

externally, because Christ—her Head and her Animating Spirit—is one.

The sin of schism in the Body was condemned by St. Paul, when confronting the parties of Paul, Apollos and Cephas, in the Church of Corinth, he cried: "Is Christ divided?" The evidences of division about us,—rival altars and systems: Christians competing with one another instead of facing the common foe; the enemy blaspheming,—should sadden and dismay us!

Yet there is cause for thankfulness; the unity is not wholly lost. The different Branches of the Church are yet parts of Christ's Body; and the members of the various sects are united to the same Body by Baptism. The Church is like a tree bent by storm, its drooping branches still bearing leaves, because they are not wholly detached from the stem.

3. The Church, being the Temple of the Holy Ghost, must be *holy*, in that she tends to make holy, sanctifies. Her holiness is a principle—not an achievement. It is not incompatible with even poor imperfection in individuals. Forgetting this has led to many Puritan Schisms. Christ tells us there must be tares and bad fishes. If the Church were a Society for the good alone, she would be incapable of training and sanctifying souls. She must share Christ's reproach—"receiving sinners and eating with them"—in order to purify and save them.

The Church must be *Catholic*, having within her, as the organ of the Risen Jesus, a vital principle of expansion, impelling her to penetrate everywhere and fitting her to embrace all races.

The word *Catholic* is often abused. Many apply it exclusively to what is Roman. To give up this title is to throw away our heritage, to give Romanists what they most desire, and seriously to violate a Church Principle. The word is used also in a narrow sense which denies it to hosts of loyal Churchmen, and in a broad sense which makes it include almost every body and doctrine.

The Catholic spirit realizes and tries to discharge the trust involved in being a member of the Church of God; holding inviolate the Sacred Deposit of the Faith according to the traditions of the Church, because there are points which are only seen clearly in the light of the Church's traditional usage, for example:

Observance of the Lord's Day, and the Canon of Holy Scripture. This Catholic spirit is not to be determined by ritual practices—so many points of ritual so much Catholic spirit. It is both reasonable and dutifully deferential to the Church's legitimate authority.

4. The Church must be *Apostolic*, able to trace her history and orders back to Apostolic days, and offering, through her valid Ministry, valid Sacraments as certain channels of grace. Even those who hold the modern theory, that the Ministry is a mere delegation from the congregation, strangely enough in practice hold to a succession. For with them none are ministers but those set apart by other ministers—an inconsistency which shows them dissatisfied with their own principles. The Church does not deny that God blesses other ministers, yet she holds that only in the Apostolic Order is there *sufficient guarantee* of efficiency. She is bound therefore at the risk of misconception to maintain the integrity of her sacred orders.

Lastly some suggestions for instilling these principles into the hearts and minds of our people. 1. We must get them into our own hearts and minds. 2. Be firm and consistent in presenting them. 3. Temper firmness with consideration in manner, tact, loving those whose principles we oppose, and respecting their tenacious holding of inherited views. 4. Aim at winning not victories—but people. A man is not necessarily convinced because beaten in argument. It is amazing what we may do and say when we have won people's confidence and

respect. 5. Begin with children. No time will bring in a better return than that spent in winning, influencing, teaching, catechizing and preaching to children.

The many friends of the Rev. Canon Thornloe, of Sherbrooke, whilst appreciating the honour done to this Diocese by his nomination for the Bishopric of New Westminster, B.C., will nevertheless be pleased that such nomination failed of success. Canon Thornloe already occupies a prominent and leading position in the Diocese, and, as is known, his name was submitted in connection with the late election in Quebec; and the whole Diocese would regret an appointment which would withdraw him from it. As will appear from the letter in regard to the Episcopal election in New Westminster in other columns, Canon Thornloe received a very large number of votes.

Diocese of Montreal.

MONTREAL.

We learn that several changes will take place shortly among the clergy of the city. The Rev. W. H. Garth, B.A., assistant of St. Martin's Church, has been offered and has accepted a like position in St. George's Church, New York, of which the Rev. Dr. Rainsford, is rector. It is expected he will enter upon his duties there early in November. His departure will be sincerely regretted by many, not only in St. Martin's Church, but in the city, who have learned to value his abilities and earnestness and specially his work among young men.

The Rev. M. O. Smith, incumbent of the Church of the Advent in the parish of St. James the Apostle, has been offered and has accepted a professorship in Nashotah University, and will enter upon his duties in January next. During the time that he has had charge of this mission he has earned the esteem and affection of his people, and his work in faithful visiting has led to the benefit of the Church.

We understand that the Rev. Henry Kittson, M.A., has been appointed to the incumbency of the Church of the Advent, in succession to the Rev. M. O. Smith. Mr. Kittson has been more or less intimately connected with the Church of St. John the Evangelist for some years past.

HULL.

The 21st meeting of the Rural Deanery of Clarendon was held at Hull on the 2nd instant. Reports were made of Church work and progress in the several parishes. Those from Portage du Fort, Thorne, Leslie, Onslow, Aylwin and River Desert were specially interesting. Three new churches have been opened during the year, a fourth has been consecrated, the tower of a fifth is being completed, or a sixth has been furnished with spire and bell.

Thoughtful papers were read by the Rev. W. E. Kaneen and W. A. Fyles, on the "Spirit and Method of Almsgiving." In the course of discussion the Rev. E. P. Judge stated that he had urged upon his people the principle of direct giving, and that in reply to an appeal at a recent service for \$400, the estimated cost of repairs upon the church, over \$300 in cash and pledges had been placed upon the alms basons.

A resolution was unanimously adopted by the Deanery approving the principle of direct giving, as being in accordance with the teaching of Holy Scripture, and recommending its adoption by all the parishes of the deanery.

"How to reach non-Church Goers?" came in for a long discussion, the end of which was an agreement with the comprehensive answer given by the Rev. H. Plaisted at the end of an excellent address, "Reach Them."

The Revs. J. L. Flanagan and W. A. Fyles,

joint editors of the *Rural Deanery Magazine*, received the hearty thanks of the deanery, reported the joys and sorrows of their labor on the whole a satisfactory first year—suggested more enthusiastic support on the part of the deanery, and were unanimously reelected editors. A paper on the "Daily Prayers of the Church," by Archdeacon Naylor, gave rise to a considerable amount of discussion, and a request that it be published in the *CHURCH GUARDIAN*.

The Rev. Rural Dean and Mrs. Smith entertained the members of the deanery at dinner and tea, and the thanks of those attending is due to them and to the people of Hull, who provided hospitality.

FRELIGHTSBURG.

HARVEST HOME.—The Parish Festival at the Bishop Stewart Memorial Church on Tuesday, the 9th of Oct., was celebrated with marked earnestness and *eclat*. The few active leaders were supported with considerable unanimity by all. It was a cheering throng who participated, bearing sympathy in their very countenances, and their cheerfulness betokened an apprehension that upon the good things of Providence there ought to be inscribed, "*Accipe-redde-cave*," which has been deciphered, "Accept us as from God. Return us in gratitude to Him, and take care not to abuse us." The profuse and unsurpassable display of golden grains, roots and vegetables of all diversity of kind and of mammoth proportions, which, most beautifully and tastefully adorned the temple of the Lord—proved these to be representatives of the contents of barns, store-houses and cellars, which had been accepted by gladdened possessors "as from God." The bright and hearty service replete with praise and the sermon by the Rev. John Ker, D.D., Rector of Grace Church, Montreal, eloquently and admirably enforcing the sublime theme of the occasion, indicated the profound "gratitude to be returned to the Giver." The well-ordered joyous assembly which filled the Memorial Hall in the evening, to hear the Rev. Dr. Ker's lecture, "Help Yourself," and to be charmed by the orchestral symphonies of the Farman family gave an earnest that the blessings and opportunities of life would "not be abused" but rather improved for the gratification of that which was noblest and purest and the development of that which is *best for ourselves and others*. The supper was an illustration of a far famed fact that with such gifts of Providence as nature has bountifully supplied, the hands and skill of the fair manipulators of St. Armand can develop all things edible which please the eye or satisfy the taste. The Rev. C. G. Rollit kindly assisted in the Harvest Home Divine service. Resolutions of high appreciation were passed under motion of Major David Westover and Mr. Geo. A. Reynolds to the Rev. Dr. Ker and the Misses and Messrs. Farman and Mrs. Farman, also Master Lynn. Proceedings closed at near 10 o'clock p.m., leaving remembrances destined to brighten the dim future, and practical results for the needs of the present in gross receipts of \$49.35, and with the Harvest Home collections, \$14.29, making a total of \$63.64.

WEST SHEFFORD.

On Thursday, Oct. 4th, the Annual Harvest Thanksgiving service was held in St. John's Church, West Shefford. The church was beautifully decorated with flowers, fruit and all kinds of vegetables, also with tasteful wreaths and festoons of clematis and colored maple leaves, which had a very pleasing effect. The special sermon was preached by Rev. J. I. Strong, of Waterloo. The Ven. Archdeacon Lindsay, of Waterloo, Rev. F. Charters, of Iron Hill, and Rev. S. A. Mills, incumbent, took part in the service, which was bright and hearty. The offertory amounted to \$5, and was devoted to