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# The Church Guardian

Wills  
226 St. Geo

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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## ECCLESIASTICAL NOTES.

It is stated that of the English Bench of Bishops, twelve are pledged abstainers.

On the best authority it is denied that the Bishop of St. Alban's intends resigning in the autumn.

THE BISHOP of London is reported to have informally expressed an opinion that the litigation respecting the St. Paul's reredos might extend over at least five years.

MR. W. PARSONS, a Lancashire layman, who has resided for some nineteen years in India, is actively promoting a branch of the Indian Church Aid Association for the diocese of Manchester.

THE BISHOP of Bath and Wells, of which diocese (founded A. D. 905) he was consecrated sixty-ninth Bishop on December 21st, 1869, having been born on August 20th, 1808, celebrated his eighty-first birthday on Tuesday, August 20th.

A YOUNG clergyman who is "coming out," is the Rev. Francis Norman Thicknesse, B. A. He has been elected a member of the London Diocesan Conference for the ensuing term. Mr. Thicknesse is a son of Dr. Thicknesse, Bishop Suffragan of Leicester, and formerly Vicar of Deane, near Bolton, and Honorary Canon of Manchester Cathedral.

DR. LIDDON, soon after his appointment at St. Paul's, secured the consent of the Chapter to the use of the choir of St. Paul's for the purpose of private devotion when not open for public service, and now the Dean of Durham, and Mrs. Lake have fitted up at their own expense a chapel in the Cathedral of Durham for the use of those who wish to turn aside for a few minutes for prayer or meditation.

CANON WILBERFORCE preaching at Southampton said in his sermon that the prosecution of the Bishop of Lincoln for points of ritual in his administration of the Holy Eucharist, aimed at the de Catholicising of the Church of England, the degradation and carnalisation into a love-feast of the Holy Eucharist, and unconsciously, the strengthening mightily of the position of the Church of Rome in this country.

WHILE Oxford men have been spending their holidays in the different missions which the University is supporting in the East of London, a number of Cambridge undergraduates have been devoting themselves to the edification of the children who crowd the beaches of watering places. Foremost in this work are the members of Corpus Christi, three of whom are to be seen among the children on the sands at Hastings and St. Leonards.

HERE are two stories of a well-known English prelate, whose name may be guessed. To a man who had been bothering him for promotion till he lost temper he said, "Dear Sir,—

If it were to rain rectories and shower vicarages I should present you—with an umbrella." To another who said, "My lord, when I write you you answer me on miserable scraps of paper." "Very well, sir; next time I reply to you it shall be on foolscap."—*British Weekly*.

THE writer of "Folks and Facts," in the *Banner*, says:—Talking of rural deans, I have a capital story of the recent elevation of a country clergyman to this dignified office, which somewhat obfuscated the decidedly dull intellect of his former churchwardens. Desiring to congratulate him upon his newly-received honour, they determined to write a letter, but were doubtful as to the proper mode of address. Possibly never having heard of the man who, in a similar difficulty, used to prefix 'Rather Reverend,' they determined to commence their epistle with 'Rural Sir.'

BISHOP TUTTLE, of Missouri, accompanied by Archdeacon Miller, visited St. Stephen's mission, St. Louis, on July 1st, and administered confirmation. The ages of the confirmands ranged from seventy-eight to twelve years. All of them a few months ago were literally 'as sheep not having a shepherd,' attending neither Sunday schools nor churches. This was the Bishop's second visit for this purpose since Palm Sunday. When the proposed mission-house is built it is believed the spiritual work will develop in a still larger ratio. The Bishop expressed himself as greatly pleased.

"THE great Evangelical party in the Church," says the *Banner*, "which has emblazoned on its escutcheon the names of Simeon, Bickersteth, Venn, and Martyn, has surely cause to blush for very shame at the announcement that £10,000 of which £7,000 has been actually raised, is to be spent upon the prosecution of the Bishop of Lincoln. Such a fact, in a day, when there is a trumpet-call to all Christian people to unite against the combined forces of infidelity, irreligion, and apathy, is calculated to shock all earnest men, and the Dean of Peterborough has not come forward a moment too soon to separate himself from the leaders of such a deplorable movement."

LONDON empty! exclaims the *Echo*. It scarcely looked like it at St. Paul's last Sunday afternoon, when Canon Liddon delivered the third of his brilliant and scholarly orations upon the *Magnificat*. Every seat within anything like hearing distance was appropriated, and hundreds of people stood during the whole of the service and his lengthy discourse, which lasted sixty five minutes. A large proportion of the congregation were foreigners or Americans, and the Dean and Chapter of St. Paul's certainly deserve the thanks of the churchgoers left in London for providing services in August up to the level of any other month in the year. What are the congregations who attend the Chapels Royal or Chapels of the Inns of Court supposed to do for two months when these places of worship are closed?

DR. KYNASTON, the new Canon of Durham, was formerly an assistant master at Eton, and afterwards head master of Cheltenham. The

Crown presented him to his London living a few months ago, on Dean James succeeding him at Cheltenham. He is a well-known Greek scholar. At his installation at Durham white bread and wine were given him, and a book of the statutes by the Dean, who said, "We receive thee as Canon and deliver to thee the form of regular observances contained in this book for thy spiritual food, and the corporal refreshment of bread and wine as a support to thy labours." As the new canon left the cathedral, he gave the bread and wine to the Bishop's bedesmen on duty in the cloisters.

ON the eve of his departure from England the Archbishop of Cyprus addressed a letter to the Archbishop of Canterbury expressing his deep obligations and warmest thanks for the kindness his Grace had shown him during his sojourn in London, and for the practical and generous sympathy taken in the object of his mission to England. It would be one of his first duties on reaching Cyprus to acquaint his people with the steps being taken by kind friends in England for their moral and material advancement. The Archbishop also expresses his thanks to the University of Oxford for the honour it had conferred upon him, and to the clergy and laity for the untiring courtesy and hospitality they had extended to himself and the other members of the Cyprus delegation.

THE convention of the diocese of California has decided upon division, and the erection of a new diocese in the southern convocation. The following figures show the present relative strength and the ratio of increase in the past three years in the old and the new diocese:—Communicants in Northern District—1886, 4263; 1888, 5633; increase, 1370. Communicants in Southern District—1886, 795; 1888, 2462; increase, 1667. Total of communicants in present diocese—1886, 5058; 1889, 8095; increase, 3037. In three years 3037 communicants have been added to the diocese as not gain; and the increase has been greatest in the south, not only proportionally, but actually and numerically, the southern gain exceeding the northern by almost 300. In 1886 there were almost five and one-half times as many communicants in the northern convocation as in the southern; but there are now only about two and a quarter times as many.

THE BISHOP of Western Michigan proposes to spend a Sunday annually in each state institution under the influence of the Board of Corrections and Charities, of which he is president, where an invitation is extended. In accordance with this purpose, he lately visited on Sunday Michigan State Prison at Jackson, and preached to a congregation of 700 convicts. He afterwards visited the Sunday School, and in the evening attended a conference of the warders with prisoners, and the chaplains' prayer-meeting. At the Sunday-school there is a voluntary attendance of about 240. These are divided into thirty-five classes, all, except five, being taught by prisoners. There are various agencies in the prison for promoting the moral and spiritual welfare of the prisoners.

such as prayer-meetings, teachers' meetings, evening school, &c. A curious feature of these reformatory measures is a council of twelve prisoners. This council is elected by the convicts, and acts as an intermediary between the prisoners and the administration. A prisoner entering the gaol goes before this body of his future associates, and is advised as to his conduct. The warden allows the council to present measures and petitions, and secures its influence over refractory prisoners. The Bishop was present at one of these conferences, and was impressed with the openness and good sense of the speakers; some of whom are men notorious for crime, and found that under these arrangements the discipline of the prison is maintained with but little punishment. The Board of Inspectors expressed themselves as convinced that the methods are steps in the right direction for the reformation of prisoners.

### FACTS AND FIGURES

By Rev. J. S. HARTZELL.

There are some facts which arrest one's attention and set one thinking. The growth of the Church (commonly called Protestant Episcopal) is remarkable.

In the "West End" of Boston 40 years ago, there were two Congregational meeting houses and no Episcopal Church. Now there are three Episcopal Churches and no Congregational conventicle. In New York, according to the New York Evening Post, the increase of population in five years has been 15.38 per cent., the increase of church membership (all churches except the Episcopal) has been 3.12 per cent., while including the Episcopal it has been 13.03 per cent. But the increase of the Episcopal alone was 31.74 per cent.—double that of the population, and nearly treble that of all the denominations put together.

Note this difference of increase for the periods given:

NAME.	PERCENTAGE.	
	From 1872 to 1882.	From 1882 to 1887.
Episcopal.....	30.15	31.74
Presbyterian (regular).....	21.28	8.20
" (all shades).....		6.90
Baptist.....	13.15	5.06
Methodist.....	11.72	1.12
Reformed (in America).....	23.36	6.00
Congregational.....	18.60	5.78 decrease.

Take another set of figures. The Albany Evening Journal Almanac, for 1888, p. 103, says: "Among English speaking people in the world there are Episcopalians 21,450,000; Methodists (all kinds) 16,100,000; Roman Catholics 14,750,000; Presbyterians (all kinds) 10,700,000; Baptists (all kinds) 8,210,000; Congregational 5,650,000. Add to the first named the Greek and the Roman Catholic Churches (all nationalities), both of which are also Episcopalians—that is, they have genuine Bishops—and the number of Episcopalians in the world will be 300,000,000.

Take another view. During the year ending Advent, 1888 (November 30th), the following conversions to the Church of ministers of the denominations were reported: Methodists 8; Baptists 5; Roman Catholic priests 4; Presbyterian 3; Congregational 2; German Reform 1; Lutheran 1; Reform Episcopal 1, and two whose denominations were not named. Total 27. For 13 years past the records show an annual average of 30 ministers of the denominations seeking Holy Orders in the Church.

Since 1876, 32 Methodist ministers applied to Bishop Perry, of Iowa, for admission to Orders. Among conversions this year may be mentioned: Baptists, Rev. Dr. Robert W. Pearson, of Arizona; Rev. E. P. Gould, many years Professor in the Newton Theological Institute; Rev. Mr. Shield, of Massachusetts; and Rev. Mr. Wylie; Presbyterian, Rev. O. P. Fitzsimmonds,

of Georgia; Congregational, Rev. P. Allerton Mureh, of Maine; German Reformed, Rev. Charles F. Sontag, of Washington, D. C. Four students of the Dutch Reformed Theological Seminary lately renounced that creed and came into the Church.

Some six years ago Rev. K. E. G. Oppen, of Wisconsin, with the Lutheran Orphan Home and the Lutheran constituency back of it, came into the Church.

Take a view from still another point. In the week after Easter (1889), Bishop Paret, of Maryland, in St. John's Church, Washington, D. C., confirmed (according to Apostolic example, Acts viii. 12-17; xiv. 21, 22; xv. 41; xix. 6; Heb. vi. 12) a class in which were nine colored candidates, and the sister-in-law of Postmaster-General Wanamaker (Presbyterian), the daughter of the late Justice Matthews of the U. S. Supreme Court, the daughter of Secretary J. G. Blaine (Presbyterian), and Justice Gray of the U. S. Supreme Court. Again in England a class confirmed by the Bishop of Llandaff, of 20 men five had been Wesleyans (one a local preacher), two Baptists, two Independents, two Calvinistic Methodists; of 19 women three boys and girls two had been Roman Catholics, two Wesleyans, one Methodist. Again, at Ehrenfeld, in Cambria Co., Pa., the late Rev. A. P. Diller, who lost his life in the Johnstown flood, found three small Christian bodies struggling for success under three local preachers. He presented the Church to them in her historic and apostolic character, and the three bodies united in a Church Mission, and 28, including the three local preachers, were lately confirmed by Bishop Whitehead, of Pittsburgh.

By the way—Two-thirds of the framers and signers of the Constitution of the United States were Episcopalians. So were the authors of the National airs, "Hail Columbia" and "Star Spangled Banner."

The question may be asked: Why is this drift of ministers and members of the denominations to the Church?

I. In doctrine the Church "holds fast the faith once delivered to the saints," and does not follow the fancies and speculations of modern men and sects" teaching for doctrine the commandments of men." She "holds fast the form of sound words" (the Creed) and is true to her Apostolic faith, character, foundation and Order.

II. Another reason is her incomparable Book of Common Prayer, which is a protest against the bald system of the denominations, in which the minister is the worshipper, the congregation listeners. Being Common Prayer, it puts into the mouths of the people the devotional and spiritual treasures of the ages, giving to the people an equal share in the worship of God by its responsive character, in imitation of the worship of the ancient Church, and of the Jewish Church, and of the worship in Heaven (Isa. vi. 3; Rev. iv. 8-11). Of this Book of Common Prayer, Dr. Adam Clarke (Methodist commentator) says, "It is, next to the Bible, the book of my understanding and my heart." And John Wesley said, "I believe there is no liturgy in the world which breathes more of a solid, Scriptural, rational purity than the Book of Common Prayer."

III. The third reason may be found in the difference in the theory of worship. The denominations go to church to hear sermons and be entertained thereby. The pulpit is the most prominent article of furniture, and the sermon the most important part of the service. Churchmen go to Church to worship God, the sermon (if there be any) being a secondary feature; and if there be none, the service is complete in itself. Hence the various elements of worship in the Book of Common Prayer—Confession of Sins, Profession of Faith, Psalter, Scriptures, Chants, Hymns, Prayers, &c. This idea of worship is seen most prominently in the number of Communions. Christ did not institute Sunday Morning and Evening Service

with long sermon. The only worship He instituted was the Supper of His Body and Blood, which, in ancient times was the Church's daily (Acts ii. 46) and at farthest weekly (Acts xx. 7) worship. The Church has frequent Communions because men need the ghostly strength of this spiritual nourishment; but the denominations, relying mainly on subjective religion and the sermon, do not worship God frequently in this primitive and Divinely appointed way.

IV. A fourth reason for this drift to the Church is the uncertainty of the denominational ministers (as expressed by themselves) that they are ministers; and the desire to have true Ordination and Divine Mission, and be found in a Church of historical continuity and Apostolic Succession. They come to realize that Luther, Calvin, Wesley, Menno, and other men, however good, could not found churches nor give a valid ordination or a Divine mission; that if they could, then any other good man, or woman too, could found churches and ordain ministers. They realize that the true Church is a Divine institution, with a Divine Order and a Divine Commission, and with one unchanging Faith; founded by Christ Himself as he alone could, 1800 years ago, and with which He promised to remain to the end of the world; of which the organisations called "churches" founded in the last three centuries, all differing in faith and hostile to each other in fact, are no part.—The Church Eclectic.

### THE MUSIC OF THE SUNDAY SCHOOL.

(By Rev. Canon J. H. Knowles M. D., Rector of St. Clement's Church Chicago.—From the Church Review, N. Y.)

The music of the Sunday School labors under the strange disadvantage which in so many instances hinder proper development in primary conditions.

Anything is considered to be good enough for children, and so the most precious years for the formation of correct impressions are allowed to pass by unused, or abused.

In secular education this reproach is being gradually removed, and true thinkers are aware that the wisest teachers, the best appliances and the most philosophic use of the same, are especially needed for the opening years of the pupil.

In Sunday Schools, especially in the musical relations, much reform is needed. Usually some blundering tyro, who wants to practice, is put at the organ; the tunes are played without that subtle attention to true rhythm which a trained musician can alone give. The young man or woman who volunteers to play bungles along. This piece or that piece they cannot perform at sight, they will learn them for next Sunday, and so, a few ill-played hymns are sung over and over, until the children become disgusted with the monotony, and lapse into complete indifference during the musical exercises. The children, those who are musical, are keenly alive to all the faults, just as much so as grown people, for the finer musical susceptibilities are innate and not acquired. The power to express those susceptibilities may be taught, but the musical taste itself cannot be imparted. Hence the importance of giving the very best music to children. When I say best, I do not mean the involved and the mystical, but I mean music that is throbbing with properly proportioned pulsation, clear in harmony, graceful in melody, and exactly suited to the words. To produce such music you must have a musician at the key-board, otherwise the difficulty becomes incoherent, and the easy becomes inane. Above all things the time and rhythm must be well and gracefully marked, not a mere tom-tom performance, but that

something which pertains to true musical form, called by the professionals "proper phrasing."

The music of the Sunday School needs then :

(1) A musician at the instrument. It would be economy to contract with the organist of the Church that he shall preside, or if the work be too much for him, that he shall see that the work is properly done by some proficient person under his control. Where surpliced choirs prevail this arrangement would be of special value, for, in the absence of Parish Schools, the Sunday School forms the best recruiting ground for the regular choir.

(2) The music selected should be that in use in the Church. It is almost waste time to teach anything else. Even in our present hymnal there are numerous hymns, not under the head of "Catechism," which children love to sing, such as, "Glory be to Jesus," "Holy, holy, holy, Lord God Almighty," "The Son of God goes forth to war," "Crown Him with Many Crowns," "Jerusalem the Golden," etc., etc. The Infant Class may have its little hymns, but the main school should in music as well as in Catechism be a training school for the Church. It seems uncatholic to restrict this teaching in music to Matins or Evensong. The children should be taught the *Kyrie, Creed, Sanctus, Benedictus, Agnus Dei and Gloria in Excelsis*, and the object and meaning of these portions of the service. I fear that this is not very frequently done as yet. Imagine, however, the effect of whole congregations singing simple and dignified settings of the Communion Service. All this is possible, if the work is begun in the Sunday School.

None of our present Sunday School Hymnals supply fully this need. There are some admirable selections, but for the average parish it is more economy to use the *Hymnal for Sunday School* as well as Church, and make the Sunday School a real feeder to the Congregation.

(3) The teaching of music should have a more prominent place in our Sunday Schools. It is time well spent. In this particular too many of us think the hymn or two in the ordinary session sufficient, and so we drop into a monotonous round of a few hymns. The smart boy in the class will mutter "Chestnuts" to his fellow when the old, worn-out, oft-sung number is given out again and again, Sunday after Sunday. There will not be much singing from them, and one cannot blame them under the circumstances.

Alter all this by a real practice of something new every Sunday. Have your musician at the key-board, and your teacher well up to his work. First, get your children interested in the words. Read them aloud and reverently, with just emphasis, explain hard words, try to give a common sense idea of the poetical expression, though this is dangerous ground and must be well thought out before hand, for sentiment is like the powder on a butterfly's wings, a rude touch will turn beauty to dust and ashes. At any rate, get an idea into the children's heads of what they are about to sing. Then have the children themselves read it aloud and in unison on a low pitch. Next, have the organist play it over *well*, and tell the children to sing it *silently*, in their minds, or, as I have expressed it, "away back in the tops of their heads, with their mouths shut, and their eyes following every word on the book as the organ is saying it."

The principles of chanting should also be taught, and for this purpose the Choral Service, with the *Lord's Prayer and Creed* in monotone, forms an admirable beginning.

Proper officers, thorough system, sound theology, constant definite variety of subjects taught, will make up a good Sunday School. Apply those ideas to the music of the Sunday School, and you have a most powerful adjunct to still further progress—a good musician at the instrument, a good leader to sing with the school, the music of the Church the music taught, weekly practice for a short time every

Sunday, a change of hymns and chants as the Church year rolls round. With these points aimed at, even if not reached in every instance, much advance will be made in the music of the Sunday School.

J. H. KNOWLES.

TRUE PRAYER IS MEDIATORIAL.

All true prayer is mediatorial, that is to say, if I pray earnestly for one who is sorely tempted by the devil and is led off into evil courses I enter into rapport and sympathy, not only with our Lord and Heaven, but also with that sinful soul who is led astray, and into a fierce conflict with the demon who tempts him. I bear the infirmities of the tempted; and if I am faithful and my prayer prevails, I divert to myself the attacks of the evil one, from whose power the Lord only can deliver me. So you see that prayer rises far above a mere form of good words. Good words of themselves are nothing, and may be much worse than nothing. The soul of the reader or utterer must be in them to give them life and power.

God hears not my words, He hears me. I rise to Him upon the wings of prayer, bearing with me the sins and infirmities of my brother, asking Him to cleanse and purify through the blood of Christ. I might recite good words forever; but unless my very spirit is in them, they are nothing, and I make myself a laughing stock for all the devils in hell.

So you see it is a terrible, as well as a blessed, thing, to pray. It is a burden bearing of the hardest kind; and were it not that God Himself stoops to help us, the evil ones would destroy us. But it is true, and O, how much we have to thank God for this divine truth :

"The devil trembles when he sees  
The weakest saint upon his knees."

The weakest saint upon his knees is stronger than all the forces of the evil ones combined. As Paul expresses it: "We can do all things through Christ which strengthens us." Without Him, nothing. So you see that prayer is combat as well as burden-bearing.—*Selected.*

CHURCH JOURNALISM.

Whatever people may think, the sermon will never be out of date; nothing can be substituted for it. The Sunday newspaper tries to make itself a substitute by printing its column of so-called religious intelligence. But this intelligence is often rather irreligious than otherwise liable. The sermons and homiletical extracts given make in this age of various winds of doctrine a very pretty mixture, and one after another the doctrines of the Church are ventilated, reconstructed or denied. The newspaper is an established institution. The Church cannot cry down journalism, so she has nothing to do but cry up her own kind of journalism. Every religious body but our own is thoroughly satisfied of this and possesses ably edited, thoroughly circulated and cheap weekly papers. Their Clergy understand the great importance of these papers and see to it personally that every one takes them. Every religious paper is a missionary. It preaches the Gospel, it winds the readers ideas of the Church, it makes truth and work more personal to him. If the subscriber is miles away from the nearest Church, and has but occasional religious privileges, the weekly paper comes like a letter from the editor, telling him that at least one institution in the Church has not forgotten him, and will seek him out all the year round for a welcome and the cost of a night's lodging.

When the length and breadth of the Church is gradually unfolded the reader begins to feel that, however depressing the circumstance of

his local Church, he nevertheless belongs to a glorious Church, holding "the faith once delivered to the saints." Support the journals of The Church and you do as much to help her work as in any possible way. Every pastor knows that his sermons cannot possibly tell the half of what is to be told, that his people seem illiberal, not from a mean spirit, but because the great needs of Christ's work are not clear to them. Why, then, such half heartedness in calling these valuable allies to your aid? Help the cheap paper, because everyone can take it; help the plain popular paper for the sake of those who ask for easy reading. Send in your name and the names of every one you can think of. Circulation helps the advertising, and advertising pays for the paper, and with the paper paid for the editor's good humor will be so enlarged that he will always say pleasant things of everybody, and thus keep and promote the peace.—*Church Times.*

COMMITTING TO MEMORY.

The second Council of Nicæa decreed that no one should be made a bishop until he knew the entire Psalter by heart. If that were the rule now——! But while this rule has gone into forgetfulness, whether for bishops or priests or deacons, whether for clerical or lay members of the Christian Church, the importance of re-remembering consecutive parts of Scripture is "the sword of the Spirit." Shall we be able to wield it only when we have the Bible in hand? We need to resist temptation all the day, need truth all the day, need comfort and help all the day. But how are these to be ours unless we have the truth, not in our hand only, but in our memory as well? A chapter committed to memory once a week, or a psalm, or a parable—we should have learned much during the year, if we only reviewed what we had learned during the next year. Apollos was mighty in the Scriptures. He not only read and studied them, but they were in his memory, to be used as occasion needed.—*Southern Churchman.*

WHY?

Easy to ask but not always so easy to answer. Some people, mind,—we are not referring to this parish, but to parishes in general,—some people are a little too ready to go about asking, "Why does the rector do this, Why does he not do that?" The tone of voice in which the question is asked generally carries an assurance that the Rector is certainly to blame for not doing something which is very obvious.

But strange as it may appear, Rectors often have very good reasons for what they do, and for what they leave undone. Their experience often tells them that what seems so clearly advisable to a partial observer, who knows little or nothing about the management of a parish, is really open to grave objections.

The indiscriminate "Why?" may often most unfairly shake a rector's reputation and influence in his parish.

For the Church's sake, then, keep the inquisitive little word within due bounds. If you have a valuable suggestion to make and feel that your "why?" is really to the point, go and ask your rector himself.—*Church Record.*

There is a peculiar and appropriate reward for every act, only remember that the reward is not given for the merit of the act, but follows on it as inevitably in the spiritual kingdom, as wheat springs from the grain, and barley from its grain in the natural world.—*Robertson.*

The absence of any kind of anxiety for the spread of the truth, implies spiritual paralysis, if it does not imply actual spiritual death.

## NEWS FROM THE HOME FIELD.

## DIOCESE OF NOVA SCOTIA.

According to the *Hant's Journal* there has been great growth in the number of members of the Church of England in the Dioceses of Nova Scotia and New Brunswick. It says there were in 1864, 97,305; in 1871, 107,624; in 1881, 114,215; and in 1889, (estimated) 125,500.

**ABBERT DEANERY.**—The next meeting of the Chapter is postponed until further notice. River John is the place of meeting.

**ALBION MINES.**—During the absence of the Rector at the Provincial Synod, &c., the duties have been kindly undertaken by Rev. Francis H. W. Archbold, of Halifax.

**RAWDON.**—The annual Sunday School picnic and Harvest festival were held in this parish on Sept. 3rd. The day was fine, a large number of people assembled and everything passed off well. In fact it was considered by those present as the most successful of our many good festivals held here.

The children were provided with swings, races, jingling matches, archery and other amusements on the rectory grounds. Tables were set along the drive in front of the Rectory, where the shade trees kept off the sun. Abundance of cakes and other good things were provided, as well for the many visitors as for the children. About sunset the children and teachers formed in procession in front of the rectory, and headed by their banner marched to church, singing "Brightly gleams our banner."

The church was handsomely adorned with flowers, fruits and vegetables. In the centre of the re-table stood a beautiful floral cross, with a handsome lily on each side, these being flanked by splendid geraniums; while the centre of the Holy Table was occupied by a beautiful collection of cut flowers.

Prayers were said by the Rector. The lessons by Rev. K. C. Hind, Rector of Newport, and an eloquent sermon was preached by Rev. G. R. Martell, Rector of Maitland, from Psalm ciii, 2. The chanting, singing and responding were very hearty, and the whole service most enjoyable. The church was crowded and the heat somewhat oppressive: yet all felt it good to be there, and went home feeling better for their day's enjoyment.

**KING'S COLLEGE.**—The *Hant's Journal* of 4th September has a notable and interesting historical reference to this the oldest University of the Church in Canada; and indicates the following notable facts:

*First*—A large proportion of the clergy trained in King's College during the past ninety years have found and still find their vocation in other Dioceses than that of Nova Scotia as now constituted.

*Second*—A very large proportion of the funds of King's College have been employed during the past ninety years in providing clergymen for British American Provinces distinct from Nova Scotia.

*Third*—That for upwards of half a century King's College has been, practically, the Missionary College of the Church of England in British North America. (Trinity College, Toronto, was inaugurated on the 15th Jan., 1852; Bishop's College, Lennoxville, in 1845; King's College, Windsor, in June, 1790).

In the S.P.G. report for 1831 the following testimony is recorded: "The great advantages derived from the Royal foundation at Windsor, Nova Scotia, cannot be more forcibly proved than by the large body of clergy it has sent forth to labour in this and the neighboring province; their attainments in every branch of learning required for the effective performance of their professional . . . could do credit to

the most eminent of the European universities, &c., &c." This testimony is most emphatic.

The foregoing table (a table showing the number of Clergy of the Church, issued in King's from 1840 to 1889) supplies a notable showing of work, the practical influence of which has been and is scattered far and wide throughout the Dominion and West have been impossible during very many years, as repeatedly shown by the S.P.G. and the Bishops of Nova Scotia, to have supplied clergymen to meet ever pressing appeals.

**WINDSOR.**—*Christ Church.*—During the last twelve years the scholars of Christ Church S. School have been concentrating their energies towards the purchase of a handsome window, to be placed in the north end of the nave of the church, which should not only be their offering to enhance the interior beauty of the edifice, but which should also be a Childrens' Window in effect as well as in name. It was, we understand, first proposed by the late Rector Rev. Dr. Maynard, (whose warm interest in all that pertains to the church remains unabated), at a time when the new church was being agitated. The Rev. Dr. manifested true forethought in thus giving the children an opportunity to show their loyalty to the church—and who will ever be found ready to assist their seniors in such works of love when permitted and encouraged to do so. The design of this window was selected from drawings furnished by the artistic makers, Messrs. Ward & Hughes, of London, and is a beautiful work of art, the coloring being in those deep, soft shades which characterize all the work of English artists, in marked contrast, perhaps, to the work of Canadian decorators in this line. The window arrived by steamer at Halifax on the 23rd, and by Friday, 30th, was placed in position by Messrs. F. W. Dakin and Joseph Taylor. The first cost was \$270, freight, duties and cost of placing in position \$98—total \$368. Up to Sunday last the balance to be raised was \$38, of which the sum of \$28 was contributed at the offertory.

On Sunday afternoon, Sept. 1, according to announcement, a Childrens' Service was held in Christ Church, (under the direction of the Rector, Rev. Dr. Mockridge), which consisted of prayers and responses, psalms and hymns, etc., arranged for the occasion. The lesson was read by Mr. A. Miller, head master of the Collegiate School. The Rector gave a brief address, speaking particularly to the children, from Prov. xx, ii, "Even a child," etc. In the course of the address the window was unveiled by some of the officers of the school. In the centre our Saviour is shown in the act of blessing little children, of whom there were five in the small opening of the window, viz.: Joseph, with his coat of many colors, Samuel, with a little lamp in his hand, it being his business to light the lamps in the temple. There was David, and Josiah, and Timothy, who knew the Scriptures from his youth. The speaker urged the children to study the Bible now, this being the sowing time. The verses and truths committed to memory in early years would never be forgotten. In later years it would be much harder to store the mind with these precious truths, which afforded so much consolation to Christians in the decline of life.

Dr. Mockridge spoke of the Saviour's love and sympathy for the children, He having Himself gone through childhood, meeting and overcoming the same difficulties and troubles. But in all things He was subject to His parents—a good example for the little folks of to-day to follow. When He was twelve years of age He was found in the Temple—the place of beauty He so deeply loved—and there His parents found Him when they searched for their missing son. What was His reply to them when His parents spoke to Him, "Wist ye not that I must be about my Father's business." The Dr. wanted the children to take this thought home with them, and decide to be

in earnest about their heavenly Father's business, which would bring them rich reward and a bright hereafter.

The service closed with singing and the benediction.

As the congregation retired, many eyes were directed to the new window, (which adds greatly to the interior beauty of the edifice), and much favorable comment was indulged in.

## DIOCESE OF FREDERICTON.

**DEATH OF REV. CANON MEDLEY.**—The Rev. Charles Medley, Rector of Sussex, died at his residence, at that place, Sunday, August 25th, the victim of cancer, against which he had manfully struggled for some time. Although his death was anticipated, it was at this moment unexpected, for on Saturday, the rev. gentleman seemed to be much better. Canon Medley is a son of the Venerable Metropolitan of Canada; he was educated at Marlborough School, and was ordained in this Province in June, 1860. His first station was at Douglas, after which he removed to St. John's, Newfoundland, where he served for a few years, but he was called to the Rectorship of Sussex about 1868, and has been there ever since, a most faithful, earnest and devoted minister of the Episcopal Church, and warmly loved by his congregation. Canon Medley came into active contact with almost all the representative members of his own Church by his activity in the Diocesan Synod, of which he held the Secretaryship from the time Rev. Dr. Partridge left the province until the session of the present year, when illness compelled his resignation. His kind manners and earnestness of life won him the esteem of all who knew him. The reverend gentleman paid a visit to England last year for the benefit of his health, and attended the Lambeth Conference. His death will be a severe loss to the Church and a great blow to his father, to whom he was devotedly attached. Canon Medley leaves a wife, but no children. He has three brothers living, two of them have Church livings in England, and one them settled in Australia, and farming there.—*St. John Globe.*

The funeral of the late Canon Medley took place at 11 o'clock on Wednesday morning. The body laid in the church all night, and at 7 and 10 o'clock Wednesday morning Holy Communion was celebrated, about one hundred communicants being present at each occasion. The church was filled to overflowing, and many were unable to get in. Among those present were many old residents and a large number of ladies.

The body was in a handsome casket in the chancel, and the congregation passed it and took a last look at the departed before taking seats in the church. The casket was covered with numerous floral tributes, among them a large cross sent by the Deanery of St. John, and an offering from the Odd Fellows and Masons, of which deceased was a prominent member, and a number of offerings from friends.

When the bell ceased tolling a number of clergyman entered and took seats in the chancel; then the choir sang hymn 438, and Psalms 29 and 90 were chanted. Rev. G. G. Roberts read the lesson from 1st Corinthians, commencing 20th verse. Hymn 425 was sung, the Lord's prayer was recited, and Rev. Mr. Cowie offered prayers. This closed the service at the church and the body was borne out and put in the hearse and the procession started, headed by the Odd Fellows, Masons and visiting clergymen. Behind the hearse came mourners and then a long procession of friends on foot, and about one hundred teams.

The funeral was the largest ever seen at Sussex. Persons were present from all parts of the country. At the grave the service was conducted by Rev. Mr. Cowie; hymn 401 was sung.

The palibearers were: Revs. Canons De

Veber, Brigstocke, Neales, Forsyth and Revs. Messrs. C. Williams and S. J. Hanford.

The other clergymen present were: Bishop Kingdon, Revs. Messrs. J. D. Peters, J. H. Sweet, W. J. Wilkinson, C. F. Wiggins, J. R. Campbell, G. G. Roberts, J. H. Talbot, J. R. DeW. Cowie, F. Eatough, A. J. Cresswell, E. A. Warnford, H. S. Wainwright, N. R. Raven, D. Pickett, W. Hancock, J. deSoyres, W. O. Raymond, H. Spike, W. Greer, W. H. Street, O. S. Newnham, R. Simonds, G. F. Maynard, W. Jeffrey, H. Montgomery and C. H. Hathaway. Among others present were: Col. Domville, Hon. W. Pugsley, Judge Weddenbarn, G. A. Schofield, G. S. Smith and James Steed. The interment took place in Union Cemetery.

ST. JOHN.—On Sunday, 1st Sept., the Rev. Canon DeVeber entered upon his 31st year of ministry in St. Paul's (Valley) Church. In the course of the morning sermon he referred to his term of office; and also made touching references to Rev. Canon Walker, Rev. William Armstrong and Rev. Canon Medley, who have died during the past year.

The meeting in St. James' Church on the evening of the 30th ult., in aid of the C. of E. Zenana Missions was well attended. Rev. Mr. Dobbs conducted devotional exercises. Miss Ling spoke for over an hour on "Missionary Life in the Mountains of India."

Miss Ling also made addresses in St. Luke's Church, Portland, on the evening of the 3rd inst. She has been a successful worker amongst the Hindoo women, in connection with the Church of England Zenana Society, and her addresses are deeply interesting.

DIocese OF MONTREAL.

BROMÉ.—Marked improvements have recently been made to the interior of St. John's Church. Indeed one would scarcely recognize in the completely renovated structure, the church of two months ago.

The little vestries which occupied the corners at either side of the chancel have been removed, and one more cosy and convenient, with press for vestments, etc., now supplies their place at the western entrance. The floors, throughout, having been overlaid with paper felting, are covered with a neat design of matting under the pews, and with a warm carpet in the aisle. The walls are painted a light terra cotta with ecclesiastical symbols between the windows, and upper and lower borderings of Antwerp blue. The pews and roof-ceiling are painted a light oak, while the exposed rafters are done in rich dark brown. The kneeling stools have been neatly upholstered throughout, and some of the pews are already cushioned in a becoming shade of red. The system of heating has been so arranged that the ugly pipes, once extending their weary length from entrance to chancel, have been taken down. The lighting of the church is perfect. Two lamp standards on either side of the aisle each supporting two bracket lamps enable worshippers to see with well nigh the clearness of daylight. A chandelier, suspended from the apex of the easternmost rafters supplies the choir and chancel with a brilliant light. The lower porch has also been renewed and painted in keeping with the church's general interior, while heavy matting covers the floor.

The greatest improvement, however, is seen in the chancel, where a new and handsome Holy-Table is placed, panelled with cloth, and furnished with super-altar, super-frontal, altar-desk and hangings. A new communion rail with standards of wrought iron, decorated with the gilded maple leaf design, adds much to the chancel's appearance. The standards are in part the gifts of St. Martin's Church, Montreal. Without the rail new choir seats have been supplied—also a prayer desk in white ash. The lectern is adorned with a banner of fine needle work, the gift of Mrs Chapman. A handsome

carpet of the fleur de lis pattern covers the floor of the entire chancel and choir. Above the east window is a well lettered scroll bearing the expression of the grand idea: "Glory to God in the highest."

The opening service was conducted on Sunday, 25th August, by Rev. R. L. Macfarlane, B.A., Incumbent, at which special psalms, lessons and hymns, were used. The sermon, appropriate to the occasion, was founded on Ezra i, 2: "He hath charged me to build Him an house at Jerusalem." The service throughout was most heartily and reverently rendered; leaving on the minds of the large congregation present the impression that indeed the old temple in its new garb had been fittingly rededicated to the use and glory of God. All justly unite in giving to Mr. E. S. Hall, our worthy organist, the credit of the wonderful improvement. Day after day he supervised the work until it was completed, and carried out to a most satisfactory issue the plans, which it is due him to mention here were his own. It is not extravagant to say that Brome has now one of the most comfortable and beautiful churches to be found in the rural parts of our Diocese.—*Laus Deo.*

DIocese OF ALGOMA.

ON LAKE NEPIGON.—Extracts from the Bishop of Algoma's diary:

Sunday July 21st.—Left the Sault by the S.S. Athabaska at 5 p. m. accompanied by my son and the deck hand from the Evangeline. At 8 p. m. held service in the saloon, about one hundred present. Responses and singing very hearty, owing to a liberal distribution of our "Mission Services," preached from John xii. 32.

Monday 22nd.—Reached Port Arthur at 2 p. m., going on by train to Nepigon station, arriving at 5 30 p. m. Met by Rev. R. Renison, Mr. N. Flanagan, the Hudson's Bay Factor, who, with his wife, entertained us with all their well known hospitality.

Tuesday 23rd.—Secured canoes, and two boatmen, and started up Lake Helen, reaching Camp Alexander same evening. Pitched our tents there for the night.

Wednesday 24th.—Paddled, tramped, and camped at Pine Portage. Thursday 25th ditto to Flat Rock.

Friday 26th.—The South wind blowing softly, we covered forty-five miles on Lake Nepigon, launching midway on one of its numberless islands, and reaching Big Island by 7 p. m.

Saturday 27th.—proving wild and stormy, we were weather bound till evening, when we started again at 9 p. m., and after a steady paddle of twenty miles; reached our destination at 2 o'clock on Sunday morning, tired enough to appreciate the warm and kindly greetings of Mr. Botsford, a resident trader, who would insist on our occupying the only two beds on his premises, which had just been vacated by himself and his hired helper. We resisted all his importunities, however, and stretched ourselves on the floor of his store, a blanket under and another over, and were soon happily oblivious of the fatigue of our seven days journey.

The remainder of the day after breakfast was devoted to a visitation of the Indians, who had gathered here in large numbers, some of them from distances of 200 to 250 miles, to receive their annual dole from Mr. Donnelly, the Indian Agent, whom we hoped to have the pleasure of meeting here. They were scattered over the shore at various points in groups and clusters, but we succeeded in seeing them nearly all. Some received us very warmly, especially one little band of Christians, who had come all the way from English River, and who by their looks and exclamations, expressed their undisguised astonishment, that a "big black coat" should have come so far to see them; others again regarded them with evident curiosity,

not knowing what to make of our approaches, and especially of the peculiarities of the Episcopal costume, while yet others eyed us askance, as if doubtful of our motives, and held aloof in silent suspicion. At one point, close to the Hudson Bay Post, one of the most interested spectators was the brother of the company's agent who had run some little distance to keep up with our movements, and head us off by counteracting any influence we might have with the Roman Catholic Indians in the neighborhood. One of the stories set afloat to intimidate the poor creatures was, that we were constables sent to arrest them! This same individual it was who, two years ago, when Mr. Renison had persuaded a number of the pagan Indians to join our Mission at Negwenenang, drove them off with threats of violence just as they were entering the canoes which he had sent for them, well supplied with the necessary provisions. In the majority of cases these pagans were a picture of destitution, very suggestive of the exportation of some bales of clothing, on the occasion of my next visit. Their whole worldly possessions consists of each, a few rolls of birch bark for their wigwams, a crooked knife, an axe, and a camp-kettle. Such is the extensive outfit with which they move about from place to place in their Arablike wanderings. Fish is their solitary article of food, varied by an occasional rabbit or partridge. The 'Department of the Interior' is an important item in the make up of an Indian, and hence, as may be imagined, there were unmistakeable tokens of gratification, when it was announced, wherever we went, that the big black coat invited them to come to a feast next day on a certain island. It goes without saying that the chance of a feast was very eagerly jumped at. The story of that event must be reserved for another letter. Meanwhile, however, some friendly reader may feel disposed to raise a question just at this point. Does not the feast idea suggest the suspicion of bribery and corruption? Does it not encourage very low and unworthy motives in the reception of religious instruction? Is the instruction received under such condition likely to profit? If they must be fed, why not teach them first, and then feed them, instead of holding out inducements in advance? Does the pathway to the heart and conscience lie through the region of the stomach? No, my friend, not necessarily, or always, but while preaching the Gospel, have we not to deal with facts as they are, and with human nature, as it is. And is not this the fact that Scripture itself, taking man just as it finds him, the fallen being that he is, and not the saint he might have been, appeals frequently to some very low motives, such as fear, shame, self-interest, in order that "by all means it may save some?" Did not Christ Himself ("the Saviour of the body") frequently confer blessings on men's bodies first, and then make of this a stepping stone to spiritual gifts? Do we find, as a rule, in our cities that cold and hunger predispose the poor to church going, and sermon hearing, without the Gospel runs and has free course where the coalbin and the larder are alike empty? "Take ye away the stone" said the Master, before He would speak the word of wonder working power, and the same principle holds still, whether the stone lying at the mouth of the sepulchre be drunkenness or hunger. Here pagan Indian and civilized Canadian met on common ground. With both alike we must regulate our methods not by an ideal, but by an actually existent state of things. First, eat and be satisfied—then listen and learn. How these poor forest children fulfilled both these requirements will be told another time.

PORT SANDFIELD.—This favorite place as a summer resort has a pretty little English Church, which has been built through the exertions of the residents in the vicinity and by the help of the visitors. Mr. Podmore is

the Missionary in charge, and he has several other stations at which he ministers. During the months of Aug. and Sept. the services were taken for one Sunday by Dean Geddes, and for two Sundays, by the Rev. W. J. Taylor, of Mitchell. The last-named gentleman also gave a separate service in the Drawing Room of the hotel, which was attended by people of widely divergent religious views, and was highly appreciated.

#### DIOCESE OF ONTARIO.

**DESBORO.**—The Harvest Festival and Picnic held on the Mohawk Reserve on Wednesday, Sept. 4th, was an event of a most enjoyable character. Service was held in the forenoon at Christ Church, a large congregation from the Reserve and surrounding district being present upon the occasion. The sacred edifice had been decorated for the occasion with great taste and skill. Above the altar was a large cross made of sheaves of grain and flowers, the skillful handiwork of Miss Lydia Hill. In front of the altar rail was a handsome display of flowers, foliage plants and evergreens. The organ was most artistically decorated with ears of grain and golden rod. This was much admired and was the work of Miss Susan Maricle. Around the walls in large letters were the texts "Thou crownest the year with Thy goodness," and "Honour the Lord with thy first fruits." These were the work of Miss Sophie Anderson who introduced a new feature by making the letters of cuttings of straw a task involving much skill and an unlimited amount of patience. The lectern, pillars, &c, were also becomingly decorated, and in the windows were quantities of fruit and vegetables. A large number of pretty banners were also displayed. The whole produced a pleasing effect, it was not overdone as is too frequently the case, and certainly has never been excelled in this section. All the clerical visitors asserted that they had never seen more appropriate decorations at a harvest service, and Ven. Archdeacon Jones complimented the ladies of the parish upon the taste displayed.

The morning service of the Church was said by the Venerable Archdeacon and the selected lesson read by the Rev. H. B. Patton, B. A., of Deseronto. The chants and hymns were effectively rendered by the choir. The sermon, an eloquent and appropriate one on thanksgiving, was delivered by the Rev. J. K. McMorine, Rector of St. Paul's Church, Kingston. Before the benediction was pronounced a hymn was sung by a large choir of Mohawk's in their own language. This fitting conclusion to the church service in an Indian mission charmed strangers who had never before heard the plaintive notes of the Red Man. It drew tears too upon the cheeks of some who in their childhood days were in the habit of attending the Mohawk Church when all hymns were sung in the native tongue.

Immediately after service adjournment was made to the grove where a most sumptuous dinner was set out by the ladies of the Parish. The inner man satisfied the people were called to order by Rev. G. A. Anderson, M. A., the Incumbent of the Parish, who in a short speech referred to the services in the church and stated that the fence about the grave yard being in a disgraceful condition he was obliged to solicit the assistance of his White friends and apply the proceeds of the dinner to its restoration. The Archdeacon and the Rev. H. R. Patton followed with appropriate addresses. Music vocal and instrumental was given by Professor Morgan and his children and was highly appreciated. The Mission school children contributed several hymns in the Mohawk language and all who attended the festival were pleased at having come and gratified at the manner in which the day had been spent.

There were representatives from Tyendinaga,

Richmond, Hungerford, Thurlow, Sophiasburg, Napanee, Tamworth, Shannonville, Deseronto and other places, but many who in days gone by had laid all that was mortal of their departed friends in Christ Church cemetery, when an opportunity was given to assist in protecting the remains were conspicuous by their absence. Alas! how soon are the dead forgotten.

The clergy present during the day besides the Missionary were the Ven. Archdeacon of Kingston, the Revs. W. J. Fleming, T. Godden, J. K. McMorine, H. B. Patton, C. Bliss, F. W. Armstrong and C. O'Dell Baylee.

#### CONTEMPORARY CHURCH OPINION.

*The Church Record* says:—

The question of affairs and entertainments, etc., is evidently exercising the minds of the clergy and Church workers. So far those who condemn them unequivocally seem to have the field very much to themselves. The whole system has been stamped with a contemptuous and telling epithet and no one seems to be able to stand up against the "Religious Gift Enterprise" doctrine. The same question, however, has been raised in England, and there two correspondents have had the temerity to write to the *Guardian* as follows:

(1) "A strong reason is this—that when money is wanted it is better to work for it than to beg. Some persons who have no spare money can give time and labor. If they could get employment or a sale for their work in the ordinary course of trade they could devote their receipts to the objects in which they were interested."

(2) "No one questions that in an ideal state of the Church there would be no need of them. But we are not come to that state, and must take things as they are. People will not all give with quite unmixed motives and in the best way. There is some alloy of the world in much that is offered in church, and that figures in subscription-lists. It is easy for a rich rector, with a living of some £2,000 a year, to scorn bazaars. Were he in an out-of-the-way poor parish, with a beggarly income, he might be tempted to use some such means to make known and to help the wants of his Church work."

Surely there is too little thought of the self-denial and devotion which give a religious character to much that is done in bazaar work. Men of business gave their time and thought, and poor people take from their hours of leisure and their few coins to prepare articles for sale. If there is some social pleasure and fun at bazaars let no one dare to say that God likes them less on that ground. Did Church workers get more light amusement they would be sweeter and would work better."

*The Minnesota Missionary and Church Record* says:—

"It is a matter of interest to note the sources from which our candidates for confirmation came. The following table is a partial compilation from the confirmations of the year ending June 1st, 1889. The table is incomplete, as it only covers 826 of the 1125 persons confirmed, and a large number reported are not indicated as to their religious antecedents. If the clergy would more carefully report to the Bishop the data which he desires, the table could be made very exact.

A glance at this table shows how largely the Church draws from sources outside her own communion. The percentage is even greater than is here indicated, practically, because many of those marked, "Church," were before their baptism, living under other religious influences.

Religious antecedents not reported, 216; Church, 327; Lutheran, 94; Methodist, 82; Roman Catholic, 26; Baptist, 25; Presbyte-

rian, 16; Congregationalist, 14; Campbellite, 2; Moravian, 2; Universalist, 1; Quaker, 1; Swedenborgian, 1; Infidel, 6; Heathen, 3; no religion, 9.

It will thus be seen that of 610 confirmations reported, 282, or nearly one-half, were from antecedents *outside* the Church.

#### PROVINCIAL SYNOD OF THE CHURCH OF ENGLAND IN CANADA.

The *Fourteenth* Session of this august Body was opened according to previous announcement, on the 11th day of September, 1889, in the City of Montreal, with Special Service in Christ Church Cathedral, at half-past ten o'clock a.m. The Bishops, Clergy and Lay Delegates met at the Synod Hall, at 10 o'clock a.m. The Lord Bishop of Fredericton, Metropolitan of Canada,—was unable to be present owing to his advanced years, and poor health in consequence of the severe accident he suffered last winter, and it was supposed that the Lord Bishop of Ontario, the next Prelate, in seniority, of the Canadian Bench, would have been present to preside. Both he and the Lord Bishop of Quebec, (the third in order of precedence) were however absent, to the astonishment of many, and the duties of Presiding Bishop devolved upon the Lord Bishop of Montreal, the senior Bishop present, who ably fulfilled the position to which he was, almost without notice called.

The Clerical delegates from the several Dioceses assembled in large numbers; and there was also a larger representation of the Laity than on previous occasions. These all met in the Synod Hall and the clergy having robed, the Rev. D. Norton, Rector of Montreal, by direction of the Presiding Bishop, announced the order of procession. A large proportion of the clergy wore the white (festival) stole, with surplice and hoods; a few appeared with green stoles; and some with the black funeral color. The Lord Bishop of Niagara wore the rich Episcopal Convocation robes, and his Pastoral Staff (an exceedingly beautiful one) was carried before him. The procession was led by Dr. Davidson, Q.C., the Lay Secretary of Synod, the Lay Delegates following: Next came the clerical members of the Synod in their robes, in order of seniority, the junior going first, and Canons, Archdeacons, Rectors of Cathedrals and Deans coming last. After those walked the clerical delegation representing the American Church, and the Prolocutor of the Synod (Rev. Dr. Langtry) at the right hand of the Rector of Montreal (Rev. Dr. Norton). The Canadian Bishops with their Chaplains followed, the first in order being the Lord Bishop of Nova Scotia; the Lord Bishop of Montreal, with the Bishops of Albany and Kentucky (of the Prot. Epis. Church of the United States) at his right and left, closing a long and most imposing procession. On arriving at the principal entrance of Christ Church Cathedral, the procession halted, and opening out on both sides allowed the Bishops to enter first. At the door of the Cathedral they were met by the Revs. Smith and King (assistants), and by the surpliced choir of the Cathedral; the hymn "The Church's One Foundation," being sung as a processional; as the Bishops, Clergy and Laity advanced up the Church. The Bishops took their places within the chancel, and the Deans, Canons and senior Clergy in the choir; the remainder with the Lay delegates occupying the front seats on each side of the main aisle of the church.

The Chancel was brilliantly lighted by the clustering lights of the standards inside the rail; the altar was most richly vested in a new altar cloth; and on the super altar were placed two large brass vases filled with flowers

along the front of the super altar were arranged cut flowers, and above these in the centre stood a beautiful floral cross, sent in we understand by a parishioner of a Mission station outside the city proper. Behind the altar breaking to some extent the exceeding plainness—not to say hideousness—of the tiled background hung a rich dossal cloth. These preparations together with the much improved musical service rendered by the choir and the much larger congregation present, showed how much greater interest is being taken in this great service of the Church. The Lord Bishop of Niagara sang the Litany, kneeling in the Prayer-desk, facing the people. It is to be regretted that a proper Litany desk, in the centre facing the Sanctuary, at the entrance of the choir had not been provided. The choir, under Mr. Corbett's direction, did its part in an excellent manner; though the processional hymn was sadly wanting in force, and was terribly slow; and a mistake was made too, in our judgment, in introducing after the Litany an anthem, "If ye love Me," instead of a Hymn, in which all could join.

The Lord Bishop of Toronto read the ante-Communion service; the Bishops of Kentucky and of Albany acting respectively as Epistoler and Gospeler; after which the appointed preacher, the Lord Bishop of Nova Scotia was conducted to the pulpit, and the other Bishops having taken seats under the tower, his Lordship delivered an able and eloquent address from the 15th chapter of Acts 6 v.: "And the Apostles and Elders were gathered together to consider this matter." He alluded to the forms of religion which prevailed at that time—Judaism on the one hand and Christianity on the other—and said that that little and comparatively unnoted gathering contained within it the fortunes of the world, and in the decisions at which it arrived lay the liberty or bondage of Christians and the whole complexion which Christianity was ever afterwards to bear.

The echoes of that discussion had long since ceased to be heard, and other and far different subjects had occupied the attention of the Church; but we, as Gentiles, might devoutly thank God for giving such grace to Peter, James, and the Apostles as enabled them to secure to the church that liberty wherewith Christ made us free. Having pointed out that between that first recorded council and the present Synod, there were similarities as well as differences, the Right Rev. preacher said there were many and anxious questions pressing upon the attention of the church, but not one of them ranked in importance with the reunion of Christendom, or one which needed more candor, patience, knowledge, wisdom, grace, or charity in any discussion tending towards its accomplishment. But if they believed in the continued presence of the Holy Spirit, they might expect that their deliberations on that most difficult and delicate of problems would result not in a final solution of it—for they had not sufficient time to debate it fully—but in the reception of such an aspect of truth as should be recognized by the entire Christian world, and so ultimately bring about a reunion between the followers of Christ which should make manifest the one body united by the one spirit whose worship of the one God and Father of All would bring the world to a knowledge of the truth. Such a consummation seemed to be far distant, for it supposed a unanimity among themselves and on the part of the Roman and Eastern churches and many forms of nonconformist Protestantism, which was sadly wanting. Distant, however, though it was, the Church of England in the Dominion of Canada was not without a scheme for furthering this end, which scheme was adopted last year by the Lambeth Conference, and it was the duty of that Church to endeavor within its own borders to give practical effect to that proposition. He expressed a desire that the blessed spirit of unity, peace, and love, might

give such grace and wisdom to all that an appreciable approach towards this joyful end might be made even in our own day. Earnest prayer, devoted meditation, and a life of loving communion with God would be effectual in the direction of union, and he, therefore, urged his hearers each to cultivate such a life.

A collection was made in aid of the Missionary Diocese of Algoma.

The Communion office proper was then proceeded, with the Lord Bishop of Montreal, acting as celebrant. A large number besides receiving with the members of Synod.

A morning contemporary, the *Gazette*, speaking of this part of the service says:—

"The Communion was full choral and was exceedingly sweet and beautiful and reverent. After the Benediction, came Stainer's seven fold Amen, one of the most lovely pieces of modern music. The *Nunc Dimittis* was sung as a recessional hymn. It was a memorable and glorious service;" and though there is room yet for very much improvement to make the service in all its beauty worthy of the occasion, we cannot refrain from expressing gratification at the marked improvement, the increased dignity and reverence, and the much greater interest manifested. And we extend to the Rector of Montreal, and the organist and choir our hearty congratulations upon the success which has attended their efforts.

THE BUSINESS SESSION.

At 2.30 in the afternoon the Synod met in the St. George's Schoolroom. There was a very large attendance of delegates, and when the rolls were called there were found but few absentees on either the clerical or lay side of the house.

The arrangements were all that could be desired, there being, in addition to ample and comfortable accommodation, both postal and telegraph facilities. The Canadian Pacific telegraph had a special wire into the building, which could be used by the delegates or the press. Owing doubtless to the absence of the Metropolitan and the Bishop of Ontario some delay occurred before the members of the Upper House were ready to open the Lower House as prescribed by the Constitution, but about 3.15 the Bishops, with the Bishops of Albany and Kentucky, appeared and were received by the members of the Lower House standing; and the Lord Bishop of Montreal, as President, having opened the Synod with the appointed prayers, announced his extreme regret at the absence of the aged and beloved Metropolitan, with whom they all most deeply sympathized in the heavy affliction which had befallen him; and also regret at the absence of the Bishop by whom in place of the Metropolitan they would be presided over and in whose ability and judgment they had every confidence. His Lordship looked to these present to aid him whilst he endeavored temporarily to fill the position, and expressed his confidence that the members of the Lower House by their prayers and presence, would unite with him and his brethren in endeavoring to promote the cause of Christ and of His Church. (Applause). It was a great source of pleasure and satisfaction to see present a deputation from their glorious Sister Church, (applause) he might well say glorious, for she was so in every way. He would like to suggest that on Thursday, at 12 o'clock, they should be permitted to appear before and address the Synod. His Lordship then named the Rev. J. Langtry as chairman, and requesting The Lower House to elect their Prolocutor the Bishops retired. The roll of the Clerical Delegates was then called by the Very Rev. the Dean of Quebec, Clerical Secretary, and that of the Laity by Dr. Davidson, Q.C., Lay Secretary.

The election of Prolocutor was then proceeded with. It was moved by the Venerable Archdeacon Roe, D.D., that the Rev. J. Langtry be appointed to that office for this session. The mover remarked on the ability and ex-

perience displayed by that gentleman at the last Session, and he thought it would be anything but wise to make a change.

Rev. Canon Brigatooke moved, seconded by Dean Innes, that Very Rev. Dean Norman be appointed. That gentleman, however, declined, and Mr. Langtry was unanimously appointed, with Dean Carmichael as deputy.

Both Dean Norman and Dr. L. H. Davidson were unanimously re-elected Clerical and Lay Secretaries respectively. Rev. Canon Damoulin moved, seconded by Rev. Charles Bancroft, that F. Wolferstan Thomas, Esq., be elected Treasurer of the Synod, in place of the late James Hilton, Esq., deceased. It was moved also that A. F. Gault, Esq., be elected Treasurer. Objection was taken that Mr. Thomas was not a member of Synod, but as on previous occasions it was ruled that this was not necessary; and on Mr. Thomas' name being put to the Synod as Treasurer he was elected by a very large majority; and Messrs. Charles Garth and T. P. Butler, Q.C. were re-elected Auditors.

A discussion then ensued as to inviting strangers to the floor of the House, and it was ultimately resolved to invite the members of the delegation from the American Episcopal Church to a seat on the platform, and only Clergy from Dioceses beyond the limits of this Ecclesiastical Province should be invited to seats on the floor of the House.

Several memorials were read, one from the Diocesan Synod of Ontario, on the subject of Christian Union, urging the Synod to take measures to obtain the ends sought, and Synod then adjourned until the morning of the 12th.

The Montreal Branch of the Woman's Auxiliary held a reception in the Synod Hall, at 3 p.m., to which all the members of the Synod were invited. The hall was beautifully decorated with flags and flowers, and a very large number of delegates and friends accepted the hospitality of the ladies.

The Women's Auxiliary to the Board of Domestic and Foreign Mission of the Church of England in Canada, met in the Montreal Theological College on the afternoon of the 11th of Sept. There was a large attendance of delegates from the several branches. Mrs. Leach, the Recording Secretary, read the triennial report from the following dioceses: Montreal, Huron, Toronto, Niagara, Ontario, Quebec, Algoma, Rupert's Land. The e showed that great advance had been made in the work under the control of the Auxiliary, showing that some \$52,000 had been raised for its divers objects in the three years past. The reports having been adopted, on the motion of Mrs. Cumming, the Diocesan Secretaries addressed the gathering on the work in their several dioceses, Miss Witcher speaking for Quebec, and Miss McCord for Montreal, Miss Rogers for Ontario, Mrs. Cumming for Toronto, Mrs. Crawford for Niagara, Mrs. Aitkin for Huron, and Mrs. Boomer for Algoma. In Toronto the branches had, chiefly by means of monthly meetings, been increased from 7 to 67, and the diocese promised to give \$2,000 to the Bishop of Algoma and send missionaries to Lake Algoma, which was at present without religious services. In the Huron Diocese, where the chief feature was juvenile branches, the branches numbered 45. In Algoma the work was in its infancy. The Diocese contained few centres of activity, the Church population was scattered over a wide area, and the Ladies' Missions were struggling for a bare existence.

THIS number of the CHURCH GUARDIAN has been delayed in publication to secure report of the opening of the Provincial Synod.

Hope through the watches of the night,  
Hope till the morrow bring the light,  
Hope till thy faith be lost in sight—  
Abound in hope.

—Kennedy.



# The Church Guardian

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## DECISIONS REGARDING NEWSPAPERS.

1. Any person who takes a paper regularly from the Post office, whether directed to his own name or another's, or whether he has subscribed or not, is responsible for payment.

2. If a person orders his paper discontinued must pay all arrears, or the publisher may continue to send it until payment is made, and then collect the whole amount, whether the paper is taken from the office or not.

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

## CALENDAR FOR SEPTEMBER.

- SEPT. 1st—11th Sunday after Trinity.  
 " 8th—12th Sunday after Trinity.  
 " 15th—13th Sunday after Trinity. (*Notice of Ember Days and of St. Matthew*).  
 " 18th }  
 " 20th } EMBER DAYS,  
 " 21st }  
 " 21st—ST. MATTHEW. A. Ev. and Mar. (*Athanasian Creed*).  
 " 22nd—14th Sunday after Trinity. (*Notice of St. Michael and All Angels*).  
 " 29th—17th Sunday after Trinity, *St. Michael and All Angels*.

## THE BROTHERHOOD OF ST. ANDREW —EDUCATIONAL.

(NOTES BY A WESTERN PRIEST.)

The immediate purpose of the Brotherhood is to extend the Kingdom of God among young men. But it is with the Brotherhood as it is with individual Christians. It cannot live unto itself. However narrow its declared object may be, its influence, for good or for evil, will be felt, must be felt, throughout the whole Church in this land.

So far as it is active and true, it will draw into its ranks the best and most active young men of the Church. These will be, in a few years, the active, older men of the Church. They will be the wardens and vestrymen, the lay delegates, and lay deputies in our Diocesan and General Conventions. They will be the helpers or hinderers of the clergy, in the churches and in their daily life; they will be those out of whose ranks the priesthood itself shall be most strongly recruited.

Our chiefest trouble, now, is not High Churchmanship, nor yet Low Churchman, nor Broad Churchman; however distressing these may be, the one to the other. Our one greatest trouble is Low Churchmanship—unspiritual, worldly, luke-warm Churchmanship—which is neither cold nor hot—at least not hot—whose religion costs the owner neither money, nor price, nor yet labor, nor care. Now the Brotherhood can perpetuate, nay enlarge the bounds and influence of that sort of Churchmanship, or rather

churchmanship, by low aims and worldly ideals; or it can, by the good help of God, lift the Church wholly above the sordid level of a standard of religion that makes a man think that it is only a "private affair," a man's own, sole business, which has nothing to do with anybody else, and with which no one else has anything to do.

## THE PRIESTHOOD OF THE LAITY.

It has been charged against a certain school of thought in the Church that they want to restore priestcraft. That has a bad ring to it. The *Cross* is not the place for discussing it. But there is a priesthood, about which there need be no unpleasantness—the priesthood of the laity, within the limits of their own grade. No one will deny that an Apostle of our Lord declared that the whole people of God are a "royal priesthood," a "holy priesthood." If so, then the difference between the priesthood of the clergy and the priesthood of the laity is a difference of grade, of order, rather than of kind.

## STIRRING UP THE GIFT.

Every successor of the Apostles may say to each of his laymen, as St. Paul said to St. Timothy: "Wherefore I put thee in remembrance that thou stir up the gift of God which is in thee by the putting on of my hands."

In times past laymen have stood too far apart from the clergy—at a distance so awful that not even the Sun of Righteousness could warm the uninhabited, frozen space between. This is sometimes said to have been the clergy's fault. Doubtless it was; for, under God, the laity will be on the whole what the clergy make them.

One thing is true, that whatever puts the priest away up in awful solitary grandeur, out of reach and touch of his laymen, is not the priesthood—or, at least, not an attribute of the priesthood of the One High Priest. Make the priesthood of the clergy a living, burning, energetic truth, calling us, as partakers of the Priesthood of the Living, loving, self-sacrificing Christ, to be holy and true. But make the laity likewise partakers of the gift, by virtue of their union with Christ, called also to be holy and true, in their grade and place.

## THE PRIESTHOOD ONE.

Nothing seems plainer in Holy Scripture, nor yet in the Prayer Book, than the intimate personal union that exists between Christ and the whole body of His faithful people. There is Order, there is Grade, there are "divers offices" and functions; there is the Head and there is the Body, and there are many members in the one body, all having not the same office. But the Head and the Body are one, and the Body is One. True, in the Head alone dwells all fulness, all grace, all power. But from the Head, to and through the Body, flow the fulness, the grace, the power of the Head.

Does the Head offer Himself to God, an offering without spot? His Body, the Church, offers Him also, for her own atonement and sanctification; more, she offers herself, in Him, "a living sacrifice, acceptable unto God." The faithful layman has as much part in that Oblation as the clergyman, even though his place and grade differ.

By his baptism he is grafted into the one body and united to the Head. By his confirmation he has had hands laid on him for the gift of the Holy Ghost, for the office and work of a priest in his grade. God will hold him to account for the due fulfillment of his ministry, in his grade and place, as He will us of the clergy. Is this radicalism? Not at all. Korah, Dathan, and Abiram's sin was not in their claiming to have a ministry in the tabernacle, or before the altar, but in seeking to get out of their grade, or rather in seeking to abolish the "divers orders," and to establish, in their place, parity. They were ministers of the sanctuary, in their grade, and so were all the holy congregation. But by pride they fell. So

now, in the new and higher Christian priesthood, we have high priests, priests, and levites, and the holy congregation, united, by a living union, to the One Eternal High Priest—forming one, holy, royal priesthood—to offer the One Offering forever in holiness.

## CONSEQUENCE.

Are we ready to accept the consequence here and hereafter? Holiness unto the Lord, in every grade, on peril of being put out of our lot, when the great High Priest calls us to give account, each, of our ministry and stewardship.

The leaders of thought and action in the Brotherhood of St. Andrew have as brothers, deeper work before them than the mere bringing of young men into the Kingdom. Do they realize the boundless possibilities that stretch away before them, as an educational force in the Kingdom of God, to make young men members of the Church; but, more than that, to make them priests and prophets to God, upon whose foreheads, and on whose breast-plates shall be inscribed: "Holiness unto the Lord?" Not in cant, or by-word, but in deed and in truth.—*St. Andrew's Cross*.

## EDUCATIONAL WORK OF THE CHURCH.

The most definite form of Christian education is that of the Church or the denomination school. If such institutions could be universal or even general, it would meet the want we feel as no other means can. But this is out of the question. Means that are more practicable and of more general application must be given the prominence, and the young be brought under the influence of the instruction and the ordinances of the Church in every way possible.

It is more to the purpose, therefore, to consider such means for securing this training as all clergymen can make use of, and perhaps it is quite possible then that much more can be done for the growth of the Church than we are accustomed to see. The first is undoubtedly *the family*. There is far less done in this way than in former years, and it is quite worth our thought if there cannot be a revival in this direction, and if the clergy cannot by their influence and their persuasion make parents, and especially mothers, more thoughtful and careful in giving their little ones the right bias and religious instruction before they come to the age for more formal training.

The *Sunday school* and the *Bible class* must be given a large place after all, but under no circumstances in the case of the Church family should this be looked on as a substitute for that which can best be done under the family roof. Yet no effort should be spared to see that these are made as interesting and as effective as the best instruction, and the deepest insight into child nature on the part of the rector and the teachers, can make them. They should be looked upon as the nursery of the Church. There should be a stronger feeling, that they have not done their work, unless they are constantly contributing an important part to the integral growth of the parish through the confirmations that are secured by them.

The greatest difficulty, perhaps, in the experience of all our brethren of the clergy is just at this point. The danger comes when the young are passing out of their childhood, outgrowing the Sunday school and the Bible class, and yet strongly influenced to break away from them without being drawn into the congregation. Multitudes of young men are annually lost to the Church for want of watchful care and a strong personal influence just here.

We can all give deeper thought than we have, to the question of the best means for deepening the religious life of the young, and if possible, find how we can draw them around us so as to make them more useful and effective in carry-

ing on the work of extending the Kingdom of our Lord. In every place the Church goes, there are young men who must in this way be sought out by the Church clergymen, or they will drift into unbelief; and when we remember that in a decade of years it may be these will be the parish, it would seem that nothing can so well take the time and the attention of every rector who is charged with the keeping of their souls.—*Com. Report Diocese Minnesota*

**THE POLITY OF ROME.**

What is Modern Romanism? Unless one is able to answer this question clearly and distinctly, he is liable to fall a victim to the grossest imposition. The emissaries of this system are active and zealous, and should no warning be given or antidote provided, there is imminent danger that the unwary, who are unable to investigate for themselves, may, in their innocence, be misled. We write with a view to put such persons on their guard and furnish a few tests, which will enable them to distinguish the counterfeit from the true Catholicity. We propose to deal with the subject in such a way as to put it in the power of anyone to investigate the matter for himself, without recourse to an apparatus of books, and the instrumentality of foreign tongues, so that the reader of these chapters may, after their perusal, lean back in his chair, and say to himself, "Well I have grasped a principle which I understand, I have discerned a test which I can myself apply, I am in possession of facts which cannot be gainsaid; in a word, I feel that I am being equipped with armor which I can use, myself, against all comers, I am being supplied with arguments which will enable me to protect myself against sophistry, be it employed by whom it may."

We begin then with the polity, or Church government, of Rome, and we ask the questions, What is it? What are its principles? Is it the same now that it always was, or has it undergone a change?

The Church polity of Rome as the Roman theologians teach, may be described, in political language, as an *absolute, unlimited monarchy*. The Pope is an autocrat; he is the head, not as a chairman is head of a gathering of citizens, or a President is in charge of a bank, or a Bishop exercises jurisdiction over a Diocese; but he is by divine appointment the head of the Church, he is Christ's image on earth, he is in the place of Christ as no one else is or can be, he is above all and controls all, and is controlled by none. Do what we may, he is beyond man's judgment, and when he speaks authoritatively or officially, God the Holy Ghost prevents him from going wrong; he is infallible.

The Papacy, therefore, in the literal meaning of the term, is an "absolute, unlimited monarchy," and is ruled by a monarch whom God lifts above his fellows and puts in the place of His Son. He is at once the Vicar of Christ and the mouth of the Church; so that when he acts, Christ acts, and when he speaks, the Church speaks. His empire is the entire earth, the whole world, as we say. His jurisdiction reaches from pole to pole, and from the rising to the setting sun. All ecclesiastics, be they Cardinals, Archbishops, Bishops or Deacons, are merely his deputies, his agents, receiving mission and jurisdiction from him. Without him, no one of them would have any legal authority to act or speak, or perform any ministerial function. If it were possible, which of course it is not, he would personally exercise his jurisdiction by himself; but as he cannot be everywhere at the same time, he must needs employ subordinates to do his bidding and act in his name.

If, for instance, any diocese becomes vacant, the Pope alone can fill the vacancy. The

method adopted makes this perfectly clear. The local Church does not select the successor, but usually submits three names to the Bishop of Rome, as suggestions of persons whom they would welcome as a Bishop in the place of the one deceased. The Pope may, if he so choose, select one of the parties so nominated, or he may pass them over and choose an entirely different person. In any case, the appointment is, as it is claimed, vested in him by divine right, and he accordingly fills the vacancy, and consecrates the new prelate, either directly by his own hand, or by commission through the hands of others deputed by him to perform the consecration. All priests and minor ecclesiastics receive, in the theory of modern Rome, their mission from the Pope, and only this by his authority can they, in any part of the earth, exercise their respective ministries. Everything in the Church of Rome, be it what it may, Bishop, Priest, Deacon, Sacrament, confession, absolution, penance, depends upon the Pope. Imagine in civil affairs that there was but one monarch who ruled the entire earth, including the islands of the sea, without intervention of any legislature of any kind, except he choose to convene an assembly to record his will, and carry out his plans, and you have before you a picture of the papacy as it exists to-day.

This civil monarch, call him what you please, must necessarily have viceroys or lieutenants or deputies to represent him in the different countries, but the power and administration in every case would be as much his, as if he were present in person. In the case of the supposed civil ruler, however, his administration might be interrupted and his authority overthrown, or at least curtailed, by revolution, and a new government distributed among several; or many monarchs might succeed; but in the case of the polity of Modern Rome, this is impossible, since it is claimed that the Pope is what he is, the sole and absolute ruler of the whole earth, by divine appointment, and holds and exercises this supreme and unlimited control as the successor of St. Peter, who was in his day what the present Pope is in our day. Consequently Modern Romanism is responsible for claiming that this system which we have endeavored to sketch, is of God and is clearly revealed by Him in Holy Scripture, and was carried out in all its essential principles from the very first; so that if we compare the Romanism of to-day with the Church polity as exhibited in Holy Scripture, or in the time of St. Ignatius, or St. Polycarp, or St. Cyprian, or St. Augustine, or St. Chrysostom, or in any subsequent age, it will correspond precisely and accurately so that it will be seen to be as it must necessarily be, if it is God's plan, mapped out by Himself, the same from the very first and in all the ages all along.

We will now make the comparison and bring Modern Romanism face to face with Church polity as presented by Scripture and as far as space will permit in the first thousand years of Christianity.—*From "What is Modern Romanism," by the Bishop of Springfield.*

**PARENTS AND HOMES.**

Of all the household wisdom the greatest and grandest is to know children and how to bring them up to be brave Christian men and womanly women; neither of which is possible if we tempt them to speak falsehood and not truth. Not many virtues left if falsehood be prominent. The soul of the manly Christian man who scorns the false and soul of the shopkeeper who lives by the false—there is a difference between them wide as the poles.

In most unintentional manner parents do sometimes tempt their children to speak lies, which, if done only once, liable to be done again, and with slighter provocation, until lies

become their daily pabulum and the horror of them of no account.

"More than half the lying of children," said Canon Kingsley, "is, I believe, the result of fear and the fear of punishment." On these grounds he made it a rule not to take a child suspected of a fault at unawares, by sudden question or hasty accusation, the stronger thus taking an unfair advantage of the weaker and defenceless creature, who in the mere confusion of the moment might be tempted to deny or equivocate. "Do we not pray daily, Lord, confound me not; and shall we dare to confound our children by sudden accusation, suspicious anger, making them give evidence against themselves, when we don't allow a criminal to do that in a court of law? The finer the nature the more easily it is confounded, whether it be of child, dog or horse. It breaks all confidence between parent and child. Do not train a child by letting anger and punishment be the first announcement of his having sinned. Thus the boy learns not to fear sin, but the punishment of it, and thus he learns to lie."

Men speak of mysteries they cannot understand. Can they understand why the education of a human being should be left in the hands of unskilful, impatient and unwise parents?

A child is out late, not at all intending it. Two ways of breaking him of this bad habit; no questions, simply sending him to bed; or question after question—where have you been? what have you been doing? etc., etc., etc., etc.—almost forcing him to prevaricate, or dissimulate, or lie, and thus at the outset of life forcing him into lying for excuses. "Oh, he will outgrow it."—Will he, or will she, outgrow it, when nearly all of life is based upon falsehoods? Falsehood in trade, in business, in social life—these seem to be making up the sum of life, because we learned them at home, moved thereto in part by being confounded through the harshness or unwisdom of parents. Oh! the mystery—that children must be brought up by so much unwisdom and foolishness of parents.

"Home to Charles Kingsley," says his biographer, "was to him the sweetest, the fairest, the most romantic thing in life; and there all that was best and brightest in him shone with steady and purest leisure." Men and women may as well make up their minds that if they are not happy at home they may get excitement, but never happy away from home. Society life and club life, of which this generation is hearing and practising so much, can never make up for life at home and home happiness. Work, by all means, but not drudgery. The Lord God, our Heavenly Father, made us not to be always drudging, or working, or fussing, or bustling, or plodding. Gently. O ye moilers and toilers. Home, with its blessings, are we to throw them away in order to make six cents or six million cents? Home, with its blessings, are we to throw them away in order to put one more tuck in baby's dress, or to pay visits, or to do this or that? Gently; and above all, let us teach our children truth.—*Southern Churchman.*

**CORRESPONDENCE.**

*To the Editor of the Church Guardian:*

SIR,—Will you, or some one of your readers, kindly give me the proper sequence of colours, according to the "Sarum use," and oblige.

IGNORAMUS.

**Warning.**

SUBSCRIBERS in Ontario and elsewhere are warned **AGAINST PAYING SUBSCRIPTIONS TO ANY ONE**—other than the Rector or Incumbent of the Parish—who does not hold written authorization from the Editor and Proprietor of the CHURCH GUARDIAN.

## FAMILY DEPARTMENT.

## INTO THE DEEP.

"Jesus said: Launch out into the deep." St. Luke v. 4.

Master, we toiled the whole night long;  
Heavy and worn are we;  
And now, with empty hands we come,  
Nothing we bring to Thee.

Shall we launch in the deep again,  
And cast the nets once more?  
The weary night was spent in toil,  
We rest now on the shore,

\* \* \* \* \*

The same word comes to us to-day,  
Help us, O Lord! As then  
Thou enteredst in Simon's ship,  
Enter the hearts of men.

All night, a dark and dreary time,  
Was spent in toil and care;  
Without Thee, Lord, we can do nought,  
Thou bring'st the morning fair.

And now Thy voice is heard by us—  
"Thrust out far from the land,  
Leave earthly things—trust all with Me,  
Follow My guiding Hand."

As in the ship Thou had'st Thy place,  
Fill Thou our hearts this day,  
And from them, teach us that Thou art  
The Life, the Truth, the Way.

Go with us, Lord, into the deep—  
The world's tempestuous sea;  
And at Thy Word, prepare our minds  
To hearken but to Thee.

O Jesus, Master, give us grace  
That we Thy face may see,  
And leaving all, the world forsake,  
Humbly to follow Thee.

—S. lected.

## Daddy's Boy.

(By L. T. MEADR.)

## CHAPTER XVI.—[Continued]

Guy and Walter had now finished giving directions in another part of the shop with regard to the fiery figure of poor Miss Green, and the three boys started off to meet the dog cart which was sent by Aunt Eleanor to the village inn to drive them home.

"What was you talking about to little Sir Ronald Jefferson?" asked the master of the shop to his foreman, Mason, when the boys had disappeared.

"Only showing him how to load a gun. Eh, but he's a game little chap, or I'm much mistaken."

"Too much game perhaps," replied the master. "if I was you, Mason, I wouldn't put notions into the head of a little chap like that. 'Twas a gun accident that killed the father, you know."

"'Tis in the blood," retorted Mason; "and the little un is all in a twitter like to have a gun again his shoulder. Well, I did no harm, least-ways."

## CHAPTER XVI.

After all, Walter was the one who chose the grand treat; this was he to no less than a fancy ball given on a small scale, certainly, in deference to the memory of the late Sir Ronald, but to which each child was allowed to invite half a dozen guests.

When once the ball was finally decided on it became the one and only subject of conversation. The dress, the arrangements, the characters which each were to take, occupied the thoughts and words of the Frere children from morning to night.—Guy and Walter,

however, by no means forgot the punishment they had in store for Miss Green, although the remembrance of it had almost faded from Ronald's memory. Miss Green was going away for a fortnight's holiday on New Year's day, and the Frere boys arranged that the little tab leau in her honor should take place on the evening of the last night of the year.

Poor Ronald had spent a wildly excited and not altogether happy Christmas. All the little man's ideas with regard to this festive season were turned topsy-turvey. For the first time in his life he found himself in the midst of a large family circle, each boy and girl clamorous for their own special pleasures.

In his father's time Christmas day at Summerleigh had been very bright, very happy, but on! also, very different. There had been a peace and even a certain solemnity about the old Christmas days which Ronald missed. Wild, active, healthy little boy that he was, the old Christmas days in his beloved father's company had suited him best.

Sir Ronald and his son had never made much fuss about Christmas for themselves. Sir Ronald used to say:

"Christmas is the time when the rich and the poor more especially meet together; and the right way to spend Christmas—the very way in which we can best honor the Christ-child, whose birthday it is, is to give of our abundance to those who are poorer than ourselves. By this," Sir Ronald used to say, "I don't only mean money—money is the least part after all—we must also give happiness, we must also give sympathy, we must also give love."

Sir Ronald and his little son used to make up parcel after parcel at the Christmas time, and these parcels used to travel in various directions by Her Majesty's post, sometimes only in the form of a sympathizing letter, sometimes, if necessary, in more substantial guise, to carry a Christmas greeting to Sir Ronald's large circle of friends, many of whom he had never met but only heard about.

Little Ronald's Christmas gifts from his father, year after year, had been a sovereign to spend on toys for the nearest children's hospital. On Christmas day when it came Sir Ronald and his son went to the quaint little village church to listen to the anthem, which was not at all well sung, but which Ronald thought a perfect masterpiece of musical genius. An old man of the name of Peter always led the village choir with a high, cracked, treble voice, and Ronald took immense pleasure in watching and wondering how he sustained his high notes, and why he made such wry faces. On leaving the church, Sir Ronald invariably slipped half a sovereign into Peter's hand, with the remark, "you exerted yourself to some purpose this morning, my man," and then Ronald and his father would step across to the almshouses where six old women were supported by the bounty of a long-dead-and-gone Sir Ronald Jefferson, and to whom each Christmas morning little Ronald presented from his father's purse a gold sovereign a piece.

Sir Ronald and his son did not dine very much better on Christmas day than any other day, but they took care that every individual in the village did, and woe betide the person who kept any story of distress from the late baronet's ears at such a time.

In the evening Sir Ronald played some Christmas music, as he called it, for his little son's benefit on the great organ in the hall, and then he talked to the boy about his mother, and finally gave him some of his own thoughts about the wonderful Christ-child.

Little Ronald had no additional toys on Christmas day, but he never lay down on his little bed at night without knowing that he and his father had, between them, contrived to make a great many people happy, and this little knowledge was the sweetest gift that any fairy in all the kingdom of fairyland could

bring to Ronald. Christmas day this year was a very different affair. Presents were the fashion all round, presents for everybody from everybody. Ronald found his plate quite piled with parcels when he came down to breakfast. Neither his uncle nor his aunt nor any of the Frere children had forgotten him. Even Miss Green had presented him with a book-marker, on which the words, "Children, obey your teachers," had been worked by her own fair fingers.

Ronald was greatly touched and delighted with his gifts, and was rapturous in his expressions of gratitude at these little marks of thoughtfulness from his relatives. Even Miss Green's marker pleased him vastly, and he looked across the table at her with quite an affectionate glance.

"Did you really work it for me yourself? It was very good of you," he said.

Altogether this part of his day Ronald enjoyed very much; he was carried along by the vigorous young life of the household and had not much time to think.

In church, however, a thought occurred to him which made him uncomfortable and fidgety. Until that moment he had forgotten the half-sovereign which Peter always received as a kind of temporal reward for the brilliance of his Christmas singing. He had also forgotten the six sovereigns for the alms-women.

It would be terrible if the alms-women did without their sovereigns, and if poor Peter had forgot his Christmas gift. Ronald blamed himself greatly for not having thought of these presents before, and felt that his father might justly consider him a very careless boy.

"I do hope Aunt Eleanor has her purse about her," he said to himself. "How very, very wrong of me to forget; but if Aunt Eleanor has her purse it will be all right." He became very inattentive, however, to the service and fidgeted much, and even kicked Violet quite by accident.

"I'm quite sure," he said to himself, "that Peter has taken extra pains with his anthem this morning. I think his notes are very sweet; and how high he is going up! Oh, what an awful face he is making now!—Well done Peter, you took that word splendidly! Peter always takes a raw egg before the anthem; he must have taken two this morning, his voice is so clear. Of course he's expecting his half-sovereign, poor fellow. Eggs are very dear at this time; quite a penny a piece, and a penny is a good deal for Peter. Oh, I do hope Aunt Eleanor has got her purse about her."

The pews in Summerleigh church were square, and Ronald was in the corner which faced down the building. At this moment he received a violent nudge from Walter.

"Mother says you are to go over and sit near her; she says you are not attending to the service."

"I am listening to Peter," whispered Ronald. "He did the anthem beautifully, didn't he? 'Twas because of the raw egg."

At this moment a firm and forcible hand was laid on Ronald's arm, and he was drawn over to a sheltered nook beside his aunt. How he did long to whisper in her ear, "Have you got your purse in your pocket?" but Aunt Eleanor sat very tall, and large, and placid by his side, and though he tried hard he could not even once catch her eyes. He wondered if he was at her pocket side, and if he could feel anything hard there, but when he attempted to move his hands his aunt gave him a little push, and he was forced to bear his suspense as best he could.

The sermon seemed very long indeed to Ronald, and even the beautiful Christmas text scarcely stayed in his memory, so anxious was he about Peter and the alms-women. At last the blessing was pronounced, and the congregation began to file out of church. There were some neighbors who were very anxious to speak to Aunt Eleanor and whom she was press-

ing forward to greet when she was violently and energetically pulled from behind.

"Those are the Fitzhughs," whispered Ronald. "That one nodding is old Lady Marjory; she wants to wish you a Merry Christmas; she always wants to wish everybody a Merry Christmas, Lady Marjory does; and you can go to her if only you give me your purse first. May I take it out of your pocket, please? Do let me have it quick, please, Aunt Eleanor."

Aunt Eleanor dragged her dress out of the detaining little fingers, and without vouchsafing any reply, sailed majestically down the aisle. Ronald stood helpless for a moment then he darted after her and piteously renewed his request just as she was shaking hands with Lady Marjory Fitzhugh.

"I am so sorry to interrupt you—how do you do, Lady Marjory?—but I really must have your purse, Aunt Eleanor. I want six sovereigns and half a sovereign out of it, please.—Have you got as much as that in your purse? It will be an awful calamity if you haven't. Oh, please, do look, please—please—I see Peter staring—please look, Aunt Eleanor."

"You are a very rude little boy," said his aunt severely; "don't attempt to speak again until you're spoken to. I must apologize for my nephew, Lady Marjory."

"Oh, my dear," said good-natured Lady Marjory; "little Ronald and I are old friends! I used to nurse his father on my knee, and I am very fond of this little man for his father's sake. Please attend to the child, Mrs. Frere, I am not in the slightest hurry; my carriage has not yet arrived. He wants some money, he says. I know the ways of little folks; they are apt to be impatient."

Ronald's face began to beam the moment Lady Marjory took his part.

"Thank you so much," he said, "and I hope you found those needles and pins all right, Lady Marjory; Solomon is dead since then; poor, dear Solomon. Please, Aunt Eleanor, I have been so careless and forgetful; I never gave dear Peter a thought, and he took such pains with his anthem, and swallowed two raw eggs just before he came to church, and they are a penny a piece in the winter, and father always gave him half a sovereign, always, and I want to give it to him to-day; and there are the alms-women—six alms-women a sovereign a piece. Please, Aunt Eleanor, will you give me six sovereigns and half a sovereign out of your purse at once?"

Perhaps never in the whole course of her placid existence had Aunt Eleanor felt more seriously annoyed than at this moment. The very fact of Lady Marjory tacitly taking his part exasperated her still more, she, therefore, replied in the iciest tones, "I have provided for Peter and the alms-women, Ronald. Shake hands with Lady Marjory and go out and sit in the carriage till I am ready to join you. No, I don't wish you to walk home; you are to drive with me."

As Ronald's lagging step walked down the churchyard, past his father's grave, and out through the little gate, old Lady Marjory shook her head solemnly.

"Eleanor Frere," she said, "you will forgive the interference of an old woman who loved his father, but do you think you quite understand that sweet little boy?"

Mrs. Free answered this speech with her gentlest smile.

"Need you apologize for speaking frankly to me, Lady Marjory? Yes, I quite understand Ronald; his character is by no means difficult of comprehension, and I have every reason to hope that by judicious and firm training I may be able to counteract my poor, dear brother's spoiling of the boy."

[To be continued.]

INTELLIGENCE IN COWS.

The other morning, a very sultry one, two cows came to our gate, evidently on the lookout for something, and after being at first somewhat puzzled by their pleading looks, I bethought myself that they might be in want of water. No sooner had this idea occurred to me than I had some water brought in a large vessel, which they took with the greatest eagerness. The pair then sauntered contentedly away to a field near at hand. In about half an hour or so we were surprised and not a little amused, by seeing our two friends marching up to the gate, accompanied by three other cows. The water tap was again called into requisition, and the new comers were in like manner helped liberally. Then, with gratified and repeated "boos"—a unanimous vote of thanks—our visitors slowly marched off to their pasturage. It was quite clear to us that the two first callers, pleased with their friendly reception, had strolled down to their sister gossips and dairy companions and had informed them—how, I can not say, can you?—of their liberal entertainment, and then had taken the pardonable liberty of inviting them up to our cottage.—*Pall Mall Gazette.*

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Each one of us is bound to make the little circle in which he lives better and happier. Each of us is bound to see that out of that small circle the widest good may flow. Each of us may have fixed in his mind the thought that out of a single household may flow influences that shall stimulate the whole commonwealth and the whole civilized world.

No thoroughly occupied man was ever yet miserable.—*London.*

BAPTISED.

At Westville, 11th Sunday Trinity, Sept. 2, Emily Wadden.  
In Christ Church, Albion Mines, same day, Henry Brooks.  
In St. Stephen's Church, Toronto, on Sunday, 18th August, 1889, by the Rev. Geo. Abbott Smith, B. A., Horace Evans Wood.

At Kingsport, Cornwallis, Sept. 1st, Bertha Church Chalmers, Phebe Beatrice and Ralph Harrison, Bessie Blanche, Arthur Nathaniel and William Walter Smith.

At St. John's Church, Cornwallis, Sept. 6th, Mary Luoy Ann Schofield.

MARRIED.

DEVEBER-HEWLETT—On the 27th inst., at St. Paul's Church, St. John, N.B., by the Rev. Canon DeVeber, assisted by the Rev. William Holbrook, Gabriel De Veber, Esq., of Claremont, Gagetown, N.B., to Annie, youngest daughter of the late Ichd. Hewlett, Esq., of Hampstead, N.B.

WARD HENDERSON—At Picton, Aug. 17th, George A. Ward, of the I.C.R., to Dollina Mary Henderson.

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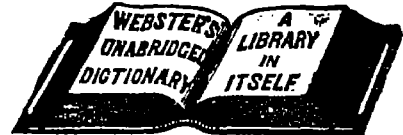
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MISSION FIELD.

THE BISHOP OF LINCOLN ON FOREIGN MISSIONS.

The Bishop of Lincoln addressing the annual conference of the S.P.G. secretaries for the several Rural Deaneries of the Archdeaconry of Lincoln said it was indeed a gigantic work that they were engaged in. But had not God shown them enough to encourage them in prosecuting it, and to assure them that promise of the Father to the Son, "Desire of Me, and I will give Thee the heathen for Thine inheritance," would be fulfilled? How short a time it was they had worked and what wondrous results they had seen? It was only for a hundred years that they had been actively at work. The Society for the Propagation of the Gospel, it was true, was founded earlier than that. The Church Missionary Society was later still. But it was not more than a hundred years that the Church of England had really been "at it" Within the memories of most of them the Church had begun to grapple with the gigantic work among the different nationalities of India—that rope of sand to be pulled along to the throne of Christ. Then in New Zealand they had seen the work from the very beginning, and witnessed the setting up a living, growing Church, with its Metropolitan, and half-a-dozen dioceses in what little more than half a century ago was a heathen land. And then in Africa, in Japan, what wonders they had witnessed and what men—Selwyn, Patteson, Hannington, and many others, some of them laying down their lives for their Lord, and leaving men ready at once to step into their place, and carry on their work in the same spirit of self-sacrifice. And the gifts also, smaller and larger, so numerous, showing the fire burning in so many hearts. Yes, it might be truly said that there was enough for them, for their encouragement, for their thankfulness. But it was not enough for God, not enough for His love, for His yearning desire to see the hundred millions of His children all brought near by the Blood of the Cross, waiting and longing to be drawn to Him, made actual members of the Church of His dear Son. It was that love the Church of Christ was endeavoring to satisfy as a part of her own qualified love to Him Who had purchased her by His own Blood. It was a world-wide work, and it was everywhere being done by the might of sacrifice. One of their own diocese. Mr. Leonard Warner, the son of Canon Warner, of Gainsborough, had just returned home inviolated from Lukoma, in Lake Nyassa, and as a letter he held in his hand said, was "waiting and longing to go back again to the same glorious work, if it were God's will." His Lordship then referred to missionary meetings, expressing his increasing sense of their great importance and his earnest hope that they would be energetically kept up. It was a depressing thought that they could, each of them indi-

vidually, do so little. Their lives were so short, so soon over, and while they lasted so easily overweighted. The wide mission-field, with its varied interests, was almost more than could be grasped, more than could be taken into the head and the heart without a very severe strain. So much pecuniary help, too, was required, and they could give so little. Strength, brain, purse; were all overtaxed. So, too, was the heart. They lost those whom they loved, and who seemed so necessary to carry on the work, and the heart was left empty and sore. He must therefore again reiterate his sense of the importance of such meetings as the present, and express his hope that they would be earnestly kept up. They were a means of spreading knowledge and awakening interest in the missionary work of the Church, especially among the young, who would continue the work the strain of which was beginning to be too severe for them. Theirs was the privilege of handing on. Like David, they could put into the hands of their sons the pattern of the Temple which it would be theirs to build. This Divinely given pattern missionary meetings enabled them to pass on to the next generation. In them they could speak to the younger people, whose lives were still before them, whose strength was not yet worn, whose hearts were not yet strained, and their minds not yet overtaxed, of the great and glorious work God had for them to do, and bid them arise and do it. They ought to miss no opportunity of bringing missionary work before the young, in faith, and trust, and prayer. Such an opportunity was afforded to the diocese by Canon Blenkin's scheme for a generally diocesan missionary examination for young people, which he earnestly commended to their notice, as likely to be widely and lastingly helpful in promoting the missionary spirit among them.

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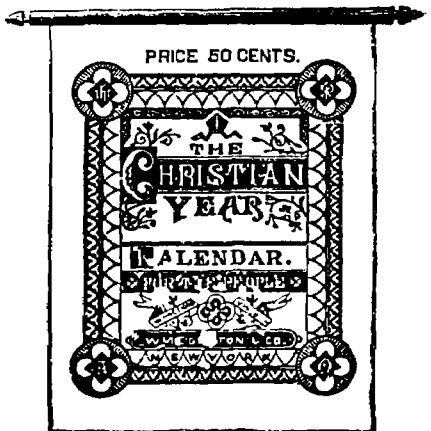
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