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# The Church Guardian

W H Taylor

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

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

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## ECCLESIASTICAL NOTES.

THE Bishop of Honduras arrived in England last month.

ARCHDEACON FARRAR has gone to Rome, where he is to deliver three lectures.

THE Rev. W. H. Binney, lately elected Bishop of New Westminster, B.C., has declined the election.

BISHOP HALL, of Vermont, is to preach the annual sermon before the Vermont Bible Society in November next.

THE New York training school for Deaconesses enters this October upon its fifth year of life and graduates its second class.

A clergyman has presented to the General Theological Seminary a sum of \$2,000 to be invested and the proceeds given each year to the best extempore preacher in the senior class.

ON Sunday, October 6th, the Bishop of Iowa advanced to the Priesthood the Rev. William T. Jackson, of Emmetsburg, who formerly was a distinguished minister in the Presbyterian body.

ST. JAMES', Lancaster, Pa., is one of the oldest congregations of the Diocese and commemorated the 150th anniversary of its formation on October 7th. It has contributed no less than five Bishops to the Church in America.

LAST month the corner-stone of a new mission room was laid in the parish of St. Saviour's, Roath, Eng. The estimated cost of the building is £1,200. The site, which is of sufficient extent to contain a permanent church and clergy-house in addition to the mission room now in course of erection, is the gift of Lord Tredegar.

THE new Church of All Saints', Ynyspeio, was consecrated by the Bishop of Llandaff last month. The church is for the sole use of the Welsh-speaking section of the population of the new parish of Treherbert, and has been built at an outlay of £1,500, and provides accommodation for 300 worshippers. The whole service was in the Welsh language.

THE Dean of Ripon, Dr. Fremantle, who recently delivered such a vigorous reply to Cardinal Vaughan's attack on the foreign mission work of the Church of England, has entered upon his 88th year, and is still in the full enjoyment of all his faculties. The Dean made a strong point of the fact that, although the Roman Catholics could point to 240 millions of adherents of all nationalities, yet among the English-speaking race, with their eighty-five millions of Christians, only fifteen millions were Roman Catholics.

THE *Churchman*, of New York, speaks enthusiastically of the Convention of the Brotherhood of St. Andrew, lately held in Washington. It says: "The Brotherhood stands as a manifestation of the loyal religious enterprise of the younger laity of the Church. . . . The reading of the report of its proceedings will surely increase the confidence of the whole Church in the great usefulness of the Brotherhood as an agency for the spreading of the Gospel of the Kingdom."

THE list of missionaries who are to be sent out by the Church Missionary Society during the next few months numbers 95, or, if the 21 wives be added, 116. Of these 49, or, including the wives, 53, are going out for the first time. Twenty-three of the new recruits are women, 11 are laymen, and 15 are clergymen. The number of those now returning to work is 46, or, including the wives, 63. Of these 13 are women, 3 are laymen, and 30 are clergymen.

ON September 19th (Ember day) the Bishop of Western New York admitted to the diaconate Mr. Arthur Davies, M.A., formerly a Presbyterian minister in the place in which he was ordained and later a Lay Reader in St. Paul's Church, Havana. On the following Sunday, Sept. 23rd, in St. Paul's Church, Clyde, the Bishop ordained as deacon Mr. John Hector Caughn, formerly a Baptist minister in the place of his Ordination and for the last year a Lay Reader at South Phelps. He also ordained the Rev. Mr. Galloupe to the Priesthood, who was formerly a Presbyterian.

IT appears that the Upper House of the Canterbury Convocation passed the following resolution on July 6th last, and that unanimously:

"That this House does not consider it within its province to pronounce any judgment on or to interfere with the action of a Bishop of another branch of the Church, but they think it their duty to say that this House cannot hold itself responsible for any such steps as appears to be contemplated by the Lord Archbishop of Dublin until after the meeting of the Lambeth Conference in 1897." This refers to the consecration of Senor Cabrera.

A memorial Chalice valued at \$6,000 has been presented to St. James' church, Lancaster, Pa., in memory of Mrs. Annie Louis Wiley, daughter of the late Chief Justice Ellis, of the Supreme Court of Pennsylvania. The bowl is of solid 18 carat gold. Clustered between the leaves of the bowl are four diamonds, and on the knop four more with two pearls of the finest kind. At the junction of the base and stem are clusters of diamonds, pearls, sapphires and garnets, whilst the base is encircled with a set of turquoise. On the front panel is a cross of garnets surrounded with pearls, and on the reverse side an emblem of the Trinity with three large pearls each a quarter of an inch in diameter and surrounded by finely cut diamonds. In the

base there are six large cut garnets each surrounded by small pearls. All the jewels used were left by Mrs. Wiley for the above purpose.

THE restoration of the Collegiate Church of St. Saviour, Southwark, which is to become the pro-cathedral of South London, approaches completion. The noble nave has been rebuilt, but much of the old work has been preserved. The builders are now engaged upon the transepts. It is understood that the Lady chapel will be reserved for treatment hereafter. A large sum has been expended, but the amount so far subscribed (£33,000) will be quite inadequate for the thorough restoration of this ancient church. Architecturally it is considered to be, after Westminster Abbey, the finest specimen in London of pure early English style. Historically it is also of great interest. Amongst those buried within its walls are Gower and Edmund Shakespeare (brother of the poet). John Harvard, the founder of the famous University in America which bears his name, was baptized there.

THE Duchess of Devonshire, on 26th September last, laid the foundation stone of St. Peter's Church, Eastbourne, for which the site and £5,000 had been given by the Duke of Devonshire. At the conclusion of the formal ceremony, the Archdeacon of Lewes, on behalf of the Bishop of the diocese, expressed thanks to the Duke and Duchess. The Duke of Devonshire, in reply, said he was sure it must be satisfactory to all members and friends of the Church of England to observe that whatever might be the future fate in store for that great institution, her connection with the State and her ancient endowments had not in any degree hindered her power of expansion and of accommodating herself to the increasing needs and requirements of the people, which were supposed by some to belong in some special degree to voluntary Churches. It might be true that in some parts of the country, where there had been an abnormally rapid increase of population, the Church of England might not always have been able to keep pace with the requirements of the people, but, speaking generally, it might be said the Church of England had up to now shown great and remarkable power of expansion in adapting itself to the perpetually changing and increasing wants of the country. It was not for him to speak of the higher or greater influences exercised by religious teaching and worship, but it was open to every one, layman or priest, to take note that the Church of England was one of the most powerful agencies, if not *the* most powerful agency, for raising the intellectual and moral standard of the people.

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## THE CONVENTION OF THE BROTHERHOOD OF ST. ANDREW AT WASHINGTON.

[By Special Correspondent.]

The growth of the Brotherhood of St. Andrew has been a phenomenal one. Inaugurated in the city of Chicago in 1883, and recognized by the General Convention of the Church in the United States, in 1886, has already become a prominent agency for the extension of Christ's Kingdom among young men, the Brotherhood is now established in the United States, Canada, Scotland, Australia and New Zealand, and there are chapters in England, British Honduras, Brazil, and at Dresden, in Germany.

At Washington, their capital city, the members of the Brotherhood in the United States held their ninth annual Convention in October, 1894. The preliminary arrangements were of the most complete character, and were so well carried out that there was a noticeable absence of the confusion which sometimes seems almost inseparable from the gathering together of a large body of men from different sections of the country.

Visiting delegates were met at the railway stations by Brotherhood men and escorted to the Metzger Hall, the place of meeting of the Convention. Here they registered and were supplied with a programme of the Convention, a hymnal for the Convention, and a plan of Washington (bound with the hymnal), and directed to the hotel at which they were to stay. The hotels were indicated on the plan, making it easy to find them. "The Ebbitt," corner of F and 14th streets, was the headquarters of Brotherhood men, and near by it is the Church of the Epiphany, in which most of the religious services were held.

On each day of the Convention there was a celebration of the Holy Communion at 7 a. m., that on Friday being the corporate celebration.

At 10 on Thursday morning the inaugural service was held and the Charge to the Brotherhood men delivered by the Right Reverend William Paret, D.D., Bishop of Maryland. This address was decidedly of a cautionary character, the Bishop evidently entertaining some fear that the Brotherhood men have been going, or may go, beyond the purpose for which they are banded together. He invited a comparison of the beginning and of the present condition. He emphasized the fact that St. Andrew, having found the Christ, went and found and brought his brother Simon, not asking others to come with him. It was not St. Andrew, one of the twelve, not St. Andrew the Apostle, not St. Andrew the martyr, but Andrew, the fisherman, who brought his own brother Simon. Doubtless then he might have asked others, but he was not then commissioned to preach, and, passing all whom he met, he went with love to him whom he was seeking and brought him to Christ. The Brotherhood work as announced was not that the men should be lay preachers, visitors of hospitals, teachers, etc. These are all grand, but the Brotherhood is not for these. His clergy tell him that they use the men as lay readers, to conduct Missions, to visit hospitals, etc., and that in short they are their right arm in their parishes. All very well, but is that the work of the Brotherhood of St. Andrew? God loves and watches for single souls. The Lord Jesus would leave the ninety and nine and go after one. He gathered His disciples one by one. His absolutions were not to crowds but to individuals, "Son be of good cheer." The Church seems to be losing the power of pastoral work,—of dealing with single souls, and now deals with groups and multitudes, as a farmer scatters seed and trusts to nature. Our Lord generally used similes, such as the sowing of the seed, to illustrate failures. He spoke

of the single vine, etc. The first Apostles followed His example. Peter was sent to Cornelius, Ananias to St. Paul, Philip to the eunuch, St. Paul to Lydia and to the gaoler, and in his Epistles he names individuals. May not the Brotherhood of St. Andrew emphasize this almost lost principle of the Church and deal with single souls. Again, there is the singleness of the seeker. It is not designed to send ten men after one, not to work by addresses, meetings, etc., but by personal sympathy,—a man to feel that one loving heart is looking for him. One Andrew sought one Simon. Never let corporate action take the place of individual action. In the early days of the Church every Christian was a missionary worker; now there must be Boards to send out appeals, etc., and individuals lose a blessing in their lives by delegating to others their work. Such forms of organized work are not wrong, and may sometimes be helpful. The good Samaritan first did his own part, and then he had to leave the sufferer at the inn and pay another to do his work; so now there must be hospitals, etc., and it is well when these things are used as helpers to individual work, and not as substitutes for it. But the Brotherhood of St. Andrew must keep in its place,—a servant, not a master. Any organization which counts its thousands becomes a power, and becomes conscious that it is a power, and that consciousness may become a danger. The Bishop warned the Brotherhood to be faithful to the Church. Nowadays young men have so little to do with the Church, and leave it to old men and women. What results have followed the efforts of the Brotherhood of St. Andrew? If it now has 13,000 members, might not 40,000 a year be brought to the Church? Numbers will not make success, and if all are not fired with holy zeal the results will not be good. The Lord said to Gideon 'the people are too many, and who so is fearful let him return.' Ten thousand remained, and the Lord said still there were too many, and in the end he kept but the three hundred. We are now in the shallow water of first efforts,—launch out into the deep and let down the nets.

After the conclusion of the service the delegates went to the Hall and the Convention was organized, with G. Harry Davis presiding. After the singing of a hymn and prayer by the Rev. Dr. Dix, of Trinity Church, New York, welcoming addresses were delivered, and then, after another hymn, the roll call of those who have died since the last Convention was read by the General Secretary, Mr. John W. Wood, of New York.

It was announced that 875 delegates and visitors had registered and that over 400 chapters were represented. The seats were so arranged that the men from each State sat together, and in the front row were Mr. Arthur Giles, of Scotland, and the Rev. Canon Dumoulin and the Rev. J. H. Roper, of Toronto; the Very Rev. Dean Buxton Smith, of Kingston; and Judge McDonald, of Brockville.

Mr. James Houghteling was elected President. He is essentially a strong man,—strong physically and mentally,—and makes an excellent presiding officer.

At the afternoon session there was a Conference on Prayer and Service. Mr. W. C. Sturges, of New Haven, Conn., spoke on 'The Motive of Prayer,' delivering a most powerful, thoughtful and solemn address. He was followed by the Right Reverend Dr. Hall, Bishop of Vermont, on 'How to Pray,' who also delivered a practical address of much power and solemnity. What is prayer? It is the lifting up of the heart to God; you may say prayers and never pray. Prayer need not be vocal; as you walk about the streets you may pray, lifting up the heart to God, laying all our fears, our doubts, etc., before the Father. Pray with a loving fear; God is in Heaven, thou upon earth; let thy words be few and reverent. We

must have times of prayer. We pass through Judaism into Christianity,—pray always, but begin with times of prayer,—morning and night prayers on your knees. Daniel prayed on his knees three times a day looking toward the Holy Place. Our Lord had times and places of prayer. Is it wise to use a book of devotion? Yes, begin with it, but get through with it as soon as possible; do not get into a rut, praying only for yourself, etc. And use a book of devotions and do not let it use you. I like a book of devotions with much scraped out, and much interlined and written in the margin. There is an absolute necessity of private prayer. No amount of increased services or Communion, or corporate prayers, does away with the need of private prayer when we may make our needs, etc., known to God. Let a good background of private prayer pave the way; then family prayer; then you can join in the public services with a certain amount of individual appropriation. The first word in our Lord's Prayer—'Our Father'—shows brotherhood. Martin Luther said not *meus* and *tuus*, but *Pater Noster*. All you desire for yourself seek for others; all you ask for yourself to be warded from ask for others to be warded from. Pray in a spirit of filial confidence and filial reverence; pray regularly and with helps to prayer, but making them all real and in a spirit of fraternal sympathy.

A. W. White, of Trinity, Boston, spoke of 'The Call to Service,' and Silas McBee, of Sewanee, Tennessee, dealt with the topic, 'A Life of Work and Worship.'

At this session it was announced that up to four p.m. 965 had registered.

On Thursday evening at the Church of the Epiphany the Rev. Dr. Morgan Dix, of New York, delivered an address to the Brotherhood men preparatory to the Corporate Communion. He said that although the Communion was a corporate one, yet each must come for himself. Let each feel the comfort of fellowship and the responsibility of the individual. Company is helpful and sustaining. Even in the errors of a great company responsibility seems lessened. Dr. Dix proceeded to ask what is the Brotherhood, and have the ideas of the founders been continued? In all efforts there is a human element in which is lodged the seeds of failure. The spirit of self and of the world breathes into our counsels weakening us.

Dr. Dix divided his address into three parts and in the intervals between each there was a space for private prayer. The necessity for self-examination was dwelt upon. Also that we must come to the Holy Communion in charity,—in love for our fellow men.

At the Church of the Epiphany on Friday morning, at 7 a.m., the Corporate Communion was celebrated. It was said there were over 900 communicants.

At the morning sitting of the Convention work among and with boys was dealt with.

In the afternoon the Right Rev. Dr. Potter, Bishop of New York, spoke on "The City and the Nation." He said that the life of the nation is as the life of the city, the city being the unit, and that from it there streams out all over the land a manifold variety of influences for good or evil. He laid down these propositions:

1. The life of the Church of God in large cities has not been marked by a sympathy which has kept pace with the problems to be met.

2. Institutionalism is becoming a curse. People will do anything to get rid of personal work.

Dr. Parkhurst has said (at the name of Dr. Parkhurst there was great applause) "suppose when a leper sat by the road-side, our Lord had said to St. Peter 'here is a denarius; go and touch that dirty fellow.' No! He put forth His hand and touched him. Dr. Thomas Aquinas was present when Pope Innocent III. was counting gold. The Pope remarked, "No

longer can the Church say with St. Peter, 'Silver and gold have I none.' "No," said the Doctor, "nor can it say 'Arise and walk'" Bishop Potter concluded by saying: "Remember, my brothers, the power a city may have to save a nation."

#### WHAT DO THE CLERGY EXPECT FROM THE BROTHERHOOD.

Rev. Samuel Upjohn, D.D., Rector, of St. Luke's, Germantown, Philadelphia, said:

The Clergy must not expect too much—I fear they do. Brotherhood men must not expect to go out *at once* and accomplish *much*. St. Paul went to Arabia for three years before he entered on his work. The question for a Brotherhood man is not what do I want to *do*, but what do I want to *be*. If the Clergy and the men recognize their great responsibilities great results may be expected. The "fellowship" idea must be cultivated. Professor Fairbairn says, "fellowship is the most potent of human agencies."

The Rev. John Henry Hopkins, of Trinity Church, Atchison, Kansas, said: We expect a great deal. 1. We expect you to teach us—the younger clergy—as men. "We also are men of like passions with you." We wish you to be the bridge by which we can go to the men of the world. 2. We wish you to help us in diffusing a knowledge of the Church. Andrew said, "we have found the Messiah," and there flashed into the minds of himself and his brother Simon 4000 years of ecclesiastical history. What is the Bible without the Church and the Book of Common Prayer? What is the Book of Common Prayer without the Bible? What God hath joined together let no man put asunder. We expect you to study the Life of the Lord. We expect of you a devotional life. We expect so much, because you have received so much.

After Bishop Dudley's address, on "What do the Clergy expect from the Brotherhood," there were voluntary speakers:

Rev. Dr. McKim, of Washington: That you follow what the Duke of Wellington laid down as a soldier's principal duty, "obey your marching orders." Observe your two rules of prayer and work. Bishop Jeremy Taylor says, "When God would save a soul he makes use of some other soul."

Bishop Gilbert, of Minnesota: The Clergy ask the Brotherhood men to be loyal to them. Be ready to carry out any plan of missionary work which your Rector wishes to have done. Let the warmth felt at this Convention burn something else when you go home.

Rev. Mr. Carstairs, of Indianapolis, Indiana: What may I do to save others? Brotherhood work means war. War is not the flashing of bayonets, etc., but work in the rifle pits, etc. There should be a place in the fold for a weak and wounded sheep, but the Brotherhood is not an hospital.

Rev. Thomas H. Cole, Trinity Church, Portland, Oregon: The Brotherhood must reach after the man, and that around and in connection with the Rector. In large cures there are so many to look after that it is hard to overtake them. Charles Kingsley said, God's proverb is, "Open thy mouth bountifully, and I will fill it." The Devil's proverb is, "Blessed is the man who expecteth nothing, for he will not be disappointed."

Bishop Penick, formerly of Africa, now engaged in the work among colored people: We are not only Brotherhood of Andrew men, but Brotherhood of St. Andrew men. I expect, (I represent the needs of millions of colored men, and this is my only opportunity to speak for them), I ask, your heart, your prayers, and whatever the Master says do for Him and His Church.

Rev. Dr. Elliott, of Washington: We expect

you to do the work done by men who were sent out when the invited guests would not come. (Gospel of the day). Nathaniel said, "Can there be any good thing come out of Nazareth." Philip did not enter into an angry discussion with him. He said, "Come and see." He persuaded him. Let there be perseverance, persuasion, prayer.

Rev. Dr. Gramm, of Baltimore: We expect you to pray for us. Be as Aaron and Hur were to Moses. We wish you to be intelligent in the Bible. Apollon was a scholar, but Aquila and Priscilla "expounded with him the way of God more perfectly." We wish for, "if a man be overtaken in a fault, to restore such an one in the spirit of meekness, considering thyself lest thou also be tempted." We want like men to go to like men. Andrew was a fisherman and he went to fishermen. So let the mechanic go to the mechanic, the lawyer to the lawyer, etc.

Bishop Parot, I expect the Brotherhood men to do their own work and to do it thoroughly. I wish to have them attend to their own business. If a Brotherhood man attempts to do other than his own recognized work he weakens the Brotherhood. As an individual member of the parish a man may do different things, but as a member of the Brotherhood of St. Andrew his duty is to seek for young men. It is not for the Brotherhood men to think that they can take the place of the clergy.

After Bishop Potter had concluded a Conference was held, with Bishop Parot in the chair. The topic was "What do the Clergy expect from the Brotherhood?" and addresses were delivered by Rev. Samuel Upjohn, D.D., of St. Luke's, Germantown, Philadelphia; Rev. John Henry Hopkins, of Atchison, Kansas, and the Right Rev. T. N. Dudley, Bishop of Kentucky. Bishop Dudley, who is known in Canada, is a large man of commanding presence and most genial manner. He commenced his address by referring to Admiral Nelson's battle signal on the morning of Trafalgar's famous naval battle, "This day England expects every man to do his duty." That is what the Clergy expect of the men of the Brotherhood of St. Andrew. Its prime purpose is not to create a new duty, but to emphasize duties which exist because the man is a member of the Body of Christ—the Church. The first duty of the baptized layman as consecrated by Baptism and the Laying on of Hands, is to strive to bring men to the knowledge of our Lord and Saviour Jesus Christ. That is no new thing. St. Andrew went straightway and told Peter.

The woman of Samaria cannot tarry; she goes and tells her countrymen. As so then,—so now. It cannot be otherwise. Even without the express command of our Lord, the Apostles could not have helped preaching the Gospel if they believed it. If I believe in our Lord Jesus Christ how can I help bringing men to Him. Do not let us doubt whether the Son of God is the Son of God or not. What do we expect of the Brotherhood of St. Andrew? We expect first that Brotherhood men shall believe the Creeds of the Catholic Church, that which has always, and everywhere, and by all men been believed. We expect them to worship. The man who has learned to pray and work individually will do it in fellowship in the Brotherhood. And if he speaks with one, why not go with two or three and speak to twenty to bring men to Christ. I look to see come from the Brotherhood a multitude who will say "Lord here am I; send me." I hope the Boys Department will be a nursery for the Christian Priesthood.

Volunteer addresses followed. It was announced that up to 4 p.m. 1,215 had registered.

On Friday evening there was a service held at the Church of the Epiphany, and afterward addresses were delivered by G. Harry Davis, on "The Past and Its Lessons"; by James L. Houghteling on "The Present and its Oppor-

tunities," and by the Right Rev. Leighton Colman, Bishop of Delaware, on "The Future and its Possibilities." Bishop Colman, in the course of his address said that in 1844 there were 44,000 communicants in the Church in the United States, while in 1894 there were over 600,000. During the same period the population of the country had grown  $3\frac{1}{2}$  times, and the number of communicants seven times.

An interesting feature of Saturday morning's sitting was the introduction to the Convention, by Bishop Gilbert, of Minnesota, of four Sioux Indians. Of these two were from Minnesota, and two from South Dakota. One of those Indians spoke in his own tongue, and one of his brethren interpreted for him. Afterward, Mr. George C. Thomas, of Philadelphia, said it has been decided that the *Manual* shall be printed in the Dakota language.

There were some colored members of the Brotherhood in attendance at the Convention. Also some colored clergymen.

At times sectional conferences were held, including those for workingmen among and with boys parochial missions, travelling men, etc.

At this Convention business was carried on with dispatch. There was a decided and successful effort on the part of those in authority not to allow time to be wasted.

The Canadians availed themselves of the opportunity offered them, and invited Bishop Dudley, of Kentucky, to attend the Convention of the Canadian Brotherhood to be held in Woodstock in February next. He consented to come if he can. Bishop Dudley is a strong man.

The writer left Washington on Saturday afternoon and cannot furnish you with a report of the Saturday evening and Sunday gatherings.

## News From the Home Field.

### Diocese of Nova Scotia.

C. OF E. INSTITUTE.—The anniversary services in connection with the Church of England Institute were held in St. Luke's Cathedral, Halifax, at 7.30 a. m. and 8 p. m. on the 23rd October inst., there being also a celebration of the Holy Communion at St. George's at 8 a. m.

The preacher at the evening service was the Ven. Weston-Jones, Archdeacon of P. E. Island and Rector of Christ Church, Windsor. There was a fairly large congregation, but not so many men as should be found at the one service of the year held under the auspices and for the benefit of the Institute.

The preacher found his subject in the collect for last Sunday, taken from Ephesians 2—19: "The household of God." With this as a theme he went on to describe his conception of what the Church as the "household of God" should be. As its members we have a common foe to combat namely selfishness and self-interest. Everyone can see this foe in himself, and in order that the household should be what it is shown to be in the text—a happy one—it becomes the members to banish petty personal interests for the good of the whole. In order to do this we must have three things: First—"The realization of what sort of spirit our relationship is. We find in the epistle for last Sunday, 'That your love may abound.' To the extent of our love then will we be true members of the household.

Second There must be on our part "a willingness to suffer," a heroism "built upon individual personal responsibility." Here the preacher gave a graphic illustration of what a true hero should be.

Lastly—"We must realise the wants of others in the same household."

There must be a spirit of brotherly love per-

vading all our actions. We must know each other as Churchmen and Churchwomen, and realize how much of mutual interest there is between us.

Party strife should be obliterated, and there should be a common ground to work upon in unison. We should rejoice in the possession of an Institute which provides such a rallying ground where prejudices can be rubbed off, congregationalism forgotten.

The sermon occupied about half an hour in delivery, and was listened to with deep attention and profit.

A collection was taken in aid of the funds of the Institute, and on Sunday next friends of the Institute must subscribe through the envelopes placed in the churches for that purpose.

## Diocese of Fredericton.

### ENGLISH TRIBUTE TO THE LATE METROPOLITAN.

(*The Western Times, Exeter, Eng., Oct., 11.*)

A special service was held at St. Thomas' church last evening, when the Bishop Medley memorial window and tablet were unveiled. The Vicar (the Rev. M. Swabey) conducted the service, which was opened with the hymn "Onward, Christian Soldiers." Having pronounced the opening sentences, which were appropriate to the occasion, the Vicar read four short prayers, and Psalms 15 and 145 were chanted. The lesson, which was taken from Ephesians iv., was followed by the singing of the hymn, "Brief life is here our portion." The Archbishop of Ontario, the Most Rev. J. Travers Lewis, L.L. D., then gave an address. His Grace said that he deemed it a great privilege to take part in that ceremonial. They were met to perpetuate the memory of one of the greatest modern bishops. Bishop Medley was one of the most lovable of men. He served God and the Church in Canada with all his heart and soul for a great number of years. The Cathedral that he built would always be a lasting memorial to him. He had immense difficulties to contend with, but his perseverance together with his charity and far-sightedness, accomplished a great deal. He might hold up Bishop Medley as a sample of a man full of the Holy Ghost and of faith, who did his work in a genuine, straightforward, honest way, who never gave needless offence, but still persevered in trying to impress upon others the churchmanship that was his guide through life. Mr. T. M. Snow unveiled the tablet and window and uttered an eulogium of the late Metropolitan, stating that from the moment when Mr. Medley accepted the living of St. Thomas a new era dawned in the parish.

The tablet is in the north aisle, the window being near the font. The tablet is of gray dove marble, boldly moulded and polished. Upon it is an ornamental "brass" of latten, upon which, in legible characters, is the following: "To the memory of the Most Rev. John Medley, D.D., first Bishop of Fredericton, 1845-1892, Metropolitan of Canada, 1879-1892. Born 1805, Died at Fredericton, New Brunswick, Sept. 1892, in the 88th year of his age, and the 48th of his Episcopate. He was Vicar of St. Thomas, with Exwick, and incumbent of Oldridge, 1838-1845. Prebendary of Exeter Cathedral 1842-45. An unflinching friend of the poor. To him Exwick owed the erection of its free and open Church; Oldridge the enlargement and restoration of its Chapel, and this Church many of its fairest adornments. Erected by parishioners and friends October, 1894." The work has been carried out by Messrs. Harry Hems & Sons, of Exeter. The window is of three lights, and represents The Presentation in the temple. It is by Mr. Drake of Exeter.

The congregation present at the service in-

cluded Sir Stafford and Lady Northcote. The surpliced clergy were the Vicar (the Rev. M. Swabey), the Archbishop of Ontario, Canada (the Most Rev. J. Travers Lewis, L.L. D.), Bishop Marsden (late of Bathurst, Australia, and Coadjutor of Gloucester and Bristol), Bishop Hellmuth (late of Huron, Canada), Archdeacon Brigstocke (Canon and Archdeacon of the diocese of Fredericton), the Rev. C. H. Williams (of Emmanuel, St. Thomas), and the Rev. J. Morgan (Curate of St. Thomas).—*Globe.*

## Diocese of Quebec.

### QUEBEC.

IN MEMORIAM WILLIAM GODFREY WURTELE. —By the decease of the late William Godfrey Wurtele, the Church in the city and Diocese of Quebec lost one of the most devoted and honored laymen; and it is due to this faithful servant of God and to the diocese he loved so well that his earnest labours in its behalf, extending over more than half a century, should receive some more extended notice than the brief paragraphs which have appeared in the public press.

Some of Mr. Wurtele's earlier years were spent in Montreal, where he received from his friend, the Rev. W. Dawes, and others, religious impressions which were deep and lasting. He removed to Quebec in 1842, and became a member of the cathedral congregation. Here his excellent business qualities were soon recognized, as he became a member of the select vestry. A few years later, Bishop Mountain, as Rector of the cathedral, appointed Mr. Wurtele, rector's warden, and he remained so down to the Bishop's death in 1863, and many years after. In 1853 he became a member of the Church Society, and the next year was placed upon the Central Board. The Central Board of the Quebec Church Society was indeed in those early days a remarkable body of men, laymen, most of them, great merchants and able business men of the city of Quebec, who at the call of the Bishop and the clergy gave up much of their valuable time and their great abilities to the management of the Church finances. The success of their management is abundantly proved by the fact that, of all the funds entrusted to the Church Society during the last fifty years, not one dollar has been lost by bad investment. The economy of the management has also formed a conspicuous feature in its history; the cost from the first has not exceeded two per cent. of the revenue. Very touching evidence was borne to the value to the Church of the services of these gentlemen, by the fact that the late saintly Bishop Mountain on his death-bed desired his son "to convey to the treasurers and members of the Central Board his best thanks for the manner in which they had supported him in the conduct of its operations." The great work of William Wurtele's life, as a Churchman, was the management as treasurer of the large and important Trust funds of the diocese.

In 1857, the secularization of the Clergy Reserves was completed, and the sum paid by the Government as commutation handed over to the several church societies. Quebec received \$53,000 as its share, and this sum was placed under the management of a special committee, with Mr. Wurtele for its treasurer. That fund has, largely due to his splendid management, grown to the sum of \$160,000. In the same year, the Bishopric Endowment was received from the S.P.G., and entrusted to the same committee. Later on, the great movement was begun which resulted in the establishment of the Local Endowments which form so remarkable a feature in the financial success of this diocese, and now amount to \$120,000. To the care and development of these great funds, Mr.

Wurtele devoted himself with untiring zeal. For twenty years the management continued in his hands. The result is thus gratefully acknowledged in the *Jubilee Memoir of the Church Society*: "The wise prudence, sound business ability and loving care with which Mr. W. G. Wurtele watched over these important funds during the twenty years he held the office of treasurer of the Clergy Trust Committee ought never to be forgotten by the Diocese of Quebec." But with every effort to increase the effectiveness of the Church's organization and promote her extension, Mr. Wurtele gladly identified himself. He was from the first a member of the Diocesan Board, to which the diocese owes so much. He was also from the first one of the Cathedral delegates to the Diocesan Synod, and for many years a delegate to the Provincial Synod.

With two events in the history of the diocese it was always a pride and a pleasure to him that he was most intimately associated; indeed, they both originated with him,—the celebration of Bishop George Mountain's Jubilee in 1862, and the joint celebration of the Centenary of the Diocese and the Jubilee of its Church Society in 1893. Into these celebrations Mr. Wurtele threw himself with all his heart, and no one had so large a share as he in working out the details of the first of them.

One important feature in the centenary celebration, certainly the feature most to the honor of the diocese, was the voluntary surrender of the S. P. G. grant of \$4,500 a year. The proposal originated with Mr. Wurtele, and that it was carried—in the end unanimously—may be fairly said to be due to him, to the enthusiasm, persistency and deep religious spirit in which he pressed the surrender as a sacred duty upon the diocese.

Mr. Wurtele was a devout Christian, a loyal and warm-hearted churchman, always in his place in the house of God and at the Table of the Lord.

When the end drew near, he calmly prepared himself for it. He was conscious to the very last, and his end was peace. Happy is the church and diocese that numbers among its leading laity men of such true devotion, of such firm faith, and of such a deeply religious spirit as was WILLIAM GODFREY WURTELE. H. R.

Quebec, Festival of St. Luke, 1894.

## Diocese of Montreal.

### ARUNDEL.

The annual harvest thanksgiving service of Grace church was held on Wednesday evening, 10th inst. The prayers were said by the incumbent, the Rev. R. F. Hutchings, and an earnest and practical sermon was preached by the Rev. A. B. Given, of Lachute, from the text, "What shall I render unto the Lord for all His benefits towards me."

The church was neatly decorated. The weather was very disagreeable, rain poured down in torrents, yet a goodly congregation assembled. The singing and responses were very hearty.

On Sunday evening we had a visit from our old and esteemed incumbent, Rev. Wm. Harris, now Rector of Grenville. He preached a forcible sermon to a large congregation from John 8:24: "For if ye believe not that I am He, ye shall die in your sins." In the course of his remarks he referred to the progress that had been made in the Mission since his departure from among them, and urged upon the congregation to continue in their good undertakings.

The work of the Church in the Mission of Arundel still continues to prosper; old and young are taking an interest in their church. During the summer a stable and carriage shed

were completed, and now the people are busily engaged in erecting a beautiful parsonage at an estimated cost of \$1,000, which they expect to have completed at an early date.

#### RIVER DESERT.

The little Mission church at River Desert was most prettily and appropriately decorated at the Harvest Festival and missionary service held on Sunday, Oct. 21. Rev. F. R. Smith, of Hull, Rural Dean of Clarendon, was the preacher, and delivered able and helpful sermons morning and evening to full congregations. At the morning service Holy Communion was attended by eleven communicants, five of these coming from a distance outside over very rough roads, in order to be present. The service was joyful and comforting, all having the Presence of our Lord at His Holy Table in heart by faith. In the afternoon the children of the Sunday school were addressed. Mr. Smith was much impressed with the situation of River Desert and its importance as a Church mission station. With railway connection the place will grow, and with the growth there must be a future for the Church there. The new lot just acquired from the Indians is well situated on the main road at entrance to village. B.

### Diocese of Ontario.

#### INTERCESSION DAY—OTTAWA.

By the Anglican churches throughout the world, yesterday [Sunday Oct. 21] was observed as a day of Special Intercession and Prayer on behalf of Sunday schools. In the city churches the discourses were either upon Sunday school work or reference was made thereto. In St. John's church three sermons upon that subject were delivered by the clergy, and the children's service in St. George's church attracted large numbers of the little ones from other churches.

Samuel 1, 28:—"Therefore also have I lent him to the Lord," was the text of Rev. H. H. Pollard's sermon in the morning. The reverend gentleman spoke of the childhood of Samuel contrasted with that of the sons of Eli, and from the comparison drew lessons especially applicable for parents and teachers of children. As the Public school education is practically without religion, the necessity for the Sunday school becomes apparent. Both individually and as a nation all were interested in the proper training of the young, for the children of to-day would be the men and women of the future. All Christian people should be interested because of the influence to be exerted even now and later on by these children; all churchmen should be interested because as they are trained and instructed now so will they apply the evangelical Catholic doctrines of the Church of England. Appealing to parents by the love they bore their children and grief at their loss, the preacher reminded them of the greater value of the soul as compared to the body and since the Sunday School was the chief means of conveying religious instruction he besought for the work a hearty sympathy and co-operation.

At the early morning service Mr. Pollard gave a short address especially to teachers. He urged that the children entrusted to their care be remembered as those for whom Christ died. Teachers should strive to obtain that love of God in their own souls that they might impart to others the knowledge and also gain the wisdom of knowing how to properly proportion their teaching to each child. He exhorted them to pray for each member of their class and while they might not attain to the highest ideal, still by striving for it God's will would be fulfilled and their work made acceptable to Him.

**UNION SERVICE.**—In St. George's church there was a short, bright and happy service in the afternoon. The children from the various Anglican churches, accompanied by their teachers, officers and friends, filled the floor and galleries of the edifice. The Venerable Archdeacon Lauder, Rev. H. H. Pollard, Rev. J. J. Bogert, Rev. J. M. Snowden, Rev. J. F. Gorman and Rev. Mr. Loucks were present and assisted in the service. The place of the choir was taken by the boys who lead the singing in St. George's Sunday school. Rev. Mr. Loucks spoke briefly after the usual prayer service and reminded teachers of the great importance of their work. To the scholars he addressed himself on the subject of their temptation. Then the youthful congregation, assisted by their friends, sang

Sing boys in joyful chorus  
Your hymn of praise to day  
And sing ye gentle maidens  
Your sweet responsive lay.

Rev. J. F. Gorman followed with a highly instructive address which he localized so to speak by an illustration from the street where upon one occasion he had seen "apple Maggie" tormented by a troop of naughty children. At the conclusion the little ones sang.

O happy band of pilgrims  
If onward ye will tread.

#### CARLETON PLACE.

On the 21st Oct., there was held a young people's service in St. James' church here. The front of the nave was assigned to the young people. Suitable hymns were sung, some of them being, "Onward Christian Soldier," "Jesus calls us o'er the tumult," "Come sing with holy Gladness," and others. The Rev. R. B. Waterman, of Frankton, preached a very excellent sermon from Dan. vi. 28. Last evening the monthly catechising took the place of a sermon. There is a great wealth of young people in this parish and may the Good Lord give us knowledge and wisdom in guiding them in the old paths which have been trodden by prophets and apostles, martyrs and confessors in every age from the first, and may they become more and more rooted and grounded in "The Faith which was once for all delivered to the Saints."

### Diocese of Toronto.

#### TORONTO.

**BISHOP STRACHAN SCHOOL.**—Those who are interested in the work and success of the Bishop Strachan School will be glad to learn that it has this year maintained its reputation for thorough scholarship by passing six candidates for University matriculation. Their names are: Miss Sheila Macdougall, Toronto, with first class honors in English, and second in French and German; Miss Louise Warren, Whitby; Miss Edith Gibbs, Port Arthur; Miss Jessie Jamieson, Toronto, with second class honors in English and German, also passed in Divinity; and Miss Amelia Hare, St. Catharines. Miss Hare already held a second class professional certificate, but joined the school classes that she might fulfil the requirements for matriculation, which she did by passing in Latin, French and German. She will continue her studies at Trinity University, as will also the Misses Warren and Jamieson. Miss Johnstone and Miss Gibbs will attend lectures at Toronto University.

**PERSONAL.**—The Rev. John C. H. Mockridge, B.A., recently ordained, (son of Rev. Dr. Mockridge), has been appointed to the curacy of St. Luke's church, Toronto.

### Diocese of Huron.

#### LONDON.

His Lordship the Bishop of Huron has appointed the Rev. Wm. Shore to the parish of Port Burwell. Mr. Shore has laboured with much success for several years in Ailsa Craig.

The Bishop of Huron purposes holding his next ordination on Dec. 9th in London.

The Rev. Mr. Ray has returned from his trip abroad and entered upon his duties in Hensall Mission, Co. Huron.

The members of the St. James' Church, SOUTH LONDON, lately presented Archdeacon Davis with an address, expressing their feelings of the great pleasure at the well-merited appointment as Archdeacon, as it involved some expense they begged his acceptance of a purse of money accompanying the address, as a token of the esteem and affection in which both Mr. and Mrs. Davis were held by them.

On Friday, 19th inst., a very successful Harvest Thanksgiving service, Rural Deanery meeting and Church Workers' Convention was held in St. Stephen's Church, THAMESVILLE. The church was very tastefully decorated for the occasion with evergreens, golden-rod, bitter-sweet, as well as the products of the harvest field and flower garden. Dinner and tea were served to all comers at the rectory, where the tables looked beautiful, loaded as they were with flowers, fruit and a bountiful supply of provisions sent in by the ladies of the congregation. The rector, Rev. H. E. Bray and his wife found many able assistants in dispensing the hospitality, and were indefatigable in their efforts to make one feel at home. The service consisted of the administration of the Holy Communion, followed by a business meeting of the deanery, and a parlor meeting of church workers in the rectory in the morning, an afternoon meeting in the church, when papers which were afterwards discussed were read by Rev. G. M. Franklin, of Wallaceburg; Mrs. Gahan, of London; Mr. T. Burnside, of Bothwell, and Judge Woods of Chatham, and an evening thanksgiving service, with a sermon by His Lordship the Bishop. As usual, His Lordship's earnest and eloquent words stirred all hearts, and the large congregation dispersed to their homes with hearts in which thanksgiving was not a mere form, as was abundantly shown in the generous offertory made, amounting to \$60. The music was both appropriate and well-rendered at each meeting, the choir having been indefatigable in their efforts to add to the success of the occasion.

A largely attended convention of Church Workers, lay and clerical, for the Rural Deanery of Lambton, was held on Oct. 22nd at Christ Church, PETROLIA, presided over by the Rev. D. J. R. Davis rector of Sarnia, the Rural Dean. The following were appointed as a Missions Committee for the deanery:—Rev. W. Craig, Rev. J. Downie, Mr. Chas. Jenkins, Mr. J. B. Dale. Several very interesting papers were read at the convention, and animated discussions took place after the reading of each paper. Amongst other papers was one on "How to Work a Parish," by Rev. J. Downie; "The Work of the W.A.M.A." by Mrs. J. D. Noble, of Petrolia; "The Work of the King's Daughters," by Mrs. Phillips, of Sarnia; "The Work of the Church of England Temperance Society," by Rev. J. Hale; "The Work of the St. Andrew's Brotherhood," by the Rev. W. Stout; "Qualification of S. S. Teachers," by the Rev. W. Craig, and an interesting paper on "Consecration" by the Rev. F. G. Newton. The numerous delegates to the convention were all hospitably entertained by the church people of Petrolia.—Free Press.

### Diocese of Newfoundland.

A reply has been received from their Royal Highnesses, the Duke and Duchess of York, to the Address of Congratulation upon the part of the Synod on the occasion of the birth of their son, the heir in direct succession to the Throne of the British Empire. The reply was sent through the Secretary of State for the Colonies under date 10th September, 1894.

The Church of England School for boys in St. John's, Newfoundland, will henceforth be known by the name of the "Bishop Field College," the name having been adopted by the directors to perpetuate the memory of the good Bishop so long ruler of the Diocese and with whom the 'Church of England Academy,' as it was then called, was a pet Institution. It was founded by him and cherished and tended through many vicissitudes. An entirely new suite of school buildings has been erected and fitted up with all modern appliances. Additional accommodation has been provided for boarders. The general tone of the school is excellent and the education first class.

The Church Lad's Brigade held their second year's camp at Topsail, from August 16th to August 23rd. They numbered 42.

The new Rector of the Cathedral was to sail from England on October 23rd.

The re-dedication of the restored Nave and Transepts of the Cathedral is postponed until after Christmas, owing to delay in completing the plastering of the walls.

"The *Diocesan Magazine* considers it necessary to explain that "pro" before cathedral means "for or instead of the cathedral" and is not "an abbreviation of Protestant" and should not begin with a capital letter."

Two successful parochial gatherings in connection with the cathedral were held during the last month, viz: the Women's Association annual tea and the first tea and entertainment in connection with the Cathedral Men's Bible Class.

At Bonne Bay Church work is reported progressing, especially in educational matters. Last year there were only three schools in operation, this year there are five. At Norris' Point the men have the frame of the Church on the spot, and work will be proceeded with in October. The women of the congregation were busily engaged in work for a sale.

On Sept. 5th, and 6th, the Annual Flower Festival was held at Heart's Content, comparing favorably with like occasions in former years.

Sunday School festivals are reported in the *Diocesan Magazine* as held at Heart's Delight (on Sept. 6th), Now Perlican and Scilly Cove.

The Synod of the Diocese at its last session adopted a memorial to the Governor in Council, asking that instructions should be given and such measures taken as might be suitable and efficient to secure the enforcement of the Laws in regard to intoxicating liquors, and they received a reply from the Colonial Secretary's office acknowledging the memorial and stating "the Government being in full accord with the Synod with regard to this matter, and being determined that these laws shall be rigidly enforced have issued instructions to the officials whose duty it is to detect and punish all evasions thereof, urging upon them increased vigilance, and directing them to take such measures as will provide an efficient remedy for those evils to which the attention of the Government has been drawn by the memorial of Synod.

### RABSHAKEH SPEAKS FOR ROME.

*Roma locuta est*—by the mouth of the Cardinal Archbishop of Westminster, and upon the occasion of delivering the inaugural address

at the opening of the Roman Catholic Conference at Preston. The Reunion of Christendom, a subject most dear to the hearts of all Christians, was the main purport of the Cardinal's speech. He issued an invitation to English people to enter the Roman fold; he took occasion also to thrust the Roman claws through the velvet paw of soft speech, and held up Anglicanism to reproach and to scorn. 'Who ventures,' he asked, 'to point to the Anglican establishment as exhibiting a visible mark of Divine unity? Who would direct the inquirer to Canterbury as the city of the living God, built upon the hill?' So, Rabshakeh is once more at the gates of Jerusalem. He is delivering the words of the great king, who sits enthroned in his city of the seven hills: 'Come out to me . . . until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of oil olive, and of honey, that ye may live, and not die. . . .

Primarily, it is hardly the practice of a skilled advocate to endeavour to win over the other side to his view by vilifying their camp. Cardinal Vaughan says:—

'No question of reunion can be seriously entertained without a recognition of the principle and the fact of unity, the visible unity of the Catholic Church, continued to this day, unimpaired in its perfection. Contrast this with Anglicanism, with the royal, and legislative, and the executive powers arrayed on her side, confined to one race and to a small territory walled round by sea. The Church of England has failed to maintain unity, in spite of the enormous influence of wealth, the prestige of social station, and in spite of most generous recourse to fines, imprisonments, tortures or executions; and now, as one of their own bishops has declared, Anglicans are more widely separated in doctrine from one another, within their own Church, than they are separated from the Nonconformists who are without.'

What is meant by the Anglicanism confined to a small territory walled round by the sea we do not know. It was our belief that English Churchmen, by thousands, were to be found in every quarter of the globe; that men of every race, from the Maori of the Southern Seas to the Red Indian of frozen Canada, have embraced that faith, and held it as their dearest possession. Cardinal Vaughan knows this, but he deliberately suppresses it. Yet he is boastful enough of the numbers of his own communion:—

'A glance at the map of the Christian world will suffice to show that any proposal for the reunion of Christendom which does not include the Apostolic See and the 240,000,000 of Christians in communion with it, would be self-refuted and meaningless. There could be no reunion of Christendom with more than half the Christian world left out.'

This, then, is Cardinal Vaughan's first disingenuousness. It is, if he will forgive us for saying so, sheer blatant impertinence. To speak of our Church's generous recourse to 'imprisonments, tortures, or executions,' is to put upon our shoulders precisely what every honest historian lays at the door of the Cardinal's own communion. Englishmen cannot forget that it was Rome which simply excelled herself in persecutions. Who invented the fiendish tortures of the Inquisition? Rome. Who made England ablaze with burning martyrs? Who employed the rack, the thumb screw, and every species of devilish cruelty? Who made men and women cringe and quail for very fear of the Holy Roman Church and her rulers? We know, and we cannot forget, that it was Rome which did these things, though it now suits the English Cardinal's purpose to forget them, and to misrepresent them. Very grievous, we know and lament, are our failings as a nation and as a Church, but, thank God, cruel per-

secution is not one of them. If it were, Cardinal Vaughan would not have been allowed to speak to his Preston meeting at all. He would have been silenced just as his own Church silenced the noblest preacher of his day—Savonarola of Florence—by burning him in the market-place.

(To be continued.)

### SUNDAY TEACHINGS.

[By the Rev. Henry W. Little, Rector of Trinity Church, Sussex, N.B.]

#### TWENTY-FOURTH SUNDAY AFTER TRINITY.

The prayer for the day, as expressed in the appointed *Collect*, is: i. For deliverance from the guilt of sin. ii. For freedom from the bondage of sin, i.e., absolution in the true sense of the word. 'Being made free from sin,' Rom. vi, 18, implies this. 'Their offences,' the sins of Christian people. We must not 'continue in sin,' Rom. vi, 1. Faults in the holiest saints, Rom. vi, 12, 13; Is. vi, 5, 7; Daniel ix, 5. 'We,' St. Paul; 1 Tim. i, 15. 'In many things we offend all,' St. James iii, 2. God is 'faithful and just to forgive and to cleanse us from all unrighteousness,' i.e., imparts power to resist sin. Pardon through the Precious Blood, Is. liii, 6. The atonement of Christ complete, Is. i, 18. The Pardon complete. The sins 'blotted out,' Acts iii, 10. To believe in 'the forgiveness of sins' is to accept the atonement of Jesus Christ as a fact, and to live in the daily consciousness of it, to remember that we are 'pardoned.' The 'forgiveness' we are taught to pray for here is secured if the request is accompanied by the requisite conditions of faith and repentance. But the 'debt of sin' which we ask to be remitted is not to be cancelled merely, but we ask to be treated as though we had never transgressed, and this in its fulness is the meaning of the word 'absolve' in the *Collect*.

The *Epistle* suggests the source of that strength by which we may combat our own frailties. Mark the strength of the Apostle's Prayer, ver. 9, 13: 'We do not cease to pray for you, that ye might be filled with all wisdom, unto all pleasing, in every good work, strengthened with all might, with all patience.' In proportion as this prayer is fulfilled in us, there will be less occasion to seek deliverance 'from the bonds of those sins which by our frailty we have committed.' In the face of the bounteous provision which has been made in the means of grace for our spiritual support, our 'frailty' is no excuse for disclaiming responsibility for our sins.

The *Gospel* offers illustrations of the faith of man co-operating with the will and power of Almighty God, e.g., the ruler whose young daughter was dead, and the woman whose issue of blood was stayed through her faith in touching the hem of our Lord's garment. The latter miracle illustrates in a remarkable way the source and condition of healing to body and mind. The source is independent of all faith or unbelief, viz., the virtue (i.e., the power) which is in Christ as the Incarnate Son of God. The woman's faith was timid and perhaps superstitious; but it was real, and therefore accepted by Christ. 'Twelve years' afflicted and no remedy to be found—the bands of sins, 'band' or 'bond' rivetted on us; habits of wrong-doing day by day broken and removed; the besetting sin, a 'band' to be burst through and cast away. Christ still 'walks in the midst of the churches,' attentive to every supplication for help; and while attending to one case of spiritual or temporal sorrow, is as able and willing to attend to others as He was of old to heal the woman on His way to the house of the ruler. 'They laughed Him to scorn.' Divine sayings have mysteries in them which flesh and blood

know not how to receive. The pride of human reason refuses to accept the facts of the supernatural world—unbelief is its character. Its own perceptions are its only rule in testing all questions of fact or morals.

*The First Morning Lesson*, Amos III, a call to 'hear the Word of the Lord' concerning the 'offences' of His people, Israel. The special privileges of the people of God; 'you only have I known of all the families of the earth,' v. 2, in a peculiar sense therefore 'the people' of Jehovah. His manifestations of Himself to them by His own Name, 'I Am,' His providences and mercies, rendered their sins especially grievous. God's judgments a necessity in strict justice. The dealings of Jehovah with His disobedient children revealed to and through His servants, the prophets, v. 7. The solemn publication of the just judgments of God for 'the offences' of His people, v. 9. Idolatry and schism, as represented by the altars of Bethel, the causes of these judgments: leading to luxury and carelessness of life—'the summer house,' 'the houses of ivory' and 'the great houses.' A decline of faith and duty leads to looseness of morals and self-indulgent habits—'bands.'

*The Second Morning Lesson*, Titus I, supplies illustrations of the 'offences' of Christians as exhibited in the conduct of some over whom Titus was placed as the supreme spiritual authority. The qualifications of a Christian of any degree, 'a lover of hospitality, a lover of good men, sober, just, holy, self-restrained, steadfast in doctrine,' v. 8, 9.

*The First Evening Lesson*, Amos V, a promise given of 'absolution' to the House of Israel. 'Seek ye Me and ye shall live,' v. 4. The 'offences' of Bethel and Gilgal to be avoided henceforth. Note the beautiful description of Jehovah in v. 8, whose Name is 'The Lord.' The manifold transgressions and 'mighty' sins of Israel known to God,—the 'bands' of sin, of habit and continuance: see v. 12. The 'bountiful goodness' of God exhibited in the appeal repeated, v. 4, 6, 8, 14, 15,—the offer of graciousness. But the confession of sin must be sincere, with no reserves or withholdings, 21, 27.

*The Second Evening Lesson*, St. Luke xx, v. 54.—The 'frailty' of man shown in the sad fall of St. Peter. Old habits re-assert themselves unless watched and checked: see v. 60. Need of watchfulness especially in the moments of excitement or sudden danger or loss or joy. Fear and ridicule combined to disarm the Apostle. Christ knows 'whereof we are made.' He remembers that after all 'we are but dust,' Ps. 103, 14. 'He turned and looked upon Peter' out of the depths of His great love and sorrow. The coward heart and the faltering tongue of one who had been an 'eye-witness' of His Lord's powers and a disciple for years in the school of Christ. How feeble are the strongest; how frail the stoutest, in the face of Satan and the powers of the world. How strong the power of past habits, 'the bands of sins.' By the grace of God only can we be really absolved and freed from: i. The guilt. ii. The power of evil. Our appeal then should ever be to 'the bountiful goodness of God' for this grace of spiritual renewal and restitution to the Divine Favour. Bless the Lord, O my soul, Who forgiveth all thine iniquities.

#### THE PRIMATE ON THE LIFE OF A SAINT.

The following is the fuller text of the sermon of His Grace the Archbishop of Canterbury at the recent opening of the ancient parish church of St. Germans, once the seat of the bishopric of Cornwall.

The Archbishop preached from St. John iv. 38.

Our account is taken from the *Western Morning News*.

His Grace said that it was a happiness indeed to him to be once more in Cornwall. He could not stand between those walls and under those arches without his heart being full of the kindness of Cornwall; and he thought of very solemn moments in that church or in many others—solemn confirmations, Communion, Conferences held in that place together, and of which he could truly say, "We took sweet counsel together, and walked in the house of God as friends," and that day the renewal of that venerable church brought all these thoughts rushing back upon one's mind, especially as one looked upon the restoration itself, and the reverence with which they had looked upon the works of other men. All the memorials were religiously preserved, and the work of the old builders had been respected. It would be shame to them if they forgot the labours of other men, and as the Bishop had in the morning set vividly before them the lessons of the building, he proposed now to say something about that German, after whom they were called. The great need of the Church in our age was vigour and even vehemence in Christian work; not merely a love of truth, but a real zeal for the truth as delivered to the saints and handed down by them to us; we needed large-hearted generosity and deep love of the poor, and we wanted confidence and pride in our Church.

Now it happened that the life of German was singularly rich in that very teaching. It was at the close of the fourth century, nearly fifteen hundred years ago, there was a Bishop of Auxerre, in France, who was not on good terms with the now duke of his province. The Bishop, nevertheless, admired the force of his character very much, the force of the spirit and energy in the young duke, and he went to the principal ruler of all France, Julius the Prefect, and represented to him that the young duke was the very person to be made Bishop, to succeed him. He asked the prefect's permission to ordain the young duke priest; the prefect approved, and the Bishop actually ordained the young duke almost by force, for he was reluctant even up to the last moment. Then the old Bishop took him and drew from him the strongest picture of the great reasons that had led him to such an act, and of the life that ought to be led by one destined to be a Bishop; he pointed out to him the intense need there was of energy, of self-sacrifice. The young duke at once recognized the duty laid upon him, he entered into a very ascetic, though a very hospitable life. In a short time the Bishop died, the young duke was made Bishop in his stead, and was in that terrible time the most assiduous Bishop; and that young duke who became Bishop was German.

One observation in passing: Some people imagined, and said very freely, that the Church of England was not like the Church of the earlier ages, because in it so much influence was assigned to the civil power, as in appointment of Bishops. Well, it was very unlike the Church of Rome, that was true, but the Church of England was in this matter very like the Church of the earlier ages. In those ages the laity were always consulted, sometimes by vote and sometimes by representatives, as to who of the clergy already ordained should be made Bishops; and here we saw a very striking instance indeed—a man while still a layman, being fixed upon; but the leave of the civil prefect, the Roman governor, was asked before that step was taken.

Another interesting scene in the life of German was this:—He was sorry for the extreme oppression of the taxation which was put by the Roman empire upon the people of Brittany, their own cousins across the water, then called

Armorica. And at the age of seventy German went an ambassador across the Alps to get a mitigation of this taxation, and on his way he met the king of a cruel tribe, to whom the Emperor had given permission to ravage Brittany, because the people did not pay their taxes. But the Bishop withstood him even to the extent of seizing the bridle of the king's horse, and the king thought there must be some power behind the old man who stood before him.

He would take a third scene in the life of German: He made two visits to England. One of them, at any rate, was at the age of sixty-nine, and he came to convince our forefathers that the doctrine which had sprung up in these islands—the doctrine of Pelagius, a learned Welshman—was a sad error; and German had come on purpose to argue with our people and convince them of the danger they were in of being led away from the free salvation of Jesus Christ and made to trust in the relics of goodness in their own nature to too great an extent; and their forefathers listened to reason, and German succeeded. It was in Wales and in Cornwall that this error seemed to have special importance. It could not be said positively whether German came to that spot, but the fact remained that he, by his life and teaching, had such a relation to Cornwall that there some six centuries afterwards that church was dedicated to his remembrance. Now just another passing, but very important, observation: German came twice, and both times brought with him a distinguished father and theologian of France. The Church here sent to the Church in Gaul to send them a competent teacher. Why did they send to Gaul? Because Gaul was their Mother Church. They did not send to Rome—though the Bishop of Rome was glad enough to approve of their going—but to the Mother Church. It did not occur to them that it was necessary to send to Italy for teachers; they sent home, as it were.

So, looking back upon this life and remembering it was fifteen hundred years ago, they saw this man dedicating himself to the service of God and His people in His Church,—dedicating himself so that there seemed nothing day or night he would not do for the honor of God and the welfare of His people,—and they found him receiving gifts from good men on all hands to found and endow churches, and consulting the secular power before placing Bishops in their sees, and they found him even going as ambassador on the subject of undue taxation. Now, did not these things show that the Church was established in ways suitable to that time as it was now—in the same spirit and tone as now; at least there had never been any step taken from that time to this to establish it more? The word establish was perhaps misleading. The Church was established in the degree in which it was established in the heart of the people, and the people grew into it; and the only way to make the Church an irrepressible political power would be to make it stand by itself. It showed us also how Rome was never recognised as the sole fountain of doctrine, or as the sole power which could correct error; for that old Church in this land did not apply to Rome as mother and mistress; they went to their own mother. And to this we had now to add the consideration that Rome in those days was so much purer than now; there was no tale to tell everywhere of oppression; she did not stand then as the great factory of new doctrine.

Charity and faith were illustrated in the life of St. German, and there was also in his character a tender trait of hope; for it was told that on his death-bed he dreamed that Jesus Christ came to him and gave him provision for a long journey. When he told the dream the people about him thought it indicated some new work that had been provided for him; but German simply said, "Well, I know the country for which He has given me provision," and so he died.—*Faithful Churchman*.



# The Church Guardian

— : EDITOR AND PROPRIETOR : —

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## CALENDAR FOR OCTOBER.

- Oct. 7—20th Sunday after Trinity.  
 " 14—21st Sunday after Trinity. [*Notice of St. Luke.*]  
 " 18—ST. LUKE. Evangelist.  
 " 21—22nd Sunday after Trinity.  
 " 28—23rd Sunday after Trinity. St. Simon and St. Jude. A. & M. Athan. Cr. *Notice of All Saints.*

## EDITORIAL NOTES.

THE Exeter Church Congress, which commenced at Exeter on the 9th of October inst., appears to have been one of the most successful Congresses hitherto held. A large space was devoted to its proceedings in the secular as well as in the religious papers, and our English exchanges are full of the reports thereof. The proceedings in connection with the opening of the Congress were exceedingly imposing. At 10 a.m. on the opening day the Mayor of Exeter, supported by half-a-dozen Provincial Mayors, attended at the quaint old Guildhall, attended by the usual Civic officials bearing the Cap of maintenance, Sword of State, and the Maces, and proceeded to the dais accompanied by the Bishop of the Diocese in Convocation robes and bearing his pastoral staff, and the Bishop of London. A formal address of welcome to the Congress was then delivered by the Mayor and responded to by the Bishop of Exeter for the Diocese and the Bishop of London for the visitors. The procession to the cathedral was then formed and proved a most imposing one, occupying twenty-five minutes in passing into the building. It was headed by the civic officials, the heads of the military departments, and before the clergy, who, with the Bishops, numbered some 1,200, was borne the Congress banner, and later on in the procession the banner of St. Peter. The service was full Matins grandly rendered. The Lord Bishop of London preached a magnificent sermon on "Charity," from 1st Corinthians, 13th chapter and 5th verse, occupying some forty minutes in delivery. The opening of the business sessions took place in Victoria Hall on the afternoon of the 9th, when the Lord Bishop of Exeter, as President, delivered his opening address, occupying an hour. He expressed welcome to those visiting the Congress, spoke of the need of Church reform and the elements of it, Cathedral reform, Missions, Temperance, and the mobilisation of forces in connection with mission work. The papers which were read at the Congress appear to have been able and wide-reaching in their scope.

The *Church Review* says, referring to the proceedings: "It would be difficult to say which was the most interesting of the many interesting discussions which have taken place, but perhaps the subject which excites the most general attention just now is the one discussed at yesterday morning's meeting (Oct. 10), the subject, viz., of Elementary Education. The question cannot be ventilated too much, and this makes it all the more gratifying that the speeches with regard to it were so good. It almost goes without saying that Mr. Athelstan

Riley was to the fore. On rising to speak he was received with an ovation, many members rising and cheering. This is significant both of the estimation in which the subject is viewed and the estimation in which the champion of Christian education is held.

ONE of the subjects treated of at the Exeter Church Congress was "THE CATHOLIC CHURCH," upon which a paper by Prebendary Sadler on "The Catholic Church, its nature and extent," was read by Archdeacon Emery. Canon Meyrick dealt with "National Churches" in this connection, and Canon Overton addressed himself particularly to the Church of England and Non-Conformity. Canon Hammond referred to the replacing of the old belief in the One Catholic and Apostolic Church by a belief in hundreds of Separatist and Sectarian Churches; this he spoke of as a heresy against which he laid down five lines of defence: 1. That the Church was God's and was a Divine Institution. 2. That the visible Church, whether it be a Divine or human Institution, was at first but one. 3. That the very Constitution of the Church, its rights and institutions, imply its oneness. 4. That the Church was one because it was distinctly declared in Holy Writ to be one Body; and 5. Even if revelation were silent, Reason would teach us that the Church should be one.

CANON OVERTON in his paper said that the very term "Nonconformity" applied to Dissent in England suggested not the advantage but the disadvantage of separation. He said the original Non-conformists were just the reverse of Separatists. They clung tenaciously to the theory of the unity of the Church; though they could not conform to the existing body. He said, in referring to the relationship of the Church to Nonconformity that two points which impressed themselves on his mind were the necessity of definiteness and the necessity of kindness and forbearance; definiteness in maintaining without any compromise whatever, Church principles, and in presenting without any disguise whatever the Church system in all its fulness; kindness and forbearance in dealing with those who from their education, their surroundings, and the traditions handed down to them for many generations were unable to accept those principles and to appreciate the beauty of that system.

WE are indebted to some kind but unknown friend for a copy of the *Dublin Irish Times*, containing a report of the Church Conference held at Cork in September last. This too, must have been a notable and highly profitable gathering. It commenced with a celebration of Holy Communion in St. Finbar's cathedral, the service being fully choral and opening with a processional hymn as the procession of clergy and prelates passed to their appointed places. The number of Bishops in attendance was large, including the Bishop of Meath, of Down, of Killaloe, of Limerick, of Clogher, of Brisbane, of Glasgow, of Salisbury, of Cork, besides the Archbishop of Ontario, and the Archbishops of Dublin and Armagh. The Lord Archbishop of Dublin was the preacher, and took as his text Ephesians iii. 15. The Bishop of Cork, as President of the Conference, presided at the business meetings held in the Assembly rooms, the spacious hall of which was thronged to its utmost capacity; the platform being crowded with notables, Episcopal, Clerical and Lay.

AMONGST other noteworthy references in the opening address of the Bishop of Cork we find the following in regard both to the Church in

Ireland and the noble work which the Church of England is doing:

"Even in this the Conference has had its use; it has shown the respect and reverence in which the ancient and apostolic Church of Ireland is held. I have always felt, when I visited England, how good and useful a thing it is that the members of our Church should see with their own eyes the work of The Church of England, how earnestly she is contending against the powers of darkness, how faithfully and nobly she is fighting for her dear Lord and Master. When we see the fervor and the zeal which she is showing on every side, the never ending warfare which she is carrying on against sin, it stirs the depths of our hearts within us, it takes from us that narrowness and insularity to which we are too prone, and we return to our work in Ireland with broader and more charitable views, and with fresh strength and courage. So I trust that our visitors on the present occasion may carry back with them to England and to Scotland, and above all, to "gallant little Wales," some lessons of comfort and of hope from our disestablished and disendowed Church. They will find that we have been "cast down, but not destroyed." They will see in renovated churches, in devout and reverent congregations, and in more frequent celebrations of Holy Communion, some signs and tokens that, although cast off by the State, our Church is pursuing her way in faithfulness and in love. It is but just a quarter of a century since the Irish Church Act was passed. It was an Act, as we still believe, which did a great injustice and wrong to our Church and country. It took from The Church and devoted to secular purposes property which had been for ages dedicated to the service of Almighty God. It has caused us many a trial and has made it difficult to maintain the ministrations of the Church in poor and outlying districts; but it did not affect, it could not affect, the life of the Church, and we can this day look backwards with thankfulness to Him who has guided and guarded us in the hour of danger, and we can look forward with hope and with confidence—we are sure that He who has been with us in the past will not forsake us in the future."

## THE DAILY PRAYERS OF THE CHURCH.

[A Paper read at the meeting of Clergy of the Deanery of Clarendon, by the Ven. Archdeacon Naylor, Shawville, P.Q.]

(Continued.)

III.

At this point the question rises: Is the Church of England justified in making this demand of her clergy? And if so, upon what grounds can she establish her claim?

My answer is, that she is justified; that she can not do less than require a daily sacrifice of prayer and praise, and reading of God's Word; that to be content with a lower standard would be to fail in her duty, to lose sight of her true character and mission, and to endanger her spiritual life.

I base my answer upon:

1. The unbroken practice of the Church of Christ from the beginning.
2. The teaching of Holy Scripture.
3. The character of the Church as the Body of Christ, the Household of God, the General Assembly and Church of the First born.

1. Archdeacon Freeman, whose work on the Principles of Divine Service is of great value, traces the practice of Daily Public or Private Prayer from the days of Ignatius, 116, onward to the fifth century; and he shows that these Prayers or Services were regularly attended by the people, (vol. I, pp. 56, 57.) He shows, it seems to me conclusively, that the rule of the Primitive Christian Church was: The Lord's

Supper upon every Lord's Day, and ordinary Church or Public Prayers upon all other days. As the Church became planted in different lands and nations, she carried with her her rule of Daily Prayer. The Use of Sarum, drawn up in 1805, contained offices for Daily Prayer known as the Breviary, which, like the rest of the Use or service, was not new, but either a continuation or remodeling of the Daily Prayers in use from the time of Augustine, 596, and these not originated by Augustine, but derived from older offices, British, etc., not Roman, but Eastern or Ephesine (Freeman, vol. I, pp. 41, 216). And the Eastern practice of Daily Prayer dates from the beginning, (Freeman, p. 218, vol. I.

If the Church in her youth needed a daily approach to God, can the Church in her old age afford to dispense with it?

If the Church in her youthful fervor spontaneously expressed her love toward God in daily prayer, can the Church, after all her conflicts and experience of the power and loving-kindness of her God,—can she in reason, in affection, or in duty, do less?

2. The principles of Divine Revelation, as contained in Holy Scripture, require an offering of Daily Prayer on the part of the Christian Church.

After the outpouring of the Holy Spirit upon the Day of Pentecost to weld together the Apostles and Disciples of Christ, and to make them his living Body, it is said, "They continued steadfastly in the Apostle's doctrine, . . . and in the prayers, . . . daily with one accord in the temple, . . . praising God," Acts ii, 41, 46, 47.

'Peter and John went into the temple at the hour of prayer,' Acts iii, 1. When Peter was imprisoned 'prayer was made without ceasing of the Church unto God for him,' Acts xii, 5. St. John had revealed to him one distinct feature of the life of the Church. The four living beings exhibiting the sacrificial patience of the Ox, the royal strength and kingly courage of the Lion, the heavenward soaring of the Eagle, and the intelligence of Man, are the heavenly types or emblems of the Church; and 'they rest not day or night, saying Holy, Holy, Holy, Lord God Almighty.' Rev. iv, 8.

The principle exhibited is that of continual worship. It was anticipated in the Mosaic Economy, in the continual Burnt Offering. Turn to Exodus xxix, 38, 39, . . . and you will read, 'This is that which thou shalt offer upon the altar, two Lambs of the first year day by day continually. The one Lamb thou shalt offer in the morning, and the other Lamb thou shalt offer at even. . . . This shall be a continual burnt offering . . . at the door of the Tabernacle of the congregation, and I will dwell among the children of Israel.'

This was the type. The antitype is the Daily Prayer of the Church. The hour of the daily sacrifice is called in Acts iii, 1, 'The hour of Prayer.' St. Paul makes it a Christian principle to 'offer the sacrifice of praise to God continually . . . the fruit of our lips, giving thanks to His Name,' Heb. xiii, 15. Is there not a plain reference to the continual burnt offering—the daily sacrifice? All and more than all that the daily sacrifice had been to the Jewish Church, Daily Prayer became and is to the Christian Church; the continual pleading of Christ's sacrifice; the continual offering of the Church's life and love, endurance and strength, intelligence and contemplation, as a spiritual sacrifice unto God; the condition of the Church's life in God, and of God's abiding in His Church.

3. The character of the Church as the Body corporate of Christ's people, indwelt by the Holy Spirit, and constituting the household of God, requires a daily sacrifice of Prayer and Praise. It is a recognized principle that every Christian family should sanctify each day with amily prayer. Why should not the household

of God sanctify each day with the Church Prayers?

There are two great principles upon which life in the household of God proceeds; one is that of having been cleansed from Adam's sin; the other that of being nourished with heavenly food.

Christ loved the Church and gave Himself for it that He might 'sanctify and cleanse it with the washing of water by the Word,' Eph. v, 25, 26. Once for all are we baptized by one Spirit into one Body; but daily ought the Church, in the persons of her officers or clergy, and of as many as possible of her people, to take her position as an assembly or Body which has renounced the devil and his works, and set its face towards Christ and the light of God's truth and righteousness; and daily ought she to come before the Lord for the cleansing of defilements contracted by contact with the evil world about her. He that has been washed needs yet the washing of the feet, that he may be clean every whit, (cf. St. John xiii, 10, and Hammond's Paraphrase.)

'The cup of blessing which we bless, is it not the communion of the Blood of Christ? The Bread which we break is it not the communion of the Body of Christ?' 1 Cor. x, 16.

Week by week is the Table of the Lord prepared, and we eat and drink for remembrance, for pleading, for spiritual nourishing, and for the offering of the Divinely renewed soul and body, a reasonable sacrifice unto God. But daily ought the Church, as the household of God, to plead in prayer the death of Christ, and to feed the souls of both priest and people with God's Word and promises. Daily ought the Church, as the Body of Christ,—the new man in Christ,—to offer its faith, its labors, its time, its affections, as a sacrifice acceptable to God through Jesus Christ.

Such, it seems to me, are some of the principles of Daily Prayer. It is the daily renewal of the Baptismal covenant and pledge. It is the daily return unto God for cleansing. It is the daily waiting upon God for His Message and instruction. It is the continuation of Eucharistic pleading and thanksgiving. It is the daily hallowing of time and labor.

#### IV.

I am by no means unmindful of the existence of certain difficulties; the distance of many of our clergy from their churches; the pressure of other duties; the certainty of frequent interruption; the impossibility of daily prayer in the winter months.

What I plead for now is that we recognize the principle and the duty. When we do that we shall, as honest men and servants of God, set ourselves to overcome the difficulties and to perform the duty so far as our circumstances will allow.

I anticipate that some difficulty lies in the suspicion with which such efforts may perhaps be looked upon by the very people whom we wish to benefit. We may find that our fears are groundless; but, if not, loving and patient explanation, and prayer and earnest ministry will, I believe, dispel suspicion.

#### V.

The advantages are great. The Church's Daily Prayer will supply that which the children of God's household have every right to demand, and perhaps it will arrest their demand for that for which they ought not to ask; it will, I believe, prove to be a joy and a rest to our own souls, and it will arm us with the weapons and endue us with strength and wisdom for the spiritual combat; it will enable the Church to maintain that holy waship which ought never to cease day nor night, and which never will cease if only the whole Church, from East to West, be faithful to her Lord, to herself and to her children.

W. H. NAYLOR.  
Shawville, St. Michael's and All Angels, 1894.

## THE CHURCH REVIEW ON CARDINAL VAUGHAN.

Cardinal Vaughan seems to take much delight in the boyish game of "keeping the pot boiling." He hopes by his recent speech before the (Roman) Catholic Truth Society to bring members of the Church of England into the Roman fold, and, having once gained the popular ear, he feels it incumbent on him to repeat his argument again and again in the hope that some of them will stick. His letter, which was published last Thursday on Anglican orders is doubtless cleverly constructed, but from the beginning to the end it labours under one fatal disadvantage—the assumption that Rome is the supreme arbiter in all matters of religion. Our Catholic ancestors taught generations of Popes that they would not submit to their dictation, but the unblushing claims of the Papacy have been raised time after time, and the cry is the same to-day. Rome thus proves that, although she has lost the right to the title 'Semper Eadem' as regards the faith, she retains it in her Bourbon-like fatuity of never learning and never forgetting. The Cardinal's letter exposed three attacks on our Orders: 1. The doubt about Barlow's consecration. 2. The 'intention' of the Ordinal. 3. The non-recognition of our Bishops and Priests by the Pope. Now (1), Barlow's non-consecration is to the modern Roman what the Nag's Head Fable was to a former generation. But if we are only to accept those Bishops as validly consecrated all of whose deeds are preserved, then farewell to all valid consecrations in Christendom. With Lingard we say that if we cannot find the register of Barlow's consecration, neither can we of Gardiner and Cardinal Pole. It would be as reasonable to deny their consecration as his. 2. Our ordinal is more complete than the present Roman form, for it says: "Receive the Holy Ghost for the office and work of a Bishop in the Church of God," while the Roman ordinal only says, "Accipe Spiritum Sanctum." So far, as the Cardinal affirms, from the Church of England denying for 300 years, i.e., until the Tractarian movement, the Eucharistic Sacrifice and the power of Absolution, the Prayer Book has all through spoken of "this our sacrifice of praise and thanksgiving," and the ordinal has contained the words, "Whose sins thou dost forgive, etc." The catena of Anglican authorities on these two doctrines is well known to English Churchmen, but too long for reproduction in this column. The Cardinal speaks of an Anglican Bishop as having said to a candidate for Holy Orders, "Now mind this, sir, I am not going to ordain you to be a sacrificing priest." But apart from the fact that the Church is not bound by the *obiter dicta* of individuals, we can reply with a story of a Bishop, one who has been a bitter opponent of The Catholic revival, who said on a similar occasion, "I believe the words 'whose sins thou dost forgive' to be literally true, but whether the Church is right in conferring such a tremendous power on young men is another matter." 3. The recognition or non-recognition of our Orders by the Pope does not affect their validity. We have heard of the Pope who denounced the Copernican system, but that did not prove Copernicus wrong. We should of course infinitely prefer that the Pope acknowledged our Orders, but we are quite content to wait another 300 years, if need be, and trust that by that time a Pope will have arisen who will take the one step needful for reunion by descending from the pedestal of arrogance on which the Forged Decretals placed the Papacy.—*The Church Review, London, Eng.*

Every man hath himself as he useth himself.—*Benjamin Whichcote.*

## Family Department.

### "HOLY SPIRIT FAITHFUL GUIDE."

Holy Spirit, faithful Guide,  
Ever near the Christian's side,  
Gently lead us by the hand,  
Pilgrims in a desert land.

Weary souls for aye rejoice,  
While they hear Thy sweetest voice,  
Whispering softly, "Wanderer, come!  
Follow Me, I'll guide thee Home."

Ever present, truest Friend,  
Ever near Thine aid to lend;  
Leave us not to doubt and fear,  
Groping on in darkness drear.

When the storms are raging sore,  
Hearts grow faint, and hopes give o'er,  
Whisper softly, "Wanderer, come!  
Follow Me, I'll guide thee Home."

When our days of toil shall cease,  
Waiting still for sweet release;  
Nothing left but heaven and prayer,  
Trusting that our names are there;

Wading deep the mortal flood,  
Pleading nought but Jesus' blood;  
Whisper softly, "Wanderer, come!  
Follow Me, I'll guide the Home."

—M. M. WELLS.

## Molly and Nan.

### CHAPTER VIII. (CONTINUED.)

There were three or four stalls and a merry-go-round set up near the polling-booth, and it was just while Philip was treating the others to ginger-beer, after a fine display of skill in the shooting-gallery, that the church clock struck four; and remembering his promise to his father, he hurried them all off to the postman's cottage.

But in vain! A quarter and half-past four came, and yet no sign of the rector! The noise and excitement in the streets grew greater each minute, and the children began to feel uneasy, but the postman's wife assured them that their father was only kept by the crowd at the polling-place, and she insisted on them all making a hearty tea of short-cake and radishes until he should come. After a while, however, Philip and Dick went out to patrol, while the little girls hung about the doorway, watching for the well-known figure.

But the two boys returned alone.

"I think we'd better go as quick as we can," said Philip. "I can't hear anything about father, and it'll be getting dark before long, and they're pretty noisy already. Good-bye, Mrs. Warnes, and thank you very much, but we really can't stop any longer," and he led the way out, Molly and Nan following with anxious faces. The inn yard was filled now with country voters, all rather noisy after the unusual excitement of the day, and ready for any fresh diversion, so that in a few minutes the children had become the centre of attraction, and more than one rough joke was cut at their expense, which caused the two boys to redden up to the roots of their hair.

"You take care of Molly, and I'll stick to Nan," said Philip, as he hoisted his sister up into the cart, and began tightening Jack's girths amid a storm of chaff from the on-lookers. In spite of her fears, Molly, could not help enjoying the scene as she held Dick's gaudy reins for him, while he stood, whip in hand, talking confidentially to an admiring stable-boy: then ostentatiously buttoning up his buckskin gloves, and giving a final hitch to the collar of his

coat, he sprang on to the seat of the first cart, and looking back over his shoulder to Philip, shouted, "Ready, old fellow? Clear the way there! Three cheers for Sir Robert!"

At this moment the band struck up "God save the Queen," and amid cheers and groans from the crowd which passed around them, the little cavalcade rattled under the archway and out into the street beyond, accompanied by a noisy following of loafers, stable-boys and barking dogs, which combined to terrify the already-excited donkeys.

Away they sped over the the cobbles, dispersing one group after another of gossiping loungers in their mad career.

"Hold hard!" said Dick to Molly, who was clasping the seat with both hands, and don't talk," and the boy set his teeth as they turned rapidly round a corner, and found themselves among the crowd collected outside the polling-booth. Dick had been determined on driving a tandem, and now he did not find it very easy work. The blacksmith's Neddy, who, as Nan had warned them, was liable to sudden frights, no sooner found himself within earshot of the organ belonging to the merry-go-round than he faced about; whereupon the donkey in the shafts, a young creature whose experience had been limited to carrying home the weekly "linen," began to kick violently, and at the same moment the second cart driven by Philip dashed up and into them, and for a short time carts, donkeys, and children were hopelessly entangled.

Molly never quite knew what it all meant, or how it was she found herself sitting in the middle of the road, with a knot of people standing close round her, talking very loud, and all explaining at once how the accident had happened while Nan, with rather a white face, was kneeling by her side. She only felt "a bit giddy," she said, when she was lifted to her feet, and she was thankful for a glass of cold water, and a chair some one fetched out of a house for her to sit on.

Meanwhile the boys were doing their best to repair the damage to the harness, and presently Philip came up and said, "I think we've got it all right again now. I'm most awfully sorry, Molly, but we won't have another smash."

So poor Molly allowed herself to be helped into the second of the carts, with Nan to hold her aching head, and Philip to drive the steady old Jack, while Dick, with one hand tied up in a handkerchief, followed in the other vehicle, with the blacksmith's donkey fastened ignominiously behind.

They presented a very different appearance now, with their draggled finery and woe-begone aspect, to the gay little party which had started out a few hours before; and they were all relieved to find themselves in the quiet country lanes, with no one to stare at them except the owners of the little drovers' carts which passed every now and then with an alarming rapidity.

Suddenly a familiar form hove in sight.

"Why, if that isn't the governor!" exclaimed Dick, and the words were hardly out of his mouth before his brother pulled Jack once more to one side. Sure enough there was the rector, in garden hat and loose alpaca coat, urging Taffy down the stony road at a headlong gallop.

"Hullo!" he cried, suddenly coming to a stand-still beside them, and not apparently noticing anything unusual.

"All quite safe? Capital, Philip my boy. But you mustn't stop me. I must get in time to vote for Sir Robert. On with you, Taffy!" and plying the the whip with unusual severity, he sped on and out of sight, leaving nothing behind him but a cloud of dust and a sense of utter bewilderment in the minds of the tired children.

They turned into the back entrance when they reached the rectory, and Sarah and the

other servants, who were on the watch, came hurrying out of the kitchen in a great state of excitement. Hannah pounced upon Molly immediately, and the little girl made no resistance to being undressed and put to bed like a baby, with a handkerchief dipped in vinegar and water upon her aching forehead, while Nan began to be conscious of a number of bruises which she had hardly noticed before.

"I wonder why father never came," she said, as she plunged into her night-gown, and was lost to sight for a moment. What *did* happen, Hannah?"

"What! didn't you ever see the master?" said Hannah, pausing with the cold-cream pot in one hand and a brush in the other. "It was all along of them mucky bees," she went on. "The master was sitting in the study when Master Paul rushed in from the garden, and called out that there was a whole hive of bees flying away on to the heath."

"What! not a swarm?" said Nan, forgetting her bruises in her excitement. "It *couldn't* be, you know. Why, it isn't May till next week."

"That's what the master said, but he hurried out to look, and it was a swarm sure enough, but they seemed as if they couldn't make up their minds where to settle. Master Paul came running in again to tell us, and I had to hunt up some muslin for a veil, and Sarah set off with the shovel and tongs, and we chased that there swarm and kept a-tingin' of it nigh on a mile before it settled in an old stump."

"Why, just faucey! Molly," said Nan, sitting up in bed and clasping her arms around her knees. "A swarm of bees in May is worth a load of hay! but there isn't even a rhyme for it in April."

"Rhyme or no rhyme, it was a swarm right enough," said Hannah, rather nettled, and she then went on to repeat her dramatic account of the afternoon's adventure. It seemed that the rector, in his excitement over this unwonted phenomenon, had entirely forgotten his injunctions to the children, and his vote for Sir Robert, until a stray remark from one of the little boys brought them both in his mind. It was then, leaving the swarm still unhived, and full of anxious thoughts as to what might have happened, that he started off with all possible haste.

He was relieved to meet the little party returning in safety, but who can describe his feelings when, twenty minutes later, he reached Wheatacre, ardent but exhausted, to find that the poll had just closed?

Poor Molly passed a restless night, and when Nan came to breakfast next morning, she found a rather dismal party collected in a dining-room. Philip had hurt his ankle, Dick had a nasty cut on his hand, and all were more or less short-tempered.

There was a letter from Aunt Delia to say that old Lady Howard was dead, but worst of all the news had just been brought by the postman that Mr. Jeremiah Grimmor, "The people's Friend," had beaten Sir Robert *by one vote!*"

### CHAPTER IX.

Oh! the delights of an early summer morning, unfettered by thoughts of lessons or duties of any kind, abandoned entirely to the unmixed pleasures of freedom?

This was what Molly and Nan were looking forward to as they bounded gaily down the lawn one Saturday morning early in June. For it is an ill wind that blows nobody any good, and poor Paul having lain awake all night with toothache, and all homely remedies proving unsuccessful, Aunt Delia was fain to own she saw nothing for it but to hand him over to the chemist at Wheatacre, and as Hannah complained that Robin's yellow head was like "a birch broom in fits," she decided at breakfast to take him too have it cropped."

"You and Molly had better make a day of it," she said, when they were all gathered round the hall door; "suppose you got Sarah to put some lunch in the little brown rush-basket, and have a real good time fishing in the meadows."

"Oh! thank you, mother," exclaimed Nan, wriggling with eagerness. "May we go now? How long may we stay? May we take some ginger-beer?"

"Yes, my dear, if you don't lose the bottles. You may go at once, and you'll have had quite enough of it by the time we're back again," replied Aunt Delia, as she carefully folded the rector's best silk handkerchief round Paul's piteous little face, and bade him cheer up; while Robin stood by, his eyes big with sympathy.

Everything had been going on at Bramblemere just as usual since Aunt Delia came home again, and the boys went back to school. But to Molly's parents Lady Howard's death had brought a considerable change of fortune. To the surprise of all it was found that her father had come in for the larger share of the old lady's property, although he declared he would not believe it all at once, for she had made so many wills that it was very likely a later one might turn up even yet!

It did not matter much to Molly one way or another, and as she ran after her cousin to fetch the fishing-tackle from the school-room cupboard her highest ambition was to catch the biggest and fattest minnows for the fresh water aquarium which they had just started. Sarah rose to the occasion grandly, and the luncheon basket was everything which could be desired—from the solid beef patties to the more toothsome apple turn-overs which lay along the top. Thus laden, they followed the course of their own brook until they reached the last stile, which brought them in sight of the main river. Here the heath and the water-meadows joined, willows and firs blending somewhat oddly together; while the rabbits sat in family parties among the golden ragwort, hardly making a pretence of running away as the little girls passed by. The bank reached at length, they placed the stone bottles of ginger-beer to keep cool in the running stream, and then, taking off their shoes and stockings, they sat down on the narrow plank bridge, with their toes just dipping into the sparkling water, and began the business of the day. The minnows flashed in clouds under their very feet, nibbled at the bait, and then skurried away, apparently unharmed, returning in a moment to run the same risks with precisely the same result.

"I'll tell you what, Molly," said Nan at last. "These bothering old books are too big!" and she threw her rod down and splashed angrily with both feet as a beautiful fat one again escaped her. "You might just go to the shop and get some smaller ones. You said you saw some hanging up on Sunday."

"It's awfully hot," said poor Molly, looking ruefully at the nice cool water, and then at the stretch of meadow and dusty road which lay

between them and the distant cluster of red roofs; but I don't particularly mind," and she began regretfully to dry her little pink feet on the rough river grass.

"I do wish you'd gone and come back again," said Nan with cheerful sympathy, as she stretched herself at full length on the bank and gazed up at the blue sky, over which the tiny white clouds were floating lazily. "I'll make a mussel-house while you're gone. You've got the twopence, haven't you? Well, you might just get some taffy, and I'll owe you the penny."

So Nan began collecting some stones and sticking them in the sand to form a wall, while Molly trudged away until, hot and weary, she reached the straggling village street, with its walnut trees and picturesque cottages. Over the open door of one of the smallest of these was a board announcing that Elizabeth Sewell was licensed to sell tea and tobacco, and here Molly stopped.

"Good morning," she said, stepping into the little room, which served at once as shop and parlor. "I hope you are pretty well, and I want two fishing-hooks, please."

(To be Continued.)

**MARRIED.**

**KING-GRANT**—In the Church of St. James the Apostle, Montreal, by the Rev. Canon Ellegood, M.A., on Tuesday morning, October 23rd, 1894, Rev. Ernest Augustus Willoughby King, M.A., Missionary of Waterville, Diocese of Quebec, to Miss Quenie Augusta Miriam Grant, of Montreal, niece of Duncan Macdonald, Esq., St. Johns, Que. No cards.



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## Mission Field.

Probendary WEBB-PHELPS speaking of the call to Missionary Service, said: There is very much to encourage us as Churchmen and true Christians in the gathering together of such an assembly as this, the Miss. Conference. But the very fact that it has been called is in itself a matter for painful humiliation. What mean we by this service but the sad confession before God that, in the past, we have altogether failed as the Church of the Living God to realize that we were constituted by our Master to carry out missionary work? The question before us is the call to missionary service. The very fact that we are met to-day as Christians, after eighteen centuries of blessing upon the Church of God to enquire in what way men and women should be called out for missionary effort, is in itself a matter for grave consideration on the part of all who name the name of Christ. We are constituted as a Church for one simple purpose, we exist to one end; and there is not a member of the Church of Christ who is not called out to missionary labour. It seems to me this morning that the speaker is called to consider whether the Church does in any way realize that that is why it exists. The Apostle Paul says to the Ephesian Church:—"I beseech you that ye walk worthy of the vocation wherewith ye are called." He then proceeds to insist that unity should pervade the Church of Christ on every point, and he declares that grace is given unto us according to the measure of the gift of Christ. He then proceeds to deal with those gifts, and at last he comes to the special purpose for which they were granted: "For the perfecting of the saints, for the work of the ministry, for the edifying of the Body of Christ." The Church as a body is endeavouring to complete itself by the indwelling power of God the Holy Ghost, until it be given to its Lord—a perfect Church, without spot or blemish. There have been divers orders of ministry in the Church, even as we know, in the early days, and always have been since Christ Jesus left us His heritage of the truth. In those days every single member of the Church seemed to see that the Church existed as a Christianizing body, to bring glory to God.

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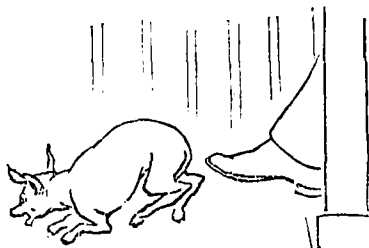
"If we would discover the secret of the wholesome influence exercised by Anglicanism upon the general mind of this country for generations, we shall find it in those pages of the Book of Common Prayer which put before us 'a catechism, that is to say, an instruction, to be learnt by every person before he is brought to be confirmed by the bishop; a

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The Board of Management of the above society met in the Cathedral Church Hall, Quebec, on Wednesday, October 10th, 1894, at ten o'clock a.m.

There were present from the Diocese of Fredericton: Rev. Canon Forsyth and A. P. Tippet, Esq. Montreal: Rev. G. Osborne Troop. Niagara: The Lord Bishop. Nova Scotia: The Lord Bishop. Ontario: The Archdeacon of Kingston, Rev Rural Dean Poilard, R. V. Rogers, Esq., Q.C. Quebec: The Archdeacon of Quebec, Rev. Canon Von Inland, Capt. Carter. Toronto: The Lord Bishop, G. B. Kirkpatrick, Esq., also Rev. Canon Mockridge, D.D., Secretary-Treasurer.

All the dioceses were represented except Huron and Algoma.

The Lord Bishop of Toronto presided, and opened the proceedings with prayer.

The minutes of the last meeting of the Board, having been printed and circulated, were taken as read and confirmed.

It was resolved: That a committee consisting of the Bishops of Toronto and Niagara and the Sec. Treasurer, be appointed to draw up the annual report.

That the Secretary-Treasurer be instructed to close his accounts absolutely on the 31st day of July in each year, and that the treasurers of the respective dioceses be notified that no moneys or vouchers received by him after that date will be included in the statement for the year, and that a copy of this resolution shall be sent annually to the diocesan treasurers before the first day of June.

That copies of the financial statement, as well as of the annual Report required by By-law 1X., be transmitted in future to members of the Board at the time the circulars calling the October meeting are issued.

That the Board having heard the correspondence between Rev. F. H. DuVernet and the Secretary-Treasurer respecting the formation of a Canadian Branch of the Church Missionary Society of England are pleased to instruct their Secretary-Treasurer to receive from that association contributions for missionary purposes or vouchers for contributions, and to transmit the same (in the case of money) to the objects designated by it.

That the amount on hand for domestic missions be distributed as follows:

Algoma for general work	\$1,300 00
" " Indian homes	747 48
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and the balance in the proportion as heretofore authorized, with the result as follows:	
S. P. G.....	\$1,007 81
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C. & C. Church Society...	251 96
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In the evening a missionary meeting was held in Tara Hall, and effective addresses delivered by the Lord Bishops of Niagara and Nova Scotia and Rev. G. Osborne Troop. The net collection amounted to \$11.12.

(To be Continued.)

A SINCOE CO. MIRACLE.

THE STARTLING EXPERIENCE OF MRS. ROBINSON, OF MIDHURST.

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Near the village of Midhurst, about six miles from Barrie, stands the smithy of Mr. John Robinson, while within sound of the anvil is his home, where in the midst of a large and leafy orchard dwell the smith and his family. Mr. Robinson is a type of the proverbial blacksmith with "the muscles of his brawny arms as strong as iron bands," but with Mrs. Robinson it has been different. The wife and mother has for a long time been a victim to acute and painful dropsy of the kidneys. Shortly after the birth of her youngest child (now about 13 years) Mrs. Robinson began to take fainting spells, accompanied by violent headaches. This continued through the years that have elapsed, during which time she has obtained the best medical advice available. For about a year she was in constant terror of going insane. Her dull heavy headache, beating pain in the back and weak swollen legs and body made her case something fearful. To a representative of the *Examiner* Mrs. Robinson said: "It is some five or six years since I took worse, and since then we have spent hundreds of dollars in medicine and for medical advice. The symptoms of my case were heavy headaches, pain in the back and kidneys, and swollen legs. I rapidly grew worse, and last July was given up by two doctors to die, and all my friends and neighbors tell me that they never expected to see me out again. I could not raise myself up, could not dress myself, and had to be assisted in everything. Now I am well and strong, and can put out a big washing without any over exertion. I have also suffered from diarrhoea for a number of years, and when I spoke of it to my doctor he said if it were stopped worse results would follow. At the urgent request of my son, who was then living in Manitoba, and personally knew of wonderful cures wrought by Dr. Williams' Pink Pills, I decided to give this remedy a trial. Since using the Pink Pills I have been completely cured and have felt none but beneficial effects. Only the week before I commenced taking the Pink Pills I was told by a physician that he could not cure me, and that I would likely get worse when spring came. He analyzed my blood and said it was in a fearful state, and that my disease was dropsy of the kidneys, which positively could not be cured. This was about the middle of last January. After the third box

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