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The Church Guardian

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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ECCLESIASTICAL NOTES.

WORK IN LONDON, ENGLAND.—The Bishop in his last charge stated that the Episcopal work proper had consisted of the consecration of seventeen new Churches, four enlargements of Churches, two new Churchyards, four enlargements of Churchyards, the ordination of 149 priests and of 150 deacons, and the confirmation of 19,249 men and boys and of 38,474 women and girls. He had, of course, had a great deal of other work, which was needed for the government of the Church and aid of the clergy; but the statistics mentioned supplied from time to time the surest indication of general progress or retrogression in the fulfilment of the Church's task. From the returns made by the clergy for this visitation he gathered the following particulars, which might be considered to supply the corresponding statistics for their part of the work, with the difference that the figures referred to one year only, and not to two and a half years. The number of communicants at Easter this year was 99,000, the average number at other times was 47,714; the number of baptisms was 81,894; the average number of services on each Sunday was 2,047, and on week days in each week 3,133; the average number of sermons in each week was 1,638; the estimated average of persons present at Sunday morning service was 200,890, and at Sunday evening services 205,496; and on week days 11,833.

A BISHOP'S GIFT.—The Church of St. Ignatius the Martyr, Hendon, Sunderland, which the Bishop of Durham is giving to that town, and the foundation-stone of which he laid on the 26th ult., will cost £8,000.

A PRIEST'S GIFT.—The re-opening of St. Barnabas, Queen Camel, Somersetshire, took place lately, after restoration by the Rev. A. St. John Mildmay at his own cost. The Bishop of Bath and Wells preached at the opening service. The place derives its name from Earl Godwin, who gave Camel to his wife as a dowry. On the death of her son, Harold, William the Conqueror granted it to his Queen; and for five hundred years it belonged to the Queens of England.

EMIGRATION.—The Report of the Emigrants' Spiritual and Moral Welfare Committee of the S.P.C.K. shows that there was a considerable increase in the number emigrating from our shores in 1886 over the previous year. The gross increase was 66,416; that of British and Irish emigrants only 25,256. Thus there was an increase in total emigration of about 25 per cent. Considerably more than one half of the passengers leaving Great Britain embarked at Liverpool. Five emigrant chaplains of the S.P.C.K. visited altogether 433 ships, carrying about 140,000 immigrants. They say: Seldom now does a ship sail that does not carry passengers specially commended to us. The American Church has its corresponding immigrant chaplain at New York, Dr. Drumm.

THE BISHOP OF LICHFIELD has returned from the Continent after an absence of less than

three weeks, during which, along with the Bishop of Salisbury, he has visited Bonn, Freiburg, Olten, Munich, and Vienna, holding conferences with the bishops, clergy, and some of the principal laity of the Old Catholic Church, and attending their services. The Bishop was accompanied by the Rev. J. R. Keble, vicar of Perry Barr, one of his chaplains. The Bishop also had an interview with the veteran Dr. Dollinger, whose learned and powerful letter on the recent dogma of Papal Infallibility gave the first impulse to the Old Catholic movement, and still remains the most comprehensive statement of the grounds upon which they felt constrained to withdraw their allegiance from the Pope. The two bishops carried with them a letter in Latin, from the Archbishop of Canterbury, addressed to the bishops and clergy and laity of the Old Catholic Church.

EARL SELBORNE'S DEFENCE.—The Earl of Selborne, addressing a Church Defence Meeting at Bangor, on Monday evening, said that the tithe agitation in Wales was initiated and fostered by individuals who had no interest in the Welsh Church, but sought to compass the disestablishment and disendowment of the English Church. The refusal to pay tithes to the clergy was as bad as putting one's hand into a neighbour's pocket and abstracting his purse. He considered that it was a great pity the Tithes Amendment Bill introduced last session was not passed.

A "NEW THEOLOGY."—In England just now much is being said about a "new theology." It simply aims to supplant or pervert the faith once delivered to the saints as taught in Scripture and believed by the Church. The attempt is not new. It is an old thing in a new form. We want nothing to do with it. The "old paths" are the best; the recognized creeds are sufficient. They contain all that a man ought to know and believe to his soul's salvation. Let us hold fast to them. No danger can then happen.—*Church Press.*

BETTING DENOUNCED.—In his stirring address to the working men at the Wolverhampton Church Congress, the Bishop of Carlisle denounced with unusual energy the evil of "betting," as one of the great hindrances to religion.

FATHERS OF THE CHURCH.—The Bishop of Chichester in his eighty-fifth year, and the Bishop of Bath and Wells in his eightieth, presided last month at their diocesan conferences in excellent health, and delivered addresses full of wise counsel; reviewing the present circumstances of the Church of England.

THE LATE MR. BERESFORD HOPE.—The death of the Right Hon. A. J. B. Beresford Hope, M.P., has been felt by Churchmen of all schools as an almost personal loss, for apart from his private acts of liberality to the Church in the counties with which he was more immediately connected, he had identified himself with all the great central works of the Church and no representative gathering of Churchmen was complete without him. Born in 1820, he was

educated at Harrow and Trinity College, Cambridge, where he obtained a scholarship and prizes, and at Trinity College, Cambridge, where, in 1840, he gained the English and Latin declamation prizes; graduated B.A., and obtained the members' B.A. University Prize for Latin Essay, 1841, M.A., 1844, and Hon. LL.D. 1864; Hon. D.C.L. of Oxford, 1848; Hon. LL.D. Dublin University, 1881; and Hon. LL.D. of Washington and Lee University, Virginia, and the University of the South, Tennessee, U.S.A.

SUCCESSFUL EXPLANATIONS.—The Palestine Orthodox Society has for some time past (a St. Petersburg correspondent says) been making excavations in the ground belonging to Russia in Jerusalem. The work has proved most successful, and has resulted in the discovery of the remains of the ancient town wall of Jerusalem, and the position of the gates leading out of the town during the lifetime of our Saviour. As these gates are nearest to Golgotha, it is concluded that through them our Saviour passed to the place of crucifixion. The Palestine Society has decided to take measures for preserving these sacred relics, and steps have been taken with this object. Owing, however, to lack of funds, an appeal is made to all true Christians to aid in the work. Subscriptions are received at the palace of the Grand Duke Sergius in St. Petersburg, his Imperial Highness being President of the Society.

THE VEN. H. J. MATTHEW, Archdeacon of Lahore, has definitely accepted the Bishopric of Lahore, which Dr. French will vacate at the end of December, and he will be consecrated in England early in January.

ONE of our correspondents in this issue calls attention to the attitude of Mr. Wm. Duncan, the Metlakahta missionary, to the doctrine and discipline of the Church, and suggests the pertinent query whether the American Church is willing to take this man, who repudiates the Church and her sacraments. The good Bishop, who thrilled the recent missionary council with his pathetic recital of Mr. Duncan's labors, could hardly have read "The Story of Metlakahta." If Mr. Duncan's position is correctly stated in that book, and the "story" is evidently inspired by him, he will hardly be grateful to Bishop Whipple, or to the Church, for proposing to include him and his Indians in the Alaskan Mission.—*N. Y. Exchange.*

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CHILDREN.

WHY has God made us love children? There never was a great man nor a good man who did not love children. Why? Pride may answer, "For the children's sake, because they need our care." Wisdom allows this answer, but adds, "Quite as much or more for the sake of men and women who stand in need of children more than children do of them."

Trailing clouds of glory do they come
From God Who is their home.

There is a divine beauty in them which does us good more than the beauty of scenery, of music, or of art. We are formed to need their beauty and enjoy it. It purifies us, softens us, transfuses us, indescribably, inexplicably, for it is divine and a mystery.

Wordsworth, whose well-known lines were cited, follows out a like train of thought in Dante, who thus describes the new born soul:—

Forth from the Hand of Him Who fondles it
Before it is, like to a little girl
Weeping and laughing in her childish sport
Issues that simple soul.—PAR. xvi.

There is a freshness from the Creator in the newly-created, which must needs be lovely. Let us listen to another poet:—

Ah! what would the world be to us
If the children were no more?

What the leaves are to the forest,
With light and air for food,
Ere their sweet and tender juices
Have been hardened into wood,—

That to the world are children,
Through them it feels the glow
Of a brighter and sunnier climate
Than reaches the trunks below.

—Longfellow—"Children."

But as Our Lord consecrated the state of matrimony—holy as it was before—to such an excellent mystery, that in it is signified and represented the "spiritual marriage and unity between Christ and His Church," so has He greatly added to the dignity and loveliness of children by His own Childhood, and by what we read in the ninth and tenth chapters of the Gospel according to S. Mark.

First as an example of humility to His disciples who had yielded to ambition, He took a child and placed it in the midst, and having embraced it in His arms (O love most wonderful, most beautiful!) He said to them, "Whosoever receiveth one of such children in My name, receiveth Me; and whosoever receiveth Me, receiveth not Me, but Him that sent Me."

If there were any difficulty in understanding the meaning here, the additional matter recorded by S. Matthew would remove it, for he adds, "Except ye turn and become as the little children," and "Whoever shall humble himself as this little child." We are amazed to find that the disciples who with their own ears had heard their Lord's words, with their own eyes had seen Him embrace a child with the tenderest regards, yet so soon despised little children and repelled them from their Master. The Lord was moved with indignation, not with Pharisees, not with traders in the Temple, but with His own beloved disciples, and said, "Suffer the little children to come unto Me, forbid them not, for of such is the Kingdom of God. Verily I say unto you, whosoever shall not receive the Kingdom of God as a little child, shall by no means enter therein; and having embraced them in His arms, He blessed them, laying His hands upon them."

That which the Lord commended them in children, and proposed to us for imitation, was their humility and docility. With perfect trust in their parents and a sense of their own ignor-

ance, they watch, they mark, they receive, they drink in with longing eyes, and ears, and hearts. The attitude of their hearts is that of the Psalm—"Lord I am not high-minded. I have no proud looks. I do not exercise myself in great matters which are too high for me. But I refrain my soul and keep it low."

Alas! It is in this very thing that children receive such grievous wrong at the hands of those to whom God has entrusted them. Trustful, docile, receptive, they are not taught what they should learn, and by evil example, however unconscious on the part of those who set it, are taught what they should not learn.

Children then have these claims upon us,—their natural, almost divine beauty of soul; the consecration of their condition by the Incarnation; the especial approval and benediction of their Lord, and which has not been mentioned, but reserved, that this benediction has been carried out in the case of every Christian child, by a particular and personal embrace in the arms of Christ, by regeneration, incorporation, adoption. Can anything be more beautiful, anything more lovable than a child, can anything be more worthy of reverence, of tenderness, than a child? Yes, a Christian child. A Christian child has all the beauty of nature which survives the fall, all the beauty of grace; beautiful in itself, more beautiful than itself in Christ.

But how is it with us? People love their children as all animals do, and—not to be unfair—love them better; but have they any real sense of their responsibilities? The children were never really theirs, but God's when born, still more so when baptised. They are not theirs to indulge, or theirs to ill-treat; not theirs to punish at will, or indulge at will. They are the most beautiful, tender, and precious of all their possessions, but how carelessly treated, and at hap-hazard! They see what they should never witness, and do not see and hear what God's children should enjoy as a living atmosphere.

Nothing is easier to control than a child, if only the parent controls himself, (1.) in foolish indulgences, (2.) in foolish and criminal anger. Often and often have I wished to punish children for their good who were going unpunished, quite as often to chastise parents who are the persons really in fault; and gladly would I have given a just blow to the mother who unjustly gave it to her child: unjustly, not because the child was not in the wrong at the time, but that it never would have been in the wrong had the parent been firm and equable in management. Why, children watch the eye, mark the tone, and obey or disobey accordingly. If a child knows that it must obey, it will do so at once. If it knows that by holding out, resisting, teasing, it will get its way, of course it will act on its convictions, and who is to blame? Not the child, certainly. Reasonable commands, firm commands, commands followed by punishment if disobeyed, will soon be executed not only without resistance, but without unhappiness. It is the weak indulgent parent which makes a child cry. If the child knows it cannot have this or go there, it will no more seek for the unattainable than try to reach the moon or walk upon the sea. The provocation of disobedience is the hope of its success. A conviction of the inevitable is as oil to troubled waters. And then these weak indulgent parents at times get angry, and punish in anger. Punishment in anger is bad enough. If the punished see that the punisher is angry, all the moral efficacy of the discipline is gone forthwith. It has become an affair of temper versus temper. Punishment should be slow, calm, sad, if it is to benefit the punished. Therefore, punishment inflicted in anger is a folly as well as a sin; but the punishment of those who rule unevenly is an injustice. Why should I be beaten to-day, when I was not beaten yesterday? The same act should draw down the same chastisement. To pass by my transgression yesterday, and to come down suddenly and unexpectedly on me

to-day is an injustice; and children feel injustice just as well as men.

Those who love children should bravely punish, punish justly, calmly, sadly, firmly, and the child's happiness as well as its character will be advanced. There will then be no useless struggling, repining, teasing, hankering. The child learns to submit as a matter of course. It may not—cannot; there is an end of the matter. It learns submission to the will of its earthly parent, and in so doing learns resignation to the will of its Heavenly Father, acquires progressively that habit of mind which is the only safety—the only peace—the deepest happiness.

Now the question before us is this very serious one. What do we clergy to remedy all this evil, all this crying injustice to children, and this sin against Christ to whom they are so precious? I know we all love children. I know we all teach them and train them our very best in school and out of school; but do we labor to save them from the great injustice and harm which they suffer day by day through those who ought to love them most, and delude themselves into thinking they do so.

Do we, for instance, protest against indulgence on the one hand, and harshness on the other? against non-punishment, and inconsiderate and vindictive punishment? Do we show to parents that harshness tempts their children to lie? that encouragement to confession, ready forgiveness of acknowledged faults, severe visitation of concealment, are the natural education of truthfulness? Do we tell them that long punishments provoke obstinacy, whilst short and decisive ones extinguish rebellion? that no punishment should cause so much grief to the child as to the parent? that punishment is a painful duty, not a satisfaction to anger?

How many people teach their children to be vain by dressing them up, and exhibiting them in their unnatural and stiffening attire to their neighbors, and by admiring remarks which they suppose the children do not hear or appreciate? How few win or retain the confidence of their children by cheerful forgiveness of all faults, thefts, falsehoods, or whatsoever they be, if only confessed by the penitent child instead of discovered by indignant parents, who once did the same thing themselves, and now forget not only the child's infirmities, but their own transgressions?

What shall be added about example? Parents are aware of its power. The force of assimilation is such that they will not have a nurse with a brogue, lest the child should insensibly learn it. They have a foreign governess that their children may acquire the tone of French or German unconsciously; but this power of assimilation given that the young may easily learn is turned against them most grievously. Do fathers never reflect on the unconscious influence of their irreverent and angry expressions? Do mothers forget that their vanity and wordliness and uncharitableness silently and surely enter into the character of their dear children? They turn the gracious gifts of Heaven into poison, and become daily educators into evil passions and degrading principles, which will last all life through—unless eradicated by a special grace counteracting—think of the reproach!—counteracting the influence of the parents.

If many ought not to marry because they cannot support their children, still more have no right to do so because owing to their own moral defects they are not fit to train up their offspring.

Even good people, religious people, make grievous mistakes, stimulating the religious affections of children, and exciting them, laying burdens upon them which they are not able to bear, even making them undertake needless obligations, vows of temperance for example. Truly children need guardian angels to protect them, against enemies? No, against their natural friends and protectors.

How truly is the Church a mother! Her treatment of children is and has ever been simple as well as tender. She has truly the heart of a mother, loving with the love of the Heavenly Father, wise and gentle, firm and patient.

Now what can and ought we clergy to do to help Christ's darlings in their sore necessity? People regard their children as their own property and resent interference. And in truth what a heavy censure it is to say, or even imply, that a parent cannot or does not deal well with his child! One cannot wonder at the indignation excited by such a suggestion, if undeserved, and still more if deserved. Something perhaps, may be done in sermons by detached remarks, not by a grand assault; something in addresses after the solemnization of matrimony; something now and then, little by little, in private conversations when the children are out of the room; something founded on what has just passed or been said and so arising naturally, as it were, and made necessary. At any rate, let us keep our eyes open; and neither forget, nor let our people forget the awful words with which Christ closed His loving action and teaching on this subject, with a child before Him, fresh from the loving embrace of His arms: "Whoso shall offend one of these little ones which believe in Me, it were better for him that a great millstone should be hanged about his neck, and that he should be sunk down in the depth of the sea."—*W. E. Heygate in the Literary Churchman.*

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

THE SYNOD met according to adjournment on Nov. 9th; there were present a little over a quorum—adjourned again to February 1st. The Archdeacon read a statement of what had been done between times, including the Bishop of Iowa's letter; and Rev. Montagu Fowler's acknowledgment of the Archdeacon's first letter to the Archbishop of Canterbury.

The Synod before fixing date of future meeting cabled the Archbishop for advice on the subject. The answer was that he would write. The documents (only received by him the previous week) were defective. In what way they are defective we know not. Suggestions were made as to notarial certificate to signatures in a more definite undertaking to accept the nominee of the Prelates; but of course these were but suggestions.

HALIFAX.—At the last regular monthly meeting of the Sunday school Teachers Association (Rev. Dr. Partridge in the chair), there was a large gathering of Sunday school teachers, numbering between 60 and 70. The meeting was opened with the singing of a hymn and with prayer. The principal business consisted of the presentation of diplomas and prizes to the several teachers who had successfully passed the examination for the year 1886-87. These teachers had during the year attended lectures on "Church History," "A portion of the book of the Acts of the Apostles," and the "Art of teaching," delivered severally by Rev. Dr. Partridge, Rev. F. R. Murray and Mr. F. C. Samichrast. The questions for examination are forwarded from the parent association in London, answered in writing at an examination conducted by the Diocesan secretary in Halifax, of the Parent Society (Rev. F. R. Murray), the answers returned to the Parent association, and there submitted to appointed examiners. All the teachers of the Halifax branch who were examined passed successfully. It was hoped that the venerable administrator of the Diocese, Archdeacon Gilpin, would have been able to attend and distribute the prizes in the absence of a Bishop. As he was unable to attend, the diocesan secretary, Rev. F. Murray, requested Rev. Dr. Partridge to perform the pleasing duty, which he did, prefacing the presentation to each successful candidate with appropriate remarks.

In order to show the really creditable work done by the teachers, and the high standing attained, Rev. Mr. Murray gave the following specific details regarding the result of the examinations:

In the senior division four teachers from this association entered for examination. All passed successfully—one in this first class, three in the second class. Three hundred and twenty-two teachers in all entered for this examination. Two hundred and eighty six actually presented themselves for examination. Two hundred and twelve passed successfully—89 first class, 123 second class.

In the junior division seven teachers of the Nova Scotia branch entered. All passed—three first class, with honors; one second class, with honors; one third class, with honors; one first class; one second class. In this division 166 teachers entered for examination and 145 actually presented themselves. One hundred and twenty one passed successfully—38 with honors 42 first class, 41 second class. In this division Miss Lillie Uniacke, of St. Paul's Sunday school, whose number was 49, together with five others, received "commendation." The standing of the following named teachers shows how high a position was awarded them, their position in the list being indicated by the number opposite their name:

Miss Lillie Uniacke, 1st.; Miss Ella Curren, 5th.; Miss Clara James, 9th.; Miss Stimpson, 25th.; Miss Van Buskirk, 33rd.

The diplomas and prizes were delivered to the teachers as follows:

Senior division, 1st class, Miss Isabel Leonard, Sydney, C. B. 2nd. class, Mrs. Murray, St. Luke's; Miss M. Wier, St. Luke's; Miss S. Forbes, St. Luke's.

Junior division, first class, honors—Miss L. Uniacke (prize), St. Paul's; Miss Ella Curren (prize), St. Paul's; Miss Clara James (prize), St. George's. 2nd class, honors—Miss B. Simpson (prize), St. Luke's. 3rd. class, honors—Miss Van Buskirk, St. Paul's. 1st. class, Miss Bessie Smithers, St. Luke's. Miss M. Burmester, St. Stephen's chapel.

Such a result as this is one of which no branch of the association need be ashamed. After the distribution of diplomas and prizes discussion arose as to whether it was advisable always to meet in one specified place, or to go from parish to parish each month, as heretofore. It was finely decided to continue the present system, at least for the current year.

The subjects for examination for the year 1888 are as follows:

- I. Scripture—Acts, chap. xv to xxviii.
- II. (1) Prayer book—Collects for all the Sundays and holy days from Advent to the 6th Sunday after Epiphany, or (2) Church History from accession of Henry VIII to death of Edward VI.
- III. Lesson—To be selected from Acts xv. to xxviii. Some questions on the art of teaching will be appended to this section.

The lectures for the year 1888 are:

Scripture—Rev. F. R. Murray; Church History—Rev. Dr. Partridge; Prayer book—Rev. Lemoine.

The art of teaching and model lessons—Rev. W. B. King.

PERSONAL—The Rev. Fred. E. J. Lloyd has been appointed curate of St. Peter's Church, Charlottetown.

AMHERST DEANERY.—The next meeting is postponed until March 20th, on account of the day appointed being too near to February 1st, the day appointed for the Diocesan Synod.

An unmarried priest is wanted to act as travelling Missionary in this Deanery—the former occupant of the office having taken a parish. The Rural Dean will be glad of applications addressed to Stellarton.

Christ Church.—Last Sunday, Rev. Cecil Wiggins, rector of Sackville, N.B., officiated in

Christ Church morning and evening; there was also two celebrations of the Holy Eucharist, and upwards of forty communicants.

The day of General Thanksgiving was duly observed by special services morning and evening, attended by a reverent and devout congregation. The Church was beautifully decorated with flowers, fruit and grain, and appropriate banners. The sanctuary and font receiving particular care. Sermons bearing on the duty of thanksgiving were delivered by Rev. Mr. Brine, deacon in charge. A special offertory in aid of the Home Mission Fund.

PRINCE EDWARD ISLAND.

SPRINGFIELD.—Church of England Clerical Association of P. E. I.:—The time has at length arrived for a renewal of Church life throughout this part of the diocese. For a long period the Church has scarcely held her own, amongst the denominations around her. One reason for this is, that parishes have been allowed to remain vacant too long, and thus coldness and indifference has in too many instances crept in. This state of things caused great regret to our late beloved diocesan, who himself often tried to remedy it.

At last, however, the time has come for renewed efforts. Every parish is now supplied and new life has been infused throughout the length and breadth of the Province.

The Clergy, however, have long felt the need of organization, and so on Tuesday, Oct. 25th, in response to the invitation of the Rev. J. Johnstone, rector of Crapaud, a Missionary meeting was held in his parish.

The first meeting was held at Springfield, at which the following clergy were present: Revs. Messrs. T. B. Keagh, H. Harper, C. E. Mackenzie, C. F. Lowe, F. Wolcott (visiting) and the Rector. Punctually at 7 p.m., the little Church was well filled, and after evening-song, stirring addresses were delivered by the visiting clergy. These were not too long, and were very attentively listened to by those present.

The next day, the following clergy arrived: Revs. W. Jones, the newly appointed Rector of St. Paul's, Charlottetown; Simpson of St. Peters; Sampson, of Milton; and A. C. Jones, shortly proceeding to Bermuda.

The whole party then proceeded to Crapaud, where the services of the day began with matins and Holy Communion at 10.30 a.m. An earnest and practical sermon was preached by Rev. C. E. Mackenzie, Rector of Alberton, from the text, "Hold fast that which is Good" 1 Thes. v. 21.

In the afternoon the Clergy met in the Rectory, and after a three hours enjoyable discussion, a Clerical Association was formed for the purpose of meeting quarterly in each parish for stirring missionary meetings. The Rev. T. Johnstone was elected acting President, with Rev. C. T. Lowe, Secretary.

At 7 p.m., a most enthusiastic Missionary meeting was held in the Parish Church, when the assembled clergy each delivered short earnest addresses. The little edifice was packed to its utmost capacity, and the congregation roused to great enthusiasm by what they heard. Several hymns were sung with great spirit, and a good collection taken up. The benediction was pronounced by the Rev. W. Jones, after which the large congregation dispersed deeply interested and with God's blessing, much benefited by the day's hearty services.

Too much cannot be said of the kindness and hospitality of the Rector and his amiable lady, together with the attention accorded to the several clergy by the good-hearted people of Springfield and Crapaud.

The Association meets in St. Mary's Church, Summerside, on Tuesday, December 6th, when similar services will (D.V.) be held.

For Cape Breton Home Field News see p. 4.

LOUISBOURG.—The regular meeting of the Deanery of Sydney, was held at Louisbourg on Wednesday, Nov. 2nd. There were present Revs. Rural Dean Smith, B.D., of St. George's, Sydney; R. D. Bambrick, M.A., of St. John's, Sydney Mines; Thos. Fraser Draper, M.A., of St. Bartholomew's, Louisbourg; and D. J. Lockyer, of St. Paul's, Cow Bay.

The visiting clergy having arrived in good time on the evening before (All Saints' Day) a vigil Service was held at St. Bartholomew's. Evensong was said by Rev. D. J. Lockyer; the lessons were read by the Incumbent, and a learned and appropriate sermon was preached by the Rural Dean from the text, "Our conversation is in Heaven"—in which he clearly set forth the Catholic doctrine of the mutual relations which exist between the Church militant and the Church expectant.

On the following day the regular services of the Deanery were held as follows: Matins at 10 o'clock, at which prayers were said by the Incumbent, and the lessons by the Rev. D. J. Lockyer. Holy Communion at 11, at which the Rural Dean was celebrant, assisted by Rev. R. D. Bambrick, the sermon being preached by Rev. D. J. Lockyer, upon the work and office of the Holy Angels, from the text Heb. i. 14.

Both Matins and Evensong were choral, the offertory being devoted to the Clergy Superannuation Fund. The Incumbent is to be congratulated upon the marked success which has attended his untiring efforts to instil into the minds of his people the deepest reverence for Holy things in general, and God's Church in particular. At one o'clock the members of the Deanery met in the study at the Rectory, to transact the regular business of the Chapter.

The meeting being opened with prayer and the minutes of last meeting read and confirmed, II Timothy ii. 1-14, was read in Greek and discussed at length, and other important matters relative to the prosperity of the Church were carefully considered. It was decided to meet again at Sydney, on about the 2nd of February, at which Rev. R. D. Bambrick is to be the Preacher, and the Rev. the Rural Dean is to read a Paper.

At seven o'clock the little bell rang out again for Evensong, for the Special service which was announced on the previous evening. Prayers being said by the Incumbent as far as third collect, the Rural Dean reminded the people from the altar step of the special object for which they had assembled, viz: to bless and sanctify an Altar-slab and Font for use in the parish Church. An appropriate service for the occasion had been carefully prepared by the Incumbent, from the Priest's Prayer Book and other Catholic services, which having the late Bishop's sanction, were printed, and copies were distributed amongst the large congregation. The Altar-slab being placed upon the "Lord's Table" the congregation knelt, as the Priests and the Rural Dean besought God that he would bedew it with His grace, and be pleased to bless and sanctify it for the holy purpose for which it was intended. Hymn 315 A & M, was then sung, during which the clergy marched in procession to the Vestry end, where the Font stood.

The congregation again knelt, whilst the Priest again besought God to accept, bless and sanctify the Font for its proper use in the administration of the Sacrament of Holy Baptism. Psalm xlii. was then sung, followed by the hymn 242 A & M, during which the Clergy returned to the chancel to listen to the thoughtful and appropriate sermon which had been specially prepared for the occasion, and was preached by the Rev. R. D. Bambrick from the text, "He knelt down and prayed."

The offertory was devoted to the purchase of a Baptismal shell, &c.

The presence and use of a Rectory though not absolutely necessary to the existence of Deanery meetings, are most certainly conducive in the extreme to the comfort of the members of the Deanery and the success of the meetings.

I know not as to whether the far seeing Incumbent was fully alive to the hitherto unattractiveness of his Parish, and thereby planned and built such a commodious and comfortable rectory, one object of which was to assist in drawing his brother clergy from the irrespective Parishes when required in his; but speaking for the brother clergy, I think I am safe in saying that we fell victims to the powers of such an attractive Rectory, and with a vivid remembrance of the kindness received, we hold ourselves in readiness to repeat our fraternal visit, when the official Post card of the Secretary conveys to us the pleasure of the Rural Dean.

The Church people of Louisbourg have great cause to congratulate themselves upon the completion of such a handsome residence for their clergy in the future; nor have they less cause for congratulation in having such a hard working Priest in their midst as Mr. Draper, under whose leadership and successful solicitations for funds, they have secured for themselves the best Rectory in Cape Breton—free of debt—a credit to the ancient capital of Cape Breton and the still more ancient Church of England.

Miss Draper is indeed a valuable assistant to her brother, but from a Benedict's point of view there is still a want in the Rectory.

DIocese OF QUEBEC.

QUEBEC.—St. Peter's.—The St. Peter's Branch of the Church of England Temperance Society held their Sixth Anniversary service on Sunday evening last. The Anniversary sermon was preached by Rev. E. Botwood, Episcopal Commissary of the Diocese of Newfoundland, and the collection was in aid of the funds of the Society. The Society has done and is doing good work in St. Rochs.

LEVIS.—On Tuesday, Oct. 11th, the Rari-Decanal Chapter of the District of Quebec, met at Levis Rectory, for the purpose of revising the constitution and By-laws of the Association.

The day was a very profitable one for the clergy of this district, who have little intercourse with each other on account of their isolated condition—*rari nantes* amongst a largely predominating French population.

Hospitality was provided for the visiting clergy by the Rector of Levis, Rev. M. G. Thompson, in the Rectory, and amongst the members of the congregation.

The day was begun with Divine service at 10:30 a.m., and a celebration of the Holy Eucharist. Revs. H. C. Stuart, M. G. Thompson, W. H. Wadleigh, J. B. Debbage, (Rural Dean) Smith, Falconer and Hewton took part in the service. The Bishop of the Diocese was celebrant, assisted by Revs. H. C. Stuart and J. B. Debbage. His Lordship preached a highly edifying and masterly sermon on the inner and spiritual life of the stewards of God's mysteries.

At 2:30 p.m. the business meeting was held, when the Committee appointed at the previous meeting, presented their report and the rules and regulations of the Chapter underwent a thorough and complete revision. Two papers were read, one by Rev. H. C. Stuart, of Bourg Louis, on the "Eucharistic service as an Educator," and another by Rev. R. Hewton, of Maple Grove, on "Visiting as part of a clergyman's work." It was decided to hold the next meeting at Maple Grove.

Evensong was said at 5:30 p.m., which the Chapter attended.

At 7 p.m., a Missionary meeting was held in a commodious School-room, owned by the Protestant School Commissioners, when addresses were delivered by Revs. J. B. Debbage, W. H. Wadleigh, Hewton and Falconer. The latter was very interesting. He caught and sustained the attention of the audience while he adduced the evidence of facts which proved that missionary work is not a failure, but a grand success. He has had large experience himself as a foreign missionary, and possesses an earnest delivery which at once attracts the attention of

an audience. A collection was taken up in aid of the Shingwauk Home.

IRELAND.—On Tuesday, Oct. 25th, the Lord Bishop of Quebec arrived at Black Lake (a new appointment in this mission), by evening train, to continue his autumn Confirmation tour in the Megantic missions. At 8 o'clock the same evening, a Confirmation service was held in the house of Mr. A. M. Evans, Manager of the Anglo-Canadian Asbestos Mining Company's Mine at Black Lake, when two persons were admitted to the privileges of Holy Communion.

Next morning his Lordship was driven to Maple Grove, 11 miles, and at 3 o'clock that afternoon he conferred the sacred rite of Confirmation on 10 young persons. The Church was tastefully decorated by some young ladies of the congregation.

On Thursday morning the Bishop proceeded to Adderley, 10 miles, accompanied by the incumbent, where a class of six were confirmed.

Leaving St. Luke's Church immediately after service the Chief Pastor of the Diocese hastened to Lower Ireland, and at six o'clock in the evening, before a very large congregation, he conducted the Scriptural ceremony of Laying on of hands, when nine candidates renewed their baptismal vows. The beautiful new church was very prettily decorated under the supervision of Mr. Alex. Ward. The ladies of the congregation took this opportunity of holding a tea festival in the church hall during the afternoon, when a very pleasant time was spent, and the sum of \$40 realized.

At the last three places Harvest Thanksgiving services were conducted in addition to that of Confirmation. At all three places the Bishop preached most appropriate sermons to appreciative congregations. His addresses to the candidates for Confirmation were particularly impressive and instructive.

May the words he spoke be like good seed falling on the fertile soil of honest and true hearts, and bring forth abundantly the fruit of devoutly consistent Christian lives, which shall ripen into that God-like character becoming the "members of Christ," the "children of God" and the "inheritors of the kingdom of Heaven."

DIocese OF ONTARIO.

RUSSELL.—After service on Thanksgiving Day at St. Mary's, Russell, the congregation assembled in the town hall to spend a social evening. A pleasing part of the evening was the presentation of an address to the incumbent, the Rev. J. F. Greeson, accompanied with a beautiful fur coat and cap. Mr. James Keags made the presentation on behalf of the congregation. Mr. Greeson, who had been taken rather by surprise feelingly responded. It is gratifying to find that in this Mission of Osgoode and Russell there is renewed activity. Mr. Greeson, who has only been here a short time has already won the confidence of the people. This is evident from the crowded congregations every Sunday, and the harmony and enthusiasm which prevails in both congregations.

DIocese OF TORONTO.

TORONTO.—Sunday School Conference.—At the Church of England Inter-Diocesan Sunday School Conference held in Toronto on the 9th inst, to consider the necessity for adopting a uniform scheme or series of Sunday school lessons for general use throughout the Dominion, the Bishop of Toronto presided, and there were present: Ven. Archdeacon Jones, D.D., Napanee; Rev. Robt. Lindsay, Montreal; Rev. H. Pollard, Ottawa; Rev. Canon Belt, Burlington; Rev. James Ardill, Merriton; Rev. A. J. Belt, Harriston; Rev. E. Bland, St. Catherines; Rev. Dr. Mockridge, Hamilton; Rev. E. A. Irving, Dundas; Rev. W. C. Bradshaw, Peterboro; Rev. J. D. Cayley, Rev. J. F. Sweeney,

Rev. J. W. Patterson, C. R. W. Biggar, George C. Kirkpatrick, Toronto; J. C. Morgan, Barrie.

The different speakers referred earnestly to the necessity for united action on the part of Clergy and laity in the prosecution of Church work, and pointed out the great good that would result from a systematic, uniform teaching of Divine truth to children.

The following resolution by Rev. Robert Lindsay, seconded by Rev. H. Pollard, was adopted:

That this conference recommend the Church of England Institute publications as a basis for a uniform scheme of lessons to be adopted for the Church in Canada.

A Committee was then appointed to report on a Scheme of lessons from the Bible and prayer book, extending over a period of from three to five years, as they may see fit, and the Conference adjourned to meet again in the evening. At the evening session the Committee appointed to draft a scheme as a basis of a system of Sunday school education sent in their report, which favored the adoption of the publications of the Church of England Sunday school Institute and the distribution of illustrated leaflets amongst the children of the junior classes. A committee was appointed to draw up a plan for a basis of instruction and to report next morning.

The Committee then reported in favor of the Scheme of Lessons set forth by the S. S. Committee, commencing Advent 1888, and two series of Examination Papers for Teachers, and two for scholars.

DIOCESE OF HURON.

LONDON.—Rev. T. W. Paterson, delivered a lecture on Palestine at the Memorial Church School Room on Monday the 14th, to a fair-sized audience, and illustrated his subject by the magic lantern, in the course of which he recited many interesting descriptions of historical localities in the Holy Land, and described the sights as they appeared to him.

MITCHELL.—Rev. Mr. Millar, of Hamilton, officiated in Trinity Church on Sunday, the 13th. The congregations were good, and the sermons practical and interesting. Mr. Ker was in Michigan preaching at the opening of a new Church.

WINGHAM.—Rev. J. H. Moorehouse has moved to Wingham this week, and commences work. It is now a considerable time since the Rev. McCosh left, during which time we have been without a settled Rector. A warm welcome and lay operation is extended to the new Rector.

ST. THOMAS.—Rev. Evans Davis, M. A., Rector of St. James', London South, preached a most interesting and practical Thanksgiving sermon here, and on the 15th, Rev. Canon Hill read prayers and left for Hamilton in the afternoon to preach in the Cathedral.

CORUNNA.—Bishop Baldwin reopened Christ's Church, Corunna, on Sunday last, Nov. 13th, and preached at both services, which were held at 11 o'clock a. m., and seven p. m. The evening congregation was immense, and the Bishop's sermon, which was particularly for young men, was one of his best efforts. In the afternoon the Bishop preached to a large congregation in Trinity Church, Mooretown. At the morning and afternoon services he spoke strongly regarding the "envelope system" of supporting the Church, and urged the people to adopt it. The Rev. Dr. Armstrong, conducted the service.

DIOCESE OF ALGOMA.

HUNTSVILLE.—This Mission was favoured with a special visit from the Bishop of the Diocese, on the 2nd inst., for the purpose of church and cemetery consecration,

The Bishop attended by Rev. Thos. Llwyd, incumbent of the Mission, on Thursday Nov. 3rd, at 10:30 a. m., consecrated the Church of St. Michael and All Angel's, Allenville. Matins was then said, the Bishop preaching an effective and appropriate sermon on "Worship," and celebrating the Holy Communion.

On Friday, the 4th, at 10:30 a. m., Ravenscliffe was visited. The Churchyard was first consecrated for the burial of the Christian dead, and then the Church was duly set apart in solemn manner to the performances of the several offices of religious worship—by the name of St. John the Baptist.

Morning prayers followed with the celebration of the Holy Communion. The Bishop addressing the congregation upon the subject of "The Church and its Sacredness."

The Bishop and clergyman, with several of the members of the congregation, were afterwards hospitably entertained to dinner by Mrs. Lippen. At 3 p. m., on the return journey to Huntsville, the cemetery of five acres, pertaining to the congregation of All Saint's, Huntsville, was consecrated.

The day had turned out to be bitterly cold, but a goodly gathering of the membership from Huntsville was awaiting us. The solemn service of consecration of the cemetery was said by Bishop and people alternately, and the burial lesson read by the Missionary, while the circuit of the whole ground was made inside the fence. The Bishop then spoke a few suitable and impressive words, and closed with the Benediction.

On Sunday morning and evening the Bishop preached powerful sermons to large congregations in Huntsville. Subjects, morning: "The Uplifted Christ," John xii, 32. Evening: "The Use and misuse of the tongue," James i, 26.

In the afternoon an address on "Training" was given to teachers and scholars in the Sunday-school.

The Bishop left by midnight train for Toronto, thus closing a visit of unusual profit and interest.

The Rev. Alfred Osborne gratefully acknowledges the sum of \$25 from the parish of Palermo towards the rebuilding of Gravenhurst Church.

DIOCESE OF NEW WESTMINSTER.

KAMLOOPS.—His Lordship the Bishop of New Westminster and Mrs Sillitoe arrived in Kamloops on their return from England, on Oct. 10th, they were accompanied from Donald by the Rev. H. Irwin, and met at the Kamloops station by the Rev. A. Shildrick. As the Bishop had arranged for Confirmations at different places on his way through, he could, of necessity, only spend a short time here, and during this short time the following account will show, how thoroughly occupied every moment was with business matters.

On Tuesday, at Evensong, his Lordship received Miss Maggie E. Campbell into the Church and in the evening held a Confirmation, four candidates being presented. The service although but poorly attended was a hearty one, and the earnest addresses of the Bishop to the candidates, were listened to with rapt attention and highly appreciated by all present. We can but hope and trust that on future occasions many will avail themselves of being present, for it cannot but serve to call to memory the obligations which all baptized members of Christ's Church are pledged to, and it must be a means of help to have placed before them, in plain and forcible words, the temptations to which all are liable, and also the means for resisting the same. Those failing to be present at such services deprive themselves of many and great privileges and helps, which none can affirm are not much needed.

On Wednesday, His Lordship held a Conference with the clergy in the district, relative to the work and management of this increasing

and important mission centre, and many things of vital importance to the Church in the district were discussed. Amongst these were the following:—

1st. The Church in Kamloops. The building in which services are at present held, is old and dilapidated, and to have this completely renovated would necessitate a considerable outlay, more than is thought desirable, especially as the building of a new Church is contemplated, and the Bishop was accordingly asked to give permission for the sale of the present site and building, the proceeds of which would go towards the erection of the new edifice. The Bishop gladly gave his consent to this proposal and it is to be hoped that ere long, the Church of England in Kamloops, will be amongst the most beautiful structures both in the place and the Diocese.

On the evening of Wednesday, the Bishop and Mrs. Sillitoe were invited to be present at a Conversazione, where a most hearty and affectionate address of welcome was presented.

DONALD.—As Donald was the first place in the Diocese at which the Bishop stopped, the church people decided to present the Bishop an address of welcome.

NEW WESTMINSTER.—The Lord Bishop of the Diocese and Mrs. Sillitoe arrived at New Westminster on Monday, the 17th of October. The Executive Committee of the Diocesan Synod, together with a number of ladies and gentlemen met them at the station, where a carriage was in readiness to drive them to S. Mary's Mount. A number of ladies had also gone to S. Mary's Mount to await their arrival there. At 3 p. m., the Executive Committee went to the Bishop's residence and presented to His Lordship an address of welcome from the Diocesan Executive Committee. We but express the sentiment of the whole Diocese when we say the Bishop and Mrs. Sillitoe received a hearty and sincere welcome, and all are heartily glad to see them home again. We are glad to know that Mrs. Sillitoe is recovering from her serious indisposition, and is almost well again.

The Synod of the Diocese of New Westminster met on Wednesday, the 9th of November, at Holy Trinity Church.

LYTTON.—The clergy of the Indian Mission met and welcomed the Bishop of the Diocese at Lytton, on the 13th Oct., on his arrival early that morning from the East. After matins and Holy Communion in S. Paul's Church, at 7.30 and 8 a. m., His Lordship went to Mr. Baillie's Hotel where he confirmed Mr. Baillie, who is very sick, and A. B. Buie. At ten a. m., he held a Confirmation at S. Paul's Church, when twenty-two Indians received the Sacred Rite. At Evensong the same day, His Lordship addressed the newly confirmed people a second time. On the 14th, Holy Communion was celebrated at 8 a. m. Before this service three more people received Confirmation. Later on His Lordship paid a visit to the small-school lately started by the clergy in the Indian village, and then inspected the Indians' dwellings. By way of preparation the Indians had carefully cleaned the Church, their houses, and the road through the village. His Lordship has lost no time in getting energetically to work.

NORTH BEND.—The new Indian Church School at this place is now finished and ready for use. It presents a very pretty appearance, standing on the Indian Reserve close to the line of Railway, on the south side of North Bend station, and is a framed building, with Gothic doors and windows and a small bell-tower, 35 ft. high, at the west end, supplied by Mrs. Garrett, of St. Francisco.

A new life is the best, and most sublime, penitence.—Martin Luther.

DIOCESE OF FREDERICTON

FAIRVILLE, St. John.—*Church of the Good Shepherd*.—The Church of this place is steadily working on endeavouring to win souls into the great army of All Saints. A short time ago we held our Harvest Festival and Thanksgiving services. The Church was beautifully decorated in a manner suitable to the occasion, reflecting much credit on those who lent willing and ready hands to decorate God's House.

At the early celebration, at 8 o'clock, forty-three partook of that heavenly food; and at Choral Celebration at mid day there were twenty seven. Thus doubling the number of communicants of the previous year. May we ever thank God for his bountiful goodness to us. At the Choral Evensong a full church greeted and assisted, by their presence, our pastor, who, led by Divine guidance, pointed out many a lesson useful to life eternal to be learned from the proper use of the Harvest Thanksgiving.

On Sunday, the 6th Nov., we were much pleased to have his Lordship Bishop Kingdon among us, to help us to celebrate the Anniversary of the opening of our new Church, and to administer the Rite of Confirmation.

After Mattins conducted by the Priest in charge, Rev. J. C. Titcombe, Holy Communion was celebrated by his Lordship, who also preached an able and instructive sermon from the text "He that over cometh shall be clothed in white raiment and I will not blot out his name from the Book of Life," Rev. iii, 5. 48 communicated.

After Choral Evensong the Confirmation service was conducted by the Bishop assisted by the Pastor as Chaplain in the presence of a crowded congregation. His Lordship very appropriately and instructively addressed the congregation and candidates from the text "Bring forth the best robe and put it on him." After the address the candidates were led to the Bishop by their pastor who lovingly knelt beside each during the Laying on of hands, after a few words of encouragement and warning, the blessing was pronounced, and we separated thankful to Almighty God for his bountiful goodness to us and with the inward prayer that we may soon have another such a glorious and soul stirring service.

DIOCESE OF MONTREAL.

MONTREAL.—*Thanksgiving Day*.—Seemed to be observed with even greater attention than heretofore by all denominations save the Romanists. Why they should fail to take part in the act of National Thanksgiving it is hard to say; but the faithful observance of it on the part of their fellow citizens has attracted the attention of the French press; and *La Patrie* (one of the leading papers) noting the day, says:

"The City Hall, the courts and the banks are closed—the speculators on the Stock Exchange and Corn Exchange have also suspended their operations. Services have been held in the different Protestant churches of the city, and a large number of Protestant business men have celebrated the day by taking part in these religious ceremonies.

The English evening papers have not appeared, and in many of the Protestant churches collections have been made for the benefit of the various Protestant institutions; among others the Protestant Insane Asylum, the House of Refuge, the General Hospital, Missions, and finally, the poor.

The streets in the English commercial quarter were deserted, while the fashionable streets of the West End were filled this morning with a compact crowd of citizens, accompanied by their families, on their way to the various churches of their faith.

Several institutions have chosen this day for their festivals, and dinners and other rejoicings have taken place in consequence."

At *Christ Church* (Cathedral) there was a

well rendered musical service with Processional and Recessional Hymns; the sermon being preached by the Rev. Canon Mills, Rector of Trinity Church.

At *St. George's* there was full morning service, the Lord Bishop of the Diocese being present and delivering the sermon. The Dean was too unwell to be present.

At *St. Martin's*, there was both morning and evening service; the Rev. Canon Ellegood, of St. James the Apostle, preaching at the former, and the Rector at the latter.

At *St. James the Apostle*, the Rev. G. O. Troop, rector of St. Martins, officiated: the service was choral and well rendered.

At *Trinity*, service was held in the evening, the Rector Canon Mills preached; the offertory being for repairs to the Church.

At *St. Stephen's* morning service was held; the Archdeacon officiating. In the evening he did duty at *St. Luke's* for the Rev. Geo. Rogers, who has not yet completely recovered from his severe illness. Services were also held in St. Jude's, St. Thomas, and Grace Church, Point St. Charles.

Services, in which music largely predominated, were also held in the several denominational churches; several of them being also decorated with fruit and flowers.

ST. GEORGE'S Y. M. C. A.—The annual meeting of this Association was held on Thursday evening in St. George's School House, the Right Rev. Bishop Bond presiding. There was a large attendance of members and friends. The annual report showed that during the year seventeen ordinary meetings had been held, with an average attendance of 27. Twenty-four new names had been added to the roll during the year. The parlor and reading room had been opened, and were furnished and provided with all that goes to make up a most attractive evening resort for the members of the association and their friends. The works of the various committees were noted, viz.: The Mission Committee, consisting of Messrs. W. W. L. Chipman, Parker, Dartnell and Dunn, have carried on the Iberville Street Mission, which was in a very satisfactory condition; the hospital wards and library committee, and the hospital service committee, which had satisfactorily carried on their work during the year.

The Treasurer's report showed the total receipts of the year to have been \$318 63, disbursements \$315.53, leaving a balance on hand of \$3.10.

ST. JUDE'S CHURCH ASSOCIATION.—This Association held its annual meeting in the lecture hall of the Church on last Thursday evening. The Rev. J. H. Dixon, rector of the Church, occupied the chair. The Treasurer's report showed a balance in favor of the Society of \$37.63, after expending \$324.40. Addresses followed interspersed with songs, piano solos and recitations, a most pleasant evening being spent.

We understand that the Lord Bishop of Huron was in the city on Sunday last, and took part in the service at St. Jude's in the morning and at St. George's in the evening. His many friends will give him a cordial welcome without doubt.

DIOCESE OF TORONTO.

TRINITY UNIVERSITY.—The Annual meeting of the Corporation was held on Wednesday, 9th inst.

Present:—The Bishops of Toronto and Niagara, Archdeacon Dixon (Guelph), Archdeacon Jones (Napawee), the Provost of the Dean, Professors Boys, Clark and Roper. Revs. Dr. Davies, Canon Brent. A Broughall and J. D. Cayley, Hon. Chancellor Allan, William Ince, S. J. Vankoughnet, Q.C., James Henderson and J. A. Worrell.

The standing committees and officers for the year were appointed, also the examiners in the faculties of divinity, arts, medicine, law and music.

A letter was read from the Bishop of Niagara, intimating that His Lordship had nominated Mr. Edward R. Martin, Q.C., of Hamilton, as a member of the Council.

A recommendation was received from Convocation that the Corporation be requested to establish at the earliest possible moment an honor course in modern languages.

The Corporation adopted the recommendation and resolved to carry it into effect as soon as the fees made payable by members of Convocation shall have reached a sum sufficient to cover the extra income required.

The Executive Committee presented the Educational report for the past year, showing the total number of undergraduates in the various faculties 355, men reading for honors 19, total number of degrees conferred 122.

The Provost presented a memorandum on the subject of the establishment of a College for women in affiliation with Trinity University, and on motion a resolution was adopted approving of the establishment of such a College as outlined in the Provost's memorandum.

A Committee was also appointed to further the carrying out of the proposal, to report at the December meeting of the Corporation.

Votes of thanks for gifts of books to the library were presented to the Rev. J. Ker, Rev. Dr. Bethune, and Mr. S. J. Vankoughnet Q.C.

Professor Clark and Mr. Elmes Henderson, were elected Esquire Bedells for the ensuing year.

CONTEMPORARY CHURCH OPINION.

The *Church Press* (N.Y.) says:

A popular service is one in which, in some way the people are, more than is the usual case, either interested or made participants. Usually the phrase, a popular service, means one more numerous attended than usual. But, taken in any of the senses, it is the people who make it popular.

Now, there are various ways, but especially these three, in which "the people" may be cordially benefited by public services. One is that they may be encouraged to give voice, in duly appointed ways, to their religious feelings. Another, that the singing may also be the people's—not the choir's. And another, that the English used in preaching may be theirs, too.

Preaching over the heads of the people can never interest them. Singing away from them never can. Taking everything from them and giving it to the "chief talker" of the day and occasion never can, will or did. Worship being the people's should be popular—"common."

The *Living Church* asks:—

What would be thought of a merchant who should buy goods with no ability to pay for them, and demand that his creditors should furnish customers and make the goods sell? When the day of accounting came he would be prosecuted for fraud. Yet some vestries "call" rectors and offer salaries out of all proportion to their resources, depending on the popularity and personal effort of the pastor to secure his pay. He is expected somehow to "boom" the finances of the parish, even if he neglects the cure of souls. If he fails, he must stand the loss and move on. It would be interesting to have the statistics of churches built, debts paid, organs bought, and improvements made out of the unpaid salaries of the clergy. It is not so everywhere, but we know of cases where the clergy support the parishes, and their contributions by way of unpaid salaries in a few years amount to thousands of dollars.

Church Bells contains a letter from Earl Nel-

son in regard to the common taunt of "Sacerdotalism" rejected by the *British Weekly*. He says:—

The ominous word "sacerdotalism" stands in the way, and turns all the Christian love into anti-Christian hatred and opposition. And this is just how non-conformists, professing to be superlatively liberal, raises up *Restrictions* which keep them entirely, with all their professions of courtesy and kindness to the Church, shut up within the narrow groove of their individual opinion.

Now this placing of "Sacerdotalism" by the side of Infidelity and Rationalism at once transgresses most of Archbishop Sharpe's rules, on which endeavours for the reunion of should be based. We are certainly here not distinguishing between matters of faith and matters of opinion. We are certainly quarrelling about words and phrases which we don't understand. And we are going near to charging those who differ from us with the consequences of their opinions when they expressly disown them.

For, after all, what is meant by *Sacerdotalism*, when viewed as an enemy to Christianity—as great as Rationalism and Infidelity? I suppose it would include all who hold to the Sacramental system, and an Apostolically ordained Priesthood. If it does, this classification of it with Rationalism and Infidelity unchristianises by far the greatest number of Christians now on earth, and the vast majority of Christians who lived before the Reformation.

This is a very large order, and a restriction which far surpasses the restrictions ever made by any branch of the Church Catholic. If it only means what we consider to be the evil consequences or corruptions of the system, let it be clearly stated. These, however, would not be binding on any who protest against the corruptions. And if it means only what the Protestant Nonconformists suppose us to mean by it, before classing us with Rationalists and Infidels it would be well for them to try and understand what we do mean by it. In a spirit of love I venture to put this forth. We believe that we find the Sacramental system and the Apostolic Priesthood in the Holy Scriptures as truly as they think they do not find it there; but we do not put the Priesthood or the Sacraments in the place of Christ, as many of them suppose us to do. To us the ordained ministry represents Christ before and on behalf of His people; and the Sacraments are the outward means appointed by Christ to convey to us spiritual blessings when administered by His ordained minister. If the Protestant Nonconformists realised more the *Eternal Priesthood of Christ* they would understand our position more clearly. There is a great danger of putting before our people a dead Christ—by concentrating all our thoughts on the Crucifixion—instead of going on, as St. Paul and the early Church clearly did, to the Resurrection and Ascension, and the eternal session of Christ now at the right hand of God.

The forgetfulness of this by many Churchmen and many of the Nonconformists—though the Wesleys so clearly realised and taught it—lies at the root of all their feeling against our Sacramental system and what they call Sacerdotalism. The *Eternal Priesthood of Christ* is at the root of all our present work in the Church. As the Revelation so clearly shows us, He is ever sitting between the Candlesticks, and the last words recorded of him in the Bible are the message of St. Paul and to the Seven Churches of Asia, which are as truly His as the Sermon on the Mount.

So the Acts of the Apostles is the record of His work through them, and the Epistle to the Hebrews is full of the enunciation of the same great truth of the *Eternal Priesthood of the ever living Christ*. Thus it is not the Priest who baptizes, but Christ Himself, acting through and by him. It is not the Bishop who confirms, but Christ Himself, acting through and by him.

It is not the Priest that absolves, but Christ Himself, acting through and by him. It is not the Priest who offers the Commemorative Sacrifice, but Christ Himself, Who ever liveth to make intercession for us. It is right that there should be a distinct Order of the ministry, so to represent Christ before and on behalf of His people, but they cannot and do not claim the glory for themselves or for their office, but in all humility say with St. Peter, "Marvel not at this, as if it were our own power or holiness, but His Name, through faith in His Name, hath made this man whole."

The *Church Record* (Conn) says:—

Such and a myriad others like them are the thoughts that come clustering on the eve of this approaching Advent-tide, which may be the last earthly advent of hope, or may even see realized the perfect Advent of God. Who will heed them? Who, of the myriads skilled in reading the signs of the seasons, of the commercial world, of the course of political events,—who can discern "the signs of the times?" "Ho that hath ears to hear let him hear," that which the very winds are whispering or thundering, o'er which the trees of the field are already clapping their hands.

THE SEASON OF ADVENT INCLUDES FOUR SUNDAYS.

Advent, or the Coming of Christ, is a season appointed to prepare us to rejoice rightly in the birth of our REDEEMER, at Christmas, and to be ready for His second coming, at the end of the world.

We are to consider also how He comes to us in manifold grace in His Church, in the operation of God, the Holy Ghost, to prepare us for Death and Judgement. Advent commemorates the first and anticipates the Second Coming of our Lord.

The first Sunday in Advent, as the head of the sacred season of preparation for Christmas, is reckoned as a Sunday of the first or highest class, and always supersedes any festival that falls on the same day.

The other Sundays in Advent are of the second class, and take precedence of all but the highest feasts, because the Church is unwilling to turn from the contemplation of our Lord's coming in the flesh, which she is about to celebrate at Christmas, to which she looks.

For the same reason the week days in Advent are "Greater Ferials," and take precedence of the LOWER CLASS Feasts.

During Advent the *Benedicite* should be used instead of the *Te Deum*, and the *Benedictus* rather than the *Jubilate*.—*Church Kalendar*.

ADVENT MEANS COMING.

It is this second COMING of the Son of God that we have in our minds when we think or speak of His ADVENT, and in order to mark the immeasurable importance of this most solemn subject, the Church sets apart a special season—of nearly four weeks duration before Christmas Day—for its particular consideration. During these weeks of Advent the Church calls her children to withdraw as much as possible from the pleasures of this world, in order that they may give more time to prayer, and to the contemplation of this and other kindred subjects; and if we are faithful sons and daughters of our spiritual mother, we shall gladly avail ourselves year by year of this special opportunity to ponder on the awful thought of JUDGEMENT TO COME. But the subject is one which demands IMMEDIATE CONSIDERATION on your part, if you have not already weighed its terrific import. The subject may come to your notice at a time of the year when Advent is still far distant. Do not, for your soul's sake, say that you will postpone the matter until that season comes round

again! Let not a day pass until you have done all you know to commence a serious preparation for that sure and terrible Judgment which shall certainly one day overtake you in common with all mankind, for "we shall all stand before the Judgment-seat of Christ." Ask yourself candidly, "Am I ready to pass through this fierce ordeal? To stand one amidst millions of souls, and, BEFORE THEM ALL, confess and be judged for every unrepented sin I have ever committed? Am I ready to face the frown of my outraged God, His face once radiant with mercy, now clouded over with just anger; His eyes once beaming with compassionate love, now fixed on me with a piercing glance of inexorable justice, ready to pass upon me, if found guilty, the dread unalterable sentence—'Depart from me, ye cursed, into everlasting fire.' Am I prepared for this? Shall I be able to stand before the great white throne whereon sitteth the 'Judge of the earth.' Shall I have the courage to turn my head and gaze upon that mighty sea of faces, some indeed glowing with the light of innocence reflected upon them by Him in whom they trusted, the Sun of Righteousness, but others, yea, the vast majority, weeping and wailing at the thought of the mercy that they have rejected, the long threatened judgment which they despised? Shall I be able to meet the fierce glance of the enemy of souls, Satan, the great 'accuser of his brethren,' who shall come forward to bear his terrible witness against his victims? Shall I be able to gainsay his accusation, that I fell before his seductions, that I committed the sins to which he tempted me, that I did, alas! delay—until too late—my repentance? Shall I be able to meet the sadly solemn countenance of my guardian angel who shall likewise come forward and bear witness how he strove to protect me and keep me pure, and yet how, in spite of all, I fell? Shall I be able to bear the angry uprising of my own burning conscience, which will bring vividly to my remembrance in that hour of terrible retribution every impure thought, every unkind word, every falsehood, every sin of which I have been guilty? Oh, this terrible Judgment to come—how shall I meet it—'who shall stand when He appeareth.'"

Such may well be the train of thought passing through your mind in contemplation of the awful subject placed before you. It will be your own fault if yours is to be such a case as has been pictured. There is no reason why you should perish—except the reason of your own impenitence! You may be saved if you choose! The way is open; the gates are not closed; the arms of mercy are still outstretched! If your repentance is sincere, your confession good, your future life consistent, you cannot avoid, but you may yet safely pass through, the ordeal of JUDGEMENT TO COME.—*The Church Kalendar for 1886*, Egerton & Co., N.Y.

ST. ANDREW.

NOVEMBER 30.—The Feast of St. Andrew is of most ancient date. Ecclesiastical history records that S. Andrew evangelized that part of the world now known as Turkey in Asia, and that he was the founder of the Russian Church, as S. Paul was of the English Church. The account of the Apostle's martyrdom is very affecting. For two days the dying martyr exhorted the people from the cross on which he hung, after His example Who stretched out His arms all the day long to an ungodly and gainsaying people. At the end he prayed to the crucified one that he might now depart in peace, when his prayer was heard, and his spirit departed on the day we observe as his festival, A. D. 76. The teaching of this festival is to forsake all for Christ; Zeal for the Salvation of those about us—like as S. Andrew went to tell his brethren so soon as he had found the Messiah; Patience and Courage in Suffering, and cheerfully bearing the Cross sent to us.

The Church Guardian

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Special Notice.

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CALENDAR FOR NOVEMBER.

- Nov. 1st—ALL SAINTS,
 " 6th—22nd Sunday after Trinity.
 " 13th—23rd Sunday after Trinity.
 " 20th—24th Sunday after Trinity.
 " 27th—1st Sunday in ADVENT. [Notice of St. Andrews.
 " 30th—ST. ANDREWS, A. & M. (Athanasian Creed).

THE CHRISTIAN YEAR.

With Advent we begin another year. Let us make more of it than we have of those that have passed. For its value as a means of instruction and improvement depends on ourselves, while the fact that thousands of Christians in all parts of the world are occupied in a similar commemoration is in itself an inspiration.

The year is now before us. What shall we make of it? If a thorough acquaintance with the Person and work of Christ is desired, no clearer or more comprehensive plan of study can be found than that marked off for this purpose by The Church. The great events and truths of the Gospel are successively made the subjects of united study and prayer. Not one is overlooked. How beautiful this system for "insuring a full display of Christ and a thorough exploring of the Scriptures every year!"

"SURELY, I COME QUICKLY."

Love longs for the absent one, ceaselessly looks for his return. The thought of the beloved mingles with all other thoughts, underlies and overtops all. If a message comes, "Expect me at any time," with what joy the heart waits and watches and makes ready. What is a matter of indifference to others, is the all-absorbing thought to the one loving and loved. So, with the same deep, personal feeling,—the same human intensity and devotion—Christ-loving hearts are waiting and longing for Him. For their love is personal, human, real. They know Him. Therefore they want Him. And it is only they who thus love who can look in this way for His coming. It was to His beloved ones, not to the world, that Jesus said, "I will come again, and receive you to Myself, that where I am, there ye may be also." It was to these same loving hearts the angels were sent with the message, "This same Jesus shall so come in like manner as ye have seen Him go into Heaven." The world cared nothing for His return. Only those who knew Him personally, knew what it was to be with Him,

had felt His heart beating in theirs, had seen the love in His eyes for them and been taken into His tenderness; only those who, having been first loved, now loved back with their whole hearts, could wait and watch and long as these did. "The Lord Himself" they wanted and He was coming again.

Christ must first come to our hearts and into our lives, as He did to theirs, before we can long as they did for the second coming. Do we know the first coming? Is He our Beloved, made personally known in our hearts to be forever our best Beloved? Then shall the thought of His return be indeed "the blessed hope" to us, and to His inspiring word, "I come quickly," we shall give love's prompt and joyful response, "Even so, come, Lord Jesus!"—*The Parish Visitor.*

"THE TIME OF THY VISITATION."

"The time of thy visitation." That is an expression which should sink deep in the memory of every soul, for it implies that every visitation of God comes at a predestined time; that it comes, passes, and does not return. So it is with societies of men, with nations, with churches. They have their great heaven-sent opportunities, for which their previous history is a preparation, and which they may fail to recognize and to make the most of. God visits a nation when at a critical moment in its history. He bids it maintain some imperiled principle, or do some great act of justice, or abolish some ancient abuse. And perhaps the opportunity has been neglected; it passes never to return; and then the sentence of national decline and fall is written on the page of history, with the added reason, "Because thou knewest not the time of my visitation." And God visits at His own time the several branches of His Church. It may be that, after long years of apathy and darkness, He visits a church when He raises up in her teachers who insist upon forgotten aspects of truth; who call men from false standards of life and thought to Apostolic rules of living and believing. Or, He opens great opportunities of extending His kingdom and of influencing numbers of human beings who seek the things that belong to their peace. And if this invitation to better things is set aside, because it makes an unwelcome call upon the conscience and the will, then the day of visitation passes, and the doom of that church which comes with time is justified in the conscience of its own children, because it knew not the time of its visitation. And souls are the units of which churches and nations are composed, and God visits a soul when He brings before it a new vision of truth or duty, a new range of opportunities. . . . God speaks to your soul, and much depends on your understanding Him, on your resolving, and acting, and refashioning your life accordingly. Much, I say, depends on this for be assured that it is very serious to have enjoyed such a religious opportunity and to have neglected it. No divine visitation leaves us where it found us; it always leaves us better or worse—if not better, then certainly worse. To have been in contact with truth and grace, and to have put it from us, is to be weaker, poorer, worse off, religiously speaking, than we were. When the divine visitation of the soul has been rejected, then the day of its enemies has arrived; then the legions of hell encamp around it; the powers of darkness make sure of their victim by those lines of circumvallation which they draw around it, and which precede the last assault. There is such a thing as a last chance in the life of the soul. God knows when it is passed in the life of each one of us; but one day all of us, in whatever way, pass it. There are souls for whom our Lord and Saviour in the fullness of His compassion, shed His blood, yet whose doom He will one day utter; and the reason of that doom

will be "Because thou knewest not the time of thy visitation." May He of His great mercy condescend to visit us in this our day of life, revealing His will to us more and more clearly, enabling us to understand what He is doing with us; giving us eyes to see, giving us ears to hear, giving us senses so spiritualized as to reach beyond the range of our daily outward lives into that world which is invisible. "Teach me to do the thing that pleases Thee, for Thou art my God. Let Thy loving spirit lead me forth into the land of righteousness."—*Liddon.*

"THE MORE EXCELLENT WAY."

It would still, I suppose, be true—though it would be unaccountable how it should ever have been said, even if this world were all—; it would still be true, that the perfection of character which St. Paul describes under the name of Charity is the highest achievement of human nature, and that above knowledge, or power, or great acts, is the unfolding of pure goodness as the universal principle of action. But we believe that this world with all its wonderful results is not all. We look forward. And we believe that we have a place in something wider and more lasting. Our ties are not those only of this world, nor the duties we acknowledge, nor the hopes. We believe in the relation of men to God as a Father as well as a Creator, as a Divine Saviour and Guide and Redeemer, as well as the Infinite Cause of all things and the Ruler and Judge of all that is. We believe that we have been told, as far as it concerns us and we could bear it, the truth about ourselves, and the strange aspect of this world and our condition in it. We believe that all are brethren, shares together in a great wreck and disaster, sharers too in a great recovery, even now begun. We believe that He has been with us and of us, who made us and by whom we live. In Him and from Him we learned the mind of God; from Him we know God's value of man, and what God thought it not too much to do that man should be restored to that for which God made him. "God so loveth the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. In making Himself known to us He has not indeed kept out of sight those awful attributes in virtue of which we, and everything we see and know, are so fearfully and wonderfully made. But that by which He makes us to understand Him and draw near to Him is His love to us. Henceforth the world knows Him irrevocably, if it knows Him at all, in the Cross of Jesus Christ. The world never can be the same, after that, as it was before it, as it would be without it. It has brought a new spirit into the world, with a Divine prerogative of excellence, to which all other things excellent and admirable must yield the first place. Civilization runs its great and chequered course, influenced by religion, or independent of it. As great things have been done, so still greater may be done, for the wise and just and generous ordering of society, while this life lasts; and what God has given to men to know and to do may be little to what He has yet to give them. Yet after all, henceforth that will always be more excellent which comes nearest to the spirit of Jesus Christ. That must always remain for man, "the more excellent way"—the way in which our Master walked, the love in which He lived, and by which His religion lives.—*Dean Church.*

SERMONIZING REQUIRES READING AND WORK.

"Let longer preparation be given to our sermons," says Landred Lewis in his Eight Notes. "We entirely recognize that the sermon is in

reality the least important part of our, or any service, and that worship is far higher; yet practically we must allow that it can be this only where the parish is well established, and the congregation composed of devoted Church people who have been educated up to it, and love their Prayer-book. In the country districts, where the attendance is mixed and the privilege of worship not realized, or valued as it should be, the sermon will, one is sorry to say, continue to be considered the chief part of the service. Let us be ready to meet the situation. After all it is the great opportunity put into our hands for teaching the truth and extending the Church throughout the world. Often we do not appreciate it sufficiently: we do not begin to make the most of it. But how in the name of common sense can a good sermon be expected any more than a good poem, a good house, a good picture, without work, or in two or three hours' time."

■ Reading or preaching other people's sermons:—"I think that the tax upon newly ordained men is often tremendous. Undoubtedly the first year is the most trying, apart from the view of the impending examination for priest's orders, for most young clergymen seem held by the delusion that at their ordination they promised always to preach their own sermons, and that their people will tolerate no other, and so they try to produce regularly two sermons a week, which is disastrous to themselves in more ways than one, and also to the congregation. Two or three discourses per month would be ample. In order to meet the deficiency, let a young man copy printed sermons, and having rehearsed and studied them, let him announce from the pulpit the name of the author, and then proceed to deliver them as his own.

The act becomes perfectly graceful if the author's name is given out—it is only common justice to do so—and then moreover, no painful misunderstandings can arise. It is better to copy than to take a book into the pulpit which looks slovenly. It is a mistake to think that your people will object, however excellent your own may be; they will rather welcome a discourse by another man, as they will occasionally a fresh preacher.

CHRIST-LIFE THE ANTIDOTE FOR SCEPTICISM.

FROM A PAPER BY REV. H. P. BROMBY.

The anti-Christian activities of the day tend in a certain true sense to deepen the spiritual life in earnest Christians. The Christian of to-day must be no mere dreamer, no mere subject of strong emotions, no mere idle possessor of inherited dogmas. If the world is to be any the better for him he must have throbbing within him the pulses of the spiritual life, and that means, remember, the reproduction in him of Christ's life; Christ the Worker, Christ the Healer, Christ the Consoler, Christ the Doer of the Father's Will, Christ the Layer-down of Life itself for the brethren.

Now the anti-Christian tendencies of the day tend to shake a man out of the groove of mere dry inherited orthodoxy.

Logic is good, and controversial acumen is good, and sound doctrine is better, but the one triumphant argument is to show the world a living Christ; the one victorious way is to move among men, a kindly man among one's kind, and as one moves to make oneself felt as an embodiment of the Life of Jesus Christ; to go forth into the thick of the fight as the hero in the old Norse Saga went, and felt his sword and arm grow together in the combat, welded into one through blood; thus to go forth, Christ one with us and we one with Him. Men can't

all be logicians or theologians, but the man of most moderate capacity, priest or layman, may go forth and be a living argument for Catholic Christianity; he may be a very giant of the spiritual life, a very St. Christopher, or Christ bearer among men.

And all this many of the sorrowful activities of the day are beginning to teach us.

"Freethought," the spread of education, the development and reckless use of the critical faculty, are teaching us this. God knows how infinitely saddening are many of the aspects of such activities.

Yes! there may "be steps in human culture," says Mr. Hutton, when even utter scepticism may be a Divine remedy for moral evil. When civilization becomes corrupt and men are living below their faith, then God smites the nations with blindness. Taking away an influence they resist, He leaves them to learn the stern lesson of helpless self-dependence. The shock of a lost faith often restores sooner than the reproach of a neglected faith. The painful groping of an uncertain footing amidst immortal wants and affections, is often the only means by which perhaps men may have their eyes opened at once to their meaning and their own responsibility. This is a discipline given, not in retribution, but in love.

The sea of faith

Was once, too, at the full, and round earth's shore

Lay like the folds of a bright girdle furled.

But now I only hear

Its melancholy, long, withdrawing roar,

Retreating to the breath

Of the night wind, down the vast edges drear

And naked shingles of the world,

sings one of the noblest-hearted of our sceptics. Yes, there are times, perhaps, for us all when so it seems to be. And yet I believe that the grand immortal verities of religion are not dying; they are but slumbering in the bosom of humanity, and earnest men and women are being trained by the present troubles "to give to the life Jesus lived upon earth a living expression to-day," and to take their part in the future regeneration of the world. Oh! that every one of us might be among them, the very chivalry of God. With what force should we go forth from this place into our parishes, into Cambridge, into the world, our hearts all on fire with the love of God, the powers of the supernatural world hot within us, the splendours of the unseen realities flashing forth from us.

I spoke of a mere dreamy contemplation of the truths of Christianity, and said that the sooner men were shaken out of it the better. Yes; there is a truth in the utilitarianism of the day which will have none of it.

But let us not forget that there is a contemplative side to the spiritual life. No human being can grow in grace without quiet, regular, meditation upon, and constant communion with Jesus Christ. Don't let us allow scientific, social, recreative, ecclesiastical activities, to draw us away from this, from Him. What sadder sight can there be than to see a man endowed with manful strength of body and mind—a man capable in his spirit of holding communion with "the Supreme and the Invisible, with the things that are above us, and at the same time are lying at the very depths and foundations of our being," to see such a one with possibilities so glorious within his reach, concentrating his energies upon certain results and effects, and upon some mere passing accident, so to speak, of existence, when these energies might be the very shrine of Him Who made the universe. Ah! there are multitudes among us Church-goers, Church-workers, communicants, who, little as perhaps they know it, are hungering, thirsting, starving, dying, for want of the true spiritual life. God has made them for Himself, and they cannot rest until they find their rest in Him.

And we, let us remember, cannot be God's

instruments for bringing this life to them unless we have it ourselves. We can only do that which we are! "There is an infinity of souls waiting and seeking some one to guide them into the way of truth, some one who will lead them on, himself foremost in the way. But before a man can do that he must die to himself. A man whose heart was filled with God only would draw the whole world after him."

ATTENDANCE AT HOLY COMMUNION.

We believe that this is not entirely what it should be in the average congregation. Too many are satisfied with communion at long intervals, or only annually in the Easter week. Presumably they dislike the self-examination and its results, which every conscientious believer practices beforehand. Yet this very self-examination is one of the blessings of frequent Communion. It makes men watchful. It lets them know where they stand. It keeps them in the faith. The armor of the soul is kept brightly burnished by it. The harp of the heart is kept in good tune. Quietly and thoroughly to examine oneself in earnest meditation is a means of grace none can afford to dispense with.

Presumably others are so discouraged by the result of self-examination as to be afraid to commune, because they "are not fit." But, again, this is also a mistake. If earnest purpose of heart is there, humble penitence, and faith, such will certainly be blessed by communing. The Sacrament was meant for them, just as the plan of salvation embraced them. The Communion is a means to an end, a means of grace for the upbuilding in the faith, for strengthening in spiritual life. The conditions for a right partaking of it cannot be higher than the conditions for that salvation to which it is a means. People who are held back by consciousness of sinfulness in themselves may be in the best of conditions for a blessed participation.

When, moreover, the blessings are remembered which come to him who shares the Sacrament with a sincere purpose of heart, he who would be fitted for the Heavenly home, to which his highest aspirations are fixed, will not fail to regard each opportunity for communing as a privilege which he cannot afford to miss enjoying. The new realization of forgiveness, the encouragement of the Saviour's presence, the assurance of help, the victory and the crown at last, with strength for useful service now—how else can he so fully obtain these things as through the Sacrament? Happy is the believer who misses no opportunity of coming to the Lord's table in the frame of heart and mind that the occasion requires!

Brethren, think of these things.—Moravian.

I BELIEVE that the Bible is to be understood and received in the plain and obvious meaning of its passages; since I cannot persuade myself that a book intended for the instruction and conversion of the whole world should cover its true meaning in any such mystery and doubt that none but critics and philosophers can discover it.—Daniel Webster.

KNOCKING.

Open the door with shame, if you have sinned,
If you be sorry, open it with sighs,
Albeit the place be bare for poverty,
And comfortless for lack of plenshing,
Be not abashed for that, but open it,
And take Him in that comes to sup with thee.

—Helen Chauncey.

FAMILY DEPARTMENT.

"STOOP TO ENTER."

"Except ye be convinced, and become as little children, ye shall not enter into the kingdom of Heaven."—St. Matt. xviii, 3.

These the words of Christ the Teacher,
True revealing of God's mind,
"Ye must come as little children,
If ye would an entrance find;
For My Kingdom's Courts are lofty,
But My Kingdom's Gate is low:
Ye must bend both mind and body,
Only can ye enter so,"

Not earth's wisdom, not earth's knowledge,
Not the versed in hidden lore,
Not the wise are often chosen,
But the weak things and the poor;
Yea, the weak, the simple-hearted,
Who with child-like faith adored,—
They are they who shall inherit
That blest Kingdom of the Lord!

Not alone the body's homage
Doth to worship God avail,
But the bending of the reason,
Lowly faith where reasonings fail:
Shunning strange and divers doctrines,—
'Twas of old the tempter's cry,
"Eat of this, ye shall have knowledge,
And ye shall not surely die."

Intellect must bow before Him,
Casting down all reasonings vain,
And each wilful thought and doubtful
High imaginings restrain;
Bringing captive subtle questionings,
Speculative wandering thought,
That, unchecked, in many a spirit
Hath a deadly havoc wrought.

Learn we thus to stoop, my brothers,
Come to Christ in child-like guise,
For it is to babes He showeth
What He hideth from the wise;
So by grace of God's good spirit
Shall our spirits, too, attain
To the true and highest knowledge,
Which none humbly sought in vain.

—E. M. Dawson.

WHAT A DEAD SPARROW DID.

BY MABEL H. DESPARD.

"A what, do you say?" asked the shopkeeper, who was very deaf.

"A sling-shot—a rubber thing to kill birds with," shouted Harold Beckwith.

"Oh! yes, of course," said the man catching the last few words, "we sell a good many of them."

Harold whistled gayly as he walked along, every now and then putting his hand in his pocket to feel that his two dollar and a half gold-piece was still there. It was his uncle's present to him on his birthday, and he had expected to break into it in order to buy this sling-shot. But he found that he had small change enough to pay for that; so his little gold-mine remained unbroken.

This was Harold's first sling-shot. For some reason he had never cared to own one; but just now there was a rage far them, and all the boys were boasting of their good shots. Now it is a weakness of human nature that no one likes to hear others boast when he cannot boast himself. Perhaps for that worthy reason, and perhaps because of a book he had been reading, Harold felt impelled to buy a sling-shot. This book, a birthday gift from his father, contained stories of knights of all ages. Among them was the story of David, the son of Jesse. The story had

seemed quite new to Harold as he read it in this new form, and it was partly a spirit of sympathy with the brave giant-slayer that sent him to the store for a sling-shot. He lost sight of the fact that David and other knights fought against enemies more powerful than themselves, or at least as powerful, and that the killing of birds is not a chivalrous deed.

"Wish we had chivalry now," thought Harold, snapping pebbles for practice, while he kept a look out for birds. He knew what chivalry meant; he had searched for the word in the dictionary and in the encyclopaedia. "I'd like to have every one look to me to protect them, and have every one trust me. Hallo! there's a chance! What a host of them!"

He took aim, and sent a pebble flying into the midst of a twittering crowd of sparrows perched on a large tree. Without waiting to see the result of his shot, he sent another pebble after the startled birds. A cry of pain made him look around, and he saw a little girl putting her hand up to her head. Unseen by him, she had been standing looking with indignation at the cruel sport.

"Did I hurt you?" cried Harold running up to her; "I didn't mean to."

"No; but you meant to do that," said the child, holding her head with one hand and pointing with the other to a little feathery body on the ground, quivering and struggling in its death agony.

Harold had not a word to say.

The little girl stooped and picked up the dying sparrow, but in its struggle it fell from her cold fingers.

"Oh! oh!" she said, "I hurt you more, you poor little thing. Come, here's a soft bed to lie on," and sitting down on the ground, she laid the sparrow gently on her lap, while two great tears rolled down her cheeks.

Some crimson drops followed them from her wounded forehead. Harold would have liked to cut a gash in his own. A nice knight, he thought bitterly, to make a Goliath of a frail little girl!

"Please let me tie my handkerchief round your head," he said humbly. "I'm a villain, but I didn't know you were there, you know."

"There! there!" she exclaimed, pushing his hand away, "look how it suffers! Oh you poor little darling thing!"

The tiny eyes were closed, the little claws ceased twitching, and the warm, pretty bunch of feathers, which a few minutes before had been hopping so gayly about, lay perfectly still.

The blue eyes, which had been watching so eagerly, filled with tears, and then came a storm of sobs. Harold felt miserable. He melted some snow, wet his handkerchief in it, and gently wiped the pale cheek all stained with tears and blood.

"You must let me tie this on," he said "and will you please forgive me?"

"You're very kind to me," said the child, "and I suppose I had no right to speak so sharp to you; but—I—felt so bad!" and another storm of sobs shook her thin little body.

"I'll never kill another bird," said Harold earnestly. "I never did before."

"Oh, won't you?" she asked, brightening. "I'm glad. I'll take him home and bury him," she added, rising.

Harold noticed that she trembled with cold. "Won't you take that, please?" he said, trying to thrust into her hand his bright gold coin.

"Oh! no; I couldn't, thank you," she said, though her eyes looked eagerly at it. "Is it gold?"

"Yes. It's mine to do what I like with. I wish you'd take it."

"I couldn't," she said.

"Well, please tell me where you live."

She hesitated.

"I'll want my handkerchief, you know," he said.

"23 Perkin's Alley, then."

"What's your name?"

"Pamela Burns. What's yours?"

"Harold Beckwith."

Her eyes opened wide with surprise, and then she looked full of trouble.

"Does your father own the big carpet factory?" she asked.

"Yes," said Harold, surprised in turn.

"Why?"

"My father used to work there," she said, in a low tone.

"Did he leave?"

Pamela shook her head.

"Did papa dismiss him?"

Pamela nodded, and the ready tears filled her eyes.

"Hasn't he any work, now?"

Another shake of the head.

"Don't cry," said Harold, "I'll talk to papa about him."

"Oh! will you, please? And tell him papa doesn't drink any more. I know he won't again."

Harold stood a few moments watching the little thinly-clad figure hurrying away, and then walked slowly homeward.

"I'm always doing something hateful," he said to himself; "because I don't stop to think, mamma says. Wonder if I ever will. I'm glad mamma gave me that rule, though—'If ever you do any one an injury, follow it up by some act of kindness.' I'd feel mean enough if I couldn't do something for Pamela. I hope papa'll take her father back again; but if he drinks—papa hates that. Bah! there's that old sling-shot."

Picking it up, he fiercely cut it into a dozen pieces with his penknife.

"I suppose," he added, aloud, looking up at the sparrows, who seemed to be holding an indignation meeting to discuss the death of their murdered comrade. "I suppose I owe you a good turn, too. I tell you what I'll do. I'll build you a nice big house."

"That's a good offer," said a voice behind him; "what have the sparrows been doing for you that you feel bound to reward them?"

"O, papa, you're just the one I wanted to see! The sparrows haven't been doing anything for me, but I did—I knocked—I did a pretty mean thing this afternoon."

Harold's story was all told before they reached home. He had to tell it for Pamela's sake; and then Harold had found that there was great comfort and satisfaction in "making a clean breast" of a thing to his father and mother. They helped him to make crooked things straight. Try his plan, boys.

"Will you, papa? Will you take him back?" Harold asked, eagerly, as they went in the house.

"I don't know, Harold I can't promise. I have taken John Burns back twice already, but he has gone back to drink each time. I tell you, though, what I will do. If your mother will go down there to-morrow and see how matters are, I may take him back on trial for a month."

With that Harold had to be content.

Pamela hurried breathlessly up the stairs when she reached home, fearing that her father would be there before her and find the room cold and dark. But he was not yet in. She lighted the lamp, coaxed the scanty fire into a little larger blaze, put two plates and a stale half loaf of bread on the table, and then taking the dead sparrow in her hands, went down stairs, talking softly to it all the way.

"Come in," called a cheery voice, in answer to her knock; "that's Pamela, I know. Come and let me warm your hands, child."

The hearty words came from smiling lips which brightened a gentle, withered face, framed by cap and hair so white one could scarcely tell which was which.

(To be continued.)

CONTEMPORARY CHURCH OPINION.

The Church Record, Conn., says:

Human events have always divine meanings. All progress has for the divine purpose, the preparing the way and ushering in the Advent of the Kingdom of God and His Christ. While then the blind are lifted up at the thought of his victories of science, the vast wealth of the century and glorify man the wise man knows that this wealth, this progress, these opened avenues, these modes of transportation, are the preparations for the Great Triumph of the last times. All this wealth will be so used by the Master. The use of this and all other agencies will not be denied Him. The present holder and controller, may refuse its use willingly, and the Lord will have it still, only he who refuseth, will refuse to his own loss. None the less, all prophecy attests this fact. There is no other explanation of the material greatness of the 19th century, but that the Lord is preparing all things to contribute to His signal victory. Never had wealth so great an opportunity to make to itself friends—eternal friends—of the mammon of unrighteousness. What answer will wealth make, while yet there is time, before the Lord speaks and ends the opportunity for wise choice?

GOOD RESOLUTIONS FOR ADVENT.

1. I will recollect every day that I am mortal, and that in this life I am to prepare for eternity; and be watching for the Coming of my Lord and Saviour.
2. I will consider myself as accountable to God for the right use of my time, and all I possess.
3. I will take the Bible as "a light to my feet, and a lamp to my path," and will pray for the Holy Spirit to teach me, and to impress all its truths on my heart.
4. I will keep sacred the Lord's day, and faithfully attend on the worship of God.
5. I will "keep the heart with all diligence," when all things go well with me, and in time of trouble.
6. I will make it my constant endeavor to do all the good I can to all with whom I am connected.
7. I will not eat or drink any kind or quantity of food that I have reason to believe will be hurtful to health, or unfit me for the duties of life.
8. If I am tempted to anger or to speak hastily, I will take time for reflection.
9. I will live under a deep conviction that I am a sinner, utterly unable to save myself; and will trust in Christ alone for the pardon of my sins, and the salvation of my soul and body.
10. Under a sense of my own weakness, I will daily pray for the Spirit of God to make me holy in soul and body.
11. I will strive after holiness of heart and life, through the knowledge and love of my Lord and Saviour Jesus Christ.

12. I will continually look forward to the pure, perfect and lasting enjoyment of heaven.

BAPTISMS.

In Christ Church, Albion Mines, N.S., on Thanksgiving Day, Nov. 17th, George Elliott, son of Ralph Elliott and Elizabeth Dawson, of Viewfield.

MARRIED.

HILL-HARIVEL.—At Albion Mines, N.S., by Rev. D. O. Moore, Mr. Archibald McPhail Hill, of Renfrew Line, Scotland, to Jane Sophia, (born Poindexter), relict of the late Peter Harivel, of St. Helen's Jersey, Channel Islands.

DIED.

WILLIS.—At Stellarton, on Nov. 14th, Robert, son of James and Janet Willis aged 3 months.

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A Public Missionary Meeting will be held in the College on Monday Evening, Nov. 28th, at 8 p. m.

The Lord Bishop of Montreal will preside. His Lordship the Bishop of Huron is expected to be present. The Rev. G. O. Troop, M.A., will deliver an address, and a short Paper on Missionary work in W. Africa will be read by one of the Students. All are invited. 30 1

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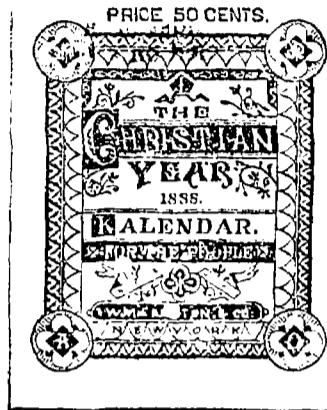
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MISSION FIELD.

THE PAST YEARS' FOREIGN MISSION WORK.

It is a matter of regret that in compiling our annual report the limit of space makes it necessary that the accounts from the field of work performed during the past missionary year can only be given in brief. These accounts are all of them most interesting and taken together must leave the mind of the reader profoundly impressed with the fact that the Lord is working with us everywhere. In Japan the advance is rapid. In Africa, notwithstanding the political disturbance in the lower part of the Missionary Jurisdiction of Cape Palmas, the workers are brave and true and the work is being systematically prosecuted, not only in the localities with which the Church has been familiar for years, but also, as Bishop Ferguson expresses it, in the regions beyond. In China, the evangelistic work, largely conducted by the native clergy, as well as the parochial work among the converts, and that of the day and boarding-schools and St. John's College, and the medical mission, each has its own story to tell of diligence and encouragement; and this should be distinctly understood in view of the publications during the year which have widely given the impression that the work in China is suffering. Bishop Holly makes his own report of the labors of him self and of his little band of clergy in Haiti. It is a story of energetic labor amid discouraging conditions and with limited resources. Still the call is for more workers. The fields are indeed white unto the harvest. We thank God that the whole Church is praying, in the Litany, that the Lord of the harvest will send forth laborers into His harvest—*Spirit of Missions, N. Y.*

MONEY POURED INTO THE FONT.

Bishop Parker, who succeeded the martyred Bishop Hannington in the east African mission, has opened the new Church of St. Paul, Kisulutine. Some English missionaries and several hundred native Christians were present. The Rev. A. D. Shaw, in describing the service, says that the people not only brought corn and other produce as offerings, but also so much money that the bags and plates were too small to contain it, and so it was poured into the font, which was half-filled with coins. The collection amounted to 565 rupees. On the next day sixty-three candidates were confirmed in the Church, and there were 150 communicants. Two days afterward, Bishop Parker started with the Rev. J. Blackburn for Mamboia by an entirely new route through a yet unknown country.—*Spirit of Missions.*

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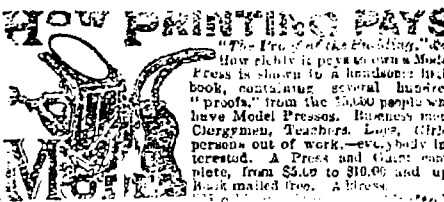
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