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Willis
1824 Notre Dame St Montreal

The Church Guardian

Upholds the Doctrines and Rubrics of the Prayer Book.

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

VOL. XIII.
 No. 18.

MONTREAL, WEDNESDAY, OCTOBER 14, 1891.

PER YEAR
 \$1.50

A. P. Willis
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TIOAL NOTES.

The Bishop of Nova Scotia (Dr. Courtney) will probably remain abroad for the winter, as his health is by no means re-established.

The loss sustained by the Church of South Africa in consequence of the failure of the Cape of Good Hope Bank will not, it appears, exceed £2,000.

The Welsh Liberationists have been in conference at Pontypridd, but nothing was done, except that about £2,000 was "promised" to carry on the campaign.

Canonbury House, the historic residence of the Comptons, has been presented by the Marquis of Northampton to the parish of St. Stephen's, Canonbury, as a vicarage.

Bishop Knight Bruce, who is leaving Bloemfontein to establish a bishopric in Mashonaland, was formerly an East-end parson, and one of the founders of the Oxford House in Bethnal Green.

The Rev. E. C. Gordon, who, with Mr. Walker, has done so much to "hold the fort" in Uganda, reached London last week. Mr. Gordon joined the Mission in 1882, and has well earned his furlough.

The Committee of the Church Defence Institution, at their meeting lately held in London, resolved to raise forthwith a special fund of 5000*l.* a year for three years, for the purpose of repelling the new attack upon the Church in Wales.

The Church Army is about to open a Labour Home for Women at 238 Marylebone Road, London. It will be placed under the charge of a lady who has had much experience among the poor, and especially among poor women. It will be the first of its kind.

The Church Army are engaging premises in the parish of All Saints', Chorlton-on-Medlock, Manchester, and are about to open one of their small Labour Homes there. Captain Nixon, C. A., who was once a prize-fighter, has been appointed to take charge of the work at Manchester.

Miss Harriett Magee, daughter of the late Archbishop of York, has been appointed one of the superintendent of the Convalescent Home at Highgate, in connexion with the Hospital for Sick Children in Great Ormond street. Miss Magee was for some years a nurse in the Hospital for Children in Nottingham.

The Rev. Odell N. Tribe, B.A., has resigned the charge of the High Cross Congregational Church, Tottenham, and is about to leave the Congregational ministry with the intention of taking Orders in the Church of England. He retains his pastorate until the end of the present month.

The Rev. Dr. Megarry, formerly a Wesleyan minister, and who, about a year ago, seceded to the Established Church, has just been appointed Curate of All Souls' Church, Eastbourne, which is situated less than one hundred yards from the Wesleyan Chapel, in Pevensey-road, where he used to officiate while stationed in the Eastbourne Circuit.

The new Archbishop of York will preside at his first Church Conference in that diocese to be held on October 28th and 29th. The speakers, besides the Archbishop, will include the Bishops of Hull and Beverly, Viscount Halifax, Archdeacons of Cleveland and Sheffield, Sir W. C. Worsley, the Dean of York, Sir G. F. Milner, Canon Faber, Canon Quirk, Canon Randolph, Canon McCormick, Canon Argles, and Canon Temple.

An English parliamentary paper just issued sets at rest the reports as to the amounts paid by Archbishops and Bishops on their appointment or translation to their Sees. For example, the translation of the late Dr. Magee from the Bishopric of Peterborough to the Archbishopric of York cost altogether 573*l.* 6*s.* The translation of Bishop Temple from Exeter to London cost 414*l.* 1*s.* 8*d.* The expenses attending the appointment and consecration of a bishop usually range from 350*l.* to 420*l.*, although in some cases the cost is very much less.

In the light of recent events, the following noble words of Bishop Doane will be of interest. They may be found in *The Church Almanac*:

Truth cannot be sacrificed to anything. ***** Unless we maintain our Order intact, and hold fast positively to every article of Faith, which the Church has set forth in the ancient creeds, we have nothing whatever to offer those, whom we seek to draw into closer oneness with ourselves. If these things are important, they are trusts, which we cannot surrender, no matter how tempting the proposal may seem to be.—*Living Church.*

The Lord Primate of England has approved of the design for the seal of the Church House. It is a reproduction of one of the choicest pictures of Fra Angelico, and consists of three figures. The Saviour stands on a rock, with parted arms, in blessing, and a Gloria round the head. From the rock there flow out four streams of Paradise into the great Church. Below are the two great spiritual fathers of England—St. Aidan, in his Celtic dress, and St. Augustine, the first Archbishop of Canterbury, who carries in his hand the primatial crosier, and who is vested in a Western chasuble. The whole design represents Christ's Apostles being sent out with His blessing into the world, the great ocean fed by the streams of Paradise.

The Fourteenth Church Congress will be held in Washington, D.C., on Tuesday, Nov. 17th, and the three following days. The Bishop of Maryland, in whose diocese the Congress will meet, having declined to preside, the Hon. Geo. F. Edmunds, of Vermont, will take the chair. The opening services will be held in the church of the Ephany on Tuesday at 10:30 o'clock. The topics of discussion have been arranged as follows: 1st, "Evolution and Theism," 2nd, "Socialism," 3rd, "Relation of the Clergy to Politics," 4th, "New and Old Parochial Methods," 5th, "Catholic and Protestant Tendencies in the Life of the Church," 6th, "The True Policy of Diocesan Missions," 7th, "Personal Religion."

Bishop Leonard, in remitting a contribution from St. Mark's Cathedral, Salt Lake City, Utah, writes to the secretary of Mission Board of the P. E. Church of the U. S.:

God knows we are poor enough here and need much ourselves, but we are not so poor as to be blind to the necessities of the Board. I thought I was interested in missions when I was a presbyter, but I look back upon that interest now as exceedingly weak. I sometimes wish I could be a presbyter again and have a parish. I am absolutely sure I could interest my parish, no matter how small in missions. It seems to me many of our clergy have no interest in missions, or else they are afraid to talk about the matter. I am absolutely sure that every dollar which any parish contributes to so good a cause will be received back greatly multiplied in all sorts of blessings.

QUEBEC CHAPEL.—Important steps are being taken by the Incumbent of Quebec Chapel to convert the building legally and ecclesiastically into a "church" with a defined district. For this purpose it is necessary to secure the freehold of the ground on which it stands, and for which a heavy rental is paid, and the ground landlord has, we believe, assented to the scheme. The chapel of which the Rev. Edward Bickersteth Otley is the incumbent, was in 1867 converted into a beautiful sanctuary by Sir Arthur Blomfield, and it has a wealthy congregation. It has in the past always been a stepping-stone to promotion, and was held by the late Archbishop of York (Dr. Magee) before he went to the Deanery of Cork; by Dean Alford before he went to Canterbury; by Dean Goulburn before he became vicar of Paddington, and lastly by Canon Holland, of Canterbury, brother of Lord Knutsford, who was succeeded by Mr. Otley, then Vice-Principal of Salisbury Theological College. It has become in his hands the scene of a number of useful parochial institutions, and as the chapel seats 1,200 people it is an important centre of life and work. If we mistake not Bishop Fulford the first metropolitan of Canada was also at one time incumbent of Quebec Chapel.

PASTORAL ADVICE OF THE REV. JOHN WESLEY, M. A.

BY THE REV. JAMES S. POLLOCK, M. A.

Extracts from the works of the Rev. John Wesley, M. A., some time Fellow of Lincoln College, Oxford, third edition, with the last corrections of the author, London, 1829.

"In the year 1743, I published the Rules of the Society, one of which was that all the members thereof should constantly attend the Church and Sacrament."—Vol. xiii, p. 236.

June, 1744.—"At the first meeting of all our preachers in conference, in June, 1834, I exhorted them to keep to the Church."—Vol. xiii, p. 239.

June 17, 1749.—"I dare not renounce communion with the Church of England. As a minister, I teach her doctrines; I use her offices; I conform to her rubrics; I suffer reproach for my attachment to her."—Vol. viii, p. 444.

Sept. 1, 1751.—"I read [the Church] prayers myself and found an uncommon blessing therein."—Vol. ii, p. 442.

June, 1752.—Wesley quotes approvingly the dying words of Katherine Wytaker: "Desire them all to go to Church. When I was most diligent in going to church, I always found the greatest blessings."—Vol. ii, p. 267.

April 30, 1755.—"We began reading together 'A Gentleman's Reasons for his Dissent from the Church of England.' It is an elaborate and lively tract, and contains the strength of the cause; but it did not yield us one proof that it is lawful for us (much less our duty) to separate from it."—Vol. ii, p. 328.

May, 1755.—"I spake to the members of the society severally, and found far fewer than I expected prejudiced against the Church. I think not above forty in all. And I trust the plague is now stayed."—Vol. ii, p. 329.

June 28, 1755.—Writing to his brother Charles, he said: "Go to Ireland, if you think so, and save Ireland. Wherever I have been in England, the societies are more firmly and rationally attached to the Church than ever they were before. I have no fear about this matter. * * * We have not one preacher who either proposed, or desires, or designs (that I know), to separate from the Church at all."—Vol. xii, p. 112.

July 25, 1756.—"After dinner, one of our brethren asked if I was ready to go to a meeting. I told him, 'I never go to a meeting.' He seemed as much astonished as the old Scot at Newcastle, who left us because we were mere Church of England men."—Vol. ii, p. 381.

Aug. 26, 1756.—"My brother and I closed the conference by a solemn declaration of our purpose never to separate from the Church, and all our brethren cheerfully concurred therein."—Vol. xiii, p. 305.

1758.—The first of Wesley's "Reasons against a separation from the Church of England, written in the year 1758," was "because it would be a contradiction to the solemn and repeated declarations which we have made, in all manner of ways—in preaching, in print, and in private conversation."—Vol. xiii, p. 193.

July 5, 1760.—Of a conference at Limerick, Wesley says: "By the blessing of God we were all of one mind, particularly with regard to the Church. Even J—D— has not now the least thought of leaving it, but attends there, be the minister good or bad."—Vol. iii, p. 9.

Aug. 4, 1760.—"Whoever separates from the Church, will separate from the Methodists."—Vol. ii, p. 260.

Sept. 7, 1760.—"In examining this society, I found much reason to bless God on their behalf. They diligently observe all the rules of the society with or without a preacher. They constantly attend the Church and Sacrament."—Vol. iii, p. 16.

Dec. 12, 1760.—Wesley was asked: "Can you constantly charge your people to attend the worship of our Church and not Dissenters' meetings?" He replied: "I can; this is consistent with all I have written and all I have done for many years."—Vol. xiii, pp. 352-3.

Dec. 12, 1760.—When asked why he allowed the lay preachers to "debate whether they should separate from the Church," he answered: "To confirm their adherence to it. And they were so confirmed that only two of the whole number have since separated from it."—Vol. xiii, p. 353.

June 9, 1761.—"I then met the Society, and came just in time to prevent them all turning Dissenters, which they were on the point of doing, being quite disgusted with their curate, whose life was no better than his doctrine."—Vol. iii, p. 61.

June, 1761 (At Swaledale).—"I found an earnest, loving, simple people, whom I likewise exhorted not to leave the Church, they had not the best of ministers."—Vol. iii, p. 61.

June 17, 1767 (At Athlone).—"To this day they have not recovered the loss which they sustained when they left off going to Church. It is true they have long been convinced of their mistake, yet the fruit of it still remains; so that there are very few who retain that vigor of spirit which they before enjoyed."—Vol. iii, p. 283.

July 19, 1768.—"We are, in truth, so far from being enemies to the Church that we are rather bigots to it. I dare not, like Mr. Venn, leave the parish church where I am, to go to an Independent meeting. I dare not advise others to go thither rather than to church. I advise all over whom I have any influence, to keep steadily to church."—Vol. iii, p. 337.

July 13, 1769.—"Afterward I met the little society. I used to wonder they did not increase. Now I should wonder if they did, so exquisitely bitter are the chief of them against the Church. I solemnly warned them against this, and some of them had ears to hear."—Vol. iii, p. 372.

June 17, 1770.—"We had a poor sermon at church. However, I went again in the afternoon, remembering the words of Mr. Philip Henry—'If the preacher does not know his duty, I bless God that I know mine.'"—Vol. iii, p. 401.

May 10, 1772.—"I attended the Church of England service in the morning, and that of the Kirk (of Scotland) in the afternoon. Truly no man, having drunk old wine, straightaway desireth new! How dull and dry did the latter appear to me, who had been accustomed to the former!"—Vol. ii, p. 463.

May 16, 1772.—"Both read prayers and preached (in the church at Leith.) Here also the behavior of the congregation did honor to our Church."—Vol. iii, p. 463.

May 26, 1773.—"They told me another congregation was waiting, so I began preaching without delay, and warned them of the madness which was spreading among them, namely, leaving the Church. Most of them will, I believe, take my advice, I hope all that are of our society."—Vol. iii, p. 495.

About 1774.—"Nineteen years ago we considered the question in our public conference at Leeds—whether the Methodists ought to separate from the Church; and, after a long and candid enquiry, it was determined *nemine contradicente* (that is, 'without one dissenting voice'), that it was not expedient for them to separate. The reasons were set down at large, and they stand equally good at this day."—Vol. vii, pp. 175-6.

April 21, 1777.—"In a sermon on Numbers xxiii: 23, Wesley says: 'The Methodists at Oxford were all one body, and, as it were, one soul; zealous for the religion of the Bible, and of the primitive Church, and in consequence, of the Church of England, as they believed it to come nearer the Scriptural and primitive from

than any other upon earth. * * * But a good man, who met with us when we were at Oxford, while he was absent from us, conversed much with Dissenters, and contracted strong prejudices against the Church; I mean Whitfield; and not long after he totally separated from us. * * * Not let every impartial person judge whether we are accountable for any of these! None of these have any connection with the original Methodists. They are branches broken off from the tree; if they break from the Church also, we are not accountable for it. These, therefore, cannot make our glorying void that we do not, will not, form any separate sect, but from principle remain what we always have been, true members of the Church of England."—Vol. vii, p. 429.

April 22, 1778 (At Liverpool).—"I was much refreshed by two plain, useful sermons at St. Thomas' Church, as well as by the serious and decent behavior of the whole congregation. In the evening, I exhorted all of our society who had been bred in the Church, to continue therein."—Vol. iv, p. 117.

July 7, 1778.—"Our little conference began, at which about twenty preachers were present. On Wednesday, we heard one of our friends at large upon the duty of leaving the Church, but, after a full discussion of the point, we all remained firm in our judgment, that it is our duty not to leave the Church, wherein God has blessed us, and does bless us still."—Vol. iv, p. 131.

No date.—"Having had an opportunity of seeing several of the Churches abroad, and having deeply considered the several sorts of Dissenters at home, I am fully convinced that our Church, with all her blemishes, is nearer the Scriptural plan than any other in Europe."—Vol. xiii, p. 121.

Sept. 9, 1784.—"I believe there is no liturgy in the world, either in ancient or modern language, which breathes more of a solid, Scriptural, rational piety, than the Common Prayer of the Church of England."—Vol. xiv, p. 317.

Sept. 4, 1785.—"Finding a report had spread abroad [at Bristol] that I was just going to leave the Church, to satisfy those who were grieved concerning it, I openly declared in the evening, that I had now no more thought of separating from the Church than I had forty years ago."—Vol. iv, p. 320.

July, 1786.—"Our conference began; about eighty preachers attended. * * On Thursday, in the afternoon, we permitted any of the society to be present, and weighed what was said about separating from the Church; but we all determined to continue therein without one dissenting voice."—Vol. iv, p. 343.

Oct. 24, 1786.—"I met the classes at Deptford, and was vehemently importuned to order the Sunday service in our room at the same time with that of the Church. It is easy to see that this would be a formal separation from the Church. We fixed both our morning and evening service, all over England, at such hours as not to interfere with the Church."—Vol. iv, p. 353.

Oct. 25, 1786.—"I went to Brentford, but had little comfort there. The society is almost dwindled to nothing. What have we gained by separating from the Church here? Is not this a good lesson for others?"—Vol. iv, p. 353.

Jan. 2, 1787.—"I went over to Deptford, but it seemed I was got into a den of lions. Most of the leading men or the society were mad for separating from the Church. I endeavored to reason with them, but in vain; they had neither sense nor even good manners left. At length, after meeting the whole society, I told them: 'If you are resolved, you may have your service in Church hours; but remember, from that time you will see my face no more.' This struck deep, and from that hour I have heard no more of separating from the Church."—Vol. iv, p. 375.

Nov. 5, 1787.—"There is no increase in the

society, so that we have profited nothing by having our service in Church hours, which some imagined would have done wonders."—Vol. iv, p. 404.

July 6, 1788.—"I fain would prevent the members here [Epworth] from leaving the Church, but I cannot do it. As Mr. G. is not a pious man * * I cannot, with all my influence, persuade them either to hear him, or to attend the Sacrament administered by him."—Vol. iv, p. 430.

Aug. 4, 1788.—"One of the most important points considered at this conference was that of leaving the Church. The sum of a long conversation was: 1. That, in a course of fifty years, we had neither premeditatedly or willingly varied from it in one article, either of doctrine or discipline."—Vol. iv, p. 432.

April 14, 1789.—"I gave them all a plain account of the design of Methodism, namely, not to separate from the Church, but to unite together all the children of God that were scattered abroad."—Vol. iv, p. 451.

April 30, 1789.—"About two years ago, it was complained that few of our society [in Dublin] attended the Church on Sunday, most of them either sitting at home, or going on Sunday morning to some Dissenting meeting. Hereby many of them were hurt and inclined to separate from the Church. To prevent this, it was proposed to have service at the room, which I consented to on condition that they would attend St. Patrick's [Cathedral] every first Sunday in the month. The effect was: 1. That they went no more to the meeting; 2. That three times more went to St. Patrick's (perhaps six times) in six or twelve months than had done for ten or twenty years before. Observe, this is done, not to prepare for, but to prevent a separating from the Church."—Vol. iv, p. 449.

May 4, 1789.—In a sermon on Heb. v:4, Wesley says: "Did we ever appoint you to administer Sacraments, to exercise the priestly office? Such a design never entered into our mind; it was the farthest from our thoughts. And if any preacher had taken such a step, we should have looked upon it as a palpable breach of this rule, and consequently as a recantation of our connection. * * And in doing it you renounce the first principle of Methodism, which was wholly and solely to preach the Gospel. * * I wish all of you who are vulgarly called Methodists would seriously consider what has been said; and particularly you whom God hath commissioned to call sinners to repentance. It does by no means follow from hence, that ye are commissioned to baptize or to administer the Lord's Supper. Ye never dream at 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.' Ye knew 'No man taketh this honor unto himself, but he that is called of God as was Aaron.' O contain yourselves within your own bounds! be content with preaching the Gospel! * * Ye yourselves were at first called in the Church of England; and, though ye have, and will have, a thousand temptations to leave it, and set up for yourselves, regard them not. Be Church of England men still."—Vol. vii, pp. 277-280.

June 2, 1789.—"Unless I see more reason for it than I ever yet saw, I will not leave the Church of England, as by law established, while the breath of God is in my nostrils."—Vol. xiii, p. 238.

No date.—"I am now, and have been from my youth, a member and a minister of the Church of England. And I have no desire or design to separate from it, till my souls separates from my body."—Vol. vii, p. 408.

Dec. 11, 1789.—[Fifteen months before his death]. "I declare once more that I live and die a member of the Church of England, and that none who regard my judgment or advice will separate from it."—Vol. xiii, p. 241.

Aug. 28, 1789.—Of a conference at Leeds, he

says: "About a hundred preachers were present, and never was our Master more eminently present with us. The case of separation from the Church was largely considered, and we were all unanimous against it."—Vol. iv, p. 466.

March, 1791.—Being asked whether he desired, in case of his removal, that any or all the preachers should be convened, he answered: "No, by no means; let all things remain as concluded at the last conference." [At Bristol, in 1780. It did not alter the decision of the conference held in the preceding year.] Soon after, he was observed to change for death. * * * His lips being again wet, he repeated his usual grace: "We thank Thee, O Lord, for these and all Thy mercies; bless the Church and king, and grant us truth and peace through Christ our Lord." [These were almost the last connected words he was able to utter. He died on the following day, March 2, 1791.]—*Hamp-ton's Life of Wesley* Vol. iii, pp. 216-18.

—*Living Church.*

News from the Home-Field.

Diocese of Montreal.

Montreal; St. Georges.

The annual meeting of the united societies engaged in woman's work in St. George's parish was held on 8th Oct. After prayer, Dean Carmichael commented on the various reports of last year, and started each society on its work with a few encouraging words. The following is an outline of the societies represented:—The District Visitors's society—The Dean, president; Mrs. Carmichael, treasurer; Miss Janey S. Evans, secretary; receipts for last year, \$1,232. Dorcas society—The Dean president; Mrs. Carmichael, directress; Mrs. Downes, treasurer; Miss J. S. Evans, secretary; receipts for last year, \$429. Mothers' meeting—Mrs. Binmore, manager; Miss Bickley, secretary-treasurer; receipts for last year \$152. Provident society—Same officers; receipts for last year \$167. Band of Hope—Rev. L. N. Tucker, president; Mrs. Albert Holden, manager; Miss Ada Bickley, secretary-treasurer; receipts for last year, \$95. Young Ladies' Missionary society—Mrs. Tucker, president; Mrs. Dawson and Miss Durnford, managers; Miss Emily Evans, secretary-treasurer; receipts last year, \$269. Industrial school—Manager, Mrs. S. Evans; Mrs. Esdaile, reader; Miss Duck, musical instructor; Miss Ada Bickley, secretary. Girl's Friendly society—Miss Laura Mudge, president; branch secretary, Mrs. Grier; receipts for past year, \$70.

Point St. Charles, Grace Church.

The opening meeting of the Y.M.C.A. for the present year took place on the evening of the 6th Oct. in Grace Church school room, when a good audience was present of both ladies and gentlemen. A special programme had been prepared, consisting of addresses, readings, piano forte solos and songs. It was expected that Rev. Arthur French, B.A., and Wm. McWood, Esq., would have been present and have delivered addresses, but both were prevented from attending. The meeting was opened by a hymn, scripture reading, and prayer, after which Rev. J. Ker, B.D., the rector, delivered a short address, explaining the aims and objects of the Association, and advising those present to support and join it. Then

followed a piano forte solo by Miss McWood; a reading by R. Holt, Esq., and a song by Mr. Roberts, after which Dr. Davidson delivered an address urging, amongst other matters upon the young men present their duty as Christians relatively to the State, and specially in regard to the political issues now presented through the exposure of the corruption existing in the departments both at Ottawa and Quebec. Mr. Wall then gave a song which was encored, requiring a second from him. Miss Cross followed with a piano forte solo, also encored; then another song from Mr. Roberts, after which the meeting was closed. The Association is evidently a live one has put out a programme, neatly printed, for general circulation, showing engagements fortnightly from Oct. 6th, until April 19th next, when the closing meeting is to take place, presided over by the Bishop of the Diocese. The next meeting will be held on Oct. 20th, when Mr. W. C. Blake, the energetic secretary will read an essay on "The St. Andrews Brotherhood."

Bristol, P. Q.

In the latter end of August, when the hills and valleys were smiling in the brightness and plenty of harvest-time, I paid a visit to my friend Rev. S. Mills at Bristol parsonage.

The Bishop was now making his annual visitation of the churches, and on the 22nd, we were to meet him at Cauldwell, one of Mr. Mills's missions.

The weather was lovely, and our drive was charming, over very good roads, generally bordered with elm or pine trees, which gave a pleasing coolness and shade.

The service was to be at half past ten, and the Bishop arrived before us, accompanied by Rev. Rural Dean Naylor, Rev. W. Given, and young Mr. Naylor.

It was pleasant to see the people coming cross the country to join in the worship of God. The church stands on a hill, and though small, is large enough for the few church families, withing reach who seemed to be impressed by the Bishop's simple and practical address.

Amongst the congregation I noticed several men, which spoke well for their zeal, considering that this was a week day, during the busy time of harvest. I must also notice the presence there of an old dame of one hundred years, who was one of the first settlers, and with her own strong hands and resolute will, had helped to cut down the bush to make a clearing for a family homestead, fifty years ago.

After service we were entertained at dinner by W. Cauldwell a prosperous farmer and also church warden, whose hospitality seconded by his daughter, is worthy of all praise.

I was anxious to go through the whole routine of Mr. Mill's Sunday mission work, so the following Sunday we commenced by driving again to Cauldwell for half past ten service a distance of five miles. Again I thought the drive a pleasant one, but I felt how very different it might be in the rain, or in the snows of winter.

We returned to dinner at one o'clock, and had service at three o'clock in Mr. Mills' own church at Bristol.

The attendance was fair and the singing hearty led by the lady who presided at the organ. It is with great difficulty that the church can make

any progress here, as the Presbyterian element is very strong, but there are a few earnest church families headed by Mr. Morris the energetic church warden, who do what they can to extend its influence; and there is a general feeling of kindness all through the parish which was pleasingly exhibited during the illness of the clergyman's wife, where many anxious enquiries were made, accompanied by little gifts of fowls and vegetables.

One of the difficulties of the country-clergyman is the distance between the several homes of his scattered flock, and the time it takes to carry out a regular system of visiting. This also necessitates the keeping of a horse, which costs about a hundred dollars per annum; and takes a large slice out of his scanty stipend, which is often irregularly paid; Mr. Mills never having yet received the full amount of his.

At this service a dear little baby received the holy rite of baptism, and I remember having had a strange feeling of the inappropriateness of a very common earthenware bowl, to hold the precious emblem of the Holy Spirit. I should like to commend the necessities of the country churches, and their lack of suitable appliances to the notice of the church auxiliaries. In the reports of the Ontario children's branches I notice that there have been a great number of fonts and other church necessities liberally provided for the country parishes; and I feel sure that the other dioceses need only to have the deficiency pointed out, in order to remedy it.

After a hasty tea, Mr. Mills and I drove off to the mines, six miles away.

Our road lay for the most part through a pine wood with occasional openings giving us glimpses of the Ottawa river, flowing along in its calmness and strength, and reflecting the shadows of the opposite shore.

Mr. Mills opened this mission about three years ago, and the people are very grateful for his self denying efforts to bring the church services to them, as before that time, they had no public worship of any kind. The school house was thronged with miners and their wives and children and never did I see a more earnest congregation, or hear more hearty responses.

Our drive back was a dark one made more so by the overhanging woods. We certainly had a glimmering from the lantern which was slung over the front of the waggon, and which threw fitful gleams on odd stumps and queer branches bringing fantastic shapes out of the gloom, only to vanish in their turn, and give place to something stranger still.

These stray gleams in the surrounding darkness appeared to my mind as emblematical of the souls which are enlightened here and there by the spirit of truth, and are brought into the Church of Christ by his servants who go after the lost sheep.

We arrived at Bristol at half past nine o'clock and I confess to being very tired, having that day assisted at three services, and having driven over twenty-four miles. On the next Monday the Bishop held service at Bristol, and after dining at the Parsonage he proceeded with Mr. Mills to Portage du Fort.

S. W. H.

The truth is so revealed that labor, effort, care, and even energetic strugglings are essential to the acquisition of religious knowledge in its purity.

Diocese of Quebec.

Drummondville

A bazaar was held in the new hall here on Tuesday evening, Sept. 29th, by which \$112.00 were cleared for the "Church and Rectory Fund." Two years ago the church was slated, newly painted, the tower roofed with galvanized iron and the outside of the building put in thorough repair. Now the Rectory is being roofed, clapboarded, painted, drained, and water is being laid on from the water works. At present nearly \$350.00 have been raised from all sources, and there is still more money to come in. Next year it is hoped that we shall be able to brick or tile the inner walls of the chancel and put in an ornamental wooden roof. The Rector and Church wardens take this opportunity to thank those kind friends in Quebec and Montreal who so generously contributed money or articles of fancy work for the bazaar.

Diocese of Fredericton.

St. David.

Harvest Festival Services were held at Beaconsfield in the new Church and at St. Thomas' Church on Sunday the 3rd October.

The Church at Beaconsfield, though unfinished, is used for services and was very prettily decorated for the festival, with corn, oats and fruit. Miss Black our efficient teacher presided at the organ. The service was very hearty and Mrs. Elvira McGlinchy was baptized. Through the liberality of the Metropolitan who lately sent the Rector a cheque of \$50.00, all liabilities on this church are cleared off, and if some of the liberal churchmen of Canada would follow his example, the Church could be finished inside and be better fitted for Divine Service as well as more comfortable for the approaching winter.

St. Thomas' Church.

St. Thomas' Church was very beautifully and tastefully decorated with an abundance of wheat, corn, fruit and vegetables. The music was of a very high order; Miss Moore being organist. A crowded congregation from all parts of the parish showed their appreciation of the service by their reverent and devout demeanor. The Rector preached from the text: "Whatsoever a man soweth that shall he also reap." The offertory was given to the Venerable Society for the Propagation of the Gospel, which has for so long a time assisted the missions in this Diocese.

Chatham.

The sixth annual Choral Union Service of the Rural Deanery of Chatham was held in St. Paul's (Parish) Church, Chatham, on Thursday, Sept. 24th, at 3 o'clock p. m. Of the clergy from the Deanery there were present the Revds. Canon Forsyth, of Chatham, J. H. S. Sweet, of Newcastle, W. J. Wilkinson, of Baie des Vents, C. Lutz, of Bathurst, and H. Beers of Camp-

bellton. The Rev. H. S. Wainwright, Rector of Kingston, K. C., and the Rev. J. R. Parkinson, Rector of St. Mary's, York Co., were also present. The choir, composed of representatives from the choirs of the Deanery, numbered about 30.

The Service began with the processional Hymn No. 306, H. A. & M., during the singing of which the choristers and clergy entered by the western door and proceeded, the former to their places in the choir and the latter to positions in the sanctuary.

The Choral Evensong to Tallis' setting was sung by the Rev. H. S. Wainwright in a very reverent and effective manner, and the responses were made in good time and tune. Dr. Clarke Whitfield's well-known anthem "In Jewry is God Known," was well sung, as were also the hymns 216, 296 and 223 from hymns A. & M., the latter being the recessional. S. S. Wesley's Magnificat and Nunc Dimittis in F. were also well rendered, and the special Psalms XIII, MLVIII and CXI to Gregorian Tones, from Baker & Monk's Psalter were very hearty and devotional. The 1st Lesson was read by the Rev. H. Beers, of Campbellton, and the 2nd by the Rev. C. Lutz, of Bathurst. The organ was played by Geo. Burchill, jr., Esq., with his usual ability.

A masterly and eloquent sermon was delivered by the Rev. J. R. Parkinson, S. A. C., who held the close attention of the congregation throughout his most eloquent and instructive discourse. The Rev. speaker took for his text the words of the Apostle "Sanctify the Lord God in your hearts," and pointed out how all outward expressions of worship should be the indication of the reverent and devotional recognition of God within the hearts of His people. He dwelt upon the provision which the church had made in her Prayer Book for the due and worshipful rendering of the devotions of sanctified hearts. He spoke of the great revival which within the last 50 years had brought about so much better attention to the reverent worship of God and the employment of such accessories as make that worship more becoming and acceptable. He referred to his personal experience of the effect of some imposing services in England, where thousands of voices and the best music of the Church were employed in giving expression to that solemn worship for which the liturgy provides, and he concluded by expressing the hope that according to its measure the Choral Union which it was his privilege to address, might be an instrument in promoting in the church on earth that holy and reverent worship of God which is due to so great a Being.

The above is a very imperfect outline of the Sermon, which will long be remembered by those who heard it. After the service the members of the Choir Union and the clergy partook of sumptuous refreshments provided by St. Paul's congregation at the house of Mr. William Jackson. Addresses were made by the President of the Union, the Rev. Canon Forsyth, the Secretary, Rev. W. J. Wilkinson, the Rev. J. H. S. Sweet and Mr. D. G. Smith. The speakers welcomed the visiting brethren and expressed thanks to those who had provided for the religious edification and social enjoyment of the interesting occasion. Thanks are also due to the Miramichi Steamship Company for commuted rates and facilities afforded in connection with the service, through their efficient manager Mr. T. DesBrisay.

Diocese of Niagara.

Hamilton.

The Church Sunday School Association held its annual meeting the evening of the 5th Oct. In the absence of the president, the Lord Bishop of the diocese on his Episcopal visitation, the annual address was read by Rev. E. M. Bland, clerical vice-president. The election of officers for the ensuing year resulted as follows:—Clerical Vice-President, Rev. Canon Sutherland and Rev. E. M. Bland; Lay Vice-Presidents, Miss Swanzy and Mr. K. Martin, B.A.; General Secretary, Mr. T. J. Hay; Treasurer, Mr. J. H. Peatfield. The next meeting of the association will be held at the Church of the Ascension on Monday, November 2nd.

Niagara Falls.

A Confirmation was held in Christ Church here on the evening of Sunday the 4th October when 20 candidates were presented and received the 'Laying on of hands' by the Bishop of the diocese.

Diocese of Huron.

Appointments.

His Lordship the Bishop of Huron has appointed the Rev. Richard W. Johnstone to be Rural Dean of Norfolk, and the Revd. N. H. Martin to the Rural Dean of Kent.

Sarnia.

Sunday last thanksgiving services were held in St. George's Church, Sarnia, conducted by the rector, Rev. T. R. Davis. Rain fell from ten in the morning to ten in the evening, notwithstanding which the congregations were large. The church was nicely decorated, and the music simple and hearty. The subjects for discourse were "the duty of presenting the first and best to God," and "that privilege increases responsibility in national, church and family life." A subscription of \$250 was asked for, and responded to with \$383.55. The money is to be used in erecting a mission chapel near the tunnel.

Windsor.

The Rev. Dean Mackenzie, of Brantford, in his sermon Sunday night in All Saints' Church, Windsor, said that the French in Quebec would never rest until they once again had that Province under the power in France, and that it was a fatal mistake of England to allow them the French tongue in schools and in courts when it was captured from France. He saw only two ways out of the difficulty, Quebec must use the English language entirely, or else it must be cast adrift from the rest of the Dominion.

Mitchel.

Bishop Baldwin confirmed 37 candidates in Trinity church on Wednesday evening. His addresses, before and after the ceremony, were full of Christian advice, and he earnestly and affectionately urged the newly confirmed to read a portion of Scripture daily and go often to the Lord in prayer. His Lordship's remarks were attentively listened to throughout by an immense congregation, the church being crowded from chancel to vestibule.

Huron Church Workers' Convention.

The active co-operation of the laity of both sexes in the work of the church has received a powerful impetus during the past few years in the diocese of Huron. The attention given by the synod to Sunday school matters, of which a large and energetic committee has special charge; the organization of a Lay Workers' association, and last, but not least, the zealous efforts of the Women's Missionary Auxiliary, have all borne good fruit. A diocesan church workers' and Sunday school convention, to be held at St. Thomas on the 28th and 29th inst., under the presidency of the bishop of the diocese, is an outcome of these movements. The annual meeting of the Lay Workers' Association takes place at the same time. The Anglican congregations in St. Thomas are making preparations to give the visitors a hospitable reception, and the railways are offering liberal rates. An excellent programme is in course of preparation. Among other speakers or contributors of papers will be Mr. C. R. W. Biggar, of Toronto, who will especially present the Sunday school question, while the Rev. Robert Ker, of St. Catharines, will criticise our existing Sunday schools with his wonted ability. Mr. Charles Jenkins, of Petrolea, one of the ablest Anglican churchmen in Canada, gives an address on lay help, and Rural Dean Mackenzie, of Brantford, will read a paper on its practical aspects. A delegation from the council of the St. Andrew's Brotherhood will attend, and deal particularly with the duty of young men to the church. It is hoped, too, that a lady representative of the mission cause and another lady engaged in Sunday School teaching will favor the convention with papers. The Rev. N. W. Martin, of Christ church, Chatham, whose Sunday School is the largest in the diocese, and Mr. Jasper Golden, one of the oldest and most faithful of Sunday school teachers and lay readers, will discuss Sunday school work and Bible class teaching respectively. An interesting and it is hoped, highly profitable feature in the arrangements will be a special service to be held in Trinity church, St. Thomas, on the evening of the 28th inst., when the Bishop of Huron will deliver an address on church work. The programme when issued will no doubt contain the names of other church workers who will take part in the proceedings. The bishop has issued a pastoral circular to the clergy, requesting their co-operation.

Diocese of Nova Scotia.

Halifax.

From time to time during the last few years the rector of St. Mark's—the Rev. N. Lemoine—has labored to provide the community with the opportunity of attending hearty musical services. That these services have been highly appreciated the immense congregations which have thronged St. Mark's bear ample testimony.

'One of the best and most attractive was held on Sunday Oct. 4th when the sacred and ancient festival of "Harvest Home" was celebrated. A large staff of energetic workers had been busily engaged the previous day in beautifying the church with various agricultural products appropriate to the occasion, and they are to be congratulated on the success which attended their efforts.

As seen by the gas light the sanctuary presented a brilliant appearance. The altar was chastely adorned with the choicest flowers fruits; at each end of the altar rose tiers of plants and ferns artistically arranged and thrown into prominent relief by the handsome sanctuary curtains. The panels of the pulpit were shewn in moss with pretty designs of red berries, the two centre panels being formed of flowers in full bloom. The lectern, ornamented with grapes, bull rushes and autumn leaves of various hue, looked exquisite. The prayer desks were trimmed with sheaves of wheat neatly arranged. At the end of the nave and on either side of the chancel arch stood a pyramid of plants, flowers and autumn leaves and near it in front of the side aisles was a small pyramid of flowers embedded in moss. This was especially attractive. In the windows of the chancel and nave were placed quantities of rich fruit. The gasaliers throughout the church were decorated with sheaves of wheat and oats with bunches of wild berries. The foot, at the entrance of the door, supported a high sheaf of wheat at the base of which were vegetables of different kinds and presented a striking appearance. St. Mark's never look more enchanting.

The morning service consisted of Mattins and Litany with special prayers, psalms and hymns suitable to the festival. The rector preached an impressive sermon to a very large congregation, taking for his text, psalms 145, verses 15 and 16: "The eyes of all wait upon Thee, O Lord, and Thou givest them their meat in due season. Thou openest Thine hand and fillest all things living with plenteousness." He pointed out that the festival of "Harvest Home" was no new idea. It took us back to the earliest ages when the Greeks and Romans celebrated their vintage feast, and God's own people, the Jews, kept the Feast of Tabernacles—called also the Feast of Ingathering or Harvest. After dwelling on the joy of harvest in the mother country which of late years had been lifted into a higher sphere by the sacred element of religion, he said the "Harvest Home" was an outward demonstration the fact that we do not live merely under the control of physical laws which execute themselves, but that the words of the Psalmist are as true in this 19th century as when he uttered them: "The eyes of all wait upon THEE, O Lord, and Thou givest them their meat in due season, THOU openest Thine hand and fillest all things living with plenteousness." It was also a protest against that selfishness which leads a man to think that the things on which he depends for support are the natural result of his own toil and the proper reward of his own industry. We had every cause to be thankful. While the wheat crops in Europe, and particularly in Russia, had been a failure, our garners were full and plenteous with all manner of store. The Harvest Festival had its symbolical instruction. It reminded us of that great ingathering of souls. The present is the sowing time. What were the sowing? We must never lose sight of the fact that "he that soweth to the flesh shall of the flesh reap corruption, but he that soweth to the spirit shall of the spirit reap life everlasting." If we lived and acted with this continually in view we should not fail to obtain a glorious place in the Garner of Heaven at the great and blessed "Harvest Home."

In the evening a half an hour before the service began the church was thronged to excess, every

available inch of floor being occupied and numbers of would-be worshippers having to remain outside. Printed forms of service were distributed among the worshippers, thus enabling all to take part. With such an orchestra as the band of the 1st Leicestershire regiment, under the skillful leadership of Mr. Hughes, it is needless to say the music was well rendered. The service was intoned by the Rev. F. B. N. Norman-Lee, chaplain to the forces, and the lessons read by the Revs. Messrs. Wills and Lawlor. The hymns were heartily joined in by the whole congregation. The anthem and Te Deum were very effective, the different parts being given by choir and orchestra with the utmost precision. No little praise is due Mr. Boyle who very efficiently presided at the organ.

A very able and instructive sermon was delivered by the Rev. F. B. N. Norman-Lee, who chose for his text Mark iv., 26-29—"So is the Kingdom of God, as if a man should cast seed into the ground, and should sleep and rise night and day, and the seed should spring and grow up we knoweth not how; for the earth bringeth forth fruit of herself, first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come." He referred to the history of the "Harvest Home" pointing out its antiquity and forcibly impressed upon his hearers the different ideas suggested by the expressions, "the blade, the ear, the full corn in the ear." They illustrated progress in the development of the seed. A similar progress must be going on in the life of the soul. Did not experience, however, go to show that in most cases a different order ensued? If he might use the expression there was in the spiritual life of many a progress backwards. He earnestly entreated his younger hearers to use the means of grace afforded by the church for the soul's development—baptism, confirmation, the holy communion. Thus would they grow upwards and onwards till at length they would be garnered into the "Harvest Home."

At the close of the sermon and while the offertory was being collected, the hymn "Onward Christian Soldiers" was loudly taken up by the full band and organ. The effect of this was grand. Slowly and softly the strains of this joyful hymn melted away into the gentle tones of the offertory voluntary "Grant us Thy Peace," a quartette, sweetly rendered first by stringed instruments and then by two cornets, trombone and euphonium. The hearty service was brought to a close by a grand processional march, which included a clarionet obligato by Corpl. Maynard.

Round Annapolis.

On Thursday evening Oct. 1st there was a large attendance at St. Paul's Church when the HARVEST THANKSGIVING service was sung commencing with the hymn "Come ye thankful people come" processional, followed by the proper psalms which were sung antiphonally; and canticles in full chorus.

The anthem "The earth is the Lords" was from psalm XXIV and the concluding hymns were 385 and 381 A. and M. The Gloria of Mozarts 12th was played at the Offertory with the singing of a Doxology after.

An excellent sermon was preached from Jere-

miah V, 24 by Rev. H. D. De Blois M. A., who conducted the service, the musical part of which was led by Mr. J. L. Blauvelt.

On and about the altar was an abundance of flowers, fruit, and sheaves of wheat tastefully arranged with autumnal foliage lending much beauty to the Sanctuary.

Lunenburg.

Few places in this Dominion have made more rapid progress within the last few years than this interesting little town, and among the many improvements to be met with there that which has been effected in the parish church is perhaps the most noteworthy.

Erected in 1753, at a time when people cared but little about church architecture, St. John's was at its inception an exceedingly plain structure, sixty feet long by forty broad, capable of accommodating between four and five hundred worshippers.

A small belfry adorned its western gable, and beneath this was the porch by which the building was entered. The roof within was hidden by a flat plaster ceiling, and rows of straight backed pews, some long some square, occupied the floor; being intersected by three aisles, of which that in the centre was of course the widest.

A large east window, filled with common glass and flanked by two rows of smaller ones on either side, lighted the church; it contained two galleries and a singers loft, but there was no chancel and the holy table was obscured by a large three-decker.

About eighteen years ago St. John's was remodeled and enlarged; a chancel was added to it and the nave was lengthened, the side galleries were removed, the windows were replaced by others of a churchly type, and, to crown all, the old belfry gave way to a tower twelve feet square.

It was now a handsome building, but the want of proportion between its length and breadth gave it a narrow contracted appearance which greatly marred its beauty. The present rector (the Rev. George Haslam) determined to remedy this defect by adding to the seating capacity of the church, and this laudable design he has by dint of great energy and perseverance succeeded in carrying out.

The work has been performed in such a manner that the venerable edifice is the admiration of all who see it and will probably last for many years, to gladden by its stateliness and beauty those privileged to meet within its walls.

The chancel has been widened by the addition of eleven feet on either side, and wings, each twelve feet wide, extend from end to end of the nave, the gallery at the west end being lengthened in proportion. Two beautiful windows of stained glass, memorials respectively of Dr. Cochrane and Dr. Owen former rectors of the parish, have been inserted in the chancel, an eagle lectern of solid brass and exquisite design stands at the chancel step, and the organ chamber is filled by a new instrument suited to the enlarged capacity of the church. For the organ the parish is indebted to the late William Creighton, for the lectern to Sophia widow of the late sheriff Kaulbach: of them it may be fearlessly affirmed that they lived for God and are now with God. It only remains to add that the chancel is covered with a rich carpet and the aisles with floor cloth of the best quality given by the ladies of the parish,

and that the cost of these various improvements &c. is estimated at upwards of seven thousand dollars.

A VISITOR.

New Germany.

A good deal of missionary work has been done and is still being prosecuted at present in this mission. Regular services are held at six stations besides those at the centre of the mission New Germany where the missionary resides.

The site for a new Rectory has been given by Mr. Paulus Varner, the frame-wood for it is on the ground and funds are being raised.

The plan was drawn by Mr. Harris of P. E. I. brother of the rector of the Parish of Mahone Bay. Active operations will soon be begun on this work.

A special "Harvest Home" was held on the evening of the 7th inst. when the church was profusely and tastefully decorated with autumnal leaves, fruits and flowers. The effect was very pretty and pleasing. The music was well rendered—much pains being taken by the choir in practising under the leadership of Miss Laura Lohnes as organist, the service was taken by the Missionary, the lessons and sermon by the Revd. C. D. Harris of La Have. Following is a brief outline of a 35 minutes extempore address from Coll. III 15 "Be ye thankful."

Mr. Harris showed thankfulness to be one of the chief factors of happiness, of which all are in search, and illustrated its personal obligations by the present privileges of religious duties: by the privileges and blessings, and freedom from evil of our Province, by the prosperity of our county and its honour in carrying off the first prize in different departments at two Provincial Exhibitions; and by our home and personal blessings.

The sermon was most interesting and instructive and was well illustrated by anecdotes. Every body being sorry when it ended.

Diocese of Algoma.

The following extract from a letter written by the Bishop of Algoma when visiting the Manitoulin Island last month will, we are sure, be welcomed by all our readers.

SHEGUANDEALE, September 17th.

Last Sunday, September 13th, we had service here in the Indian Church at 9 a. m., Confirmation, sermon and the Holy Communion, then had dinner, and drove eleven miles (11) to the Indian Church at Sucker Creek, had service and sermon at three p. m., then drove four (4) miles to Little Current to the Church built by Mr. R. A. A. Jones: had service, sermon and the Holy Communion, then drove back eight (8) miles to Mr. Frost's, pretty tired. Monday morning we started in Mr. Frost's boat for Bircle Island, taking a man with us, there was little or no wind, so rowing was the order of the day for the first ten (10) miles, and bits of the last ten (10). Of course I took my share of the rowing. We got there about eight (8) p. m., lighted camp fire, cooked, and had supper on the shore, then camped in a garret of an unfinished new house, fortunately it had a roof, for it poured all night. Tuesday we breakfasted in a fish house close by then had service in the new Church. It is very

neat, built by the Indians under Mr. Frost's direction. At 2 p. m., we started for La Cloche, on the North Shore, about sixteen (16) miles off. Had a pretty fair wind, and got there about six p. m. Camped in the deserted Hudson Bay Post, had supper, then bed. I slept on the floor with some under me. Wednesday, I breakfasted at five (5) thirty a. m., then started for Spanish River, first a portage of a mile, then the canoe for three miles, then another portage of a mile, then the canoe across a lake for a mile, and then a walk of a mile and a half brought us to the School House, where we found Esquimaux and ten Indians at work on a turret for the bell sent by Mrs. Stubbs. At three (3) p. m., we had service and the Holy Communion, ending at five thirty (5:30): then started again for the same portages, etc., as the morning, reaching La Cloche at eight o'clock, dead beat. Supper and bed, sleeping the sleep of the weary. Up next morning at half past six, breakfasted, packed up and started in the boat for here, taking eight (8) hours a distance of twenty-two (22) miles, but the wind was contrary.

GORE BAY, 20th.

Friday forenoon I rested, then packed my traps, and went to the Sheguandale dock, waited three hours, returned to Mr. Frost's for tea, came back to hear the steamer had passed without calling! Saturday morning started with Mr. Frost to drive sixteen (16) miles to Manitowaning, to catch "The Favorite" my last chance of reaching Gore Bay in time for Sunday appointments. United with Mr. and Miss Phipps, caught "The Favorite" and came on here getting in this (Sunday) morning at 2 a. m. After an almost sleepless night up at half past six, breakfasted, and drove twelve (12) miles to Mudge Bay for service, then back the twelve (12) miles in a broiling sun, much of the road corduroy, and now it is time for evening service.

Yours, etc.,

G. ALGOMA.

Stanleydale.

The contract for lining the roof of St. John's Church has been let, and the work is to be finished by the end of October. This work, which will be paid for by the almost unaided efforts of the congregation, will be an improvement and will deliver us from icicles and snow slides in the coming winter, but it will not do very much towards rendering the church warm, and any contributions towards accomplishing this will be very thankfully received.

We are losing the valuable services of Mr. A. H. Tyrer, who is leaving next week to enter upon his studies at Trinity College, Toronto. He has been a trusty pillar of the church, performing the united duties of warden and Sunday school superintendent, besides various minor offices.

We wish him every success, both during his residence at the University and subsequently in the career which he has chosen for his life's work, namely the sacred ministry of the church.

Beaumaris.

The rural dean of Muskoka acknowledge with many thanks the following contribution to the

building fund of St. John's Church, Beaumaris: Sheriff Bettes, \$1.00; Wm. Boulton, \$5.00; Dr. McKee, \$10.00; G. O. Colmsted, \$5.00; friends per Mrs. Boulton, \$2.00; friends per Mrs. Marsh, \$1.00; S. C. Gill, Stenbenville O., \$10.00; Mrs. W. Miller, Alleghany for Hymn Books, \$5.00; Rev. L. Spencer, Lecture, \$6.00.

The Rev. W. A. J. Burb, Port Carling, wishes to make public the following list of donations towards Christ Church, Gregory now in course of erection:—

Chas. J. Kingstone, \$50.00; F. W. Kingstone, \$25.00; Mrs. Robt. Baldwin, \$25.00; Henry McLaren, \$25.00; Miss A. W. Kingstone, \$25.00; J. W. G. Whitney, \$10.00; W. R. Johnston, \$10.00; H. & C. Blochford, \$10.00; A. B. Lambe, \$10.00; C. H. Murdoch, \$10.00; J. H. Mason, \$5.00; Mrs. J. A. Strathy, \$5.00; S. F. Walker, \$5.00; B. H. Dixon, \$5.00; S. Caldicott, \$5.00; R. Baldwin, \$5.00; Rev. John Gillespie, \$5.00; H. St. G. Baldwin, \$5.00; Mrs. F. W. Kingstone, \$5.00; M. Woods (special), \$10.00; A friend (per W. Gregory), \$3.00; sundry collections per W. Gregory, \$20.00; offertory collections, \$112.00; interest allowed by Canada permanent L. & S. Co. on deposits, \$7.89. Total \$427.89.

BISHOP'S COLLEGE, LENNOXVILLE, P. Q.

The Michaelmas term is now fully entered into, both in college and school.

In the college there is an average entry of students. Owing to the incomplete state of the school building the divinity students have not yet been able to take possession of the Divinity House; doubtless they will do so in the lent term.

Dr. Allnatt has entered upon his position as Vice-Principal, and Dean of the faculty of Divinity.

Four of the Divinity students were ordained at Trinity. Rev. B. G. Wilkinson, B. A., has proceeded to England for a special course at a theological college. On his return it is expected that he will join the staff of the college. Rev. H. E. Wright, B. A., has been appointed to the East Angus Mission, Rev. H. A. Dickson, B. A., to Randboro, Rev. D. T. Clayton, B. A., to Bearbrook, Ont. Mr. R. J. S. Kaulback B. A. has entered Harvard as a law-student.

Athletics are not forgotten, the college having recently played a match with the much larger college of McGill, in which, however, McGill was victorious.

It is gratifying to know that subscriptions sufficient to complete the Divinity House by finishing the ten students' rooms in the space left vacant on the third floor have been forthcoming during the recent vacation and friends of the College are earnestly urged to make known the large proportionate increase in accommodation thus to be afforded for residents in the university, in both the faculties of arts and divinity.

By the withdrawal of the Rev. N. P. Gates, B. A., from teaching in the school, more of that lecturers time is now devoted to the students in the preparatory department, as well as to his special lectures on Logic Psychology and Political Economy. The preparatory department has become a well recognized feature in the College, and is specially useful for such students as may not have had previous education of the standard usual in the higher forms of a grammar school. Such

students in the preparatory department have the benefit of special tuition in a small class and can be brought on in their work with all the advantages and none of the disadvantages of private tuition.

As regards the school, the Principal having retired from the rectorship, the new headmaster H. J. H. Petry, Esq., M. A., has entered vigorously upon his appointed work. The entry in the school was remarkably good.

Harold Lodge has been occupied by boarders, instead of the Principal's Lodge. Occupation of the other two houses as before. Meanwhile the new school building has now been roofed, and the inside work is being pushed. The proportions and general effect of the school-building are very satisfactory. The educational wing, containing the Bishop Williams' Hall, as well as the Colonel King laboratory, being especially fine. The same system of dormitories has been adopted as is used in Marlboro College, Eng.

During the summer the grounds in front of the College and round the Divinity House have been graded and terraced, with much improvement to the general effect. The same grading and terracing will be carried round by the new school building.

The committee for re-building the chapel have unfortunately so far not been able to keep pace with the success of the committee for re-building the school. A special meeting of the corporation has been called for Friday, Oct. 16th, at Lennoxville, to consider what can be done concerning the chapel.

In spite of the loss of the chapel all the regular daily and weekly services have been carried out in their integrity; those on Sundays and the celebrations of Holy Communion on saints days having taken places by the kind permission of Prof. Scarth, in St. George's Church. We cannot rest, however, till the chapel is rebuilt. We have only a little over \$7,000 towards this rebuilding.

In order to accomplish this with anything like the thoroughness and solidity demanded, we shall require a large sum, varying from \$5,000 to \$7,000 more than we have. We shall be grateful for any help towards the re-building of the chapel from any of the readers of this paper.

Another important item of business for the corporation meeting is the election of a Bursar to fill the vacancy caused by the lamentable death of Mr. R. H. Tylee.

It was arranged in June that the corporation meetings should be held three times a year; at Lennoxville in June, at Quebec in September, and at Montreal at easter time. In pursuance of this resolution, the corporation met in Quebec, under the presidency of the Bishop on the 19th Sept.

There was only a small attendance of members. The work done consisted chiefly in receiving reports from committees: (1) of trustees, 2. of rebuilding school, 3, of rebuilding chapel, 4, of building Divinity House,

It will be interesting to those who while wishing to make paramount the claims of a classical and liberal education, do not wish to ignore the need of training youths for business in a young and busy country like this, to learn that a resident teacher of shorthand, Mr. M. R. Lyster, has been appointed. Mr. Lyster teaches also the writing of the school.

NOTICE TO SUBSCRIBERS.

The publication of the CHURCH GUARDIAN has been delayed this week owing to a change of printers and also to the radical improvements made in its typographical appearance. Hereafter it will be issued regularly on Wednesday.

THE CHURCH GUARDIAN,

—:EDITOR AND PROPRIETOR:—

L. H. DAVIDSON, D. C. L., MONTREAL.

— ASSOCIATE EDITOR —

REV. EDWYN S. W. PENTREATH, B.D., Winnipeg, Man

ADDRESS CORRESPONDENCE AND COMMUNICATIONS TO
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SEE PAGE 14.

DECISIONS REGARDING NEWSPAPERS.

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

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

3. In suits for subscriptions, the suit may be instituted in the place where the paper is published at though the subscriber may reside hundreds of miles away.

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

FORM AND SPIRIT.

THERE is no objection to which the Church is more frequently exposed in this Western land than that of formalism. "Your Church," people say, "is so formal; your religion is one of form and ceremonies, it seems to lack vitality and earnestness, and genuine Christian piety."

Now, the latter part of the objection ought not to trouble Church people greatly, because a communion that has existed with unbroken continuity for eighteen hundred years, that has endured all manner of persecutions and trials from without and from within, and yet has been the mother of famous saints in all lands, does not seem to lack spiritual vitality, and sufficient earnestness and piety to carry it through a few more centuries. The type of piety and earnestness fostered by the spirit of the Church may not be very showy, or noisy, or obtrusive, but it is very lasting. It may not stand up in the assembly and in tones and words, which are supposed to savor of humility, but really smack of the most intense spiritual pride, vaunt itself as an undeserving example of the truly good and wholly sanctified; but in the long run, the Churchly type of spirituality endures temptations with much long suffering and patience, and does not weary of serving God for His own sake, with little consciousness of self. We simply mention these considerations by the way, however, as a preliminary to our main subject, the objection of formalism brought against the Church and her worship.

Now what the objection really amounts to is this, that the forms used in our worship are more in quantity and different in quality as compared with the forms used by other Christians. For all Christians use forms—even the Quakers. We grant the position of the objector, and proceed to justify the fact that the Church's forms of worship are different in quality and more in quantity than those of other Christians.

The Church has more forms than other religious bodies. True, but it is because the Church believes that the entire man, spirit, soul, and body, should be devoted to the worship and service of Almighty God. The postures of the body should correspond with the devotion of the heart. A sense of God's awful majesty,

of his Supreme Sovereignty, of our infinite debt to Him for our creation and redemption, will cause the body to express the thoughts of the heart just as certainly towards God as we do in our relations to our fellow men.

Then, again, the Church has more forms because her regular public services have more of the elements of praise, prayer, and meditation in them, and in a more varied arrangement, than the ordinary Protestant services embody. In fact, the elements of praise and prayer, as acts directed towards God by the congregation, were very meagre indeed in most Protestant services until quite lately. The hymns, and sometimes an anthem, sung to a listening (and critical) congregation, comprised all the praise; the "invocation," or brief opening prayer, and the "long prayer" before the sermon, both offered by the minister without any audible participation of the "audience" in them, sufficed for prayer and devotion; and a brief lesson from the Bible was read. The people sometimes stood, or sat, while singing; occasionally stood, more generally sat, during prayer—they very seldom knelt, and of course they sat during lesson and sermon. In short, their posture during the entire series of "Exercises" was, with little exception, sitting. This, as was shown in an article in our columns last month, is not, in any sense, a posture of worship or devotion.

In the public services of the Church, on the contrary, worship, giving to God the reverent homage of our spirits, souls and bodies, is the ruling idea; and the various elements of worship are so intermingled and varied, that the worshipper is stirred to some degree of activity in the devout service of God: he takes his part in responses, in singing the canticles and glorias, in sealing the prayer and collects with his heartfelt Amen, and he assumes the bodily postures appropriate to each act of worship. But all this, so far from making him a formalist, and the Church's worship one of forms and ceremonies, shows that a mere formalist will soon tire of a service which taxes his spiritual energies so severely and calls for so much exertion. Your mere formalist is always slothful at heart, and will let himself off as cheaply as possible, and that is a much easier religious "exercise" where the minister does all the "exercising," and the people sit and listen—or think of something else. But one must pay strict attention, and arouse and concentrate his spiritual energies, to take part in the Church's service rightly and devoutly.

But, it is said, the Church's forms are not only more in number, but they are of a different quality from the ordinary forms of Protestant Christianity. This is true, and the secret of it is this, that the Church's forms are designed to teach through the eye and the ear, by the use of symbols, the great truths of the Faith as it is in Jesus, and to keep ever before our thoughts the life and work of our Lord and Savior Jesus Christ, both God and Man.

The Christian year, with its round of seasons from Advent to Advent, leads us in devout commemoration, in the footsteps of our Blessed Master from the manger crib to the throne of His glory, and then opens through Him the vision of the Blessed Trinity, after He has anointed us with the gift of the Holy Ghost. Every celebration of the Holy Eucharist is a mystical representation of our Blessed Redeemer's one sacrifice once for all offered, and step by step the devout worshipper goes with Him in His Passion, and Crucifixion, and Burial, His Resurrection, and Ascension, and His all-prevailing presentation of Himself, with His pierced body and out-poured blood, in the true Holy of Holies to plead for all sinners—the worshipper is with Him there to receive the pardon which he has at such a price of love obtained.

And in the same way we might mention in detail the other services of the Prayer Book, and show their significance. They are forms which in themselves suggest and foster the very spirit that makes them *living* forms when it is express-

ed through them; and the bowed head, the bended knee, the reverent response, the voice of praise, the sign of the cross, the altar lights, the vestments, and many other forms and symbols all are eloquent of Him in whose honor and worship they are used.—*The Diocese of Springfield.*

Correspondence.

To the Editor of the CHURCH GUARDIAN:

SIR—I have just heard that, in a parish within the limits of the Province of Canada, to which a new Rector was elected about a month ago, one of the Wardens entered the Church quite recently, stealthily and at dead of night, and removed, and took away, the ornaments which were upon the ratable. The said ornaments have, I understand, occupied the position from which they were removed, for several years past. Now since they were suffered to remain hitherto, and the same altar ornaments have always had a place in the Cathedral Church of the diocese, there can be no doubt but what the Bishop considers them legal and proper articles of Church adornment. I have not heard whether they have since been restored or not.

A like unseemly thing might be done in any parish wherein an equally ignorant person, and one whose feelings and prejudices were as much opposed to the spirit of true churchmanship, should be elected a warden. In this connection, therefore, I desire some definite information. What was the nature of this churchwarden's act? Have the wardens of a parish the right to enter the sanctuary, and, of their own motion, to take away whatever is not pleasing to their private fancy? Is there any general law touching such cases?

At least it must be within the power and province of the diocesan to take action in such cases. It is not long since a parishioner (possibly a warden) committed a similar high-handed act in Algoma, and I remember very well that Bishop Sullivan promptly required the man to restore what he had stolen from the altar of his parish church—declaring the act illegal and sacrilegious.

It is surely high time that ignorant and irreverent puritan wardens, and parishioners generally, were made aware that the Church of England is not a "free and easy" institution, in which every member is a law unto himself, and may do that which seems right in his own eyes; but that, as a portion of the Divine Society founded by him whose first law is Order, she is governed by fixed laws, and requires every thing to be done, lawfully, decently, and orderly.

I would be very much obliged if you, sir, or some reader learned in the law, would state in the CHURCH GUARDIAN just what the law is concerning (1) sanctuary ornaments, and the powers of (2) rectors, (3) wardens, (4) vestrymen, and (5) other parishioners, in connection with the said ornaments.

I am, sir, the young rector of a parish in the same

DIocese.

That which is good to be done cannot be done too soon.

We all dread a bodily paralysis, and would make use of every contrivance to avoid it; but none of us are troubled about a paralysis of the soul.

PROOFS OF AN HISTORIC EPISCOPATE.

BY WILLIAM STEVENS PERRY, D. D., OXON.,
BISHOP OF IOWA AND PRESIDENT OF GRISWOLD COLLEGE, DAVENPORT.

THE critical examination of the New Testament writings or notices of the polity of the apostolic churches plainly indicates that the ultimate earthly authority there recognized was that exercised by the Apostles, and that the means for the transmission of this authority was by the imposition of apostolic hands. In other words, the principle of individual overseership, or episcopacy, exercised by the Apostles first and by apostolic delegates afterwards, and gradually taking shape in more easily recognized and definite form, is found in the New Testament scriptures, while we may search their pages in vain for any indication of the principle of Presbyterian parity or of Congregational democracy. Few and scattered as are the New Testament allusions to the polity of the Church in the days in which the Apostles were still present on the earth, the trend of each and all of these passages is evident. The source of power in the Church was not from the people or of the people. It was from above; and in these scanty notices we see apostolic rule gradually merging into episcopal authority and power.

The exercise of the commission of their Master—"As the Father hath sent me even so send I you,"—by the Twelve, chosen not by the company of believers by the Lord Himself; the solemn investiture of Matthias, not by the people, but by the Eleven acting under divine guidance, with the office from which Judas fell; the choice of the great Apostle of the Gentiles by the great Head of the Church Himself—"an apostle not from men neither through men, but through Jesus Christ and God the Father";¹ the headship of the Church at Jerusalem as well as the title of "Apostle," so plainly accorded by St. Paul to "James, the Lord's brother," who was evidently not one of the Twelve; the absence of any hint that the apostolate was to be limited to the Twelve, and on the other hand the application of the title to Barnabas,² to Andronicus and Junias,³ probably to Sylvanus⁴ and to others by St. Paul; the condemnation of "false apostles"; the committal by St. Paul of the charge of the churches he had founded to Timothy and Titus; the latest messages of the Head of the Church, not to the people but to the rulers, the "angels," the individually-responsible heads of the apocalyptic churches; these are each and all part of

1 Galatians i; 1.

2 "The apostleship of Barnabas is beyond question. St. Luke records his consecration to the office as taking place at the same time with, and in the same manner as, St. Paul's (Acts xiii: 2, 3). In his account of their missionary labors he again names them together as 'Apostles,' even mentioning Barnabas first (Acts xiv: 4, 14). St. Paul himself also in two different epistles uses similar language. In the Galatian letter he speaks of Barnabas as associated with himself in the apostleship of the Gentiles (ii: 9); in the First to the Corinthians he claims for his fellow laborer all the privileges of an Apostle, as one who, like himself, holds the office of an Apostle, and is doing the work of an Apostle (ix: 5, 6). If, therefore, St. Paul has held a larger place than Barnabas in the gratitude and veneration of the Church of all ages, this is due not to any superiority of rank or office, but to the ascendancy of his personal gifts, a more intense energy and self-devotion, wider and deeper sympathies, a firmer intellectual grasp, a larger measure of the spirit of Christ."—Bp. Lightfoot's *Epis. to the Galatians*, pp. 96, 97.

3 "On the most natural interpretation of a passage in the Epistle to the Romans (xvi: 7) Andronicus and Junias, two Christians otherwise unknown to us, are called distinguished members of the apostolate language which indirectly implies a very considerable extension of the term."—Ibid., p. 95.

4 "In I. Thess. ii 6, again, where . . . he speaks of the disinterested labors of himself and his colleagues, adding 'though we might have been burdensome to you, being Apostles of Christ,' it is probable that under this term he includes Sylvanus, who had labored with him in Thessalonica, and whose name appears in the superscription of the letter."—Ibid.

that vast network of scriptural testimony uniting with its countless meshes the Church's Chief Shepherd and Bishop of Souls with the threefold ministry and the polity which, ere the death of the last of the Apostles, St. John was universally established throughout the Church of Christ.

It is the judgment of the great Lightfoot, Bishop of Durham, whose recent death all good men deplore, that "history seems to show decisively that before the middle of the second century each Church or organized Christian community had its *three Orders* of ministers, its Bishops, its Presbyters, and its Deacons. On this point there cannot reasonably be two opinions."⁵ The same distinguished scholar, in commenting on the position occupied by St. James, the brother of the Lord, in the Church of Jerusalem, after expressing his conviction that "he was not one of the Twelve," asserts that "the episcopal office thus existed in the mother church of Jerusalem from very early days, at least in a rudimentary form";⁶ while the government of the Gentile churches, though presenting no distinct traces of a similar organization, exhibits "stages of development tending in this direction."⁷ Lightfoot, who discusses this subject with singular moderation and fairness, concedes that the position occupied by Timothy and Titus, whom he styles "apostolic delegates," "fairly represents the functions of the bishop early in the second century."⁸ Even admitting with Lightfoot that "James the Lord's brother alone, within the period compassed by the apostolic writings, can claim to be regarded as a bishop in the later and more special sense of the term," and that "as late, therefore, as the year 70 no distinct signs of episcopal government have appeared in Gentile Christendom," still it must be acknowledged, in the language of the same authority, that "unless we have recourse to a sweeping condemnation of received documents, it seems vain to deny that early in the second century the episcopal office was firmly and widely established. Thus, during the last three decades of the first century, and consequently during the lifetime of the latest surviving Apostle, this change must have been brought about." Again and again does this great scholar refer to the fact of the early and general establishment of episcopacy "from the Apostles' times." For example, he asserts that "the evidence for the early and wide extension of episcopacy throughout proconsular Asia, the scene of St. John's latest labors, may be considered irrefragable."² And again, "these notices, besides establishing the general prevalence of episcopacy . . . establish this result clearly, that its maturer forms are seen first in those regions where the latest surviving Apostles, more especially St. John, fixed their abode, and at a time when its prevalence cannot be dissociated from their influence or their sanction."³

And again, "It has been seen that the institution of an episcopate must be placed as far back as the closing years of the first century, and that it cannot, without violence to historical testimony, be dis severed from the name of St. John."⁴ "It will appear," continues Lightfoot, "that the pressing needs of the Church were mainly instrumental in bringing about this result, and that this development of the episcopal office was a providential safeguard amid the confusion of speculative opinion, the distracting effects of persecution, and the growing anarchy of social life, which threatened not only the extension but the very existence of the Church of Christ."⁵ With this cumulative presentation of the proofs of the historic episcopate from the writings of the leading scholar of the age, we may be prepared for the Bishop's summing up of the whole matter among the closing words of his *Dissertation on the Christian Ministry*: "If the preceding investigation is

5 Bp. Lightfoot's *Dissertation on the Christian Ministry*, appended to his *Commentary on the Philip- ians*, p. 184.

6 Lightfoot's *Christian Ministry*, p. 196.

7 Ibid. 8 Ibid., p. 197.

1 Lightfoot's *Christian Ministry*, p. 199.

2 Ibid., p. 212.

3 Ibid., pp. 225, 226. 4 Ibid., p. 232. 5 Ibid.

substantially correct, the threefold ministry can be traced to apostolic direction; and short of an express statement we can possess no better assurance of a Divine appointment, or at least a Divine sanction."⁶ In even stronger language this great scholar, in his sermon before the Wolverhampton Church Congress, asserts that the Church of England has "retained a form of church government which had been handed down in unbroken continuity from the Apostles' times."

With these statements and these proofs the language of the Ordinal of the Book of Common Prayer is in strict accord. "It is evident unto all men, diligently reading Holy Scripture and ancient authors, that from the Apostles' time there have been these three orders of ministers in Christ's Church—bishops, priests and deacons." The full meaning of this statement appears in the fact that it is the requirement of the canon law of the Church as well as of the Ordinal that "no man shall be accounted or taken to be a lawful bishop, priest, or deacon, in this Church, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereunto, according to the form hereafter following, or hath had episcopal consecration or ordination." In the judgment of Lightfoot, as evidently in the intention of the Ordinal, the "historic episcopate" includes the apostolic succession—the threefold ministry communicated by the imposition of hands and continued "in unbroken continuity from the Apostles' times."

To quote the language of Mr. Gladstone, "In the latter part of the second century of the Christian era, the subject," of the Apostolic Succession "came into distinct and formal view; and from that time forward it seems to have been considered by the great writers of the Catholic body, a fact too palpable to be doubted, and too simple to be misunderstood."⁷

TO BE CONTINUED.

PERE HYACINTHE—Father Hyacinthe, in a recent sermon, quoted the opinions of certain eminent French prelates, as expressed in conversation to himself when he was an earnest young Carmelite. Monsignor Darbois, the good Archbishop of Paris who was killed during the Commune, said, on his return from the Œcumenical Council, "We have been made dupes of. As a man, I regard the dogma of Papal Infallibility as a piece of utter absurdity." The present Archbishop of Tours said, "The Church is in great danger, owing to the superstition which stifles it." Cardinal Laplace, the present Archbishop of Rennes, said, "Bishops have now a double tongue—they are compelled to say aloud the very contrary of what they think." These utterances go to prove that the temper of the Gallican clergy is far removed from the extreme Ultramontanism which obtains on this side of the Channel. Father Hyacinthe deals trenchantly with modern miracles and denounced the holy garments, both of Treves and Argenteuil, as spurious, and the pilgrimage as ignoble superstition.

A man who acquires a habit of giving way to depression, is on the road to ruin. When trouble comes upon him, instead of rousing his energies to combat it, he weakens, his faculties grow dull, his judgment becomes obscured, and he sinks into the slough of despair. How different it is with the man who takes a cheery view of life, even at its worst, and faces very ill with unyielding pluck. A cheerful, hopeful, courageous disposition is invaluable, and should be assiduously cultivated.

6 Ibid., p. 265.

7 *Church Principles Considered in their Results*. By W E Gladstone; p. 189.

Family Department.

HARVEST-TIDE.

By the Rev. ROBERT ROSS, Vicar of St. Mark's
Manningham.

"Thou crownest the year with Thy goodness,"
—Ps. lxxv. II.

SEASON follows season
In unerring round,
Working countless wonders
By God's love profound;
Showing depths of wisdom,
Hidings of His power,
Dazzling heights of glory,
Varying every hour.

Winter comes in sadness,
Hard and drear and chill,
Earth it shrouds in whiteness,
Nature all is still;
Storms in fury raging
Over land and sea:—
Yet by gloomy winter
God still works for thee.

Sweet and gentle Springtime
Follows in its train,
Bright with gleams of sunshine,
Soft with drops of rain;
 wooing wondrous beauties
From the womb of earth;
Winning hearts to praise Thee
Who hast given them birth.

Summer comes in glory,
Radiant rich and bright;
Day is filled with gladness,
Trilled with song the night:
All things tell of wisdom,
All things whisper love,—
Sing the bounteous fulness
Of our God above.

But the crowning goodness
Of the rolling year,
Rests with lovely Autumn,
Rich with golden cheer:
Trees with fruitage laden,
Fields of waving grain.
Flocks and herds and plenty,
Cheering earth again.

Thus for all Thy bounty,
Lord, to Thee we raise,
Loud acclaims of gladness,
Sweetest songs of praise,
Hasten, Lord, the Autumn,
When earth's goal is won:
May we sing for ever,
Heaven's great Harvest Home.

September, 1891.

GRAVEN IN THE ROCK. (*)

DURING recent years the truth of the historical portions of the Old Testament has been more strongly proved than ever before by the discoveries of travellers and explorers in Eastern lands. The labours of the Palestine Exploration Fund have been of the utmost value to Biblical students; while the researches of travellers in Egypt, Ancient Babylon, and Nineveh have served to throw a flood of new light on the historical books of the Old Testament. It has been the task of Dr Kinns to collect, sort, and arrange these recent discoveries, and, in the handsome volume before us,

* "Graven in the Rock." By the Rev. Samuel Kinns, Ph. D. With engravings; pp. 703. (London: Cassell & Co.)

present them to the public in a popular manner. Those who open these pages expecting a dull and dry discussion on Scripture antiquities will be most agreeably disappointed. The author's promise in the opening chapter is, the reader will discover when he has finished reading the book, amply fulfilled.

"In the composition of the chapters," he writes, "I shall venture to follow the same course as before [in his "Moses and Geology"], that of occasionally introducing anecdotes, short biographies, and even illustrations from natural history and other branches of science, to relieve what might be considered by some a series of dry facts and sombre reasonings, which plan I trust will render the book more interesting to young people, for whose sake I shall again adopt the conversational style, and avoid as much as possible using technical words."

Amongst the short biographies here referred to are those of Sir Henry C. Rawlinson, Bart., and other students of cuneiform inscriptions. Numerous translations of these inscriptions into English are given by Dr. Kinns. Here is a portion of the inscription on the famous Assyrian Deluge Tablet, which is a copy of another four thousand years old, describing Noah sending out a dove, swallow, and raven from the Ark towards the end of the Flood:—

"I sent forth a dove and it left. The dove went, it turned, and a resting-place it did not find, and it came back.

"I sent forth a swallow and it left. The swallow went, it turned, and a resting place it did not find, and it came back.

"I sent forth a raven and it left. The raven went, and the raging of the waters it saw, and it ate, it darted about, it turned, it did not return."

It appears that in an Egyptian tomb an inscription has been found, written by a man named Baba, who was dwelling at Thebes at the very time the Joseph of the Bible was ruling at Memphis. The inscription is too long to reprint here; but is not the following paragraph a remarkable confirmation of Scripture history?—

"I collected corn," says Baba, "as a friend of the harvest god. I was watchful at the time of sowing. And when a famine arose, lasting many years, I distributed corn to the city each year of the famine."

Dr Kinns thinks this inscription must refer to the famine in Egypt, in the time of Joseph, as recorded in the Bible. A great deal of interest centres round the Pharaoh of the Exodus, and of the Plagues. Much information about this man has been found "Graven in the Rocks" of Egypt. He is known as Menephtah II.

"We find," writes Dr. Kinns, "from the monuments that Menephtah believed in and practised magic, surrounding himself in his court with professed sorcerers and magicians, which fits in so remarkably with the Mosaic account: 'The magicians did so with their enchantments.' Then we have his character portrayed in these ancient writings as an oppressive and unjust judge, irascible and merciless. We also learn from his conduct on various occasions that he was false, hypocritical, weak, vacillating, and accustomed to break his promises without warning or apology—which quite agrees with the character we find of him in our Scriptures, all through the events which preceded the Exodus."

In 2 Kings xviii. 13 we read:—"Now in the fourteenth year of King Hezekiah did Sennacherib, King of Assyria, come up against all the

fenced cities of Judah and took them." Is it not remarkable that there is at present in the British Museum a hexagon cylinder, on which Sennacherib himself has related this same event? He says:

"And Hezekiah of Judah, who did not submit to my yoke, forty-six of his strong cities, fortresses, and small cities which were round them, which were without number, with the marching of a host and surrounding of a multitude, attack of ranks, force of battering rams, mining (and missiles), I besieged, I captured two hundred thousand one hundred and fifty people, small and great, male and female. Him (Hezekiah) like a caged bird within Jerusalem, his royal city, I had made; towers round him I raised, and the exit of the great gate of this city I turned, and he was conquered."

Dr. Kinns gives us a facsimile of this famous inscription of Sennacherib, as also of the Assyrian Deluge Tablet, and of many other important writings found engraven on the rocks, all tending to prove the truth of the Old Testament, and that in way which cannot possibly be refuted. Truly this is a noble book, a labor of love, and the product of years of careful research and deep learning. We wish infidels of every class could read, mark, learn, and inwardly digest its powerful pages. And to this we would add that it is a volume which every minister of the Gospel should consider absolutely essential in his library. No intelligent preacher, who wishes to keep up with the times, can afford to be without it. We believe that it will also receive a warm welcome from Jewish scholars, even though they cannot see their way to accept the Christian teaching of its gifted author. The fact that in the list of subscribers to "Graven in the Rock" may be seen the names of many of the most eminent divines and scientific men of the day is a proof of the confidence of the Church and the world in Dr. Kinns' ability and learning.

The engravings, 171 in number, add greatly to the interest and value of this work. A large number of these are pictures of objects of interest to be seen in the British Museum. Every believer in revealed religion is deeply indebted to Dr. Kinns.—*English Churchman.*

There are other "Slum Sisters" besides those in the Salvation Army, although their good deeds are not quite so noisily trumpeted abroad. The *Scottish Guardian* thus records the death of one of these quiet Christian workers:—"Many in the community of Dundee will learn with the deepest regret of the death of Miss Mary Nicholson, better known to numberless recipients of her kindness and sympathetic devotion in hours of sickness and distress as 'Sister Mary.' The deceased lady was indeed a 'Slum Sister,' having for a long series of years visited the slums of the city, ministered to the sick and dying, and by her gentle influence won many over from lives of sin and misery, and so made them better men and women. Miss Nicholson was a devoted member of the Church in Dundee, and her principal field of labour was in the West-end; but outside the community to which she was attached she had many friends. 'Sister Mary' has passed away after several weeks of suffering, which only a heart disciplined such as hers was could bear without complaint. With the Rev. W. K. Nicholson, rector of St. Salvador's, Dundee (her brother) and other relations, the deepest sympathy will be recorded in their bereavement."

Temperance Column.

In the Homiletic Review, published by Funk and Wagnalls of New York, a Symposium has been appearing of late on the question "On what line may all the enemies of the saloon unitedly do battle." In the September number of the Review, a paper appears under this heading by Rev. Dr. Hale, of Boston, in which after setting forth a parable for the benefit of the New York Observer, and to point the conclusion at which he arrives, he continues as follows:—"When I was asked to contribute to the Symposium, I was tempted to say in reply, that everybody knew well enough what the ground is on which the enemies of the saloon may unite, but that everybody also knew that they would not unite on any ground. Thus far they preferred to quarrel with each other rather than to unite in any scheme for the abolition of the saloon."

That is to say, 1. Some people believe that to drink at all of alcoholic liquor is wrong. They believe that he who drinks it commits sin. They believe that he who gives it or sells it to another commits equal sin. These people, having very strong views of their own, wish to prohibit its manufacture and its sale, and speaking in general, they have thus far shown themselves wholly unwilling to co-operate in any way with the people who do not have these convictions.

2. There is also another class of people, about as large as these, so far as I can see, who believe that the saloon as it exists in America is more dangerous to America and to her children than all other evils together. Among them are many men who drink wine and others liquors. But these same men detest an open bar. They see in the open bar danger to their children, and they see that around it there always gathers a political club of the lowest and basest character, and they are perfectly willing, therefore, to take any measures, even the most stringent, for the abolition of the open bar.

Now, if it were possible for these two sets of people to unite their forces simply for the suppression of the open bar or the abolition of the saloon, the saloon would cease to exist within five years in nine tenths of the American States, perhaps in all of them. But this requires a frank and ready union of all the parties for that single purpose—the suppression of the open bar. That should be their rallying cry, and to attain that end should be their endeavor.

Some years ago I thought it was possible that such a union might be effected. It seemed to me possible that as the cavalry and the artillery of the army unite against a certain enemy, the cavalryman not insisting that the artilleryman should ride upon a horse, and the artilleryman not insisting that the cavalryman shall carry a cannon, it might be that the enemies of the saloon should unite against a common enemy. I

am sorry to say that I have found in practice a great disinclination for such union. But I still think that such union is the object which is desirable; I think it represents the policy which angels and archangels ought to adopt in carrying out the will of God. And I venture to suggest it, in the way of the parable with which I began, as a very simple policy."

In the same number of the Homiletic Review appears another paper from the pen of Rev. Dr. Herrick Johnson, of Chicago, in which to some extent he combats Dr. Hale's position, or at least the parable which he uses to illustrate it, and enunciates principles in regard to the platform of "Prohibitionists" which differ we think from those commonly accepted. He thus states his side of the case.

Let us first understand each other's exact position. Dr. Hale divides the opponents of the saloon into two classes: First, those who hold that all drinking of alcoholic liquor for beverage purposes is a sin, and would therefore totally prohibit both the manufacture and sale of it for such purpose; and, second, those who detest the open bar and count it a menace to society and a source of the basest influences, although they do not regard a moderate indulgence in spirituous liquors as wrong; many of this class themselves drinking wine and other liquors. But they are perfectly willing to take any measures, even the most stringent, for the abolition of the open bar.

Undoubtedly by the first class is meant the "Prohibitionists," distinctly so called. But Dr. Hale fails here, as in the parable, to represent their true position. They advocate the prohibition of the saloon because it is an unredeemable nuisance, and not because the drinking of a glass of wine or other liquors is a sin. They want it legally abolished because it is a waste of values, a breeder of lust, a hot-bed of iniquity, and a constant menace to peace and good order. And they include in the legal prohibition all manufacture and sale of intoxicating liquors for beverage purposes, because they believe that is the straightest, surest and most effective road to the abolition of the saloon itself, on the principal that stopping the fountain is the way to stop the streams.

We have no doubt Dr. Hale has properly described the second class of people to which he refers. And he ventures the prophecy that "if it were possible for these two sets of people to unite their forces, simply for the suppression of the open bar, or the abolition of the saloon, the saloon would cease to exist within five years in nine tenths of the American States, perhaps in all of them."

Without claiming any representative capacity or official authorization I am frank to say the great body of Prohibitionists are ready for such a union for such a purpose. "The suppression of the open bar" ought to band together all good men who detest its influence and deplore its

awful ravages. We Prohibitionists believe that to prohibit all manufacture and all sale of liquor for drinking purposes is the best way to suppress the saloon. And we still argue and labor for the abolition of the brewery and the distillery. But we are ready, the great body of us, to join hands in a party organization simply for the abolition of the saloon.

To accomplish this specific object we propose that the party of the first part drop, for the present, insistence on the prohibition of all manufacture and sale of liquor for beverage uses, and aim solely at the annihilation of the saloon. The movement must be Prohibition, pure and simple—the utter abolition of the open bar.

This means, of course, a war of extermination on our present licences system—the sweeping of this entire legislation off the statute books. It means the prohibition of the saloon, as far and as fast as we can get it, and nothing else. It means the union of all parties for this single purpose, and no other. It means, if we can keep a saloon five hundred feet from a school-house, we will do that; if we can extend the prohibition to a thousand feet, we will do that; if to a ward or a county or a city or a state, we will do that. We will capture as much territory for Prohibition as possible, narrowing the area of the saloon-cursed district everywhere and more and more, until the open bar is utterly exterminated in all the American States. But we will not license a single grog shop, for licensing is not suppressing. Nor will we aim at all manufacture and sale, for this hits sometimes back of the saloon, but we will unitedly strike at the saloon first and last and all the time. And if an open bar exists anywhere, it will exist because we cannot annihilate it and not because we have licensed it. Thus the conscientious scruples of the one class in regard to liberty will be respected and the conscientious scruples of the other class in regard to license will be respected.

Is not this a line on which all the enemies of the saloon may unitedly do battle? Does it not dispose of all questions of casuistry, and set us determinedly against one of the mightiest evils of our day? Will Drs. Hale and Abbott and such like men, who have no sympathy with the saloon, but who detest and hate it, join us in this issue against it?

The interesting feature for Church people in these two papers is, that the position assumed by both Dr. Hale and Dr. Johnson is virtually that of The Church of England Temperance Society, and it ought to lead Church people to a more effective and earnest support of the principles of that Association and to the formation in every Parish and Mission of this ecclesiastical Province of branches of the C. E. T. S.

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LAHORE.

The Brahmo journal Bidharbadi says: "The death of the saintly Bishop French is a great loss not only to the Anglican Church, but to the Christian community at large. He had remarkable gifts besides that of a linguist. He was eminently pious and devout; prayer was his only armour. Though a typical Churchman, he possessed a catholic heart. He felt deeply concerned with the evils of the godless education that prevailed in the country. He regarded Narak, Kabir, and other Indian reformers as preparing the way for higher truth. He therefore set his heart to compile a moral text book from the Hindu Scriptures and the teachings of religious leaders of India. He felt that he was [made a missionary by God, and the humble duties of the office was more congenial to his nature than the special work incumbent on a Bishop, which he characterized as "drudgeries." His death is certainly a great loss to the Punjab.

A meeting was held on July 4 at Lahore under the auspices of the Kayasth Literary Club to form a society for the education and improvement of Indian women. The meeting consisted of Babus and native gentlemen, with the Rev. J. C. R. Ewing as chairman. A committee subsequently formed rules, one of which requires all members to subscribe the following pledges: "I do hereby solemnly engage to treat all women with respect, and to take steps at once for the education and improvement of the female members of my family who are under my control." There was to be a standing committee of 4 members to prepare and circulate literature adapted to the needs of women.

MADRAS.

In the Madras Presidency a report on public instruction shews the great educational progress made by the Native Christian community. In the language branch of the B. A. Examination the number of Brahmins examined had decreased 8 per cent. while the number of Native Christians had increased by 40 per cent. If progress continues at this rate, the Christians will secure a preponderating position in all the great professions in the cause of a generation.

BOMBAY.

The Rev. G. Ledgard, of the Hindustan Mission in Bombay has commenced preaching at a new station in the city where the inhabitants are Muslims of the poorer class. He

says: "We get a fair audience, but they try hard to turn us away from our object, and to draw us into controversy, which we steadfastly decline. We usually commence by reading, in order to collect the people. One evening, while the catechist was reading, and the people assembling, I observed a man quickly come up at one side and place his blanket within a few feet of us. He spread it out, and then began carefully picking up any little stones he could see in a straight line with it; after this, he very methodically put round a piece of cloth, which he twisted up tight, so as to form a belt round his waist. He then began to strike one hand upon the other arm so as to make a smacking sound after the usual approved manner of athletes in this country, and after walking a few yards down the place where he had picked up the stones, he came bounding back, performing tricks, somersaults, &c. During all this time the people who had collected round us kept eyeing him, and one after another turned round so as to face him, and by the time he had performed one or two tricks, we had not a listener left. He had probably been instructed to do all this to disturb our preaching." Mr. Ledgard speaks favorably of a young man from Urris in Persia of the Nestorian or "Eastern Syrian" Church. He came to Bombay from Hyderabad on the Deccar, bringing a note from a native Christian testifying to the good character he bore there. He was in the Mussulman School of Mr. Ledgard's mission for two or three months trying to increase his knowledge of English. His power of learning languages is exceptional. From Bombay he went to Bushire as a clerk in a branch office of Messrs. Sassoon & Co.

The Rev. J. Diago baptized two Tamil converts in Bombay in June, both promising young men, and natives of Tinnevely.

A meeting of the leading Brahmins of Poona was held lately, at which the party of reform and the upholders of traditional Hinduism agreed to a compromise, embodied in the following propositions: (1) That those who partake either of food forbidden by the Shastras or of liquor of any sort, be excommunicated. (2) That girls be permitted to marry at the age of 12 and boys at that of 18, but never before that; (3) That any person, who may have spent a portion of his life in any foreign country be not deprived of his caste privilege; (4) Taking into consideration that all Brahmin girls are married at about the age of twelve, that no man past the age of fifty be permitted to marry a virgin girl; (5) That polygamy should be entirely discouraged, no man (unless

urged by necessity) being permitted to take to himself a second wife. Upon this compromise a Bombay paper says: "A much more comprehensive agreement was signed by many prominent persons at Poona 2 years ago, but it is being boldly said that some of the signatories have never made the smallest pretence of carrying out the obligations thus voluntarily incurred. Nothing is likely to come of these meetings and circulars until those who support them appoint tribunals for the trial of offenders, and a scale of punishments."

On June 29, a baptism of a somewhat unusual character took place at Poona. Gopalrao Vinayak Joshi, (husband of the late talented Indian lady Anandibai Joshi, who returned after a brilliant medical course in America only to die shortly after reaching her native shores,) has for some time been an applicant for christian baptism. Some of the difficulties which have delayed this event and caused hesitation in his admission to baptism were hinted at by himself in the following address given before he was immersed in the river. In this address he maintained that the Gandha, or pigment applied to the forehead was no mark of idolatry but only a token of Hindu nationality; but in concession to the opinions of the padres he rubbed it off with his hand. He then made a similar statement with regard to the sacred thread which he thought was only a token of restraint from evil actions, imposed upon a boy at the age of seven or eight. However, because the padres supposed it to be a mark of heathenism, he took it off, and placed it with a friend. Then he divested himself of his upper clothing, and wearing a waistcloth bathed in the water, Mr. Taylor officiating at the administration of the baptism.

RANGOON.

In February last the Metropolitan visited the Diocese of Rangoon and spent some days in Toungoo. About 800 Christian Karens came down from the hills to meet him. A large temporary conference hall was erected capable of seating 1,000 people. The Karens shewed an intelligent interest in the discussions and it was reported that the large sum of 3,000 rupees had been contributed during the year for church purposes: 233 Karens were confirmed on Feb. 14, and on the following day Bishop Strachan ordained a native deacon to the priesthood and a student of the Kerendine institution to the diaconate. The work of the new cathedral in Rangoon begun in 1885, but suspended since 1888 for want of funds, has been resumed this year.

CHINA.

The Chinese Churchman (American Church Mission, Wuchang) says: "Disturbances of a most serious and alarming nature are taking place in China. The movement which was at first confined to the valley of the Yang Tsz River, has now spread in other directions. The fire has been fanned by scurrilous literature directed against christianity and the foreign residents. The agitation is traced to a great secret society known as the Ko-Lao-Kwei or "Society of the Elder Brother," which has spread over the county and has enlisted men of all ranks and conditions among its members." The aim is to overthrow the Tartar Government and to replace it by a pure Chinese dynasty, and the plan of campaign is to involve the present rulers in difficulties with the foreign powers, by attacking and destroying the buildings at the various Mission Stations. The agents in the design are bands of discharged soldiers and other vagabonds whose sole object is pillage, and the officials are either in league with the rioters, or intimidated by them. Since the days of the Taping rebellion there has been nothing like this general uprising. The Imperial edict orders "the Viceroy, Tartar-generals and Governors of the Liangkiang, Lianghu, Kiangsu, Anhwei and Hupeh Provinces to give instructions speedily to the officials under them to apprehend all the leaders and members of secret societies, try them in court, and execute them at once if found guilty. The foreign doctrines are intended for the benefit of Chinese people who desire to follow the religions taught by the Missionaries, and the converts are always under the rule of the Magistrates and officials at the place where they reside. The converts and their ministers are good and peaceful people, and it is bad ones who are causing trouble and spreading false rumors that create rioting. Those secret society men are known to be spread all over the Empire, and now I order you Viceroy and high officials to issue proclamations warning people not to give credence to those false and dangerous rumors. The authors, posters, and all parties concerned in the publication of anonymous placards, calculated to cause trouble, should be hunted down by you, caught, and doubly punished. The property and lives of foreign Missionaries and merchants in China are to be at all times protected, and if you officials neglect to do your utmost in protecting them, or if any mob of rioters get beyond your control in the districts or cities under your jurisdiction, you will be at once dismissed from service." A large number of Missionaries had fled to Shanghai from stations in the interior.

COREA.

The clouds that threaten Missions in China have not extended to Corea. In this mission all appears to be tranquil and hopeful. In July, Bishop Corfe was at Gersan the north eastern port of Corea, only 200 miles from Siberia. Both here and at the port Fusan the Bishop hopes to settle branches of his Mission.

JAPAN.

Amongst the questions discussed at the recent Synod of the Church in Japan, the subjects of self support, and the use of the surplice were prominent. There was a feeling against the surplice as a "foreign garment." A committee however reported in its favor as it is not at all dissimilar to the wide-sleeved Japanese cloak. Dr. Weillbrecht of the C. M. S. Punjab Mission during his visit to Tokio called on the Russian Bishop, who had obtained a supply of Russian Bibles for the British and Foreign Bible Society for the use of Japanese students proceeding to Russia to complete their education. The Russian Mission now numbers about 20,000 converts, and all the priests with one exception are Japanese.

Bishop Hare of South Dakota after attending the Synod in Japan extended his journey to China, Bishop Boone of Shanghai went down the river to meet him, and arranged for a reception by the native clergy and christians.

NATAL.

On June 10, during the session of the Diocesan Synod of Maritzburg, the Bishop announced his intention of placing his resignation in the hands of the Metropolitan. He assigned two reasons for taking this step: (1) He had received an invitation from a Bishop in England to assist him in his work; (2) there was a feeling that a change in the personality of the chief pastor of the Diocese would tend to heat the unhappy divisions among English church people in Natal. The Synod passed two resolutions: the first expressing their deep sorrow at the announcement, and recording their sense of the devotion, patience and gentleness with which he had administered the Diocese for twenty-two years; the second recommending the course of delegating the choice of a successor to some person or persons in England in the event of such a course being "the regularly expressed wish of those members of the Church of England in the colony who have not received Bishop Macrorie as their Bishop." The Council of the party which holds aloof from the South African Province having declined his overture and proceeded to an election on their own

account without waiting for the actual vacancy of the see of Maritzburg, the second of the reasons alleged by the Bishop for his resignation has disappeared, and the elective assembly will now proceed according to the laws of the Province without reference to the so-called "Church of England in Natal."

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