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The Church Guatolan

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.

VOL. XV. }
No. 10. }

MONTREAL, WEDNESDAY, NOVEMBER 1, 1893.

In Advance } Per Year
\$1.50.

ECCLESIASTICAL NOTES.

THE Church of the Ascension, Philadelphia, received a \$1,000 legacy from the late Mrs. P. E. Brown.

MRS. M. A. PARRY, of Philadelphia, bequeathed \$2,000 to the Church of the Holy Innocents, Beach Haven, N.J.

A Swedish Episcopal congregation has been gathered recently from among the well-to-do Swedes who live in the Roxbury quarter of Boston.

IN St. George's church, N.Y., of which Rev. Dr. Rainsford is Rector, \$30,000 has been raised during the past year for the Parochial Endowment Fund.

A correspondent of *The English Churchman* (Evangelical) says that Archdeacon Farrar commenced his Congress Sermon at Birmingham with the Invocation, "In the Name of the Father, and of the Son, and of the Holy Ghost."

FROM the estate of the late Sarah Emlen Ingersoll, of Philadelphia, who died in August, 1892, \$476,574 has been awarded by the Probate Judge to be equally divided between the Episcopal Hospital, the Children's Hospital, and the Protestant Episcopal City Mission for the use of the Home for Consumptives.

THE Most Reverend Robert Bent Knox, D.D., LL.D., Archbishop of Armagh and Primate of Ireland and the Metropolitan, died on Oct. 23rd ult. from heart disease. His Grace was born at Dungannon Park, the seat of his grandfather, the Earl of Ranfurly, on September 25, 1808. He was educated at Trinity College, Dublin, (B.A. 1829; D.D. 1849); was Lord Bishop of Down, Connor and Dromore, 1849-76, since which time he has been Archbishop of Armagh. He has published ordination charges, sermons, addresses, lectures, etc. He married, in 1842, Catherine Dehlia, daughter of Thomas Gibbon Fitzgibbon, Esq., of Ballyseeda, Limerick. He leaves a son and two daughters.

A Parochial correspondent of *The Church News*, Missouri, well says: There are many different people living within easy reach of the Church who used to know more of the faith of the Church from an intellectual as well as spiritual standpoint. * * * * *

The parish is needed to keep alive such faith and to "provoke men," as the Apostle says, "to good works." This means on your part and mine intense loyalty to Church doctrine, discipline and worship. The weakest dependence a parish can have is a man or a woman, or men or women who are perpetually apologizing for and explaining away all that the Church holds dear about the ministry, God's Word or God's Sacraments; who never care to know, or dare to believe any fixed positive truth about the

Church, but are trying to popularize her doctrine, discipline and worship, and make her the echo of every individual caprice or personal fancy. People are looking for definiteness in religion, for an orthodox faith and an orthodox practice.

BROTHERHOOD OF ST. ANDREW.

Eight new chapters were formed in the United States during the past month, the total number being now 1047.

Only two new Chapters are reported in the October number of *The Cross*, as having been formed in Canada last month; and the total number of Chapters is now 127.

A memorial to Chas. James Wills, late First Vice-President of the Brotherhood is to be erected and contributions to the memorial fund are asked before December first.

At the last meeting in Detroit the question of holding the Conventions of the Brotherhood only triennially, was brought up, but the decision of the meeting was in favor of continuing the annual Convention.

The loss for 1893 upon the publication of *St. Andrews Cross*, amounted to \$1,520; this excess of expenditure over receipts was caused to some extent by the great number of copies issued and by the special edition containing report of the Boston Convention.

We are in receipt of the Convention number of the *St. Andrews Cross*, the organ of the Brotherhood and containing full account of the Convention lately held in the city of Detroit. It is most interesting reading and should be in the hands of every Brotherhood man.

Commissioners were appointed to enter in to a concordat with the Brotherhood of St. Andrew in connection with the Church of England in Australia, and also to continue negotiations looking to the establishment of a fraternal alliance with the Brotherhood in the Scottish Episcopal Church.

The Brotherhood intend to have another self-denial week this year, and it is hoped that all Brothers of St. Andrew will join in this very practical and personal effort to spread Christ's Kingdom. The first week in Advent beginning with St. Andrew's Day, has been fixed as the time.

Bishop Coleman of Delaware says that he expects that the Church in the future will draw its Clergy largely from Brotherhood men, and the fact that of the 163 Brotherhood men preparing for Holy Orders, 87 became candidates after joining the Brotherhood, would seem to support Bishop Coleman's dictum.

Section [2] of the first article of the Constitution of the Brotherhood has been altered to read as follows:—"Any organization of young

men in any parish, mission or educational institution of the Protestant Episcopal Church, etc. and a new section [3] has been added to article 1, as follows: "Chapters may be formed in like manner in other educational institutions, with consent of the proper authorities thereof, and of the Bishops of dioceses in which they are situated. Each of said Chapters shall be under the supervision of a clergyman of the Church, appointed by the Bishop. No man shall be an active member of such a Chapter who is not a communicant of the Protestant Episcopal Church."

"The Church Standard," whose editor Rev. Dr. Fulton was present throughout the convention, says in its issue of Sept. 23rd: "That five hundred and twenty men should have come together from all parts of the country to consider the duties of laymen as partakers in the priestly character and work of the Church is itself an inspiration. The intense earnestness which characterized the whole proceeding has been edifying. The simplicity and singleness of purpose which has pervaded the utterances of all who have spoken has been exemplary. The impression made on the people of Detroit by this quiet meeting of so many earnest men of all ages has been extraordinary. It is much to be hoped that the Brotherhood of St. Andrew will go on to greater and still greater works than any it has yet undertaken."

DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

(Continued.)

The Board reassembled on

THURSDAY MORNING, OCTOBER 12TH.

The secretary read the minutes of the previous day, which were confirmed.

The following report regarding

THE MISSIONARY DIOCESE OF ALGOMA was presented by the general secretary.

"The committee appointed to confer with the Bishop of Algoma regarding the amount of money necessary for the carrying out of his diocese beg to report that the work of the diocese of Algoma be brought before the various dioceses of this Ecclesiastical Province in such a way as to secure, if possible, from each diocese a stated sum towards placing at the disposal of the Bishop at least \$—over and above his own stipend already guaranteed."

It was resolved:

(14) That the above report be received; also,

(15) That this Board, having heard a statement by the Bishop of Algoma on the financial position and necessities of his diocese, and having learned that these necessities have been seriously increased by the diversion to the Indian Home at Elkhorn, Manitoba, of a large amount of the support hitherto contributed in England towards the maintenance of the homes in Algoma, hereby recommended to the various diocese and synods the adoption, if possible, of some scheme by which the sum of \$8,000 annually shall be placed at the Bishops's disposal, said sum to be distributed among the various dioceses

in the same ratio as the pledges given in connection with the episcopal stipend.

The Bishop of Algoma then read

THE EPIPHANY APPEAL,

referred to a committee. It was resolved:

(16) That this appeal be accepted as the appeal of the Board, and be printed and circulated as usual.

The Bishop of Toronto then read

THE ANNUAL REPORT OF THE WOMAN'S AUXILIARY

During the year which has passed since the triennial meeting of the Woman's Auxiliary held in Montreal in September, 1892, the number of branches has increased from 361 to 381, and the membership from 9,129 to 9,904, but neither of these latter figures represent the full number of members, several of the parochial branches not having reported their numbers either year.

Two provincial life memberships have been paid in (\$50 each), and eleven diocesan life membership (\$25 each) in Toronto diocese, several in Huron dioceses, several in Ontario, and one in Quebec, are reported.

The request of the Board of management of the Domestic and Foreign Missionary Society for \$1,080 for the salary and expenses of Miss Jennie C. Smith, who succeeded Miss Sherlock as medical missionary to Japan, has been complied with, and Miss Smith is now at her post at Kobo.

The Board also applied to the Woman's Auxiliary to raise a sum of money for the travelling expenses of the Bishop of Algoma, which was most cheerfully given.

The total number of bales, etc., sent out during the past year is 533, with an expenditure for material and freight of \$3,673.43. Neither Quebec nor Montreal diocese report the money spent on their bales, or the sum would be much larger.

The bales were distributed as follows: Algoma, 165; Rupert's Land, 89; Qu'Appelle, 30; Calgary, 83; Saskatchewan, 61; Athabasca, 27; New Westminster, 3; Moosonee, 3; Mackenzie River, 2; Newfoundland, 9; Montreal, 15; Ontario, 19; Huron, 5; Niagara, 4; Toronto, 18. Totals, Home Missions, 70; Domestic Missions, 463.

Treasurer's Report.

| | |
|------------------------|-------------|
| Domestic missions..... | \$10,941 32 |
| Foreign " | 2,771 55 |
| Educational funds..... | 960 50 |
| Unappropriated..... | 121 40 |
| Expenses..... | 1,002 06 |
| | \$15,796 83 |
| Balance in hand..... | 3,408 33 |
| | \$19,205 16 |

NOTE—The above figures are somewhat under the actual sums received. The treasurer only received the annual report of one diocese a couple of days before the Board meeting of the Woman's Auxiliary; and as it was all very much confused, and would take much calculating to straighten out thoroughly, she could only succeed in obtaining part of the information it contained.

It was resolved:

(17) That the Board receive and adopt the report presented for the past year by the general secretary of the Woman's Auxiliary, and congratulate them cordially on the steady increase of the organization, and the extent and value of the work done by them in co-operation with this Board, and that the report be printed in the proceedings of this Board.

No draft of the children's Lenten Letter having been received, it was resolved:

(18) That the Children's Lenten Letter be referred to a committee consisting of the Bishop of Toronto and Rev. Canon Cayloy to take action.

THE JAPANESE MISSIONARY.

It was resolved:

(19) that the travelling expenses of Masazo Kakuzen, deacon, to Japan, be paid.

INSTRUCTIONS TO DIOCESAN SECRETARIES.

No report having been received from the committee *in re* instruction to diocesan secretaries, it was resolved:

(20) That the secretary be requested to draw up such instructions, and submit the same to the next session of the Board.

THE FINANCIAL STATEMENT.

No financial statement having been received from the treasurer, it was resolved:

(21) That the members of the board feel constrained to place on record the expression of their deep regret that no financial statement has been furnished by the treasurer to assist them in their appropriations during the present session.

It was resolved:

(22) That the unappropriated funds now in the hands of the treasurer be divided among the same objects and in the same ratio resolved upon at the last meeting, and that the ratio be printed in the draft of minutes to be communicated by the members of the Board.

CURRENT EXPENSES.

It was resolved:

(23) That a grant of \$100 be made to the general secretary on account of expenses, and \$150 as an honorarium.

THE ANNUAL REPORT.

It was resolved:

(24) That the subject of the annual report required by By-law VI. be referred to a committee to be composed of the Toronto and Niagara members of this Board and the general secretary.

PROPORTIONATE AND SYSTEMATIC GIVING.

It was resolved:

(25) That this Board advise the secretary on all occasions, even when not advocating directly the cause of Domestic and Foreign Missions, to inculcate the need of proportionate and systematic giving, and at all times to teach that one chief cause of deficient support to the Domestic and Foreign Missions is the non-recognition of this principle as an absolute necessity, and of the blessing attending those who practise it. And that this resolution be printed in the magazine.

The Board then adjourned.

"SERMONS."

(A Paper Read before a Clerical Conference held at St. Stephen, N.B., September 28th, 1893, by the Ven. Archdeacon Brigstocke, D.D.)

(PUBLISHED BY REQUEST OF THE CONFERENCE.)

The subject of Sermons, to which I have now the pleasure of drawing your attention, brings us to consider one of the weightiest, most responsible and important functions of the Christian ministry; and, as I believe, one of the most powerful engines in the spiritual warfare for pulling down the strongholds of Satan. I therefore think that I cannot do better at the outset than enlarge somewhat on this aspect of my subject. I adopt this course from a conviction that in the matter of sermons we encounter one of the dangers to which we are exposed in our ministry. I herein refer to the fact that sermons are not in our day what they were in days that are past. The time was when sermons were everything,—when preaching was considered almost the only occupation

of the Pastor, and the one great function of the ministry. From being idolized, they have come to be severely criticized, and not seldom pronounced dull and monotonous. "It is," say some, "the same thing over and over again," and some think it cannot be otherwise; so it comes to pass that sermons are only just tolerated, and therefore cease to be effective.

From the excessive activity of the present day, and the abounding engagements into which the clergy think it necessary to enter, reducing their lives oftentimes to what has not been inaptly described as "holy fuss," there is increasing difficulty to find time for the due preparation of sermons which shall command attention in this intellectual and critical age. So we fear that there may be some truth in a rather general complaint about the decline of the Pulpit. This is a serious matter, for, as I think it is, only another way of intimating the decline of the Christian ministry.

In considering Preaching as a function of the ministry, I would first of all remind you of what we are taught on the subject in the Pastoral Epistles. St. Paul, whom we may justly style the great Preaching Apostle, gives the exhortation, "Preach the Word," with great solemnity, by prefacing it with the words, "I charge thee before God and the Lord Jesus Christ, who shall judge the quick and dead at His appearing, and His Kingdom." It is difficult to see how the Apostle could have placed sermons in a more important and responsible light. We are charged as there standing in the immediate presence of God and the Lord Jesus Christ, Who shall be our Judge when He comes again, to preach the Word. But let us go further back in the history of the Christian ministry, and see what is there told us of the office of preaching! Our attention is here called to the fact that Jesus Christ preached everywhere. Next, when He chose twelve disciples, to be Apostles, it was that they might go and preach the coming of His Kingdom. Again, our Lord chose seventy to go before His face, and so prepare His way by preaching. And lastly He gave His Apostles this solemn charge, "Go ye into all the world, and preach the Gospel to every creature." How His Apostles understood that charge we know from the Acts of the Apostles. "They went forth, preaching everywhere, the Lord working with them and confirming the Word with signs following." We see then very distinctly that Jesus Christ chose this method of extending the knowledge of Himself throughout the world. Many other methods were no doubt open to Him, but He deliberately selected this one, and ordained that His Message of truth and love was to be delivered to the world by means of His duly appointed messengers. It is then quite clear that, in the early days of Christianity, Preaching held by Divine appointment a foremost place in the work of the ministry. But was it to continue so? In making reply, it might be enough to point out that, as that method was Divinely ordained, and no intimation given that it was to be ever superseded, we may with all certainty conclude that it was to form a permanent function of the ministry. But perhaps to dispose of the question in that way would hardly be answering it.

The conditions of the Church's life and work are so different to what they were, that it is, I believe, assumed that in respect of sermons the work of the Christian ministry is somewhat altered. In the first ages preaching was the only means of communicating the knowledge of the Truth. Books, or rather writings, were scarce, and but few could read them. There was then an obvious necessity for ministers to be first and chiefly Preachers. If the philosophers at Athens, or the inhabitants of Corinth, Ephesus or Philippi were to hear the Gospel, a Preacher must go amongst them. So, it will be readily admitted, is it still the case with respect to the establishment of Christianity in what we

call heathen lands. The living messenger must go forth and proclaim the Message if they are to hear it. Under such circumstances preaching will always hold a foremost place in the ministry of the Church. But is it to be a permanent function of the ministry? It is more than hinted by some that it is not. With the profusion of religious knowledge now pouring forth from the press in ever-increasing volume; with the sermons of all eloquent preachers that are printed; with the commentaries on the various parts of Holy Scripture that are now available; it may seem that the office of the Preacher is not what it was, and that no very great regret may be felt if the power of the Pulpit does decline. Be that as it may, we are ready to let the question of the permanency of Preaching to be settled by existing needs. What are they?

It will be readily admitted that interest in religious subjects is characteristic of the present day. Men's minds are not interested only, but agitated over religious subjects. Ample proof of this—if proof were needed—is found in the flood of religious literature of every kind that is pouring from the press. Not only have we learned Commentaries on Holy Scripture,—the result of much critical study and learning,—but innumerable essays on every subject of religious thought. Even the secular press frequently fills its columns with sermons and the discussion of religious subjects. The result is that we are living in continual religious agitation and controversy. There is ever around us a Babel of tongues and much confusion of thought. Speculation is rife, because stimulated to the utmost extent, and much scepticism abounds. No sooner has any one difficulties himself than he rushes into print, and they become the difficulties of thousands. Every new theory is debated with eager interest. But with all this religious agitation we do not find that there is any clearer apprehension of the cardinal truths of the Gospel. Men are still largely in perplexity touching the Incarnation and Atonement; Sanctification and the Resurrection. They are still asking whether prayer is heard, whether there is life after death, and some are even asking whether there is or can be anything known of God. Is He a Force or a Person? To guide men through the mazes of doubt something more is needed than Books and Pamphlets and Newspaper Articles. What is needed is Sermons. Preaching alone can do the work. Speculative theories have to be dealt with, and positive truths have to be proclaimed. This is the work of the Preacher. And men are still willing to give heed to the living voice. Crowds will as readily assemble to-day to listen to what is worth hearing, as we are told they thronged around the great St. Chrysostom, or as they used to hang on the lips of the late Canon Liddon when he preached in St. Paul's Cathedral. There is no channel of approach to a man's heart and soul so powerful as the living voice. Men, I am convinced, are waiting to-day for the message of truth, love and peace. The world satisfies them no more now than it did in the days of Solomon. Sin is the same as it was; its poison as virulent and its power as destructive. To suppose that books would ever supersede the preached sermon is to suppose that books on medicine would do away with the profession of the physician. The press cannot do the work of the Pulpit, and the attractive power of the ministry still very largely lies in good preaching. The exhortation, "Preach the Word," given to Timothy, is still binding upon us, and formed, as we remember, a part of our great Commission when we were admitted to the office of the Priesthood: "Take thou authority to preach the Word of God, and to minister the Holy Sacraments in the Congregation where thou shalt be lawfully appointed thereunto."

Now, how may this be done? How may we all preach effectively? When we bring our-

selves close up to the work, how impossible it seems? How instantly do the words rise to our lips, "Ah! Lord God, behold I cannot speak, for I am a child." But it is just realizing this weakness that may be said to constitute the first requisite of effective preaching. Bishop Dupanloup—that great master of the art of true preaching—thus writes in his striking essay on "The Ministry of Preaching": "Gentlemen, do you know what is the secret of oratory? It is a virtue within the reach of *all* the world, Humility. Yes, gentlemen, humility; holy, Christian and priestly humility is a good counsellor in preaching, as in all things. Humility gives good sense, as pride troubles the mind. The faults which are noticed in the pulpit, when they do not come from want of capacity or of labour, have almost always their root in pride.

. . . It is pride which prevents them from being simple, lively, true and natural. They fear to be vulgar or commonplace; it is that which makes them soar up, strain themselves, and go beyond themselves, and affect kinds of preaching for which they are not fitted." Let us take this wise counsel home to our hearts, and I am sure it will help us. An effectual preacher is not necessarily an eloquent preacher. We can only use the gifts we have. Though not possessing the intellectual gifts and persuasive powers of a Wilberforce, Magee, or a Liddon, yet we may preach effectively. Our sermons may be unadorned; they may contain no embellishments, but withal are full of burning words, of the Holy Ghost, and of power. A true and effective preacher is one who has a just estimate of himself and his work. He will not try to be somebody else in the pulpit, but will speak in God's Name, God's Message, as will be best suited to his hearers. We have at times heard it said that it would be well to have an order of preachers. I trust that will never be the case. "It is not an order of preachers," to quote the *Church Quarterly Review* (Jan., 1891), "that is wanted, but that parish priests should give more serious thought to the subject of preaching. To have a ceaseless series of Mission sermons, or passionate addresses, or revival appeals, however eloquently they might be set forth, would weary after a time. What is wanted is single-minded devotion to the duties of the pastoral office, simple teaching of the truths of the Gospel, combined with a real knowledge of the people, and careful study. Where these are joined to a holy life, the preacher's words will not be uttered in vain, however slender his natural talents may be, and however feeble his oratorical power. And where these are wanting; what account of his stewardship will the priest be able to give at the Last Day?"

Next, there must be due preparation for sermons. With some who have had the advantage of a liberal education, and have access to a library, preparation for sermons will be a very different thing from that of others who are not so favoured. Nevertheless, for every sermon due preparation must be made. "We cannot speak," writes Bishop Dupanloup, "out of the abundance of the heart, and with a lively eloquence, except the mind and heart be full of what is said." The most experienced and the most ready of speech cannot dispense with preparation. Otherwise, you will have poverty of thought, platitudes, and speech, all unworthy of the subject. Facility of speech is often a great snare, when it inspires any preacher with the presumption which makes him neglect study, so that he ripens nothing and produces in the end only green and unripened fruit, instead of wholesome nourishment.

Preparation for sermons must of course include the continuous, systematic and prayerful study of Holy Scripture. "The seed of the Kingdom," be it ever remembered, "is the Word of God." The Word became Incarnate, and had then audible expression. And before our Lord ascended into heaven, He provided

that the voice of God should not be silent. He commissioned men with His own mission on earth, and gave the charge, "Go ye into all the world, and preach the Gospel to every creature." We are now the representatives and ambassadors of Christ. We bear the voice of God upon our lips, and it is God that speaks by our mouth. We do not speak our own words. We speak and transmit the Divine Voice. We are the ministers of it. We speak because we have a commission to speak; because it is our mission to carry everywhere, and to all men, the Divine Message. "It is then imperatively necessary," to quote Bishop Dupanloup once more, "for us to study, and to know as far as human infirmity may, how we can preserve to the Message, of which we are the bearers, its august character."

Next to Holy Scripture, we place the study of one or more of the Fathers. This may not always be possible, but it is not as difficult as some suppose. We may not possess any of the works of the Fathers ourselves,—not even "The City of God," by St. Augustine,—still surely copies of some of their works might easily form a part of every Denney library. It should, at any rate, be our ambition to know all we can of that mine of sacred thought which has done so much to instruct the Church in the Great Message. Dr. Pusey writes on this subject as follows: "If any would spend as much time in reading the Fathers as they do in daily or weekly papers, magazines, periodicals, and other ephemeral publications, they could in a few years enrich their life's blood by the marrow and fatness of the teaching of the Fathers." The parting counsel of the great Doctor to the Church was this: "If I might leave one bequest to the rising generation of Clergy, who will have (what I have had only incidentally) the office of Preachers, it would be, 'In addition to the study of Holy Scripture, which they studied night and day, study the Fathers especially St. Augustine.'"

Another source of preparation for sermons is the sermons of any of the great Preachers. They should be studied, not to be imitated, but to be assimilated mentally and morally. One good sermon should, if possible, be read every week; and, in our choice, we should not keep to one style or another, but take those who are Masters of Theology and exposition. The sermons of even Dr. Brooks may in this way be useful when sandwiched in by Liddon on both sides.

Much help in the preparation of sermons will also be found in reading of a miscellaneous character, such as Biographies, Missionary Records, History, Poetry and Travel. Indeed, this kind of reading is very important to impart freshness to our preaching, and furnish illustrations which will prove to be apt and striking.

As to subjects for sermons, I must say one word. The subject matter is settled for us, but there is a danger lest the desire of novelty should lead us from the Great Message to topics which may more easily attract and interest. I know some think that "The Word" is only a limited area. I can only say I know not how it could be wider. To tell men all the Word declares—the whole counsel of God—will certainly not be done within the allotted time of the ministerial life. To tell of God in His perfections, His Greatness, and His Love; of sin, its history, its power, its deceitfulness and manifold workings; of the Incarnate Saviour, His Love, His Life, His Example, and His Great Atonement; His present Intercession and His Coming again; of the Holy Ghost, His regenerating power, and His abiding presence; of the duties of the renewed life, the graces to be cultivated and the responsibilities to be discharged; of the visible kingdom with its privileges and blessings, will furnish topics of ample variety and importance for all our preaching. As winners of souls—as those sent to take men alive—

we must preach the Gospel which alone maketh men wise unto salvation.

And as a last word, let me say that if our preaching is not to be in vain it must be "begun, continued and ended" in prayer. What is good in a sermon comes from God, the Giver of all good gifts. If we go forth in the strength of the Lord God to preach His righteousness only, our labour will not be in vain. His Word will not return void; His strength will be made perfect in our weakness. Let us fear nothing so much as our own indolence and want of faith. True and effective preaching is not the result of great gifts and lofty eloquence, but of inspiration from above. He who said "Preach the Word to every creature" will give the needed power, and make the Word when spoken by our mouths to bring forth "some thirty, some sixty, and some an hundredfold."

News from the Home Field.

Diocese of Nova Scotia.

MISSIONARY CONFERENCE.

We have received a very full and interesting account of this most important Conference lately held at Yarmouth, which owing to the crowded state of our columns this week we are obliged to hold over, with other communications, until next week.

HALIFAX.

St. Luke's Dedication Festival.—The banners on the chancel walls and the vases of beautiful white flowers above the altar gave a bright and festive appearance to the interior of St. Luke's Cathedral on St. Luke's day. All the services were fairly well attended. The rector in a short address at Evensong, expressed a desire to see the festival of their patron saint (St. Luke) kept with greater observance by the congregation than hitherto. There were two celebrations of the Holy Communion during the day. The celebrants were the Very Rev. Dean Gilpin and the Rev. E. P. Crawford, the latter of whom delivered a thoughtful discourse on the life and writings of St. Luke at the second Celebration, which was choral. The special festival music, consisting of Woodward's Communion Service in E flat, and Sir John Stainer's anthem, "Awake Thou that Sleepest," was ably rendered by the choir, and the congregation at Evensong joined heartily in the singing of the special Psalms, 94th and 122nd, and hymns 242, 395, 396 and 397. After this service the church workers and others of the congregation assembled in the choir room, with the Rector as president, when the various officers and assistants for the parochial work of St. Luke's parish for the coming winter were elected.

MARSHALLTOWN.

St. Paul's.—In the afternoon seven persons were confirmed at St. Paul's church, and the Bishop in addressing those who were confirmed took for his theme the "Armour of God," mentioned in the Epistle to the Ephesians, which having put on, they must use constantly and aright. The church at Marshalltown was crowded, while many, unable to gain entrance, either stood listening outside, or returned to their homes.

The office for the "Induction of a Rector," formed part of the evening service, when the Rev. H. A. Harley was formally presented to the congregation as their incumbent, and the Bishop spoke earnest words of counsel to both minister and people, charging the one to teach and build up his people well and faithfully, and

the others to receive the word with such obedience that they who watch for their souls and who must give account, may do it with joy and not with grief. All the services were cheerful and helpful.

DIGBY.

Holy Trinity.—Large congregations assembled in Trinity church on Sunday week, to take part in the services and to witness the administration of the rite of "The Laying on of Hands."

Morning Prayer had been said at 9 o'clock, so that the service at 11 o'clock might consist only of Confirmation and Holy Communion. Twenty candidates were presented to the Bishop, and after his hands were laid upon them he addressed them in loving and helpful words, showing them some of the temptations and difficulties which they would meet in their Christian life, and what principle they must follow, and what grace seek in the encounter.

Diocese of Fredericton.

ST. JOHN.

CHURCH OF ENGLAND INSTITUTE.—The 18th anniversary of this important and useful institution was celebrated on Wednesday, Oct. 25th, by services both morning and evening in Trinity church. The morning service consisted of a celebration of the Holy Communion at 9 a.m., when Archdeacon Brigstocke, President of the Institute, was the Celebrant, and was assisted by the Rev. Canon DeVeber.

At 8 p.m. there was a full Choral Service, which was well rendered throughout by Priest, choir and congregation. The Rector intoned the service in a good, clear voice, and the choir, which has been considerably augmented by voices from the choirs of St. Paul's and the Mission church, did their part from beginning to end most efficiently. The Psalms for the evening were chanted. The Magnificat and Nunc Dimittis were taken to that brilliant setting by T. Morley, and the anthem was Sing a Song of Praise, by Stainer. The preacher was the Rev. C. W. McCully, vicar of Christ Church Cathedral, Fredericton, who took for his text, 1 Cor. xii. 12, and delivered an able and eloquent sermon. The following clergy were present: Rev. Canon DeVeber, Rev. W. O. Raymond, Rev. John deSoyres, Rev. R. W. Hudgell, Rev. W. H. Sampson, Rev. E. Sibbald, Rev. W. Fatough and the Rector, Archbishop Brigstocke. The first Lesson was read by Rev. J. deSoyres, and the second by Rev. E. Sibbald. The Rev. W. O. Raymond said the latter portions of the prayers. There was a large congregation present. The collection was in aid of the institute.

BAY DU VIN.

A correspondent of the *Union Advocate* writes as follows: Having occasion to be in the thriving village of Bay du Vin recently I noticed many improvements going on which are a credit to that thriving place, and among others was the renovating and painting of the interior of their beautiful little church: St. John's church, Bay du Vin, under the rectorate of Rev. W. J. Wilkinson, who through his zeal and energy has done much to preserve and beautify this memorable church. He has had the interior painted throughout in the mural decorative style of modern days, proving the progress and tendency of the feelings of his people to make the house of God a fitting place to worship their Creator and Redeemer in, and to make His dwelling a place of beauty and a joy forever. The painting of the ceiling is done in blue tint with cream colored friezes forming panels are adorned with rosettes, which in their centres have emblematic designs in gilt. The walls are in light buff, with a festoon border twelve inches wide, with appropriate mottoes on a maroon

ground, the whole making a very effective appearance.

The work was designed and performed by Mr. F. Bockler, of Newcastle, to the entire satisfaction of the Rector and people, and as a token thereof conveyed to him a vote of thanks for the able and artistic manner in which the work was performed.

Diocese of Quebec.

SHERBROOKE.

A conference of the Woman's Auxiliary for the district of St. Francis was held in the church hall, Montreal street, on Wednesday, Oct. 25th, large representations being present from surrounding parishes, as well as delegates from the city of Quebec. Great interest was manifested in the discussion of the several papers and reports read at the meeting. In the evening a Missionary meeting was held in the hall, the speakers being the Rev. Chas. Brooks, of Barnston, and the Rev. Albert Stevens, of Hatley. Both gentlemen are well known in this city, and fully sustained the reputation already acquired by them for making interesting and instructive addresses. Mr. Brooks dwelt at some length on woman's work in the East, and he did it well. Having been for nineteen years a resident of Turkey he was able to speak from personal observations of many incidents that naturally came under his notice during his long missionary career in the domains of the Sultan. Mr. Stevens' address was a carefully prepared and elevating one, and was listened to with close attention throughout. His theme was that all work, such as done by the Woman's Auxiliary, should be a work of love and unselfishness. At the close of the meeting a collection was taken up, the proceeds of which are to be devoted towards repairing a Mission house for the Piegan Indians in the Diocese of Calgary.—*Sherbrooke Gazette.*

Diocese of Montreal.

MONTREAL.

NEW CANON.—The Lord Bishop of the diocese has been pleased to appoint the Rev. J. G. Norton, D.D., Rector of Montreal, an Honorary Canon of Christ Church Cathedral. The appointment is one which is well deserved owing to the faithful work done by Dr. Norton in the Cathedral as Rector thereof, and will be generally acceptable throughout the diocese. We extend our congratulations to the new Canon.

Christ Church Cathedral.—The beautiful cross which adorned the chancel end of the cathedral, but which having been made of Caen stone, had, like many other portions of the fabric, crumbled away, has been replaced with beautiful Ohio stone. Owing to the extensive use of Caen stone on the outside of the building, and owing to the defective nature of the ground as to foundations, there has been a continual drain upon the congregation to replace the decaying stone and maintain the fabric. The expense so incurred during the last three years has been at least \$5,000, and in the years preceding these, since Dr. Norton's appointment as Rector, the expenditure was probably still greater. Many desirable repairs it has not been possible to undertake, and at the present moment there are other portions of the building where the Caen stone should be replaced, but to do which would involve a very large expenditure. The church is not merely a *parochial* one, but is the parish church of the *diocese*; and it becomes a question whether the *diocese* as such should not contribute to, if not wholly meet, the necessary expenditures for repairs and maintenance of the fabric. We suppose it is indisputable that a

building of this style and size would not have been built for a mere *parish* church; and if the congregation worshipping in it maintain service and meet the ordinary parochial expenditures, it would only seem fair that the extraordinary expense beyond this should be met by general contribution throughout the diocese. The new scale of assessments imposed by the City authorities is also telling heavily against the congregation in the increased amount of assessment yearly for water—not used—and for general improvements. The question of removing the Cathedral, or of so re-arranging it as to allow of revenue being derived from that portion of the property fronting on St. Catherine street, will we fear before long be an urgent and important one. We understand that at the present time a sum of \$2,100 is to be raised for repairs done this year alone, and we are sure that contributions from Churchmen in Montreal or elsewhere would be very acceptable.

Grace Church.—At the annual meeting of the Young People's Literary Society the following officers for the ensuing session were elected: President, Mr. C. F. Crutchlow; vice-president, Miss M. Price; 2nd vice-president, Mr. Hollis; secretary, Mr. J. Jenkins; treasurer, Miss N. Collins. Committee: Misses McPherson, C. Brain, O. Wright, F. Deverell, S. Mason; Messrs. R. Price, J. H. Farrar, F. Lydon, C. Hostler, J. Lees.

HUNTINGDON.

A Harvest Home Festival Service was held here on the 11th Oct. ult., when the church was beautifully decorated, and at which the Rev. G. Abbott Smith, Assistant of the Church of St. James the Apostle, Montreal, was the preacher. The Rev. A. D. Lockhart, of Ormstown, was also present, and with the Rev. Canon Rollitt, took part in the service. Holy Communion was celebrated and there was a good attendance. In the evening the Rev. Mr. Smith delivered a most interesting lecture in the basement of the church, entitled "A cruise in the Mediterranean," illustrated by lime light views shown by Mr. Robinson. Supper was also furnished by the ladies of the congregation, and there was a large attendance of parishioners and friends.

Diocese of Ontario.

KEMPTVILLE.

The annual Harvest Home Thanksgiving took place in St. James, Kemptville, on Sunday Oct. 1st, when the Rev. H. G. Grout, assistant priest at Prescott, preached two admirable sermons suited to the occasion. The Children's service was in the afternoon of the same day. The offertories went towards the debt incurred by this Mission Board during the past year, taking up new Mission work.

On Tuesday, 24th Oct., the Ministering Children's League gave an admirable entertainment in St. James' hall. Some forty young people took part; they all did well and gained the hearty applause of a crowded house. Most of the songs and plays were newly imported from the old country. The flag drill was given for the first time in Kemptville. The young girls who took part looked very pretty in their red, white and blue uniforms. Too much praise cannot be given to Miss Anne Chevers, President of M. C. L., and Miss A. Tomkins.

Diocese of Huron.

LONDON.

On the 19th of October, 1873, the little church of St. James, South London, was opened, when

the late Rev. Prof. Hopkins preached in the morning and Dean Innes in the evening. On November the 18th, 1877, the present church was opened by Bishop Hellmuth. Since that time a large addition, about half the size of the building, was put to the little church, owing to the growth of the Sunday-school, on Oct. 20th, 1893, a handsome new schoolhouse was opened. This building is on the site of the old one, and is 42 ft. by 62 ft.; having a parish room 19 ft. by 31 ft., with six other class rooms on the ground floor. It has a gallery at each end, and also at the side opposite the platform over the class rooms. These galleries have raised seats and one is specially for the infant class, and has seating accommodation for over 125 little ones. There is also a library and in the basement a kitchen. This is considered one of the finest and most complete buildings for Sunday-school and parish work in the west. The class rooms and galleries can all be shut off by doors and glass slides, when necessary. It has seating accommodation for over 600 persons. The Rev. Canon Davis took charge of the parish in March, 1874, just after it was organized, and is still the rector. Mr. John Pope has held the position of lay superintendent during the twenty years.

The following is an account of the opening services:

The commodious and handsome new Sunday-school building connected with St. James' church is at last completed, and was opened on Friday evening week with a very pleasing programme, as well as earnest speeches from the Bishop and other clergymen. The new building looks well and is capable of being divided up into class rooms. It is substantially built and handsomely finished, especially as regards the interior. It was crowded with children and friends of the school Friday night, and the platform, adorned with flowers, was occupied by Bishop Baldwin, Dean Innes, Archdeacon Marsh, Canon Richardson, Rev. Mr. Roy, East London; Rev. Mr. Crisp, Messrs. John Pope and Geo. D. Sutherland. In the absence of Rev. Canon Davis, the rector, caused by illness in his family, Mr. R. B. Hungerford, churchwarden, presided and opened the proceedings with a short address, after the usual religious services.

Mr. John Pope, superintendent, expressed the thanks of all interested in the school to the young men, children and subscribers who had aided in placing the new building there. When the school was first opened he said the scholars and teachers numbered 26; now their roll showed nearly 360.

Dean Innes claimed the honor of having held the first service in St. James' church. He spoke in a reminiscent strain, and referred to several of the early workers in the parish, especially Mr. John Pope, whom he had known longer than anyone present. Their acquaintance dated from 1866, beginning in the Province of Quebec, and being renewed in St. Paul's church in this city. The speaker urged as a requisite for useful work in the Sunday-school, union with the vine Jesus Christ. He prayed that the rector and family would soon be restored to health.

The Bishop of Huron said their rejoicing was marred by the absence of the Rector, Canon Davis; all missed him very much, because all appreciated his hard work. They trusted that God in His mercy would soon allow him to be amongst them once more. His Lordship was in his happiest vein as he began a confidential address to the boys and girls, telling them that it was not for the grown up folks at all, "but just between ourselves." As he talked the hall rang with childish laughter, and his words were followed with the closest attention. He impressed on them the objects of the Sunday school, by the illustration of the caterpillar and the butterfly. All boys and girls were caterpillars naturally, but God's grace can change their character and give them all beauty. The

children went to Sunday school to learn about the Lord Jesus Christ. No work was so important as learning about Him. Christ was the one thing needful, and if they gave their hearts to Him while they were young He would be their guide and Saviour and Friend all their days. His Lordship then addressed the teachers and officers, telling them that as the public schools were made more secular, the heavier duty was laid on the Sunday schools to teach the children the way of life. He spoke very earnestly of the duties, responsibilities and qualifications of a teacher, and encouraged them by saying God always gave His children strength to do the work to which He called them.

Rev. Canon Richardson, who preached one of the opening sermons of St. James' Church, also spoke briefly.

The choir, with Miss Seaborn at the organ, rendered several beautiful anthems.

PROMPT.

Next in importance to thoroughness, if Church work is to be effective and aggressive, we reckon promptness. The homely proverb: "Nothing venture, nothing have," is just as applicable to religious enterprises as to the enterprises of commerce. Of course there are counter-proverbs, enforcing the need of caution, of long and careful deliberation. But it may be urged that religious activity always falls far short of religious obligation—religious caution is always greater than commercial caution. To spend time and money for ideal and spiritual ends is not generally so easy as to spend them on eligible real estate, or when the markets promise on any particular outlay extraordinary and immediate gains. A very little caution will go a very long way when a man really wishes to be persuaded to wait; to put off, if not wholly to escape, the discharge of a difficult and costly duty. To build a new church or a parish house, to get a new organ, to engage the services of a more competent choir, those and similar expenditures may be absolutely necessary to save a parish from destruction. Whenever this is clearly perceived the time to commence operations is that very minute. It seems perhaps disparaging to say that nearly all religious work is carried on by impulse and enthusiasm, rather than by calm reasoning and exact calculations and estimates, but this is conspicuously true. And enthusiasm, unless it can get to work, and keep itself warm, so to speak, by vigorous exercise, very soon dies out; and when it is once dead it is a very hard matter to bring it to life again. Moreover, enthusiasm is quite inexplicable. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth." It is often quite impossible to discover how it came to pass that at some given time a whole parish seemed on fire with zeal. They were ready for almost any sacrifice. But as it is impossible to explain this, so it is even more impossible at will to reproduce it, and to discourage or fail promptly to use it, is "quenching the Spirit" and "fighting against God."

Yet nothing is more common than to repress this zeal and ardor, which being found chiefly, of course, among the young, is patronizingly and indulgently called "youthful." Excellent gentlemen undertake the task of tempering youthful zeal with discretion. They offer judicious praise. It were well, indeed, to build a church or a parish house; but until the whole subject can be carefully considered and plans matured, would it not be well to teach the Catechism to overflow classes in cottages? But enthusiasm for a new church is a quite different thing from enthusiasm for catechising in a cot-

tage, and neither can do the work of the other. A parish has now and then been ruined by the financial extravagance of undisciplined zeal; but far more by the more fatal extravagance of throwing away enthusiasm.

And as with parishes so with dioceses and churches. There are only too many that seem always doomed to be "too late." Some great "opening" presents itself, a noble site is cheaply purchasable for a cathedral or some great work of church extension, for a university or a hospital. There is long consideration and "maturing of plans," as if time were no object, and nobody else would know a good thing when it stared them in the face. Everything in the plans that should have been whispered in the ear in secret gets proclaimed from the house-top. And then when the plans are matured and action seems close at hand—the chance is gone forever.

Thorough and prompt are the watch-words for Church work.—*The Churchman*.

WHAT AND WHERE IS THE TRUE CHURCH?

[Tract 2095, S. P. C. K.]

(CONTINUED.)

VII. What are the marks whereby we can know which society is the Church of Christ? We have four marks given us over and above the two, faith and baptism, mentioned above. They are all contained in a single verse of the Bible: "And they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers"—literally, in the breaking of the bread, and in the prayers—[Acts ii. 42]. The true Church must therefore be that which (1) teaches the same doctrine as the Apostles did, neither more nor less, and least of all claiming to have a new revelation, altering or supplementing the old one; (2) it must be able to trace its origin back in a direct line to the identical society which first took shape on the Day of Pentecost in the year 31, and not be derived from the teaching of any particular man at a later time; (3) it must make the Holy Communion a great central act of worship—that being the meaning of "breaking of bread" (1 Cor. x. 16); and its members must (4) continue "in the prayers" [Revised Version], that is, attend regularly the liturgical worship of the Church, and not run about here, there, and everywhere to hear sermons, or extempore prayers, which are sermons in disguise.

VIII. Now, if we apply these tests to the various religious bodies around us, we shall at once find that very few of them so much as seem to satisfy the conditions. The Quakers, for example, reject baptism, which has been from the first the only door of entrance into the Church [St. Matt. xxviii. 16; Acts ii. 37, 38; 1 Cor. xii. 13]; and thus, even if they fulfilled all the other requisites, they would still be outside the Church. Unitarians do not worship our Lord, as the Apostles did, nor acknowledge His Godhead [St. John i. 1: xx. 28]. Swedenborgians and Mormons claim to have new revelations, and have made what are virtually new religions, though borrowing most of their material from the Bible. Roman Catholics (who do satisfy some of the conditions) practically give divine honours to the Blessed Virgin, though happily they have not altered the Creeds in any such sense, and encourage the cultus of images, so emphatically condemned by God under both the Law and the Gospel; and consequently it is plain that none of these bodies continues in the Apostles' doctrine.

IX. In the next place, no society of modern origin, however near it may come to holding

the Apostles' doctrine, can belong to the Apostles' fellowship. Just so, speaking the same language, and having very similar laws and customs, does not make the people of the United States to be English citizens. Even if any of them actually prefer England to America, and take up their abode there, they cannot become English citizens without being granted formal letters of naturalization by the Government. Till then, they are merely aliens with no civic rights. And if some Englishmen were to declare that they would no longer obey the laws of England, would not recognise the constituted courts and authorities, and were to set up a private government of their own on a small scale, doing all it could to thwart that of the whole country, no sensible person would listen to them if they pretended that they were the country by representation, that their little secessionist clique, whatever it might have held on to when breaking away from the nation, could claim inheritance in the England of history, the England of Alfred the Great, of Magna Charta, of Elizabeth, of Chatham, and of Wellington. It would be replied, and justly, that they might once have had a share in all those memories, but had cast them away by secession, and could recover them only by submitting anew to the laws and the society they had quitted. Nor would it make any difference if they contrived to keep themselves going for half-a-dozen generations. Their great-grandchildren would be no more English citizens than the original seceders, and would have to obtain the national franchise in the same way, by complete submission.

X. This principle sweeps away a whole world of sects at once. Take the Presbyterians, one of the oldest of the Protestant sects, and the parent of nearly all others except the Methodists. They were never heard of till John Calvin invented Presbyterianism in 1541, just 1510 years after the Catholic Church was founded. Now, even if there were no objections to the doctrines held amongst Presbyterians, this fact disposes of their claims. For it is as much rebellion against the King of a country to refuse obedience to his duly constituted officers as to disobey the laws themselves, supposing a case where the rebels declared that they did not want to alter a single statute, only that they would make their own judges, generals, and the like, and pay no attention to those bearing the King's commission. And none do bear the commission of the King of Kings, as office-bearers in His Church, who do not derive it by successive ordination from the times of the Apostles, at the hands of the only class whom the most learned research shows to have alone exercised that function, namely, the Bishops. The historian Gibbon, who, as an unbeliever, is quite unbiassed on the matter, says: "No Church without a Bishop, has been a fact as well as a maxim since the time of Tertullian and Irenæus"—that is to say, since A.D. 170. (*Decline and Fall*, XV., note 111). A presbyter can no more make another presbyter than a juryman can make another juror, by simply inviting him to take his place in the jury-box. The Baptists are a little older than the Presbyterians, having begun in 1521 [still 1490 years too late to have any title to be called The Church, or even a Church], but the story of their origin is one of the darkest in history, branded as it is with the wildest fanaticism and crime. Lutherans date back to Martin Luther, not to the Apostles, and began, as a formal sect, in 1522. The Independents or Congregationalists began under Robert Browne, in 1580, and their system, besides, is irreconcilable with what the Bible tells us of the One Body to which all Christians are bound to belong. Wesleyans are much younger, dating not from the Apostles, but from John Wesley in 1739, and having a less tenable position than any other

sect, because they have flatly disobeyed their founder himself by seceding from the Church of England; whereas he warned them, in a sermon he wrote in 1789, preached several times, and published in 1790: "Be Church of England men still. Do not cast away the peculiar glory which God hath put upon you, and frustrate the design of Providence;" and in the same year 1790, soon before his death [in 1791], said in his farewell address to his followers: "I declare, once more, that I live and die a member of the Church of England, and that none who regard my judgment will ever separate from it." And in the sermon already cited [on Heb. v. 4], he said to those preachers of his society who professed to administer the Holy Communion: "You never dreamed of this for ten or twenty years after ye began to preach. Ye did not then, like Korah, Dathan, and Abiram, seek the priesthood also." The present Wesleyan Methodist ministry dates only from 1836, when ordination through laying on of hands, by ordainers who themselves were mere laymen, was first introduced.

Almost every other sect is an offshoot of some one of those named above, and of course has no better credentials to show. And the rule with nearly every one of them is that the sermon is the great feature and motive for religious assembly; while most of them have no stated forms of prayer, but depend on the talents of the minister for utterances which are necessarily confined to him alone, so that there is no real congregational worship, and thus they have no likeness to the two last marks of the Apostolic Church.

XI. The Church of England, on the other hand, whatever defects may be laid to her charge—and she has the merit of confessing and striving to amend them—satisfies, more nearly than any other religious body in the world, the conditions laid down by Holy Scripture.

She admits all her members into the fold by *Baptism*, not keeping the more numerous and more innocent portion outside, like the Baptists. She teaches the *Creeds* of ancient Christendom, neither more nor less, not taking from them, like the Unitarians, nor adding to them, like the Roman Church. She retains the Apostles' *fellowship*, having carefully preserved and guarded the three-fold ministry of Bishops, Priests, and Deacons, tracing their orders up to Apostolic times. Her chief religious rite is the *Holy Communion*, enshrined in a dignified liturgy. And she is the only communion in the world—with the possible exception of the tiny and vanishing sect of Irvingites—which has real "Common Prayer," a genuine form of *worship* in which the flock have as full a share as the officiating minister; and that form one which is not only in a language understood of the people, unlike the public offices of the other ancient historical Churches, which are in dead languages, but is almost entirely made up of Scripture and of noble devotions which have been handed down from far distant centuries, and been used by long generations of Saints: while the later additions are not unworthy of such companionship. Add to this that she denies no truth which is held by any other society, but holds them all, whereas most of the sects subsist upon some one or two tenets only, which they exaggerate to the neglect of the remainder of Christian doctrine, when they do not actually repudiate it; that she recognizes the many-sidedness of divine truth, and does not enforce one narrow and rigid interpretation of it upon her members; that she has been blessed in these latter days with a marvellous revival of spiritual energy, attesting the Divine favour, and it is plain that, whatever may be the duty of men of other lands and tongues, all those of English stock and English speech, whatever their civil allegiance may be, should seek admission into the Church of England or one of

the Churches in full communion with her, if they are not so happy as to belong to her already.

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THE BISHOP OF MANCHESTER ON THE LORD'S SUPPER.

The Bishop of Manchester at his visitation at Lancaster last month spoke very earnestly concerning the inadequate conception of the importance of Holy Communion and of its true place and function in public worship. His Lordship said that he feared it was not always remembered that "the only Christian institutions which owed their foundation to their Divine Master were Baptism and Holy Communion. . . . So essentially Christian was this latter ordinance, so visibly stamped with the signature, so eminently filled with the grace of Christ, that from the very beginning it had been looked upon as an essential part of Christian worship. The heathen Pliny, equally with the Christian Justin, referred to the Eucharistic celebration as an essential part of Christian worship in the second century, and with respect to an even earlier period we were led to the same conclusion when we observed the large space assigned to regulations about Holy Communion in the short ethical tract called *The Teaching of the Twelve Apostles*. In those early days a Christian was always a communicant. Exclusion from the Lord's Table would have been to him the bitterest loss and disgrace which he could suffer. Voluntary withdrawal from it could never have entered his mind. It would have been more impossible than voluntary exile from his home and family. His Master's command constrained, his Master's promise encouraged him. How could he stay away with the tender words ringing in his ears, "This do in remembrance of Me?" How could he be mad enough to despise the precious guardian of life and strength held forth and made over to him in the solemn words of institution—"Take, eat; this is My body;" "Drink ye all of it; this is My blood."

"How came it, then, that for so many baptized Christians in our day the Lord's Supper seemed to have lost its central significance and paramount importance? There might be many reasons—the decay of faith, the horror of unreal pretensions, the fear of creating scandal, even the dread of incurring that eternal penalty which seemed to be denounced by an incorrect translation of St. Paul's words to the Corinthians. He dared say that many amongst them had felt the influence of some of these reasons, and yet he could not help believing that they owed much of their force to an inadequate conception of the true place and importance of Holy Communion. Let him shortly remind them what these really were.

"First, then, Holy Communion was clearly intended as a means of Christian instruction. Whatever other meaning they might find in the words "Do this as My memorial," they could not surely fail to find this in them. This ordinance was to be the memorial not only of Christ's death; but of that whole course of self-sacrifice which, beginning with the Incarnation, culminated in the death on the Cross. So viewed,

Holy Communion was a vivid presentation of the place of self-sacrifice in human redemption and in human life. It was a memorial of a self-sacrifice so complete and illimitable that it left in the Divine-human nature, making it no single reserve of self-delight, no single withdrawal from shame, pain, or suffering which might interfere with God's will or man's salvation. As a spectacle, this memorial of Christ, when seen by the eye of faith, was infinitely enthralling and inspiring. It lifted the beholder into the loftiest region of Christian feeling and principle. It explained to him the law of service, showing him clearly that the highest reward of life was to be found, not in wealth, power, or reputation, but in abundant opportunities of serving others. If Christ's heart was the deepest, and Christ's life the greatest which we knew, this must be so, for the passion to save and serve was the strongest emotion of His heart, and the single regulating force of His life. Regarded, then, only as a memorial of what Christ was and did, and of what we ought to be and do, the Sacrament of the Lord's Supper was the greatest teaching power in the Church. He who gazed on it with purged eyes saw more of the secret of Christ in it than in the most eloquent of sermons, and he who failed to make and to study this memorial was wilfully blinding his eyes to the deepest lessons of the Gospel.

"Secondly, the Lord's Supper was a necessary means of grace. If there were one truth more clearly taught than another in the Gospels and Epistles of the New Testament it was this, that a Christian's life and fruitfulness depended entirely upon his union with Christ. Could they, the clergy, or any of their people, either escape the consciousness of guilt or live a Christian life without entering by faith into the communion of that life which was offered to them in the Holy Eucharist? . . . Let them strive to arouse and encourage among Christian people the feeling that they were all brethren in Christ Jesus. Would it not be an important means to that end if they could establish in all their parishes a Communicants' Union, in which it should be the aim of the elder communicants to sustain and encourage the younger by sympathy and brotherly counsel? Would it not again contribute powerfully to break down their well-nigh invincible English shyness and exclusiveness if, in some form best suited to their modern life, they revived the primitive agape, or feast of love? They might begin, perhaps, by an annual or half-yearly communicants' festival, to which all should be invited who had ever been communicants in the parish church, and in which the common meal might be brightened, not only by Christian converse, but also by Christian instruction and sacred song. Coldness, want of brotherly sympathy, were at once the weakness and the reproach of their Church, and he believed that in no way could they more effectively relieve themselves of these than by restoring the celebration of Holy Communion to its true significance and its place of paramount importance."

THE CHURCH SCHOOL FOR GIRLS AT EDGEHILL.

We have received the third report of the Trustees and Directors of the Church School for girls at Windsor, Nova Scotia. This Church Institution furnishes a remarkable illustration of what may be done by Churchmen and Churchwomen in the brief period of three years, or rather two years and six months, for the Church School only commenced operations on Jan. 8, 1891.

During the past academical year 81 pupils have attended the school, of whom 61 were boarders. The school opens this year with 65 boarders, and a staff of 13 Governesses and Instructors. The Lady Principal, Miss Machin, was sent to Eng-

land by the Trustees in July last, to select competent English Governesses for Pianoforte, Voice Culture, Drawing, Painting and Critical English Literature. This selection the Trustees say has been admirably made. A notable feature in the Church School is the Physical Training of the girls, and this Physical training includes deportment, manners, and the proper pronunciation of our expressive English tongue. It is a great advantage to have taught in our ladies' school not merely grammatical English, but English properly pronounced, without twang or undue inflexion. The Chairman of the Board of Trustees is Bishop Courtney, whose linguistic facilities every one knows.

The cost of this School has been large, but the buildings are beautiful and the internal arrangements all that could be desired. The buildings and furniture have entailed an outlay of about \$45,000, and the grounds which cover nearly nine acres, have been laid out with a sole view to the comfort, pleasure and health of the girls. Large lawns, level as a floor, supply ample accommodation for Tennis, Croquet, Crobille, Bowls and Lawn Skittles. A skating rink, covering 1600 square yards has been constructed, and an archery ground laid out for next year's exercises. A tobogganing slide is in preparation for the winter, and while outdoor exercises are largely encouraged, the Directors have been mindful of indoor amusements for the little ones during the long winter months, for Miss Machin, has brought with her from England a novel supply of "games and things." There can be no doubt that careful attention to these minor details is one secret of success. If young women and children work hard at school exercises and lessons, they appreciate and enjoy "games and things," inside the house as well as outdoor sports.

The question is naturally asked, whether this large expenditure of capital and income pays? The directors answer this very important question with considerable detail. A full financial statement is appended to the Directors' report. The cost of maintaining the School during the past academical year reached \$18,121.84, but the income from fees was \$18,840.23, leaving a balance in favor of the school of \$718.39, which added to the surplus of the preceding year gave a total balance of \$1,282.43.

The payments for the salaries of teachers amounted to \$6,609.80. The provisions cost \$3,079.21; servants' wages, \$1,474.00, and fuel \$1,684.61. These items show the expenses of a large scholastic establishment, which can only be met by a large continuous supply of pupil boarders.

It is to be noticed in the Trustees' report that no less than six girls come from New York; seven from Quebec, and two from Ontario; showing that the reputation of the School is spreading far and wide. The Calendar and the Trustees' report can be obtained from Dr. Hind, Windsor, Nova Scotia.

LIFE is large. We cannot possibly grasp the whole of it in the few years we have to live. What may we let go? We may let go all things that we cannot carry into the eternal life. We may drop pretence; eternity is not good for shams. We may drop worry; the eternal life is serene. Discontent: In all the eternal years there is no word of murmur from any restless heart. As for our opportunities, we can make a heroic life out of whatever is set before us to work with or upon; taking loyal hold of time work, present happiness, love, duty, friendship, sorrow and faith, let us so live in all true womanliness as to be an inspiration, strength and blessing to those whose lives are touched by ours.

ANNA ROBERTSON BROWN, PH. D.

To inherit all things means to become as rich as God can make us.

The Church Guardian

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CALENDAR FOR NOVEMBER.

- NOV. 1—ALL SAINTS.
 “ 5—23rd Sunday after Trinity.
 “ 12—24th Sunday after Trinity.
 “ 19—25th Sunday after Trinity.
 “ 26—26th Sunday after Trinity. [Sunday next before ADVENT.] (*Give Notice of St. Andrew's Day.*)
 “ 30—ST. ANDREW'S DAY.

NOTES ON THE EPISTLES.

BY THE REV. H. W. LITTLE, RECTOR HOLY TRINITY, SUSSEX, N.B.

(Author of “Arrows for the King's Archers,” etc.)

TWENTY-THIRD SUNDAY AFTER TRINITY.

“Our conversation is in heaven.”—Phil. iii. 20.

I.—The Apostle sounds a note of warning. The influence of certain false teachers had produced a lamentable effect upon the Church. “Many walk”—the evil was wide spread and serious. The nature of the evil is pointed out in graphic words. The special feature of the stange doctrines which troubled the Church of the time was *enmity to the Cross of Christ*, i.e., to the great fundamental truth of the Atonement—of pardon through the Precious Blood. The denial of the Incarnation and Passion of Christ—“God manifested in the Flesh”—bore its usual fruit in unclean and vicious living. A painful description is given in few words of the condition of those who had thus fallen away from the purity and simplicity of the Faith: i. Their end is destruction. ii. They were the slaves of sensual indulgence. iii. They gloried in those excesses which were so shameful. iv. They lived only for earthly things. Most pitiable indeed are they whose condition is thus described. Wild speculations as to the Truth

inevitably lead to libertine extravagances and unholy habits of life. The denial of the reality of Christ's human body and sufferings in that body, and of the Incarnation and Passion, has always resulted in a low standard of character and manners. Just in proportion as the soul loses touch with God, through the sacramental life of the Church, which is the extension of the Incarnation manward, so it sinks down to “earthly things.” The remedy for the gross sins of the times is the supernatural grace of the sacraments—the touch of Christ, the “I will be thou clean.” This is the fountain opened for all sin and uncleanness.

II.—This subject is dealt with by the Apostle with great feeling and sympathy for those in error. The phrase, “I tell you even weeping.” So deep was the Apostle's compassion for these deluded men. True sympathy always accompanies honest rebuke. A spirit of fierce or censorious zeal is out of place in dealing with even the “enemies of the Cross of Christ.” We cannot blame rightly or wisely unless we feel deeply and grieve sincerely over those whose lapses we deplore. Those who are in error of doctrine or practice are to be won back to truth and righteousness by the exercise of this divine spirit of charity and tenderness. The most salutary rebuke is that which comes to us from the lips of those who are nearest and dearest to us. The failures of others should move to sorrow rather than blame. The great heart of St. Paul could take in the terrible loss and end of those who had drifted away from his teaching, and who despised those truths which to him were more precious than life itself. The Church has long taught the world, and blamed it, and threatened it with all sorts of pains and penalties. Would now that she might try to *love* it, to understand its difficulties, to carry its sorrows, to enter into its weariness and ignorance and hardness, to win it with love, tenderness, sympathy,—to stoop down to it in order to raise it up to the level of the Cross of Christ. She has the power to *bind*; but, most blessed privilege, she has above all else the power to *loose*—if she will only use it with faith and courage.

III.—But we must not be blinded to the fact that God is the author of all godliness—that without holiness we cannot see God; that we are called not to imitate those for whom we sorrow, and whom we long to save and help, but that we are so to “walk,” as we have the great Apostle and the Saints of God for our examples. It is not for us to “mind earthly things,” the vanity of this world, the passing things of time. Other things should engage our attention. “Our citizenship is in heaven.” Heaven as opposed to earth. The Eternal Life as set over against this life. The Spiritual as distinct from the material. The Apostle means something more than that “our city or country is heaven,”—for men may dwell in a city or country, and yet have no share of its privileges. We have our civil status already pre-existent in heaven. By Baptism we were joined to Christ, our Head and King, who ascended thither, that is to heaven, and is there in possession, and we, His members and subjects, are there also: Cf. Eph. xii. 6, 9, Heb. xii. 22. Our allegiance, our thoughts, our motives all centre there, not here. And the Cross is the mark of that citizenship, long since conferred upon us, long *before* we became citizens of earth. Thus Heaven has the prior claim from every point of view, though “earthly things” are nearer to the outward senses of sight and touch. Our Divine Head is gone into Heaven, and has carried our Humanity thither, and has given us the freedom of the heavenly city, and *has prepared a place for us there*, (St. John xiv. 2, 3.) We are now even looking for “the Saviour, the Lord Jesus Christ,” from thence, looking with eager hope and expectation to that Second Ad-

vent of the gracious Saviour when He shall come to change this “body of our abasement so as to be conformed to the body of His glory.” The same body, but changed. “The body of His glory.” These bodies to be conformed to the glory of *that* body which is adored by angels and sitteth at the Right Hand of God. Wonderful transformation! Glorious Hope! This was the loss of those “whose end was destruction,” who gave heed only to “earthly things.”

IV. i. Every form of false doctrine is opposed to the Cross of Christ, and leads sooner or later to viciousness of life. ii. Testimony must be given against all wrong and error, but in love “weeping.” iii. “The Cross of Christ”—the Incarnation and Passion of the Divine Redeemer, the only hope of the race. iv. The citizenship of the Christian already secured; it is a heavenly citizenship. “We have it already” is the true sense of the original here. v. “Abasement” is the mark of our bodies as “glory” is the characteristic of the body of Christ. Let us set our affections steadily upon the things that are above, and in response to the “sursum corda”—lift up your hearts—of the Apostle, let us faithfully reply, “We lift them up unto the Lord.”

EDITORIAL NOTES.

The question of “open churches” came up at the Detroit Convention of the Brotherhood of St. Andrew, and the advocates of that movement scored a decided success as well from argument as from the results obtained, where the practice had been adopted. The matter was brought up through the speech of the President, Mr. Houghteling, upon the subject of Church going among men, in which he took occasion to refer to one of the prominent churches in Detroit, beautifully situated and glorious in architecture, but which remained closed during the week. It did more to confirm, said Mr. Houghteling, “the old idea of the buttressed exclusiveness of the Christian Church than the golden-tongued preacher here once a week can ever possibly do to batter it down.” This brought the rector of the church referred to to his feet, and, at the request of the Convention, he stated his side of the case, the argument being mainly the increased expense necessitated by the keeping of a caretaker constantly in attendance in the winter, and the heating. The objections were well answered, it appears to us, by members of the Convention, from different parts of the States, who showed the possibility of keeping churches open in even smaller parishes than that referred to.

But the strongest argument in favor of the demand for open churches was made by Mr. George Zabriskie, of New York, who, in a short speech, affirmed from experience the possibility of so doing where there was the will, even in cases where it might be supposed it could not be done. He spoke as a delegate from Calvary church, New York, a church rather smaller than the one in Detroit referred to, but costing about the same amount of money to carry on. He stated that they had tried the plan in that parish, and found it possible to keep the church open every day in the year from half-past eight in the morning until six in the evening *without materially increasing the running expenses.* His strongest argument, however, was that contained in the fact affirmed by

him that in the course of the year the number of persons who came into the church, not in service, but between services, to sit down and think, and rest and pray, was *thirty thousand*.

Mr. Houghteling also made a good point in favor of the open church movement when he affirmed that thereby there was "an object lesson being taught to a world that has ceased to believe that Christ's Kingdom is meant for the people, and that will be more than a great deal of our talking." This, he considered, overcame the objection strongly urged against daily services and open churches, that only two or three people would avail themselves of the benefit. Even if no one came the "object lesson" would have its effect.

In so far as the Church papers in England have condescended to notice the formation of the General Synod in Canada, and its proceedings,—especially the creation of its two Metropolitans, Archbishops—their comments have been favorable. We have already quoted the remarks of *Church Bells* in this connection, and we find in the *Scottish Guardian* for October 13th further reference to the matter. Our contemporary says: "This important step which the Canadian Church has taken appears scarcely to have been anticipated in England. So far we can only judge by the comments of the daily newspapers, for we have not at the time of writing seen any Church weeklies. But the veiled surprise of the former finds some expression in the phrase that the dignity 'has been assumed by the Archbishops of Rupert's Land and Ontario,' and a civil hope that the new departure 'has been taken with the concurrence of the Archbishop of Canterbury.' * * * * In the meanwhile Canada has shown the way to the rest of us, and may be congratulated on the success and unanimity with which she has welded her wide-spread members into one visible whole. Her leaders plainly are not men who beat about the bush."

POLYCHURCHISM.

By THE REV. JOSEPH HAMMOND.

From the *Church Times*.

[CONTINUED].

III. *Holy Scripture knows of no Church in any city, country, or in the world other than the visible community of the baptized.* There was one way of making Church members—the rite appointed by our Lord Himself—and there was no other. Those who were baptized, however bad they might be, were members; those not baptized, however good they might be, were not members. In other words the visible Church had, as in fact it *must* have, its visible form of admission. It has been said of late "the Church consists not of the christened, but of the Christly." Yes, the Church which we evolve from our own imagination, but not that of the Bible. The Apostolic Churches consisted not of the Christly [of course the members *should* be Christly], but of the christened. I think it is sometimes forgotten that our Blessed Lord no sooner began to preach than he began to baptize. He formed a visible society to which men were admitted by a visible rite. Not only so, but He declared that there was no other way into the kingdom of God than the new birth "of water and the

Spirit." And so, at the close of His ministry, He charged the Apostles to "make disciples of all the nations, baptizing them," etc. We are now told that "Baptism is allowable, but optional." A Nonconformist minister has recently boasted before the London School Board that he had never been baptized. The Wesleyan "Church" contains [or recently did contain] members who declined to be baptized, and its form of admission to membership is to give a printed ticket. It was not thus that the New Testament Church was constituted. Men became members of the "one body" by the "baptism" [Eph. iv. 4]. "In one Spirit" were they all "baptized into the one body" [1 Cor. xii.] "Repent and be baptized every one of you" was the practically the message. "Can any man forbid the water that these should not be baptized?" was the first question asked after the outpourings of the Holy Ghost upon the Gentiles [Acts x. 47].

But I need not dwell on this point, for happily most Christians are agreed on the subject. "Entered we are not," says Hooker, "into the visible Church before our admittance by the gate of Baptism." "Is not Baptism," says Richard Baxter, "Christ's appointed means of admission into His Church?" "By Baptism," said John Wesley, "we are admitted into the Church." "By Baptism," writes Dr. Beet, "the Christians at Corinth had been united to the visible fellowship of the Church of Christ." "In Baptism," says Dr. Paton, "a child or adult is associated with the Church of Christ." And such testimonies might easily be multiplied. But if this is so, then observe what follows—that all separatists who have been duly baptized have been admitted into the Church, and are still in some sense members, and that all admitted by ticket of membership, or in any similar way, were admitted thereby into a "private society" of Christians, into what Dr. Dale calls "a private Christian club." A ticket cannot admit into the Church, neither can a Church be "constituted by faith in Christ." To a visible community men must be admitted visibly.

IV. *The Churches of which we read in the "old Book of God" formed one body.* It will not be denied that the Church is described as a "body" and as "one body," nor yet that it is compared to the human body, with its head and members; but you may be tempted to think that the term "body," and especially "body of Christ," which we find so often in the two circular epistles and elsewhere cannot refer to the visible Church, to the community of the baptized. I respectfully submit to you, however, that no other interpretation is possible, and for the following reasons:—First it is of the *essence* of a "body" to be visible: an invisible, impalpable *body* is a contradiction in terms, especially (2) when that "body" is placed in direct contrast with *spirit*. "There is one body," says St. Paul, "and one Spirit"; and again, "By one Spirit were we all baptized into one body," on which Dr. Beet's comment is "Body in contrast to Spirit suggests an outward and visible community and an outward rite of admission to it," whilst he remarks elsewhere, "The Church is the body of Christ, an outward and visible form consisting of various and variously endowed members." Thirdly, we must interpret the word when it occurs in the Bible, just as we interpret it in daily life. For, in daily life, the word "body" is constantly used of the denominations—"the Churches" as you call them—just as in Scripture it is used of "the Church." Nothing is more common than to speak of the "Baptist body" of the "Wesleyan body." And it is always employed of the visible community of Baptists and the visible community of Wesleyans. Why, then, are we put to a different meaning on the word when it occurs in Holy Scripture? It is true the Church is called the *mystical* body of Christ, but it is so called to distinguish it from His *natural* body. But, lastly, what St. Paul meant by the word "body," and what his readers would

understand by it, admits of no doubt; for the word *corpus*, had then recently come into use to describe the guilds of workmen—the trades' unions of the Roman Empire. But these were visible communities organized "bodies." The word must, therefore, denote an organized body in the Epistles. "It is unreasonable"—I again quote Mr. Gladstone—"to resolve the term 'body' into a metaphor, not only because we think that the plain sense of Scripture precludes it, but further, also, because the whole primitive Church concurred in the literal sense." (p. 108). "This body is necessarily an historical one" says Bishop Westcott, "and Christ instituted an outward rite for incorporation into it." I repeat, therefore, that the Church of which the New Testament tells was one visible body, one Church; not a congeries of two hundred discordant "bodies" or "Churches." In other words, if the denominations are "separate and independent Churches," as is claimed for most of them, then they cannot form "one body," and if they form parts of one body, then they cannot be "separate and independent Churches."

But it is quite possible that what I have said so far is largely a work of supererogation. For aught I know you may be prepared to admit, what some learned Nonconformists admit, that the Church of the Apostles was one body, one Church. But then you may plead as they do—I may mention Dr. Beet, for example, one of the most candid and painstaking expositors which the present generation has produced—that many things have happened which the Apostles did not foresee. You may contend that the corruptions which have crept into the Church, the gross perversions of doctrine, the manifold abuses of later days, have necessitated a separation; have left honest men no option but to come out of it and found now and independent "Churches." You may say that polychurchism, though unknown to the New Testament (as it certainly is) has been forced on us by the finger of God. I must now, therefore, address myself to this argument. And I engage to prove that nothing, absolutely nothing, can justify a separation from the Church of God, or from a particular Church, so long as it is a Church. If it becomes no Church at all, but a synagogue of Satan, then, no doubt, you may and you must leave it, but nothing [I shall submit to you] can warrant our leaving the Church, the Church of the place, the "one body" of the baptized, so long as God has not left it. So long as He remains we must remain. The members must go with the Head. Yes, and the worse it is the more we must remain. We must remain, because it is *His*, and because He may need our help to reform it. My next proposition, therefore, is that.

V. *Holy Scripture knows of no Church which was not more or less corrupt, whilst it tells of some which were grossly corrupt: as corrupt, to say the least, as any national Church of later days.* I have said that Scripture knows of no pure Church; I might have said that we know of no such Church ourselves. The man who said that he would "join the Church as soon as he found a pure one" was appropriately reminded that that Church would become impure as soon as he joined it. Churches *must* be impure, however strict they may be, however stern their discipline, because they are made of men, men of like passions with ourselves, and more, are made up of "disciples," that is to say, of learners or scholars, not of professors. The Church of the Bible is a school, not a showroom; an institution for making men better, not for pronouncing them good. "None is good save One, even God." "Brave it out as we will, we men are a little breed," and we know by painful experience that the *phronema sarkos* remains, even in the regenerate. No, we *ourselves* know of no incorrupt Church—"we have seen an end of all perfection"—and certainly, the Bible does not

of its members affirmed that there was "no resurrection of the dead"? I will ask you to hear Dr. Marcus Dods on this subject. "This [first] Epistle [to the Corinthians] is well fitted to disabuse our minds of the idea that the primitive Church was in all respects superior to the Church of our own day. We turn page after page, and find little but contention, jealousies, errors, immorality, fantastic ideas, immodesty, irreverence, profanity." And this is the premier Church of Greece, and within a few years of its foundation, and in the age of prophesyings and miraculous gifts! Was the Church of Sardis again, Christlike, which "had a name to live, but was dead," and in which were "a few names which did not defile their garments?" And if the other congregations were not as corrupt as these, was there one without its stains and blemishes? Here it was the Judaising teachers, who "preached a different gospel;" there it was the members who "turned the grace of God into lasciviousness" and "denied the Lord that bought them." I question if even the members of this Conference, earnest Bible readers as I am sure they are, have ever realised the direct testimony of the Epistle to the manifold corruptions of the early Church. It could not have been otherwise without a perpetual miracle, taken as I am not concerned, however, to prove that all the Churches of the Bible were impure: it is really enough for my argument if *one* was. I ask, therefore, Was the Church of God at Corinth perfect, when it not merely had its incestuous person, but when the Church members, so far from being brokenhearted over it, were "puffed up," and apparently "gloried" in their shame? Was it pure in doctrine when some of its teachers were ministers of Satan? When some the members, many of them, were, straight out of Paganism and the unspeakable abominations of Paganism, and baptized on the spot without any long preparation or probation. No wonder that we read of "fornication and uncleanness and lasciviousness"; no wonder that we read of "destructive heresies" and "doctrines of demons." No wonder that Timothy has to be cautioned against appointing "brawlers" and "strikers" and drunkards to the ministry: no wonder that St. Paul thinks it necessary to exhort Timothy himself to "flee youthful lusts." What does Calvin say of the Church of God at Corinth?—Why, that "Satan seemed to rule there rather than God." I submit to you, therefore, that, bad as the Churches of later days may have been, or, let me say, corrupted as the Church of England undoubtedly has been, it has not been *worse*, if it has been *as* corrupt, as the Churches—or *some* of the Churches,—of which the Epistles tell.

(To be continued.)

JULIE.

CHAPTER V. [CONTINUED]

Julie had to run and find auntie first. "Guy wants me to go thistling with him," she panted, "they're not going far, he says."

"Very well my pot"—Julie was always auntie's pot. "But where are Chubbie and Puff?" she asked.

Julie held up her finger and whispered low, "They're playing by themselves in the front."

Auntie smiled and whispered back, "Run off quickly, then, before they see you;" for Chubbie and Puff considered it their right to go where Julie went, and often made a clamor if they knew they were to be left behind.

Auntie smiled again as Julie slinked away; she liked her to have an outing without the little ones sometimes, for Julie was tied to them a good deal, and she thought Julie had more than her share of amusing Chubbie and Puff.

Dear little Julie! She had no secrets from any one, and she never kept up resentment

long; she could not resist peeping into the dining-room to inform Rose and Elsie in a gleeful whisper that Guy was going to take her out thistling with him.

"Have you nearly finished?" she asked compassionately. "You won't be very long now, will you?"

"Not very," answered Rose, looking up with burning cheeks. She was just in the middle of the plot of the story she was going to write, and Elsie could hardly get on with her darning, so entranced was she, and a little pucker gathered on her brows when Julie interrupted again.

But Julie looked so radiant and gay that Elsie could not help smiling at her, and when Julie darted off she said, "Julie doesn't keep cross long though she is spiteful sometimes."

"Y—yes," answered Rose; n—no," in a vague, dreamy way. "Where was I? Ah! yes. Francesca looked through the casement-window, and in the moonlight discerned a tall, cloaked figure pacing underneath the trees. The light of the moon—it was full that night—fell on the blade of his sword—"

"Where is the bundle of tape I told you to put in my right hand small drawer, Rose?" said auntie, looking in.

"Tape?" echoed Rose, looking down confused—"tape? Just then a sword was being brandished before her eyes, with the light of the moon on the blade." Did you say tape, auntie?"

"Yes, child, tape—the bundle I gave you yesterday. Run and get it for me."

Meanwhile Julie had joined the boys, and all three had slipped out of the yard gate, taking care not to click it, lest Chubbie and Puff, who had marvellous ears, should run round the corner and set up a wail for her. What if the boys walked rather fast for her? Julie gave a hop and a skip at every other step and managed to keep pace with them; and when they reached a field which a farmer had given them leave to hunt over for thistles, she flourished her kitchen knife and set to work as earnestly as Guy—putting a handful now in Lance's basket, another one in Guy's, her sharp, bright eyes finding out the covered roots as quick as and even quicker than the boys.

"Why, Julie, what a trump you are for finding them! You work like a nigger, by Jove! I'll know whom to get to come out getting stuff for my rabbits next time!" cried Guy.

And wasn't that enough praise for Julie—coming, too, from Guy? It made her run about all the more, and those poor little legs had done more than a mile simply careering over the field; and when they started for home, Julie had to pant and puff to keep even a yard or two behind, and Lance would look over his shoulder now and then to say encouragingly, "Hurry up, old girl!"

Julie "hurried up" as fast as she was able, till the poor little legs grew stiff, and it was only when the distance had increased to five or six yards between her and the boys that Julie ventured to speak.

"Guy," said a plaintive voice from behind, "just wait a little for me."

Guy turned round then, and saw a very red face looking distressed with her efforts to keep up, and remembered how hard she had worked. "I'll give you a ride on my back; come along" he said.

Then Julie scrambled up panting on the hedge, and Guy turned his back to hers and she clasped her arms round his neck, and he hoisted her up with his hands, and Lance carried both basket of spoils, while Julie held the knives; and away went the boys with a swing, marching in step together, chatting about their school chums and their games, while Julie got rested and cool—so pleased, too, that no secrets were being talked—till the village came in sight.

"Now you can walk," said Guy. And Julie slide off his back and ran along at his side, as blithe and gay as a lark.

Click went the yard gate again as noisily and loud as you please; two curly heads bobbed up from a corner in a trice.

"Julie, where you been?" asked Chubbie, with very round eyes.

"Getting thistles with the boys," answered Julie, in an important voice.

"Couldn't find you nover!" said Puff, reproachfully.

"I'll play a lot after tea," said Julie, kissing them both. "I've been riding along on Guy's back, oh ever such a way!"

"Get along, Puff! What a roly-poly you are! I'm going to feed the rabbits now. You can all come," invited Guy.

"Want to see the rabbits eat! Let's see the rabbits eat!" screamed Chubbie, leading the way.

And they all trooped into the stable. "Holloa, Spottie!" said Guy, as a soft white nose came snuffling through the bars of the door of the largest hutch.

"Spottie! Spottie! Spottie!" echoed Chubbie, who had secured for herself a dandelion-leaf, and now thrust it between the bars. "Look, Puff, how she eats out of my hand. I like Spottie best of all."

"Me too," answered Puff, pressing his face close against the bars, addressing the black-and-white doe in endearing terms.

Guy opened the door; it was secured from without only with a wooden button, but the little ones had strict injunctions never to open the doors of any of the hutches of their own account; and Guy's commands they respected and obeyed.

Now Chubbie and Puff were allowed to put their hands in and stroke Spottie's head, while Guy threw in her allowance of green food, and filled a little wooden trough with fresh bran.

Soon from hutch to hutch, till Guy paused before one in the darkest corner of the stable, with the doorway darkened partly by an old gunny bag.

"Now you may all have a look; only one look, mind, and be sharp about it. Brownie had young ones last week—seven."

With an exclamation of wonder, Julie, Puff, and Chubbie brought their heads together in a bunch on a level with the door, and Guy lifted up the gunny bag.

There, in a soft furry nest, lay seven little balls of fur. They had scarce time to utter an admiring murmur, when Guy let down a gunny bag again and hustled the trio away.

"Don't you ever peep at them, Puff, or any of you, till I give you leave; it's the worst thing you can do, to go poking and prying about the rabbits when they're very young. That was just a treat I gave you, mind."

"Brownie'd eat them up if we teased her." Chubbie said, with wondering eyes.

"Yes, gobble 'em up all down," added Puff, mysteriously.

"When they're big enough to run about, you'll see them often enough. Now get right away while I open the door to feed her. Brownie'll get scared to see so many faces. Shut your eyes tight, Puff; they'll frighten her more than anything."

In all innocence Puff closed his big wondering eyes, and stood, dirty pinafore and clasped hands, like a cherub, mute and still, till a spluttering laugh from Lance caused him to open them in double quick time.

"Darling!" ejaculated Julie, pressing on his cheek a sounding kiss.

Puff smiled faintly, an angelic smile, unaware that Lance's laugh had been directed against him, and looked so unconscious that Lance was constrained to kiss him too.

"I'm going to let Jowler out for a little graze," he said. "Don't give him any of the dandelions yet, Guy."

Jowler was a fine brown buck, and Lance's own. He had just pulled him out of his hutch,

when Rose and Elsie came flying into the stables.

"Stockings all done for another week!" cried Rose. "Hurrah!"

Such a heap of holes this week," added Elsie. "Lance's socks had holes as big as potatoes."

"I'm going to let Jowler graze a bit," said Lance, not a whit abashed at the complaint.

"Are you going to fly the pigeons after tea, Guy?" asked Rose.

"No, not to-day. Joan's made a nest; she laid an egg this morning. We'll wait till the eggs are hatched, and then I've a great mind to fly them from Beechwood instead of Whitstone next time."

"Will they find their way back—eight miles further?"

"Won't they just! Only try them, when they've got young ones to feed!"

"What's the time, Manda?" asked Lance, thrusting his head in at the open kitchen window.

"Ten minutes to four, Master Lance."

"Oh, jolly; Jowler'll have a whole hour out!"

And the boys and girls made their way round the house into the garden, Chubbie and Puff bringing up the rear.

(To be Continued.)

THREE DAILY DUTIES.

While there are always special duties arising in the life of every Christian which, when they confront us cannot be neglected or given mere careless attention, there are also some daily duties which must be conscientiously repeated with each successive dawn. The first act should be one of thanksgiving to our Heavenly Father for the mercies of the past night; the second naturally follows as an act of faith by placing our lives in the keeping of our blessed Redeemer, with the sweet consciousness that He will faithfully guard whatever may be thus committed to Him; the third duty should be a firm resolve to do some kind deed, speak some word of cheer, bring sunshine and happiness into some life and seek to make the world better by being better ourselves—

Counting that day lost whose low descending sun,
Sees from our hand no worthy action done.

—Spokane Churchman.

Contemporary Church Opinion.

The Family Churchman, London:

We hope, says the *Globe*, that it is true, as it has been stated recently, that the resolution of the Bishops to ordain no more literates is having a good effect. The entries to the theological colleges are said to have fallen off this autumn in consequence to a remarkable extent. We do not want the number of candidates for Holy Orders reduced, but these are not times in which the Church of England can afford to have a half-educated priesthood. A university degree is not an infallible guarantee against fanaticism, any more than it

ensures spirituality of mind, but it is a voucher that the owner has the learning which softens manners; and that counts for much.

If you are free from indigestion you need not fear cholera. If you are not free, you are in danger. K. D. C. will free you from both indigestion and cholera.

For what is it when a child dies? it is the great Head-Master calling him into his own room to finish his education at his own feet. The whole thought of a child's development in heaven instead of earth is one of the most exalting on which the mind can rest. Always there must be something in those who died as children to make them different to all eternity from those who grew up to be men here among all the temptations and hindrances of earth.

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The Rev. Dr. Baum gave a series of illustrated lectures on the History of the Church in the chapel of Trinity Church, Buffalo, to the great delight and profit of all who had the privilege of listening to him. The chapel was crowded every evening, and all regretted when the series came to a close. The style of the lecturer, the clear and vivid manner in which his subjects were presented, left an impression which will not be soon effaced.

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ALL SAINTS.

(Written for the Irish Eccle. Gazette.)

"And white robes were given unto every one of them; yet it was said unto them, that they should rest for a while, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled."—(Rev. vi. 11.)

They rest in patience, tho' the time seems long,

As from their lips bursts forth the endless song,
The wondrous hymn of praise that cannot die—
Which rolls on thro' a vast eternity.

They trod their master's footsteps, now they wait

And cry, "O Lord," the night grows dark and late,

Yet we trust on the promis'd dawn must break,

Then in fruition full we shall awake.

Instead of pain and grief for each true soul—

Whose name shines glorious in the martyrs' roll—

Robes pure and spotless, whose most dazzling white

Shall bear the blaze of everlasting light.

And so they wait, at rest, at blessed rest,

With agony their faith they have confest;

God grant we find among their ranks a place,

And worship in his presence face to face.

Dear Christ, by Thine atonement we shall meet

These ransom'd ones, and make their list complete,

Shall probe the depths of that great mystery

Which solves itself upon the crystal son.

GERTRUDE MADEIRA MOUTRAY.

FRAGMENTS

From the Spirit of Missions for October.

Even Buddhist papers in Japan are prophesying another revival of interest in Christianity. It is found that Christians are the mainstay of all moral reforms, and the cry has gone forth, "We must have more Christians to sustain these enterprises."

Bishop Bompas, of the Diocese of Selkirk, British North America, has just published a book entitled "Northern Lights on the Bible," giving much of his experience in his missionary work in the Northwest. The work is issued by J. Nisbet & Co., London.

Dr. Copleston, the Bishop of Ceylon, in his "Buddhism, Primitive and Present," points out those defects in Buddhism: "The emotions are, as far as possible, discarded; there is only a selfish motive for action;

there is no sense of duty, the view of life is impractical; there is no God, no immortality."

A missionary in Georgetown, Demerara, was visited recently by about twenty aboriginal Indians, led by a converted Portuguese. They had travelled over 1,000 miles, and it had taken them seven weeks to make the journey. They came seeking Baptism, and pleading hard for a missionary, guaranteeing a congregation of 1,000 persons every Sunday.

Mrs. Bishop, the well-known traveller, lately made in London, a very suggestive speech on Mohammedism. There are, she said, 173,000,000 Mohammedans, and though they are losing force and dying out in some countries, they are gaining in numbers and are aggressive in others. There are 11,000,000 of them in China, and 100 mosques in Peking alone.

The Rev. Henry V. Noyes, of Canton, China, writes that towards the close of last year, he received from the Chinese Young Men's Christian Association in San Francisco, a draft for the sum of \$3,200, to be deposited in a reliable bank as a fund for the support of a chapel in which the Gospel should be preached to the Chinese. Recently he has received another check for \$1,000, accompanied by the statement that another \$1,000 would soon follow. Almost the whole has been contributed by the Chinese for the evangelization of their countrymen.

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TEMPERANCE.**THE CURSE OF DRUNKENNESS**

BY

THE VEN. ARCHDEACON FARRAR, D. D.

[CONTINUED.]

It is to be regretted that so influential a memorial as that of the Bishops in 1876 should have produced so little fruit in practical reforms. In spite of all that has been said and done, scarcely one effective measure has been passed for the protection of society, the assistance of the weak and defenceless, and the sensible curtailment—not to say repression—of sources of moral demoralisation which may be brought under the control of law. Both Cardinal Manning and the assembled Bishops at the Roman Catholic Synod at Baltimore, and Pope Leo XIII., used language as strong as I have myself used, or even stronger. This bears out the emphatic words of Dr. Chalmers, who said:

“Before God and man, before the Church and the world, I impeach intemperance. I charge it with the murder of innumerable souls. I do in my conscience believe that these intoxicating stimulants have sunk into perdition more men and women than found a grave in that Deluge which swept over the highest hill-tops, engulfing a world of which but eight were saved.”

The subject has a direct bearing upon those great social problems of the future, the horizons of which are dark with many clouds. I am convinced that the Church can do nothing more directly calculated to assist the solving of our social problems than by using the force of its influence, legislatively and non-legislatively, so as to drive the curse of intemperance from the land. It is the duty of all the members of the Church of England, and especially of the clergy, to engage with more serious energy in the truly Christian work of ameliorating the condition of the people. The duty has been urged by the Archbishop of Canterbury in words which lacked nothing in force and decisiveness when he said:

“Non-legislative remedies are open to each and all, from the personal example which shuns what may be a peril to one's self or others, to the many modes of union by which the strong assists the weak, and the customs of society are purified and reformed.”

The duties were put even stronger by his Grace in his Diocesan Charge of 1891, when he said: “To put it boldly, of the entire overwhelming necessity that the Church should vehemently contest the ground with intemperance there is no manner of doubt,” and then follow the words—which I would like to publish in lines of fire—“It is in one way the work of the present day of the Church of Christ, for unless it is done, very little else can be lastingly done.” If anything more be needed, if anything can add weight to those words, it is to be found in the words of the Bishops at the Lambeth Synod:—“If not the most sinful, it is difficult to

deny that drunkenness is the most mischievous of all sins.” If that testimony can receive additional weight it is forthcoming from many sources.

(To be continued.)

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Mrs. John W. Cope, of Port Stanley, Suffers From Malarial Fever Followed by Ulcers—Her Friends Despaired of Her Recovery—A Cure Found After Doctors Declared There Was No Hope.

From the St. Thomas Journal.

One of the happiest couples in the County of Elgin are Mr. and Mrs. John W. Cope, who live in the house at the toll-gate, on the London and Port Stanley road. The cause of their joint happiness is that Mrs. Cope, who for three years past has been a great sufferer, and whose recovery was not believed to be possible, has been completely cured by Dr. Williams' Pink Pills for Pale People, after a number of physicians and many remedies had failed. The many reports of the marvellous cures effected by the use of Dr. Williams' Pink Pills in different places are so well authenticated as to leave no doubt as to the absolute truth of all that has been claimed for them. If, however, further proof is wanted, it is afforded by the wonderful, almost miraculous, cure of Mrs. Margaret Cope. Hearing of this remarkable case, a *Journal* representative was detailed to investigate. The lady, who is sixty-four years of age, was found engaged in her home work, evidently as well as she had ever been, and as active as many women not half her age.

“Yes, I was completely cured by Dr. Williams' Pink Pills,” said Mrs. Cope, in reply to the reporter's query, “and I will be pleased to give you all the facts in regard to my case, in the hope that it may be the means of inducing some other sufferer to try these wonderful Pink Pills, and find relief. In August or September, 1890, when we were living in Tilsonburg, I was taken ill with malarial fever. After I recovered from the fever my limbs began to swell. They continued to swell for nearly a year. Two years ago red, sore spots, the size of a big penny, broke out on each ankle. A Tilsonburg physician was called in and attended me for more than three months, but I grew worse and worse. These spots stung and burned and caused me the most intense pain. He finally told me that nothing could be done for me as my age was against me, and that I could not live long. Then I tried medicines given me by a Tilsonburg druggist, but to no avail. A year ago last fall we moved to the toll-gate here. The sores kept growing more and more painful, and kept getting larger. I tried everything that anyone recommended, but nothing did me any good, and everyone who saw me was of the opinion that I could not get better. A physician, formerly practising at Port Stanley, was then called in and treated me for

about four months. He said he had never seen anything like my case in the whole course of his practice, and said the sores were ulcers. At this time the sores formed a complete ring around my ankle and up the leg for about four inches. The effusion from the sores was like water, and three or four heavy cloths rolled around them would soon get wet, and the water would run down into my slippers. The burning, stinging and twitching was sometimes unbearable, and I could not sleep at night from the intense pain, and could not keep the bed clothes on my limbs because of the burning sensation. The longer the physician attended me the worse I seemed to become. Then my son sent for another doctor. He did not say what was the matter, but that I could not be cured. At this time my husband strongly urged me to take Dr. Williams' Pink Pills, and, although utterly discouraged, I began taking them in Nov., 1892. After I had taken four boxes the stinging pains in the sores began to stop and the effusion of water ceased. I continued taking the Pink Pills until I had taken twelve boxes, and, as you now see, I am perfectly cured. I have not taken any Pills since last April, and my health was never better than it is now. I can stand work better than I could for years before I was taken ill, and feel like a new woman. I went down to Tilsonburg on a visit recently, and my children and old friends and neighbors could hardly credit that I was cured, but it is a joyful fact nevertheless.”

Mr. Cope was present during the interview with his wife, and said: “I know that every word my wife has said is true, and both of us are prepared to make affidavits to its truth at any time. She suffered so much with the sores that I thought she would go crazy, and had little hope that she would ever be cured. You may be certain that we are profoundly grateful for this wonderful remedy, and that we never lose an opportunity to say a good word for it. It has brought my wife health and strength after everything else had failed, and we have reason to be deeply thankful.”

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