pockets, and standing on the rug before the fire place with his feet wide apart.

"I know what I can do to please mamma," said Nellie. "I will learn to play the piece she liked so much, without stumbling over the hard parts, and then I will put my bureau drawers in good order," and Nellie's cheeks flushed as she thought of their disorder, notwithstanding Aunt Mattie's frequent entreaties to her to put them in order.

"Well, I will make her a pretty trellis to train the ivy on," said Fred, "My new box of tools will come in nicely for that, and I will paint it too."

"I wouldn't put off beginning it too long," suggested Aunt Mattie, as she listened to the children's plans, and Fred determined to begin it the very next day, so that it should surely be done in time.

Unfortunately for his resolution the boys proposed a game of foot-ball after school, and Fred could not give up his favorite sport, particularly when he could begin the trellis the next day just as well, as he assured himself.

The next day something else interfered with his plans, but "still there's plenty of time," he argued, and so two or three weeks passed away without any commencement being made in his gift of welcome for his mother.

Nellie had not done much better than her brother, though her intentions had been quite as good.

"I will not put my drawers in order for a week yet," she thought to herself on the day following the arrival of the letter. "For if I put them in order now they will surely get all upside down again. I will practice my piece through," and she drew it out from its hiding place under a pile of music, and diligently went to work.

She had practised perhaps ten minutes, when one of her little schoolmates came in, and when she had taken her departure after a half hour visit, Nellie did not feel like resuming her practice.

"I can learn it in a week easily," she said to herself, when the next afternoon found her still more indisposed to attack the hard passages, and so day after day drifted by, and the piece lay undisturbed on the back of the piano.

One more letter had been received, and their father had promised to write again and tell them the day when the steamer upon which they were to return home, should sail.

"There will really be plenty of time to get ready for them after we hear that they have started," Fred said, and Nellie agreed with him.

Several days passed by without the expected letter, and Aunt Mattie often urged the children to begin their preparations for their parents' welcome, lest they should come unexpectedly.

One afternoon Nellie determined to set about her task of putting her possessions in order, and by way of making a beginning, emptied the contents of all the drawers in a heap on the floor.

Fred, stimulated by his sister's example, got out his tool box, and taking the materials for the trellis, went up to his mother's room to measure the ivy that grew in the bay window, and began to saw and whittle there in an untidy way, that he well knew Aunt Mattie would not have permitted if she had known what he was about.

Aunt Mattie's preparations for the return of the travellers were all completed, and every day a bouquet of freshly cut flowers was placed in

their room, and everything was in readiness for them, even if their coming should be unexpected.

If the children had not met with any interruptions, perhaps they would have kept steadily at work until their tasks were finished, but just when they were beginning to be interested a carriage drove up to the door, and some little friends came to spend the afternoon with them.

"Don't stop your work on my account," exclaimed the little boy when he saw what Fred was about. "I'll help you if you want me to, and you'll soon get it finished."

"To-morrow will do just as well," answered Fred, "and we'll have a good game while you are here," so he led the way down stairs.

Bessie was a born house-keeper, and dearly delighted in bringing order out of chaos, so she begged Nellie to let her assist in arranging her drawers, but Nellie thought as had Fred, that another day would do just as well for the distasteful task, so the two little girls ran out to join the boys in their games.

They went out to the barn and were soon enjoying a romp, jumping in the sweet-scented hay, and playing hide and seek.

When they were tired of this they resolved to go on a nutting expedition to a grove of trees about half a mile from the house, and knowing that Aunt Mattie was always willing for them to go there, they did not wait to tell her where they were going.

It was nearly sundown when Bessie's father came with the carriage in search of them, and bidding their friends good-bye, the children walked slowly homeward, tired with their long afternoon's fun.

"What a looking object you are!" exclaimed Fred presently, as he looked at Nellie. "Your hat is all bent out of shape, your dress is torn, and your hands and face are as dirty—"

"As dirty as yours, I suppose you are going to say," retorted Nellie, and in truth Fred's appearance was not any more creditable than his sister's.

"There's company in the parlor," said Nellie, as they heard the sound of voices when they opened the door. "Let's go upstairs quietly."

They tip-toed across the hall, and were going quietly upstairs when the sound of a familiar voice in the parlor caused an exclamation of delight to burst from Nellie.

"They've come!" she cried, and followed closely by Fred she rushed into the parlor to find her father and mother indeed there.

In their joy at welcoming them, both Fred and Nellie forgot their untidy appearance, but when they remembered it at last their cheeks grew scarlet with confusion, as they explained that they had been on a nutting expedition.

"But, father, why didn't you write and tell us when to expect you?" asked Fred, when with clean hands and face he appeared again.

"I wrote, my son, but the letter must have been lost, for Aunt Mattie never received it. I telegraphed when the steamer landed, but the telegram was only an hour before us, and Aunt Mattie did not know where you were."

"Mamma, I was going to make you a pretty trellis before you came," said Fred, as he followed his mother to her room, where Aunt Mattie was clearing up the untidy litter which she had just discovered.

"And I meant to learn a piece for you and have my bureau drawers in nice order," said Mattie, as she saw her mother glance through the open door at the heap of things that had been emptied out of the bureau drawers when Nellie began her task of putting them in order.

They wished with all their hearts that they had not put off their preparations so long, but it was too late now to carry out their plans of welcome, and the joy of seeing their dear mother well and strong once more partly made up for their disappointment.

[Continued on page 11.]



# The Church Guardian

— : EDITOR AND PROPRIETOR : —

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## CALENDAR FOR DECEMBER.

- DEC. 2—First Sunday in Advent.  
 “ 9—Second Sunday in Advent.  
 “ 16—Third Sunday in Advent. [*Notice of Ember Days and St. Thomas.*]  
 “ 19—EMBER DAY.  
 “ 21—ST. THOMAS. A. & M. Ember Day.  
 “ 22—EMBER DAY.  
 “ 23—Fourth Sunday in Advent. [*Notice of Christmas Day, St. Stephen, St. John and Innocents' Day.*]  
 “ 25—CHRISTMAS DAY. [Pr. Ps. M. 19, 45, 85. E. 89, 110, 132. Athan. Cr. Pr. Prof. in C. Ser. till Jan. 1, inc.]  
 “ 26—ST. STEPHEN, the first martyr.  
 “ 27—ST. JOHN. Ap. and Evang.  
 “ 28—INNOCENTS' DAY.  
 “ 30—First Sunday after Christmas. [*Notice of Circumcision.*]

## THE BISHOP OF MANCHESTER'S REPLY TO CARDINAL VAUGHAN.

At the opening of the last Diocesan Conference, the Lord Bishop (Rt. Rev. Dr. Moorhouse) in his inaugural address, is reported by the *Manchester Courier* to have spoken as follows:

It has pleased Cardinal Vaughan, in an address delivered in this diocese upon the reunion of Christendom, to attack the English Church, and to affirm that the only possible condition of Christian reunion is unconditional submission to the Roman see. There is no need for me to say much about the Cardinal's attempt to belittle the Church of England. He describes the Church of England as “confined to one race, and to a land walled round by the sea.” This is not true, if even the Church of England be spoken of in its narrowest sense. It is the Church of England, and no other, which exists by name, and, in fact, in a continent nearly as large as Europe, Australia, and in our vast possessions in North America. It is the Church of England, and none other, which is spreading its missions so rapidly in India, in China, in Africa, and in every part of the earth. And if we speak of that larger body which sent its 145 Bishops to the last Lambeth Conference, and which describes itself as “in full communion with the Church of England,” we must add to all these the Churches of the Anglican communion in the United States of America. It was, surely, in a moment of strange forgetfulness that Cardinal Vaughan described all these Churches as “confined to one race, and to a land walled round by the sea.”

But however large a communion this may be, however distinguished for its numbers, its extent, its labours and its learning, the Cardinal could still, no doubt, ask about it the question, “Who would direct the inquirer to Canterbury as the city of the living God, built upon the hill?” Of course, in the Cardinal's lips, this means “as exclusively the city of God built upon the hill.” And in answer to that question I reply, Certainly we of the English Church should give no such direction. We do not be-

lieve that the Anglican Church, or the Roman Church, or the Greek Church, or any other Church is identical with the Catholic Church of Christ. No one of us would take St. Augustine to mean by the Church, as the Cardinal takes him to mean, the Church of Rome; nor should we dream of advancing such a claim for the Church of England. To do so would be to assume the very conclusion which is to be proved. And it is precisely upon that conclusion, upon that claim of the Church of Rome, involving, as it does, those other claims, that salvation can not be assured in any other communion, and that reunion can only be effected by submission to the Roman pontiff, that I desire to say a few words to you to-day.

Let us distinctly understand, in the first place, what the Roman claim amounts to. It is not merely the claim that Rome is “the mother and mistress of Churches” by their own consent, or by virtue of the decrees of any general council, but, as the language of Pope Leo in respect to the 28th Canon of the Council of Chalcedon has made clearly apparent, because the Bishops of Rome, as the successors of St. Peter, have an inherent right to universal supremacy in virtue of their office. Thus the Roman Church holds, for instance, that the last Vatican Council had no other office than to declare a fact previously existing. That council did not make the Pope infallible under specified conditions; it only pronounced that he already was so in virtue of his office. To establish the Roman claim, then, it must be shown, not only that St. Peter was infallible, and that he taught and died in Rome, but that, first, he was Bishop of Rome; that, secondly, his prerogative of infallibility was held by him as Bishop, and not merely as apostle; and that, thirdly, his infallibility was in such sort attached to his office that it descended necessarily to all his successors in the Roman see. It is idle to tell us that St. Peter taught and died in Rome. Many learned Protestants admit that. It must further be shown that all the propositions which I have mentioned can be established. A chain is no stronger than its weakest link, and, if any of the three links I have mentioned should snap, the claim will have no reasonable foundation.

No one denies that the Catholic Church had power, in order to adapt her administration to the varying needs of the world, to create such offices as those of Metropolitan and Patriarch. She did create such offices; but we hold that they were of her creation, and that history shows clearly what was the motive of her action. The first three General Councils, in determining the precedence of existing patriarchs, clearly reveal to us this motive. The Council of Nicaea decreed as follows: “The old custom in use in Egypt, in Libya, and in Pentapolis should continue to exist,—that is, that the Bishop of Alexandria should have jurisdiction over all these (provinces), for there is a similar relation for the Bishop of Rome. The rights which they formerly possessed must also be preserved in regard to Antioch, and in the other eparchies.” Here the well-known custom of the Roman patriarchate is cited as an illustration of the rule which is applied to Alexandria, Antioch, and other eparchies. We see, in this canon, that there is accorded to Rome (in the language of Professor Hussey) “only the custom of precedence and priority of place, which was always willingly conceded, and would be so still if nothing more had been claimed.”

Observe, however, in this Nicæan arrangement of precedence, that Alexandria is placed before Antioch. Now, how could this be, if that precedence depended on the inherent right of sees, and not on the appointment of the Church? The Roman writers allege that St. Peter founded the Church of Antioch, and that St. Mark, his disciple (however, under the possible direction of St. Peter), founded that of Alexandria. How comes it, then, that the Church of

the disciple is placed before that of the Master? The reason is obvious. Because Alexandria was the second city in the empire, and Antioch only the third. This principle of arrangement comes out even more evidently in the 3rd Canon of the Second General Council. “Let the Bishop of Constantinople have the precedence (*ta presbeia*); of honour after the Bishop of Rome, because it is New Rome.” Ancient Byzantium was distinguished for nothing but its magnificent position and the democratic turbulence of its inhabitants. No one claimed for the Church there that it had been the seat of an apostle. And yet, because of its civic privileges, because Constantine had made it New Rome, and for no other reason, it obtained ecclesiastical precedence over the apostolic see of Antioch.

In the Third General Council the fathers of Chalcedon proceeded further. They declared that not only the see of Constantinople, but that the see of old Rome also obtained its ecclesiastical precedence on account of its civil position. The words of the 28th Canon relating to this matter are as follows: “Rightly have the fathers conceded to the see of old Rome its privileges on account of its character as the imperial city; and, moved by the same considerations, the one hundred and fifty bishops have awarded the like privileges to the most holy see of New Rome, judging, with good reason, that the city which is honoured by the imperial power and the senate, and which enjoys equal precedence with the elder imperial Rome, ought also to be magnified like it in ecclesiastical matters, holding the second place after it.”

This decree, if admitted at Rome, would have entirely destroyed the principle upon which the Roman claims were founded, and, therefore, it is hardly wonderful that first the papal legates, and then Pope Leo, violently protested against it. If once it were admitted that ecclesiastical precedence was given to the Roman Bishop by the Church, and not determined by the inherent rights of his Episcopate, rights supposed to be derived from St. Peter, the vast edifice of Roman usurpation, already rising visibly above the ground, would be toppled down. Leo then immediately took up the position that “there is a difference between the secular and ecclesiastical order, and it is the apostolical origin of a Church, its being founded by an apostle, which gives it a right to a higher hierarchical rank.” He even went so far as to say of the 28th Canon, to the Empress Pulcheria: “In union with the piety of your faith, I declare it to be invalid, and annul it by the authority of the holy apostle, Peter.” This protest and assumption, however, notwithstanding, the Churches of the East held fast to the decree, and, though Rome clung long to her protest, at length, in the fourth Lateran Synod, A.D. 1215, she declared, in the 5th Canon of that Synod, that the precedence against which Pope Leo had protested should be granted to the Bishop of Constantinople.

I have thus endeavoured to show you, by the decrees of the three first General Councils, what was the real principle regulating the precedence of ancient bishoprics, including that of Rome. We are entirely in harmony with that principle. When the world consisted of a single empire, it was natural that, for convenience of administration, the Church should follow the civil divisions of that empire, placing Bishops in its cities, Metropolitans in its Provinces, and Patriarchs in such unions of provinces as might be most convenient. When, again, on the breaking up of the Roman Empire, the peoples of Europe established distinct nationalities, it was convenient, for the same reasons, that the lines of her organization should follow the national boundaries. It was thus that “the holy Church of England,” as she is called in the pre-Reformation legislation of the Edwards, came into being, and obtained her own distinct rights and peculiarities.

No one wishes to belittle the Church of Rome or to ignore our own debt to her. What we object to is her usurpation of an authority which does not rightly belong to her, and her claim that, because some of our forefathers, in a dark age, ignorantly admitted those usurpations, we, with our eyes open should do the same.

(To be continued.)

### THE VISITATION OF THE SICK.

(From the Irish Ecclesiastical Gazette.)

One of the most important questions which a clergyman having cure of souls is called upon to decide is, ought we communicate to the dying a knowledge of their state? At first sight it would seem as if there could be no doubt about the course to be adopted in such cases, but it is one thing to see what one ought to do and another thing to do it. As a matter of fact we know that too often the dying are kept ignorant of their danger, and that from many causes. Sometimes the person whose duty it is to convey the knowledge shrinks from doing so lest he should inflict pain. Sometimes from a lower motive still—lest he should endure the pain of inflicting and witnessing suffering. Sometimes the duty is not discharged lest the slight remaining hope of recovery should be destroyed. Sometimes shyness, diffidence, sensitiveness, call it what you will, is the preventing cause. Yet, assuredly, it is an awful thing to allow a soul to drift out into eternity unwarned of the near approach of such a momentous change; it is an awful thing to whisper delusive hopes of health and renewed life when a few days or hours, as the case may be, must end the conflict; it is an awful thing to cry "peace, peace," where there may be storm and tempest and blackness and despair; it is an awful thing to stand by and allow the "wise virgin" to go out into the darkness to meet the bridal train without warning her to trim her lamp; how fearful is it to allow one who has made no preparation which cannot stand the scrutiny of God to pass away without warning, without, perhaps, a suspicion that the Judge is at the door! Who would willingly take a leap in the dark and alight in eternity?

If we studied the Prayer Book more and drank of its wise and Holy Spirit we should learn that its compilers did not contemplate such a shrinking from duty on the part of the clergyman. In the "Service for the Visitation of the Sick" there is a prayer for a sick person when there appeareth small hope of recovery. Here the language put by the Church into the mouth of her minister is unmistakable while at the same time so cautiously worded as not to close up completely all avenue of hope.

"We know, O Lord, that there is no word impossible with Thee, and that if Thou wilt Thou canst even yet raise him up and grant him a longer continuance amongst us. Yet forasmuch as in all appearance the time of his dissolution draweth near, so fit and prepare him, we beseech Thee, against the hour of death," &c.

There is also a Commendatory Prayer for a sick person at the point of departure. Thus our Church evidently takes it for granted that it is the duty of the clergy to acquaint the dying with their real condition. But we plead for more than this. We say you should not leave the duty exclusively to the clergy. The physician has a solemn responsibility on him in this matter, as well as the minister of religion. The pious friend should not be deterred by mere secondary consideration from the discharge of a positive duty. Is the dying one a true believer? He may have many things to say or do for Christ in the few hours which remain. He may have some witness to bear or his Master. He may have even some family

matters to settle. He has, it is true, lived for God, but He said—"Gather up the fragments, that nothing be lost." The best men have much to deplore, the strongest wing has need to plume itself for such a flight, the most unquailing faith has need to look well to its armour before descending into the dark shadows of the valley of death. But if the dying one be a person whose life was given to the world and Satan, how necessary to warn him of his desperate state! True, we encourage not death-bed repentances. What then? The prodigal returned when he had wasted all, and his father received him with rapturous joy. The thief had but a few moments to live, yet they sufficed for justification and sanctification. God is rich in mercy. Do your duty and leave the issue with Him. Do not act with ill-considered rashness, but wisely, cautiously, and above all, lovingly.

If your warning should be the means, under God, of saving a soul, how glorious your gain! If not, at least you will be free in God's sight from your brother's blood. Better you should risk inflicting on your friend, or patient, or parishioner, as the case may be, a little temporary pain, than that he should die in his sins, and his blood be required at your hands.

### THE CHURCH SERVICE.

(By the Rev. Edward F. Berkley, D. D., in the Living Church.)

It cannot be supposed that the strictures I propose to offer on the work of the chancel are intended to apply to all clergymen of the Church. Far from it. There are many who understand the nature and the purpose of the Prayer Book, and who use it with grace and dignity; while there are others who seem to be indifferent to both.

I have passed my 81st year, and am verging on the 56th year of my ministry, and am in no mood to write in censure, but only with the hope that attention being called in this way, by an old man, to the proper use of the Prayer Book, some may be inclined to accept and profit by his statements.

I relinquished parochial work eleven years ago, having been in active duty, in two cities, for forty-five years. Since my retirement I have had opportunities to see something more of the Church and her ministers in various parts of the country, which my duties denied me before, and I propose to offer some of the results of my observations in two or three letters to the *Living Church*.

There is no question about the excellence of the Prayer Book, and the public and private services it contains. They are all of reverential and devotional character, and ought always to be offered in consistence with their excellence. There is nothing so small in any of the Offices that is not of importance to be observed by the minister, whether it be in the chancel, in the sick room, or the Baptism of a dying child. His manner and movements are closely scrutinized, and anything that is worth doing at all, is worth doing well. I have no doubt but that clergymen in England who had only his sexton for an audience, addressed "Dearly Beloved Roger," with as much impressiveness as though he had a church full of worshippers.

We occasionally see in the Church papers a complaint from some tired layman, wondering why the service is so hastily and so irreverently offered. It is a just complaint, for many ministers enter upon and conduct it as though they were only mindful of getting to the benediction, utterly ignoring the devotional character of the Confession, the Lord's Prayer, the Creed, and the soul-uplifting prayers. By his hasty utterance he cheats the people out of the pos-

sibility of rendering these parts with penitence and propriety.

At the close of the Exhortation, and while the minister is uttering the last word, "saying," he falls upon his knees, and begins the Confession in the midst of the commotion caused by the kneeling of the people, and has said two or three sentences before they are ready, with a composed mind, to race with him in that most solemn act of devotion.

It is presumed that the people have come together to worship God, and all sense of a true worship is crushed out of the soul, when they find it impossible, with any degree of reverence, to keep up with the minister, and take only a gasping breath anywhere between the sentences. And indeed in all parts of the service where the people join him, he ought to be deliberate in his utterance. He would not pitch himself into the presence of an earthly ruler to ask his clemency in behalf of a condemned culprit; how much less when that ruler is the King of kings and Lord of lords, and he is supposed to be pleading for souls that are under condemnation and ready to die. Unmindful of the time, the place, and the urgent needs of the soul, he heedlessly rushes in "where angels fear to tread."

Then, the beautiful and inspiring Psalter is mangled in the same way, overlooking the many impressive sentences, which, if read in a deliberate and emphatic manner, would enable the people to carry home with them some golden truth. But many who try to read alternate verses with the minister in a reverential way hurrying over the last three or four words when he is running on with the next verso. The minister's haste necessarily begets haste in the people, and where this condition prevails, the force, impressiveness, and grandeur of its utterances are lost.

This unbecoming haste is seen further on when he gets to the Creed, and the succeeding prayers. He says: "The Lord be with you," and before the words, "With the spirit" are fully answered by the people, the minister is hurrying on with the prayers in a most inconsiderate and un-devotional style.

And when he comes to the grandest of all human prayers—the Litany—there is often shown a coldness and indifference which ill becomes a minister pleading for mercy and pardon for himself and for his people. There is no form of supplication so calculated to arouse true devotional sensation of the soul as some of the utterances in that glowing prayer.

\* \* \* \* \*

One way out of this hastiness, and there is no way that can excuse it, would be to lengthen the service five or ten minutes. What are they to people, most of whom go to church only once a week, and for the rest, they would not worry. "I was glad when they said unto me we will go into the House of Lord," People who have come together with feeling would be glad to linger a while longer in the sacred place, to have the service deliberately and devotionally offered.

A clerical writer in a Church newspaper said some time ago that excellence in reading the service was of no importance. "God understood the language, and the simple utterance was all He expected of men." And yet, in the olden time, all defective animals, the blind the lame, and the sick, were declared to be unfit for sacrifice because they indicated a want of reverence for God. He still looks for the best we have to offer, and if we refuse it, the slipshod and undevotional prayer will turn into our own bosom.

St. Louis Mo.

ONLY from the solid ground of some clear creed have men done good, strong work in the world. Only out of certainty comes power.—*Phillips Brooks*.

## Family Department.

### THE OLDEST CHRISTIAN HYMN.

In Paed. Lib. III. of Clement, of Alexandria, is given (in Greek) the most ancient hymn of the Primitive Church. It is then (one hundred and fifty years after the Apostles) asserted to be of much earlier origin. It may have been sung by the "Beloved Disciple" before he ascended to his reward. The following version will give some imperfect idea of its spirit:

Shepherd of tender youth!  
Guiding, in love and truth,  
Through devious ways;  
Christ, our triumphant King,  
We come Thy name to sing,  
And here our children bring  
To shout Thy praise.

Thou art our holy Lord!  
The all-subduing Word!  
Healer of strife!  
Thou didst Thyself abase,  
That from sin's deep disgrace  
Thou mightest save our race,  
And give us life!

Thou art Wisdom's High Priest!  
Thou hast prepared the feast  
Of holy love;  
And in our mortal pain,  
None call on Thee in vain,  
Help thou dost not disdain,  
Help from above.

Ever be thou our guide!  
Our Shepherd and our pride,  
Our staff and song!  
Jesus! Thou Christ and God,  
By Thy perennial word,  
Lead us where Thou has trod,  
Make our faith strong.

So now, and till we die,  
Sound we Thy praises high,  
And joyfully sing;  
Infants, and the glad throng,  
Who to Thy Church belong,  
Unite and swell the song,  
To Christ our King.

—Living Church.

### THE STORY OF KATIE MORRIS.

(Continued.)

Years passed, and one night in the largest hall in a great city, a beautiful woman was singing. The vast audience sat spell-bound as the rich voice rose and fell, and when she took her seat a perfect thunder of applause arose. If you watch the beautiful face of the singer closely, you will see it is not a happy one. It has a strangely familiar look and yet—is it possible that this is Kate Morris, the bright faced school girl of long ago? The same, and yet how different. Many changes have come into her life since then. With her mother's death had come a firm resolve to follow her highest ambition and become a public singer. In vain kindly Mr. Bruce and Fanny had pleaded with her. Gradually she had drifted away from them, and feeling that they disapproved of her course, had kept up no communication. For years she had traveled and studied; her ambition was now realized, she had wealth, beauty and fame, and with it all she was not happy. To night she was singing for the first time in the home of her childhood, and old memories and faces kept rising before her. Her last song had been a brilliant air from an Italian opera, and as the delighted audience applauded long and loud for

an encore, the thought came to her of singing an old song that years ago had been her mother's favorite. As she came forward the applause grew louder, but in an instant gave place to perfect silence, as the clear voice rose and penetrated to the very street, in such a sad wailing sound that before the end of the first verse tears stood in many eyes. She finished, the audience held their breath for several minutes, and then the hall seemed literally to rock with the applause. The concert was at an end, and the star of the evening, attended by her maid, was just stepping into her carriage, when a hand was laid timidly on her arm and a small voice said, "Lady wait a minute." She turned and saw a ragged little girl at her side.

"Were you speaking to me?" she asked.

"Yes'm there's a poor man round the corner a-dying and he asked me to bring you this," and she held out a soiled bit of paper.

On it were a few words, but so badly written that it was impossible to read them.

"I cannot make this out child," said Katie. "Do you know what the man wants with me?"

"No'm but he seemed mighty troubled for me to give you this."

An odd impulse came over the girl to go and see the man, and telling the maid to follow, she bade the child take her to the place. In a few minutes they reached a narrow alley and the child began to ascend some rickety steps to a garret. Feeling it would not do to turn back after coming this far, Katie mounted the steps and followed the child into a wretched room. On a pallet lay a man, evidently in the last stages of consumption.

Katie advanced and asked in a gentle voice, "Did you send for me?"

The man raised himself and said in an eager whisper, "Don't you remember the two boys that years ago you took in from the street and sung to?"

The eager voice paused for a moment for answer, but none came, and it went on sadly, "Ah, you don't remember, but I do, and to-night when I heard the same voice and the same song, faint and far off though it was, I knew it was you, I thought how I would like to hear it once more before I died, for the memory of it has never left me."

As he finished it all came back to her—the snowy night, the two boys, the warm parlor, and the song—things she had not thought of for years, and with it, as if from another world, the little sermon in the rectory and the words of Mr. Bruce.

"Yes, yes," she cried, "I do remember, it all comes back to me now. You heard me in the hall to-night and sent for me; what can I do for you?"

"Only sing, lady, sing to me, the same song; I am too far gone now to need anything; just sing."

Touched to the heart, Katie knelt by his side, and for the second time that night sang the old song of her mother's.

"Sing it once more," said the weak voice, and again she sang.

By the light of a flickering candle she saw the wan face brighten and as she ceased, a happy smile stole over his features, and he was dead.

\* \* \* \* \*

A week later Katie Morris sat in the old rectory study and poured out her troubles to Mr. Bruce, now an aged man. She had thought it all out, her future life. She would give up the stage, her wealth, her earthly ambitions. Since the night she had knelt by a dying man and sung, an irresistible longing for better things had filled her heart.

"The time for you to prove yourself is come," he said gently. "What shall you do?"

"Ah, I had decided that before I came," she said. "Down in the slums a fever is raging,

and there it is I shall work side by side with you. Nothing can turn me from my purpose; it is there I shall find the life I have wasted all these years."

Firmly she kept to her resolve, and into the stricken places went with Mr. Bruce. By wretched beds she stood and ministered with a loving hand, but others came and did the same; her case was no better than many an humbler soul.

One day after a little child had turned from her with a frightened cry, she thought in despair that it was all in vain, until suddenly an idea burst upon her as a flood of light. She would sing. Yes, sing. She had found her place at last. From house to house she went; by dying men and women she sung of hope and life beyond the grave, by little children she poured forth her sweetest notes, and wan faces brightened and cheered when "the singing lady" came to them.

As she and Mr. Bruce knelt at a dying bed one night, the old man laid his hand upon her arm and said solemnly, "My child, my heart is full of thankfulness, for to us both our bread has surely come back after many days."

W. L. M. P.

### LITTLE SINS.

The little sins that are becoming the great sins, the little sins that are shutting out the sunlight of God's love from our hearts, and making our lives unholy, impure, wicked, that are driving us farther and farther away from God, that are quenching in us the Holy Spirit, which are making our Saviour so distant from us, these are the sins we must watch for. The sin of blasphemy that the young boy is forming will, if not stopped, sink his soul in ruin; the sin of drink that the young man is forming will wreck his character if not stopped. The sin of impurity which many young and old people are indulging, will wreck both body and soul if not stopped; the sin of irreverence of prayerlessness, of evil companionship, will dwarf and stunt and shrivel up the soul, if it be not put away from you. Forget not the power of what you call your little sins, the might of your small faults, as you call them. All sin is dangerous, for it has God's character, God's law, the whole of God's universe against it. Beware of your single, little sins. Trace the power, the accumulating power of one of these sins. It may not even be known to you. It may be almost if not entirely unconscious to yourself, yet it is blasting.—Selected.

### A GOOD KIND OF CHURCHMANSHIP.

The personal attitude which constitutes the Christian life is that faith which can say.

God is my Father,  
Jesus Christ is my Saviour  
The Holy Spirit is my Sanctifier.

Baptized, Confirmed and Communing in the Church, (which demands the aforesaid Faith for membership in it,) what is the Churchman's duty to the Church?

1. He must hold fast to the Church's position as Divinely appointed and authoritatively organized.

2. He will thank God for the Church's Objects.

3. He will obey the Church's Authority.

4. He will be loyal to the Church's Teaching.

5. He will work for the Church's Success.

6. He will support the Church's Efforts.

7. He will pray for the Church's Prosperity.

8. He will love the Church and all her ways.

Why not live this kind of Churchmanship?

Which point can you dare to omit?

—Boston Parish Review.

[Continued from page 7]

One Sunday afternoon, weeks afterward, when they were gathered in their mother's room to talk over their lessons, she asked:

"What does 'Advent' mean?"

"Coming!" answered both the children promptly.

"Nellie, can you repeat the Collect for to-day?"

Slowly and reverently the little girl repeated it: "Oh, Lord Jesus Christ, Who at Thy first coming didst send Thy messengers to prepare the way before Thee, grant that the ministers and stewards of Thy mysteries may likewise so prepare and make ready Thy way, by turning the hearts of the disobedient to the wisdom of the just, that at Thy second coming to judge the world we may be found an acceptable people in Thy sight, who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. Amen."

"Whose coming, then, do we make preparation for?" asked mamma.

"Christ's second coming," answered Fred quickly.

"Yes," answered mamma, "and there is much to be done before that time. Do we know when it is to be?"

"No," answered the children.

"Then ought we not to be always making preparation for it, that we may not be found unprepared when Christ comes as the Judge of quick and dead? Is it safe to put off making ready because we do not know just when His coming will be?"

"Mamma," exclaimed Nellie, "that is just what we did when we expected you and Papa. We did not know just when you were coming, so we did not begin to get ready in time, and you came and found us unprepared."

"I hope your disappointment then will always serve to remind you to make continual preparation for our Saviour's coming," said mamma gently, "and it will be worth the hard lesson if you learn this."

AN INTERESTING BEGGAR.

One afternoon while strolling along the Calle Ancha in Cadiz, I met several acquaintances at the corner of that street and the Plaza Constitution. We stopped for a friendly chat, and were about to separate, when my attention was attracted to a handsome French poodle-dog at my side, seated on his haunches, and looking up in my face. His comical little countenance expressed so much intelligence that I stooped and patted him on the head, when he commenced barking and violently working his fore legs, after the manner of dogs who had been taught "to beg."

Having seen dogs who were fond of tobacco, I held my cigar towards him. As soon as he smelt it he snorted and bound away, only to return immediately and resume his previous position.

I was now puzzled, but seeing several beggars in the neighborhood, concluded that he belonged to one of

them, and desired a piece of money. Taking a large "copper" from my pocket, I held it before his eyes. So great were his manifestations of delight that I was certain I had divined his wants. I threw the money to him, which he caught in his mouth, and running across the street, disappeared into a bakery. To our astonishment, he emerged from the shop in a few moments, bearing in his mouth a neatly wrapped bundle. One of my friends tried to take it from him, but he would not allow this, and insisted on placing it at my feet. I picked it up, removed the wrapper, and found a large bun dusted with sugar. This he ate with great relish. We remained for a while to see if he would besiege another passer-by, but no, he had enough for the present, and coiling himself up in the doorway, settled down for a quiet nap. This exhibition of intelligence I think worthy of note, and particularly so for the reason the dog was apparently acting independently, there being no one near to prompt or direct him. —Harper's Young People.

GOSSIP.

These words of the Bishop of South Dakota deal with a prevalent evil and they are none too strong.

We are at a period of our existence when most of our undertakings are of small proportions. Our towns are small; our congregations are small; our church guilds and other societies are small. One characteristic vice of such conditions is gossip and the being busy bodies in other men's matters, perhaps because life in such conditions is uneventful, and in default of events of moment, people discuss persons and retail scandal.

This evil has reached among us, it seems to me, proportions which deserve the epithet, monstrous. As I travel about and meet it in its ever-changing shapes, I sometimes ask myself whose reputation is safe?

This vice is the fruitful cause of unhappiness in our homes and of dissension and baneful division in our congregations and guilds. And its issues in those who indulge in it is a petty and insectivorous character and the contempt of their fellow men.

The remedy for it is the habit of not discussing persons and not retailing gossip.

The person who can discuss persons fairly and retail gossip without exaggeration is a phenomenon, a saint indeed. Hence that is a truth which I inserted in a late issue of the Church News: "Gossips are generally liars."

The time, in my opinion, has quite come to declare crusade against the busybody and the gossip. Rough old Dr. Johnson's impatient question, "Why are you always talking about persons: why don't you talk about things?" needs to be put all around.

Let each remember the verse of scripture, "Thou shalt not g up and down as a talebearer among my people."

Let each recall the words in which the Church declares in her catechism a Christian's duty towards his neigh-

bor, "To keep my tongue from evil speaking, lying and slandering." Let each pray God in reference to this particular infirmity. "Set a watch, O Lord, before my mouth, and keep the door of my lips." Let us write, to use the Old Testament imagery, upon our door posts, upon our foreheads, and upon the palms of our hands; yes, let us post up in every guild room, Sunday school and boarding school, and upon every church door throughout the land, the dictum, GOSSIPS ARE GENERALLY LIARS, and "All liars shall have their part in the lake which burneth with fire and brimstone." Rev. XXI, 8.—Church Helper.

EARS TO HEAR.—When God speaks man should listen. If children are filial the voice of the parent falls on ears attent; if citizens are loyal they ponder the words of their rulers. God is to men more than father or mother, more than president or king. The present and future of a child or of a country may be involved in giving heed to the lessons addressed to them; the life that now is and the life that is to be depend upon the way we receive God's commands.

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## Mission Field.

[From S. P. G. Notes for November.]

In the *Children of the Church*, which is to be the Society's third monthly magazine from January next, we hope papers of great interest will be found.

The object of the magazine is educational, in the sense of interesting children in missionary work by making them realise something of the lives of other races of people than themselves. To this end it is intended to have papers on the manners, customs, and religions and of the people. Legends and stories, and papers on natural history, will also be included. To show the greatness and unity of the Church's work, there will be papers on early saints and modern heroes. Accounts of Colonial life, items of news, letters for children from our Mission Schools, written by boys and girls, are also to be included, as well as the monthly competition, with occasional prizes. A special point will be made of the illustrations. There will be a monthly letter from the Editor, who also corresponds with the children.

By the progress of the war in the East, the chief centre of anxiety is shifted from Corea to Northern China. From Chefoo, Peking, Tientsin, and the other Mission stations in North China we shall look eagerly for news. Our brethren there will rely on our prayers, and we must not fail them. Bishop Scott, who came to England before the troubles began, is intending to return to Peking immediately.

PROFOUND regret will be evoked by the not unexpected announcement of Bishop Knight Bruce's resignation of the See of Mashonaland. It is a grievous disappointment to him; but there was practically no other course possible. To return would have been simply fatal. Eight years ago he was consecrated Bishop of Bloemfontein. Mashonaland was then unknown, but on his reaching Africa the Bishop laid before the Society proposals with a view to the evangelisation of the tribes between Griqualand West (part of the Bloemfontein Diocese) and the Zambesi. The Society encouraged him, and voted £1,000, half of which was to enable him to bear the cost of exploring in Mashonaland. This famous journey took up eight months of the year 1888, and is described in the *Mission Field* for the months July to December, 1889. He went through Matabeleland and Mashonaland, right on to Zumbo on the Zambesi, and then returned to Bloemfontein, encountering skilfully and bravely difficulties and dangers of all kinds. Except Mr. Selous, he was probably the first Englishman to tread the soil of Mashonaland.

In 1889 the British Protectorate was established, and the British South Africa Company formed. In 1891 the South African Provincial Synod formed Mashonaland and the adjacent regions into a diocese. The

See was (and is) unendowed, and without an income; but Bishop Knight Bruce was asked to accept it, and he did. During a few months the Bishop walked 1,300 miles in Mashonaland and Manicaland, visiting forty-five towns and villages and winning the goodwill of the natives. Then there came last year the war, when the Bishop showed himself on neither side of hostilities, but on both sides in the care of the wounded, and ministrations for all in his diocese to whatever race they belonged. When the war was over it was found at what cost to his own health he had done all this. He was at once ordered home, and (as was feared would be the case) has now been compelled to abandon all hope of returning to Mashonaland.

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My mind was ruffled with small cares to-day,  
And I said pettish words, and did not keep  
Long-suffering patience well; and now how deep  
My trouble for this sin!  
—Henry Septimus Sutton.



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'People lift their eyebrows,' says William Morris, the English poet, 'over women mastering the higher mathematics. Why, it is indefinitely more difficult to learn the details of good housekeeping. Anybody can learn mathematics, but it takes a lot of skill to manage a house well.'

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SEVEN PLAIN REASONS.

By A. L. OLDHAM, M.A., Prebendary of Hereford, Rector of St. Leonard's, Bridgenorth, and Rural Dean.

We know of several works calculated to strengthen men in their Churchmanship to induce Dissenters, where not too narrow or too prejudiced, to become Church people. Amongst these might be mentioned at least two such works published in America, which, we fancy, must be having great influence for good in adding many to the Church of America, and their system of Sunday-school teaching cannot fail to do great things for the coming generation. We must, however, place the work by Mr. Oldham amongst the very best of the many works on this subject that have been put before us. It is a convincing book, and done in a straightforward, manly, Christian spirit. We greatly desire that thoughtful, religious Dissenters would study it, and would try, as they read it, to answer it. We wish that the truth only may prevail, and are sure that it will not prevail through the Church being other than Christ intended it, one in spirit and heart and actual exhibition before the world. The few quotations contained in it are of a powerful character, and are of themselves deserving of much thought. We can hardly understand a conscientious man or woman amongst Dissenting communities who will honestly consider this work and not seek, after prayer and thought, the unity of the Anglican communion. As the price is 2s 6d. we suggest that it might be given as a prize in many of our schools. In no kindness of feeling, however, we especially and very strongly advise thoughtful men and women amongst Dissenters to study it well. London, K. & N. S. G. & Co., 1894. Price 2s 6d.

**TEMPERANCE.**

[From Church and Home.]

Wine Is a Mocker, Strong Drink Is Raging; and Whosoever Is Deceived Thereby, Is Not Wise,—  
Proverbs 20-1.

What does temperance mean? Moderation in the use of all things.

How can children be Intemperate? By playing too much, or when they ought to be doing something else; by eating more than is good for them.

Some children are tempted to stay away from school in order to play, and to neglect duties of home—others are so fond of candy and sweetbreads that they eat a great deal more than is good for them. That is intemperance. I once read a story of a little boy that loved to spend money for cakes and candy. One day his uncle came to see him and gave him ten dollars. Instead of putting his money in the bank he went down town with some boys, and bought candy and peanuts and ice cream and cake, and finished by buying half a dozen pop corn balls, and when he went to sleep that night he had a strange dream. He dreamt that he was in a chocolate balloon, made of creams, with the sugar part inside. The balloon was hung from a star by a cord of red and white cinnamon candy, and as he felt very hungry, he began eating away at his balloon. Very soon he had some holes eaten in his queer house, and still he was not satisfied; he longed for some of the cinnamon candy, and though he knew it was dangerous, he could not resist taking one little bite, and then another; it was so good, until at last his house hung by a single little strand of candy. He began to think of what would happen if the balloon would fall, and as he looked out and saw how very high up in the air he was, the wind began to blow, and the candy rope began to crack—Oh how scared Harry was now! The wind blew stronger, and the rope snapped, and down went the balloon and Harry into that awful space. He gave a piercing shriek, and awoke. His parents came running in to see what the matter was, and Harry slept very little that night. Next morning his father said: "My boy your dream is a prophecy. The boy or man who cannot deny himself, ruins all his chances of happy living, and breaks by self-indulgence the cord that links him to the stars."

What great sin destroys so many men? Drunkenness.

Name some of the evils that flow from the excessive use of strong drink? Poverty, ill health, insanity, loss of friends, and many crimes.

Do men 'treat' each other in dry goods stores or hardware stores? No, it would sound very foolish for a man to say to another: "Come and let us have a shirt, or come and let us have a paper of tacks!"

Why is the custom of treating wrong? Because it is foolish. Because it leads to excess, or intemperance, and because it leads men to forget themselves, and their families.

Says a gentleman in one of our papers:

"Entering the office of a well-known merchant, I lifted my eyes

and found myself confronted with the most thrilling temperance lecture I ever steered myself against in the whole course of my life. It was an inscription marked with a pen on the back of a postal card nailed to the desk. The inscription read:

WHICH?  
WIFE OR WHISKEY?  
THE BABES OR THE BOTTLES?  
HOME OR HELL?

"Where did you get that, and what did you nail it up there for?" I asked the merchant.

"I wrote that myself, and nailed it up there," was his reply, "and I will tell you the story of that card."

"Some time ago I found myself falling into a drinking habit. I would run out once in a while with a visiting customer, or at the invitation of a traveling man, or on every slight occasion that offered. I soon found that my business faculties were becoming dulled, that my stomach was continually out of sorts, my appetite failing, and a constant craving for alcoholic stimulants becoming dominant. I saw tears in the eyes of my wife, wonder depicted on the faces of my children, and then I took a long look ahead.

"One day I sat down at this desk, and half unconsciously wrote the inscription on that card. On looking at it upon completion, its awful revelation burst upon me like a flash. I nailed it up there and read it over a hundred times that afternoon. That night I went home sober, and have not touched a drop of intoxicating liquors since. You see how startling is the aliteration. Now I have no literary proclivities, and regard that card as an inspiration. It speaks out three solemn warnings every time I look at it. The first, a voice from the altar, the second from the cradle, and the third and last from—"

Here my friend's earnestness deepened into a solemn shaking of the head, and with that he resumed his work.

I don't think I violate his confidence by repeating the story of that card. In fact, if it should lead to the writing of similar cards to adorn other desks, I think he will be immeasurably gratified.

**A CALAMITY AVERTED.**

AN ACCIDENT AT ST. MARY'S WITH ALMOST FATAL RESULTS.

The Victim Suffered for Months. During Which Time he was Forced to Sit in a Chair—His Case Finally Pronounced Hopeless—How his Restoration Was Brought About.

From the St. Mary's Argus.

How different are the feelings that take possession of one as they read the particulars of some great railway or steamship disaster where scores of lives with whom we have no acquaintance have been lost, and reading the particulars of the runaway of a span of horses attached to a carriage from which one of our acquaintances has been thrown and killed. In the former case, although the loss of life has been great, you say "Isn't it

terrible?" but in a few days the affair has probably passed from mind, while in the latter instance months after you could recount the minutest particulars of the runaway. And so it is when we read the particulars of cures really remarkable, but because we are not interested in the person restored the facts are soon forgotten. But when a case can be submitted right at home, with which a large number of our readers are familiar, it will, we are sure, be of special interest and carry conviction.

Our readers will remember that over two years ago, while Mr. Gideon Elliott, James street, St. Mary's, was teaming ashes he was thrown from a load and received such severe injuries to his spine that he was unable to walk or lie down in bed. He suffered great pain in his back. For long months he lived night and day in a chair, not able to do the slightest thing to help himself. And with no prospect of help before him he began to feel that life was a burden and he had no desire to live. Two physicians attended him, but after exhausting their powers Mr. Elliott was told that "if he had anything he wanted settled he had better attend to it at once," the last doctor telling him he could not be cured. To an Argus representative Mr. Elliott gave the above facts, and said that after having suffered a great deal of pain, and notwithstanding he was told he was incurable, he determined to try the Pink Pill treatment, and purchased a dozen boxes of the renowned Dr. Williams' Pink Pills for Pale People. Inside of three weeks he began to feel the effects of the pills, and now most emphatically declares that they have made him as well as he is to-day. When he started taking them he was not able to help himself in any way, but during the past fall he took up the potatoes in his garden, and can now do all the chores around his house. This is a wonderful change in a man who spent months in a chair unable to help himself or even to lie down, and who was told by physicians that his case was hopeless, and it is another trophy added to the many victories of Dr. Williams' Pink Pills over disease.

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