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The Church Guardian

OF MONTREAL.

"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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ECCLIASTICAL NOTES.

THE Daughters of the King (Church) have now one hundred and eighty chapters in the United States and Canada and nearly 8,000 members.

THE Rev. W. B. Hornby has been selected as the new Bishop of Nyassaland. Mr. Hornby has had experience in missionary work, and his ecclesiastical views are entirely in accord with those prevalent in the province of South Africa.

THE petition of the Anti-Popery Association against the election of Alderman Knill as Lord Mayor of London, has been presented to the Home Secretary for her Majesty's consideration. It bore over 4,000 signatures.

THE Rev. Wm. P. Evans, who resigned the pastorate of St. Paul's Lutheran Church, of Baltimore, to enter the ministry of the Episcopal Church, was ordained deacon by Bishop Potter, of New York, last Thursday week. Mr. Evans has accepted a call to St. James' Church, Brooklyn.

THE S.P.G. has been informed by the Bishop of Cape Town that the Bishopric of Lebombo has been accepted by the Rev. William Edmund Smyth, who has been working as a missionary in the adjoining diocese of Zululand since 1889. Mr. Smyth was formerly a scholar at King's College, Cambridge, graduating in 1880. He was placed in the first class of the Theological Tripos in 1882, and took the degree of Bachelor of Medicine in 1888. The Bishop-Elect, before he left for South Africa, was curate of St. Mary-the-Less, Cambridge, and of St. Peter's, London Docks.

THE work of the Church Army is growing with that calm, quiet growth that means so much. It is growing as the Church grew, as the oaks grow, with the roots deep down in the soil. There is no sudden gourd like shooting up, no wild extravagance, all is solid and real. The men are carefully trained and proved, and are winning their way to the confidence of the public. Some of the soldiers are doing a grand work in the mission field abroad, others are laboring in every city and town in the kingdom, others again in villages. Labor houses, training schools, coffee houses, prisons, public institutions are reaping the benefit of the organization of the Church Army, and finding in its soldiers the men best qualified to bring out the latent good in the "dangerous classes," or to raise the "submerged tenth" to the life-level. From time to time an outspoken dissenter laments the decay of the influence of the sects over the working classes in England. Such was the case at the opening

of the Congregational Union this week. There is unhappily no doubt but that the artisans as a body are outside all religious bodies, but the Church of England has a far larger proportion of them than all the sects combined. This is largely due to the work of the Church Army and its quiet persistent method. The Salvation Army causes the thoughtful working men to sneer at religion as "a thing of drums and trumpets," and is largely responsible for the recoil of these men from religion.—*M. C. L., in Southern Churchman.*

PASTORAL LETTER

Of the House of Bishops of the Church in the United States.—A.D. 1892.

To our well-beloved, the Presbyters and Deacons, our fellow-laborers in the Apostolic Ministry, and to the Faithful in Christ Jesus, the Bishops send greeting in the Name of the Lord:

First.—We ask you to join us in thanksgiving to our gracious God that a great and serious work which has engaged the Church for many years has been completed and closed in the Convention of 1892, and that the Book of Common Prayer, revised, amended, and enriched by the labors of learned and godly men, has now, after careful consideration by both Houses of this Convention, been constitutionally set forth for the use of the Church.

It would be idle to claim perfection for the Revised Book. No human work is perfect.

We address to you the well-known words of the old preface:

"And now, this important work being brought to a conclusion, it is hoped the whole will be received and examined by every true member of our Church and every sincere Christian with a meek, candid, and charitable frame of mind, without prejudice or prepossessions, sincerely considering what Christianity is, and what the truths of the Gospel are, and earnestly beseeching Almighty God to accompany with His blessing every endeavor for promulgating them to mankind, in the clearest, plainest, most affecting, and majestic manner, for the sake of Jesus Christ, our blessed Lord and Saviour."

During the years in which this important work has been in progress, it was, perhaps, to be expected that somewhat of irregularity should occur in the ordering of the divine services. The clergy were not always informed of the successive changes as they were adopted; but now that the revision has been completed, and a Standard Book of Common Prayer has been canonically established to remain, we trust, unchanged for many years to come, we feel assured that the clergy and their congregations will gladly order the details of public worship and of the administration of the sacraments and other rites

of the Church, strictly according to its rubrics. The Church is wiser than her wisest member, holier than her holiest member. An obedient and godly acceptance of her decisions, when they are canonically pronounced and clearly expressed, is the plain duty of all her children.

Second.—For many years the thoughts and prayers of your bishops have been greatly occupied with the unhappy divisions among Christian people. The evils of these divisions are becoming daily more apparent. Faith grows cold, doubts increase, attacks on the very citadel of religion are more defiant, because the Lord's own chosen evidence of His divine mission is cast contemptuously aside by those who profess to honor Him. "That they all may be one," He prayed "that the world may believe that Thou hast sent me." They are not "all one," and the world does not believe. We may say we are at heart or in spirit "all one;" but alas, if it be so, the world does not see it. A divided Christendom makes an impossible appeal to human credulity when, notwithstanding all that men's eyes see and their ears hear, it declares that it is still "all one" in the profound sense of our Lord's last prayer.

In our Pastoral Letter and in our Declaration of 1886 we set forth the grounds upon which the Church stands for unity. They were substantially adopted and proclaimed in the Lambeth Declaration of 1888 by the assembled episcopate of the whole Anglican Communion. In that Declaration we set aside all mere matters of preference, and many things which are very precious to our hearts and yours. We came down to the bare foundations, without which no organized Christianity can long continue to exist. We said in effect, that, for the sake of the oneness our dear Lord prayed for on the night in which he was betrayed, we would yield, if need were, all but these "first principles."

We expected no wonderful result. We were casting seed into the ground which was to grow in God's time. By some our words were misunderstood; by others they were carelessly dismissed; but there were not a few who saw their meaning, who considered them seriously, who have endeavored to weigh them justly, and who have consequently been drawn very near to us in sympathy. The result has been no disappointment. In any case we have borne our testimony. We have delivered our own souls. We have made our protest against an ancient wrong. We took the apostolic position.

The Church stands for unity. That was clearly announced once more. Thereafter there could be no mistake. She stands for the one Catholic brotherhood of Christian men, for the ancient freedom of Christian thinking and Christian action, for deliverance from the tyranny of man-

made creeds and confessions. She is "the pillar and ground" of the unchangeable "Truth," the "witness and keeper" through the ages of "the Faith, once for all delivered to the saints." She stands for the liberty wherewith the truth has made her free. Let her children "pray for the peace of Jerusalem." Let them banish all narrowness and prejudice, all pride and conceit. Let them gladly acknowledge all that is good and gracious in our separated brethren. Let them say, "Grace be unto all them that love our Lord Jesus Christ in sincerity." Unity will come as a crown of victory, not to theological strife, but to Christian love. From the long story of the Church's warfare let us learn that the conquests of love are the only conquests which abide. Be steadfast. Be patient of men's prejudices and weakness. Pray on and hope on. Hold out loving hands to men, and so shall the Lord's last prayer find, in His own time, its answer.

Third.—We have very gravely considered the canons concerning ordination and the due preparation of candidates for the sacred ministry. High character and sound learning in the clergy are essential to the worthy work of the Church, in this time and land especially. We have reason to be thankful that the Church has always demanded, and has so constantly found these in her ministry. But the door to the priesthood should be even more carefully guarded in the time to come. Devotion, self consecration, clear intelligence, a learning abreast of the times, secular knowledge as well as thorough training in theology—that queen of all the sciences, are imperatively required in those who are set to teach the people of this age.

More than ever must the priest's lips keep knowledge—definite, clear, theological knowledge—and more than ever must the prudence, the meekness, the patience, and the tact of a trained intellect and a devout soul be exhibited in gentle manners by the pastors of the flock.

Fourth.—And here we earnestly charge our brethren of the clergy to remember that the foremost and most abiding of all their duties is to "preach the Gospel." This, dear brethren, is the first command in our commission: "Go ye into all the world, and preach the Gospel to every creature."

It has seemed to us that this primal duty has been somewhat obscured. We have nothing to say here of the relative importance of preaching and administration. Each has its place; but, whatever else it may do or be, a living Church must be a preaching and a teaching Church. It would be something to alarm if our preaching were such that our people should become clamorous for less and less of it. In that case, we are convinced that the clamor would not be against preaching, but against the king of preaching; not against the length of the sermon, but against the kind of sermon. Still, as of old, men are touched and held by the strong, wise, tender words of other men. If the power of the pulpit is less in our time as some, not we, assert, it is from no change in the nature or circumstances of man. The evidence is all about us. The printed column or the printed page can never reach the inmost heart of men like the living voice—the pleading and persuading voice of a living person. He who knew what is in man committed his Gospel to the voices of men. It was to be written also; but still the voice was to utter it—the voice of a man to other men, as it was first uttered on the hillsides of Palestine and the shores of the Galilean lake. We solemnly charge our brethren in the ministry to cultivate and exercise this their great office. In the words

of the mighty apostle to the son of his heart, we say to you: "Preach the Gospel." Make the pulpit a throne of light. Let it teach. It is sent to teach, not alone to move or to excite emotion, least of all to win men's admiration of eloquent periods, beautiful diction, and graceful delivery. Its one great purpose is to instruct and enlighten in the things belonging to God. Definite, positive doctrine about the deepest things, is ours to teach. If we have it not, but only guesses of our own and speculations which are the froth of common, surface, thoughtless thinking, then our place of utterance may be anywhere in all the world save in the pulpit of the Church. But having a sure doctrine, having a positive and determinate trust of fact and truth committed to us, we need not fear that the old teaching will not have the old power; that earnest practical sermons for the men and the hour will fail to enlighten, guide, and strengthen the souls entrusted to our charge, until they grow to ripeness and strength of wisdom in things pertaining to godliness.

Fifth.—And here let us remind our brethren, and ourselves, also, that we are sent and commanded to care for the lambs as well as for the sheep. "Feed my lambs" remains forever a solemn burden on the souls of bishops and other clergy. Are we obeying the command? We recognize the differences of times and the difficulties of present circumstances. But does the Sunday school in its best estate quite fulfil the meaning of this marching order? Is the "leaflet" quite a substitute for that little catechism which wisest men have declared to be "the best treatise on dogmatic theology, in the smallest compass ever penned by man," and which is still level to the capacities of a child. Does the Sunday school teacher, at his best, or the Sunday school superintendent, at his best, quite fulfil the office of the pastor, standing with the Lord's precious "little ones" around him, patiently, lovingly, and with authority instructing and leading them as the beloved of the Lord, whom no man may dare "offend" at his soul's peril? It is wise to use all helps and all helpers, but we charge the clergy to resign into no other hands whatever, the care and trust of the Lord's little ones. We charge you to regard this most precious of all the offices of your ministry, as your own special responsibility; and while you may use all aids of easier learning or larger illustration, we expect you to teach the old Church catechism as the central north and expression of faith and duty, and the Bible as the Word of God, which makes men "wise unto salvation."

Sixth.—An evil we have seen and much bemoan is a growing tendency toward a short and uncertain tenure of the pastoral office.

The Church's law contemplates long pastorates, long growths of affection, the weaving of many knots of love in life, the holy memories of many services, the intimate tenderness of sorrows and anxieties borne together, and the happy remembrance of joys and thanksgivings together shared. She looks for her best strength, where memories of the marriage vow, the font, the altar, the sick-bed, the grave-side, are the common possession of pastor and flock. Human as she is, she knows the blessedness of our homely human affections, and that by them, sanctified, we are sanctified and lifted to affections divine and eternal. Our earthly loves and friendships, our every-day joys and sorrows, have divine meanings and leadings in the tender thought of the dear Mother who is so human, while she leads us gently up to the love that is divine. So her plan is that the shepherd shall abide with the flock. She asks the pastor to stay long with his own, to patiently wait while the shuttle flies back and forth across the web of his days, and weaves for him, in mingled threads of gloom and brightness, a band of love, binding him ever closer to the souls he serves here, and, by Christ's great grace, to become a gleaming band of glory, binding him and them in everlasting fellowship hereafter.

Brethren of the laity, it is not, we are con-

vinced, the fault of your clergy alone that pastorates are so short, and that the tenderness and sweetness of the pastoral relation are well-nigh lost from among us. It is for you to make the relation permanent by all patience, gentle consideration, kindly judgment, gracious helpfulness, loyalty, and love. Stand by your pastor in frank, manly, and honourable fashion. Give him what he must have to do effectual work—your utmost trust. Hold up his hands and cheer his heart. He is only human—a poor, weak sinner, after all, like the rest of us. He will make mistakes. He will not be always wise. But while you know him to be true and loyal, be you true and loyal also, and then all will be well.

You want the man who knelt by your child's sick-bed to kneel by your own. You want him who said the holy words at your father's grave to say the same strong words at your own. You want the man who blessed your vow to the sole woman of your heart, to pour the consecrated stream on the brow of her child and yours. All your life long you want the faithful, the tried, the selectest man to be the friend of your inmost hours, and he ought to be your pastor.

This is what the Church intends in the pastoral relation. This is what has been made a reality again and again, and such pastorates have left high and holy memories, all along her story, to brighten and sweeten the lives of her children. Let it be the noble ambition of every pastor and every congregation to begin, continue, and bring to a holy and blessed end such pastorates as these, where all that is best on earth and all that is best in Paradise meet and clasp hands together over a relation so humbly human, yet so divinely sweet, that, at its consummation, a man may say, in trembling trust: "Here am I and the children which Thou hast given me."

Seventh.—Our thoughts, brethren, have been dwelling much upon the Christian family. The family is the root germ of the Church and the root germ of the State. Both are safe while the family is safe. When the family is wrecked, neither Church nor State is worth preserving. The hearth of the home is the sacred altar, at last, of all religion, all law, all loyalty, and all order. The ancient religions of our forefathers taught us that, at least. Our Lord revealed the reason, lifted it up, stamped His divine mark upon it. From our Lord Jesus Christ we have received it with new sanctions and girded with divine defenses: The awful, sacredness of home, the one man and the one woman, who are not two but one, whose union is a great mystery, like the union of Christ and His Church.

It is with sad foreboding that Christian people must see how the sanctity and permanency of the marriage bond has been outraged and broken by the lawless legislation of so many of our States. The Church of God can have no regard for such legislation; it has no more respect or validity in her consciousness than the legislation on the same subject of Turkey or the "customs of Dahomy." Indeed, she must consider it not only an outrage upon the Christian consciousness, but upon the inherited race-consciousness of our people. Therefore she has set herself in her own legislation to record her solemn protest against a tendency which, in our judgment, enlightened by the Word of God and the guidance of His Holy Spirit, can lead only to the ruin of the civil state and the destruction of all religion and purity of living among men. We are convinced that much, if not all, of the looseness with which the marriage bond is treated in legislation and practice is due to the first falsehood which considers the individual as the unit of human society, and demands, therefore, that the motive of all civil arrangements shall be the pleasure and contentment of the individual. As a matter of historical fact as well as of scientific determination, the family is the unit, and the well-being of the individual can be rightly sought only in and through the well-being of the family.

The Holy Scriptures are full of the doctrine of the family and its relations. It is a thing so

divine that Almighty God reveals himself under a family name. He is a Father; in the Godhead itself there is Father and Son; He has a household in heaven and earth, a great family and many children. He consecrates, in His holy Word, every homely human name that is named about the fireside and under the roofs of men, by using those names to reveal His own relations and affections towards men.

To guard the sanctities of home is the highest duty of the State. To re-consecrate those natural sanctities by the blessing of holy prayer and solemn rite, and throw over the home the shield of God's Law in its power, is the plain duty of the Church. But the home so shielded must be a Christian home. It must hold living communion with the high-walled home of our Father's house above. We solemnly charge our brethren to look well to this. We fear, above all, the decay of family piety. The hurry of our modern life, the eager demands of an increasing business, and the lust of an increasing gain, the competition and the struggle, the thousand distractions, as they are made excuses for neglect of public worship in the Church, so they have been held to justify the overthrow of the family altar, the abandonment of household prayer, even the graceful as well as gracious, blessing of the family bread—"the heritage of old and fair religion." Dear brethren, it is idle to look for a living Church where families enter on a day without a prayer, sit down to meat unblest by any lifted thought of thanks, and retire to a rest which has no remembrance of God, and asks no care from the sleepless eye and the overshadowing hand. It is homes of another sort which, in the long story of our people's life, have trained and sent forth the men who have helped and saved their brethren in their need.

Eighth.—The Church prays for men at her altars, in her pulpits, in her house-to-house and man-to-man mission, teaching for souls. She prays for laborers in the white harvest. She has societies and institutions to help young men to prepare for this ministry. While these societies and institutions are necessary and are doing good service, we do not lose sight of the central fact that for a supply of ministers of the highest attainment and most consecrated character, the Church must look to the firesides of her own families. She must ask fathers and mothers to consecrate their sons with the first consecration of a father's prayers and the chrism of a mother's tears and blessing. She must ask for the best. Not the maimed, the halt, the blind, the refuse. God, long ago, warned her against that fraud. She asks the sons who are the choicest, the boy who is the apple of the eye. From Christian homes of honorable toil and frugal care, she asks your own, and she asks your best. She asks urgently but not hopelessly. The Church has had a gracious answer to her petition in the Litany "That it may please the Lord of the harvest to send forth laborers into His harvest." Never before have we had so large a number of candidates for orders. But the measure of the past and of the present must not be the measure of the future. The harvest is still plentiful and the laborers are still few. We lovingly, but most earnestly, charge the clergy to look to this, and to make it a most serious part of their ministry to seek for Timothys among their flocks. In the same spirit we charge the fathers and mothers among you to seek for and set apart your most gracious and most lofty-minded sons for the highest service to God and their brethren, which is the service of the pulpit and of the altar.

And here we may also appeal to them to look if there be not among their daughters some who are called of God to consecrate their lives to the service of Christ in ministering to the helpless and the ignorant. The work which women may do in the service of our dear Lord has been already shown in the work which the women have done, and are now doing, in many ways for the furtherance of the Gospel. For all of these, and most especially for the great work

done by the Woman's Auxiliary Society to the Board of Missions, we devoutly thank God; but our thanks are only the more hearty and full of hope when we reflect that out of such works, and by means of them and because of them, God is raising up among us an order of holy women, deaconesses of the primitive and apostolic pattern, whose whole lives are devoted to our Master's works of mercy and instruction. We devoutly trust that that order may increase, and that the number of our deaconesses, trained and consecrated for their sacred ministry, may be greatly enlarged.

But for all this, and more which is blessed and blessing, we must look to the increase of homes of prayer, households with family altars, where the flame burns steadily and the incense ascends at eve and morn continually; where the child learns to say "Our Father" at the mother's knee, and the growing boy stands by his father's side and declares, in the household devotion, his own and his father's faith—"I believe in God the Father Almighty, Maker of heaven and earth, and in one Lord Jesus Christ, very God of very God, and in the Holy Ghost, the Lord and Life-giver."

Ninth.—The Convention of 1892 has stamped its abiding mark in many forms upon the future history of the Church; and not least, in that it has been lifted by God's grace in the holy audacity of its faith, to send forth seven new missionary bishops, five of them to newly created missionary jurisdictions. We call upon you to give humble and hearty thanks to God for this increasing faith of His people. Let your prayers go with these men. Let your consecrated offerings be abundant for the new work. The field is everywhere white to the harvest. Send the reapers forth with your love, your prayers, and your help, and they will return with joy, bringing their sheaves with them.

Brethren, we are heirs of a great inheritance. It is not for ourselves. We hold it in trust for other men. Far be it from us in an imperious arrogance, challenging God's condemnation, to say "The temple of the Lord, the temple of the Lord are these." Our responsibilities are awful before men and before God. We are set to save the souls of men. We are set to save the bodies of men. Often the soul cannot be saved unless we first save the body, even the earthly body. Our Lord sent us to save both. It was and is His own business among men until the consummation, and we are his fellow-workers, by His high grace, in the vast undertaking of His mercy. We are not here merely to save our own souls, merely to deliver them from final condemnation. We cannot do that without saving the souls of other men. That was the proclamation of Calvary; and our work here is among men incarnate, with bodies and bodily needs, and pains and homely temptations, and moaning cries to the great Father of us all, out of the pitiful weakness and burdens of the body. The Church of God must be a name for all that is helpful, gracious, merciful, and loving toward men. She has the world to redeem. She must redeem it as the Lord Jesus set her the example. She must redeem it by love. She must redeem it by sacrifice. She must redeem it by an infinite mercy. "Father, forgive them; for they know not what they do!" Let her faith be mighty; let her hope be clear and strong; but "greater than these" must be her love, her *agape*!

Love for those fallen by the way in the cruel strife of "competition," and the hard "struggle for existence!" Love for the lowly, and help and a strong shield over them against the pitiless working of an iron "economic law!" Love for what men have dared to call the "submerged" masses in our triumphant civilization! Love for the little children whose cry goes up to God from the very centres of our enormous wealth—Christ's lambs drowning in the gutters of our rich cities! Love and help for all who have no helper but the good Father of us all above and His Church and Kingdom here below!

It has been long in coming, the clearness of the vision; but, thank God, it has come at last; and we wonder that men saw it not before clearer in the dawning, that the world is to be saved by love, that Christ's Church stands for love, that Christian men are to draw men by "the cords of a man"—love. Even the poor beasts, the birds of the air, the fishes of the river and the sea, we must learn, are under our Lord's hand. He careth for all His holy hands have made. Even a sparrow falleth not without our Father; and the helpless, dumb things we make our own for our profit, our pleasure, or our companionship, are under the high law which appeals to us because they, too, are creatures of our Lord, and shielded by His infinite love.

So, Brethren, we are set in our high estate and called to our high and holy calling, to prepare the world which He has redeemed for the coming of its Lord and ours; to watch, and wait, and toil; to do our day's work faithfully, looking in unflinching hope for the hour when the awakening cry shall ring across all earthly nights and days—"Behold, the King cometh!"—and His knock shall shake the gates of mortal life!

And now, Brethren, we commit you to His eternal love! "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. Amen."

CHURCH SCHOOL FOR GIRLS, WINDSOR N. S.

In the *GUARDIAN* of 19th October, we made reference to the second annual report of the Trustees and Directors of this Institution. It is addressed to the shareholders, and supplies matter for warm congratulation. The Trustees report embodies special reports from the Revd. C. Bowman, D.D., to the Synod of the Diocese of Nova Scotia, and from T. B. Forster, Esq., to the Synod of the Diocese of Fredericton. In addition to the details then given we find that the staff now numbers eight resident teachers, five non-resident teachers and a lady house-keeper, *fourteen* in all and more accommodation is required. The Trustees say:—

"Another inconvenience has arisen from the large number of pupils who take Music lessons and require suitable practice rooms. Last term there were fifty-nine pupils taking Singing lessons and lessons on the Pianoforte. This term there are sixty-six. The want of suitable practice rooms is severely felt.

Drawing and Painting are accomplishments eagerly sought after. There were twenty-seven pupils taking lessons in Drawing and Painting last term. A capacious art room or studio has become a requisite which it is very desirable should be supplied as soon as convenient.

The Board of Directors have given special attention to this subject, and have already taken steps to remove the difficulty."

The Trustees conclude their report with the following very sensible remarks on Discipline.

"The 'Church School for Girls' will ever strive to win and maintain a well founded reputation for such thorough discipline as alone can secure the formation of high character. The Trustees are convinced that a sustained effort in that direction must command not merely the respect but the warmest sympathy of parents. Gentle but firm discipline is the aim of the Lady Principal, and in this most important particular the Trustees cordially co-operate with her. Happy are those parents who can appreciate the true value of obedience in children and young persons, and uphold the authority and encourage the efforts of those who are entrusted with their education. It is with great satisfaction that the Trustees are enabled to cite the testimony of senior pupils, who came to the School with alarm

at the discipline, and leave it, or remain in it, its warmest advocates. Habits of order, duty and obedience once acquired by the young, are enduring qualities. They often mould the future of young lives, and the happiness of homes. These habits it is the aim of the Church School for Girls to form and establish, for 'FAITHFULNESS IN SCHOOL DUTIES' goes far to ensure FAITHFULNESS IN HOME RESPONSIBILITIES."

The Report of the Directors on the financial position of the school is, to say the least, striking. It has to be borne in mind that this Church School for Girls at Windsor, Nova Scotia, is only eighteen months old, and yet it has not only paid its way but has a money surplus, (with available assets) closely approaching \$3000, arising from excess of income over expenditure. This shows what may be done in the way of the higher education of girls and young women in a Church school by Church teachers.

The School Dairy has produced during the year 13,411 quarts of milk, besides 80 lbs. of butter. The stock list now amount to \$29,044 of which no less than \$24,097.32 has been paid to the Treasurer.

The Directors propose to add ten practice rooms, a drawing and painting room and a large assembly hall and gymnasium to the establishment. A laundry is nearly finished by which a saving of about \$400 a year is anticipated. The washing bills amount to about \$900 annually, more than one third of this amount will probably be saved by the construction of a laundry provided with all modern labour saving improvements.

These details though seemingly unimportant yet lie at the base of successful management. The prize list for the present year is again enriched by the liberality of the Synod of the diocese of Fredericton, and the gold and silver medals contributed by the Bishop of Nova Scotia. The Bishop of Fredericton defines the subjects for competition in the case of the Synod of Fredericton's prizes. The joint working of these two dioceses in the establishment and management of a large Church school for the education and training of girls and young women is a notable instance of harmonious and successful co-operation.

CATHEDRAL CHURCHES

Sermon Delivered by the Rev. Dr. Norton at Christ Church Cathedral Montreal.

At Christ Church Cathedral on the 30th ult., Choir Sunday was observed, the musical portions of the service, both morning and evening, being of a special character. The choir of the cathedral, under the conductorship of Mr. J. Edgar Birch, organist and choirmaster, rendered the music selected for the occasion in a most praiseworthy manner and with due devotional feeling. The Rector of Montreal, the Rev. Dr. Norton, preached at the morning service, and taking for his text, Corinthians, 10-31. "To the Glory of God," delivered an exhaustive address on the uses of cathedral churches. The reverend gentleman said:

The principal uses of an ordinary church are for the worship of God, for the administration of the sacraments and ordinances of Christ, and for the preaching of the Gospel. But over and above these a Cathedral Church has special uses and responsibilities. It is important for us to understand these: for God permits you and me, for the time being, to worship in, and to administer, a true and permanent Cathedral Church of the great Anglican communion, in a

great and growing city, and in a new country. To make the Cathedral of this mercantile capital of our Dominion shine in its place, with a pure, and strong and steady light, to the glory of God, and to the comfort of all who love Him—and to hand it down to honor and usefulness, and enshrined in the affections of all, to the far off future centuries—this must be our object, our hope, our ceaseless effort, our prayerful heart-desire.

We cannot be too deeply impressed with the extent and permanence of the work for God which lies before this Church. It will interest you to know that the existence of the Diocese of Montreal; its ecclesiastical independence of Quebec; the validity of our first Bishop's appointment; the rank of our town as a city of the British Empire; and the cathedral dignity of Christ Church as the permanent Cathedral Church of this city and diocese, rest upon the same foundation, the same legal instrument, the same charter. This church is, therefore, in the fullest sense a Cathedral proper; and as such it has always been recognized by this diocese and ecclesiastical province. It has had the nearest gift to immortality that can be conferred upon it—namely, the perpetual dignity and

RESPONSIBILITIES OF A CATHEDRAL.

The permanent character which the Christian Church impresses upon cathedrals proper is intended to center around them the affections and the cordial support of the dioceses in which they are situated and for which primarily they minister. It also invites endowments for their equipment, and is a guarantee for the proper application of such endowments for the centuries to come.

We are thus brought face to face with a very great responsibility, and a very practical question: How can this Cathedral be used to promote the glory of God and the good of man? It may be so used in various ways: a few of which I shall now bring before you.

(I.) First, the Cathedral should be a centre of unity in the diocese.

Besides the ordinary limited parish with cure of souls attached to the Cathedral, there is also attached to it the Bishop's parish, *parochia*, which is the original name of the whole diocese. As Dean Hook points out, "the Cathedral Church is the parish church of the whole diocese," so much so that persons attending the Cathedral services are esteemed in ecclesiastical law to be attending "the parish church," wherever they reside. And by being enthroned in the Cathedral the Bishop takes possession of his *parochia*, or diocese. As the ministrations of an ordinary parish church are intended to promote reconciliation, "love and charity," in its own parish, such should also be the influence of the Cathedral in the larger sphere of the diocese.

The Cathedral is, moreover, the "Mother Church" of the diocese. This was in ancient times the loving name most often given to cathedrals, "The Mother Church." A true mother is a bond of family unity as long as she lives. And the "Mother Church" should have a mother's loving heart for all the daughter churches, however independent and divergent their courses may be. The Cathedral and its administrators must not be narrow or partizan, must not mix themselves up in the small strifes and jealousies of ecclesiastical factions. "The Cathedral," says the present Archbishop of Canterbury, "should maintain a wide policy in church government." All, however unhappily divided elsewhere, should be able to meet in love and peace, and should receive an equal welcome within her sacred walls. The Cathedral has no jurisdiction over the daughter churches, but can aid them in promoting God's glory in many ways; and "the greatest of these is love."

(II.) Further, a Cathedral ought to be for the whole diocese a model of correct and beautiful sacred architecture, a worthy pattern for church builders, a true "type of the spiritual Church

which God has reared." But it may be objected,

HOW CAN MERE ART GLORIFY GOD?

What can cold beauty of form have to do with worship, "the golden chain which lifts us to God?" I answer that sacred architecture, if really correct and beautiful, has a powerful effect especially upon refined and cultured minds; it elevates and purifies and solemnizes the thoughts; it suggests ideas of the eternity, the majesty, the omnipotence, the presence and glory of God; and thus true art becomes the handmaid or worship. And, therefore, by direct creation in the bright world above, and by implanting the instincts of true art in men's hearts here below, God Himself has from the beginning impressed wondrous beauty upon all true worship, by a universal law, seeks to express and sustain itself by chaste and noble forms of beauty.

The Canadian Church Year Book, 1892, describes "Christ Church Cathedral, Montreal," as "unquestionably the most beautiful specimen of Gothic architecture in Canada, if not on the continent." The ladies of another diocese, who attended the meeting of Provincial Synod here last month, have published an expression of their kind appreciation "of the service held in Canada's most beautiful Cathedral." And experts in ecclesiastical architecture constantly remind us that this cathedral is unsurpassed in purity of taste and correctness of style. It is a priceless heritage. If the people of this city and diocese lost it, they would discover, when too late, that the utter neglect of such a Cathedral is a grave mistake. And yet this sacred and precious work of art would not have been standing to-day if it had not been for the devoted and unaided efforts of this one congregation, especially during the past eight years. The greatest bishops in England are never weary of pointing out how rapidly the finest churches fall to pieces if they are neglected. We want in this cathedral what they have in so many of the cathedrals at home—an endowment whose interest shall be applicable to the repair of the fabric and to no other purpose. Surely, to maintain such a sanctuary as this, and to hand it down to future ages vitalized and equipped for its noble ministry, is a work for the glory of God and the good of men.

[TO BE CONTINUED.]

News from the Home-Field.

Diocese of Nova Scotia.

AMHERST.

The Bishop of the diocese, last week, consecrated three new and beautiful churches in missions connected with the parish of Amherst. One of these, the Church of the Good Shepherd, Tidnish, will seat 180 persons; another, the Church of St. Alban the Martyr, Fort Lawrence, 200, and the third, the Church of St. Philip the Deacon, River Philip, 180. The Rev. V. E. Harris, who is endeavouring to establish three new parishes in the country districts about Amherst, is to be congratulated upon the success which has crowned his efforts. The new churches are amongst the most beautiful in the country parts of Nova Scotia.

Twenty-four persons were recently confirmed by the Bishop in the mission churches about Amherst. They were in most cases prepared for the Apostolic Rite by Mr. H. I. Lynds, lay reader, under the direction of the Rev. V. E. Harris.

PUGWASH.

At Colbeck in this parish, Bishop Courtney on All Souls Day, consecrated a pretty little Church

built almost entirely by or at the expense of one parishioner of very ordinary means, Mr. John Handley. The work was accomplished by an hour given from time to time when it could be spared on the farm. This new Church is in the parish of the Rev. A. M. Bent.

PARRSBORO.

The Bishop of the diocese arrived in this parish on Saturday evening, October 29th. On Sunday morning, having just driven 12 miles, he held Confirmation at Port Greville. Here seven candidates were confirmed. This congregation, since his Lordship's last visit have done much. The Church has been raised and underpinned, two sanctuary drains have been provided. The Church have been shingled with cedar shingles, tinted inside, a font has been provided, also a furnace, the grounds around cleaned up and graded around the Church, for much of which good work the Ladies' Aid has been responsible. The Church was crowded, the good people evidently acting upon the thought that if the Bishop could come twelve miles in the rain, their places should not be empty at his coming.

At 3 p.m. he was at the Church of St. John the Evangelist, Diligent River, distance 5 miles. The Church was very full, seats in the aisle; and deep indeed was the interest in the Confirmation and the Bishop's address. At 7 p.m., 31 candidates (twelve coming through twelve miles of the worst road in Cumberland) were presented, ranging from 76 to 14 years of age. The Church could hold no more. Very impressive was the Apostolic Rite—and wonderfully good—instructive and searching the Bishop's address. We felt assured that it will be immediately productive of good to the whole community, and especially to St. George's parish. Since the Bishop's last visit, the Church has been painted outside and inside, a new altar and cloth provided, brass altarnoss and vases presented, a new chancel carpet also given. The painting inside, so beautifully and tastefully done by Rye Bros. of Sackville, whom we can thoroughly recommend, was done by the Church Women's Missionary association of this congregation. A new school hall has also been provided at a cost of \$750.

On Monday, the Bishop was driven to Lakelands, five miles away, where the new Church of St. Luke was consecrated at 10.30 a.m. After dinner the graveyard was consecrated in Parrsboro, after which his Lordship was driven twelve miles of the roughest and most muddy road, to Five Islands where two were given the pace of the Apostolic Rite. After such a hard day's work, Parrsboro was again reached, where rest was enjoyed. Everyone was pleased to see the Bishop looking so well, and to know that his eloquence was productive of what will prove permanent blessing to the parish. Long may he be spared to spread the whole gospel of Christ in his large diocese.

Diocese of Fredericton.

DEANERY OF CHATHAM.

The annual CHOIR UNION service of the Deanery was held at St. Mary's Church, Chatham, Nov. 3rd, at 7.30 o'clock p. m. The clerical representatives of the Deanery present were Revds. Canon Forsyth, W. J. Wilkinson, C. O. D. Baylee, J. Simonds, A. A. Slipper and H. Beers. The Rev. Canon Roberts of Fredericton was also present. The clergy and surpliced choristers entered the Church singing the processional hymn 222 A. and M. The choral evensong to Tallis setting was sung by Revd. W. J. Wilkinson, the lessons were read by the

Revds. A. A. Slipper and C. O'D. Baylee and the sermon was preached by the Revd. Canon Roberts from Ps. CL. 6., "Let everything that hath breath praise the Lord." The Revd. gentleman in his admirable discourse reminded those present that praise and thanksgiving were the highest acts of Divine worship. He spoke of the necessity of our offering up these from our hearts if we would have them really acceptable to God, but at the same time said we could not be too particular or too careful in our preparation for the outward rendering of this important part of our worship. He pointed out that the Prayer Book ordered the service to be said or sung which meant that it should be mentioned or else sung in a more ornate manner, and he concluded in eloquent language by raising the thoughts and minds of those present to the contemplation of that glorious worship in which angels and archangels and all the company of heaven are even now engaged in praising and glorifying God.

The special Psalms, 81, 84, and 91 were sung to Gregorian tones. The anthem was "Praise the Lord and hail upon His name" by Sir George Elvey. Hymns A. and M., 427, and 357 were also sung, and after the blessing had been pronounced the white robed procession left the Church singing as a recessional Hymn 437 A. and M. After the service a most enjoyable gathering was held in the school-room where those present partook of the refreshments provided by the ladies and engaged for some time in social conversation. At the close short speeches were made by the President, the Secretary and the Revd. Canon Roberts.

DEANERY MEETING.

The Ruri-Decanal meeting was held on the 1st Nov. and following days at St. Paul's Rectory. The Holy Eucharist was celebrated on the feast of All Saints, in St. Mary's Chapel, before the meeting of the Chapter. On Tuesday afternoon there was a meeting of the Sunday School Teachers' Association of the Rural Deanery. Interesting and instructive papers were read by the Revds. Canon Forsyth and W. J. Wilkinson. A Sunday School Teachers' Examination was held in S. Mary's School room on Tuesday, (1st Nov.) forenoon. On Tuesday evening evensong was said in S. Mary's Chapel. Instructive addresses suitable to the Festival and bearing upon Sunday School work were delivered by the Revds. H. Beers of Campbellton, and A. A. Slipper of Weldford. The Chapter meetings were continued at the Rectory on Wednesday, and the Deanery service was held in S. Mary's Chapel on the evening at 7.30 o'clock. The sermon was delivered by the Rev. A. A. Slipper, of Harcourt and Weldford.

Diocese of Quebec.

The Lord Bishop of the diocese, (The Right Revd. Dr. Dunn) has been appointed to the Council of Public Instruction of the Province in place of the late Bishop Williams.

SHERBROOKE.

Tuesday, the 1st November, an interesting meeting took place in the Church Hall of St. Peter's Sherbrooke.

Gathered together by a call from the Rector, were the various branches of Church Work, both men and women.

The meeting was ably addressed by various gentlemen.

The Chancellor of the University of Lennoxville, in his address, said, that co-operation was the secret of success and that much was to be hoped for in the movement, as making the various workers acquainted with each other, and that many were ignorant of the work done, by the branches, outside of their own especial work. Mr. Newton emphasized the impression that the Church in Canada was cold in its welcome to strangers, and carried social restrictions into the Church. Mr. Farwell not taking quite so serious a view in the matter.

It was proposed by the Rector Mr. Thornloe, that a lay-helpers' day should be named, for the purpose of taking counsel together and becoming acquainted with the various methods in use by the several branches. Michaelmas day was then appointed for the yearly conference.

Speaking of the needs of the parish, the Rector said: The needs were legion—but there was a lack of men's help. He had counted 120 young men, active and well able to give support to their Church, by various methods of lay service and called on others for help. He had sides-men and wardens, but wanted expansion in the work, such as visiting the sick and afflicted families and expressing sympathy in words, as well as unspoken thoughts.

He also wished to encourage good reading, in the form of a parish library, where works on Church history and Church doctrine, etc., could be obtained.

He would like also to encourage press notices of work done, not exactly in the form of advertising, but rather as news of the day, as what would interest the community.

A request came then, from some of the members that a sermon should be preached by the Rector, as to the duties of members towards strangers in the city, who belonged to the Church, the welcome to be offered, as also the seeking out of strangers, to offer their services towards coming to church.

Mr. Price read a report, concerning a committee, which had been formed, but had not yet come into work in this matter.

Rev. M. Fothergill, read a report of the history of the society of St. Andrew's Brotherhood, which had for its especial object, the spreading of Christ's kingdom among the young men. They carried out their object by prayer and service. They promised to endeavour to enlist even one young man each week to enter a Church or Bible society.

He related the beginning of this movement, which from one dozen young men in the city of Chicago, had chapters reaching from Winnipeg to Halifax and quoted various figures, which astonished one by their numbers and the apparent success of the movement.

Mr. Dorey came forward, suggesting more help in choir singing and service for the week days, festivals and burial services—and shewed by a relay of members in some organized form, more help would be given to the ordinary choir and encourage congregational singing.

The meeting was bright and full of hopefulness, as to the results, should an earnest effort be made by young men in this direction.

M. D. R.

Diocese of Montreal.

MONTREAL.

Thanksgiving Day was very generally observed in the city, places of business being generally closed and services held in all the city churches, and in some instances both morning and evening. At St. Georges' special

festival services were rendered and the Dean preached morning and evening. At St. Stephen's the Lord Bishop of the Diocese was the preacher at Evensong. At St. Luke's there was a special festival service in the evening.

ST. STEPHEN'S.—On Sunday week, the 20th anniversary of the incumbency of the present Rector, the Ven. Archdeacon Evans, was celebrated. In his sermon in the morning the Rector gave some interesting particulars as to his parish, its past and present position. When he took charge of the parish there were 70 families residing within its limits; now owing to the migration westward there were barely 25. There were now only about 800 protestant residents, yet the congregation was never numerically stronger than at present. During the Rector's incumbency 626 persons had been presented for confirmation; and there had been 964 baptisms.

EXECUTIVE COMMITTEE.

The quarterly meeting of the Executive committee of the Synod was held on Tuesday in the Synod office. Present, the Lord Bishop presiding, the Dean, Archdeacon Lindsay, Rev. Dr. Norton, Archdeacon Evans, Revs. Rural Dean Renaud, Canon Mills, Rural Dean Longhurst, J. H. Dixon, L. N. Tucker, Rural Dean Sanders, T. E. Cunningham, Messrs. Chancellor Bethune, C. Garth, treasurer; Richard White, Dr. Davidson, Walter Drake, Dr. Alexander Johnson, E. R. Smith, W. H. Robinson, Robert Evans, Major Bond. Revs. Canon Mussen, Rural Dean Naylor and Chas. Bancroft were unavoidably absent.

The treasurer's statement were submitted and accepted as satisfactory.

The resolutions regarding the late Metropolitan prepared by the Committee named for the purpose (and which have already appeared in our columns) were approved and Mrs. Medley's grateful acknowledgment of the same was read by the Bishop. A Committee was appointed to look into and report upon the *grosses reparations* of the See House. An application by Rev. W. S. Dart for leave to sell the parsonage and church at Laprairie was referred to a special Committee to report at next meeting. The Committee adjourned to 3rd January next, for the purpose of then preparing the schedule of grants for the ensuing year.

Diocese of Toronto.

ORILLIA.

On Wednesday, the 19th ult., a Thanksgiving service was held in St. James's Church. The Rev. Canon Greene read the prayers. The first lesson was read by the Rev. J. H. Sheppard, Coldwater, and the second lesson by the Rev. J. M. Jones, of Medonte. The Rev. L. H. Kirkby, rector of Collingwood, preached a very earnest sermon, which was much enjoyed by a fairly large congregation. The offertory was in aid of the Widows' and Orphans' Fund.—*The Packet*.

TORONTO.

The Church of the Messiah was opened on Sunday, 23rd October, by the Bishop of Toronto. Canon Dumoulin preached at the evening service. The Church is a handsome stone building. Rev. John Gillespie is the Rector.

St. Simon's Church was re-opened on Octo-

ber 30th. It is about double its former size and holds 800 people.

Rev. J. E. Starr, of the Elm Methodist Church, is creating a sensation by sermons on gambling. The *Empire* of Monday, October 31st, contains a report of his sermon, on one page; and on another page, an account of a gambler's death by his own hand, at Orillia.

The annual service in connection with S. Simon and S. Jude, was held at Trinity College on Wednesday, 26th October. Rev. Professor Worrell preached on "Your bodies are the temple of the Holy Ghost." The musical part of the service was not quite satisfactory, but it is early in the year, and no doubt it is difficult to get the choir into good shape, in such a short time.

The annual dinner was held on Thursday, and although not as successful as last year's dinner, was nevertheless very enjoyable.

Mr. J. G. Carter Troop received the degree of B. A., at a special convocation held on Thursday afternoon.

There are now 98 students attending lectures at Trinity and S. Hilda's.

TRINITY UNIVERSITY.

The annual general meeting of the Missionary and Theological Society of Trinity University was held in the divinity class lecture room on Monday, 31st October. The dean occupied the chair. There were present:—Revs. Canon Dumoulin, W. Hoyles Clark, M. A.; C. L. Ingles, M. A.; Professors Rigby and Cayley, Rev. J. S. Broughall and Mr. H. H. Bedford-Jones, M. A. The secretary presented his report for the last year. Reports were also read of the work done by the society in Japan and in the diocese, showing that services have been conducted during the year at upwards of twenty different stations. The following officers were elected for the coming year:—President, Rev. Provost Body; vice-presidents, Revs. Professors Rigby and Cayley; secretary-treasurer, Mr. Thomas Leech, B. A.; Executive Committee, Revs. Canon Dumoulin, Dr. Langtry, J. C. Roper, J. S. Broughall, C. H. Short, Messrs. John Mockridge, F. DuMoulin, J. H. H. Coleman, C. W. Hedley, T. W. Powell, W. L. Baynes-Reed and R. J. Dumbrill. Judging from the enthusiasm displayed at the meeting, great things may this year be expected of the society.

EAST SIMCOE.

A meeting of the Ruri-Decanal Chapter of East-Simcoe was held at Price's Corners, on Tuesday, October 27th. Clergy present, the Rural Dean and the Revs. Canon Greene and J. H. Sheppard. A number of the Rural Dean's parishioners were present also. Mr. Greene gave an excellent address on "Spiritual Growth in the Church." Rural Dean Jones also spoke on this subject. Both addresses were instructive and were much appreciated by all present. A general discussion was then held on "How to retain the Senior Scholars in the Sunday-School." This concluded the meeting of the meeting of the Chapter, when an excellent tea was provided by the good women of Saint Luke's, and too much praise cannot be given them for the quality and quantity. After the tea a missionary meeting was held in the church. A shortened service was conducted by Mr. Jones. Mr. Greene spoke most earnestly and effectively of missions generally, covering the whole field. Mr. Sheppard confined himself to

Diocesan Missions generally, and this Rural Deanery particularly. Quite a number were present, although the weather was very unpropitious.—*Orillia Packet*.

Diocese of Qu'Appelle.

FAREWELL OF BISHOP ANSON.

A gathering of the clergy and laity of the diocese was held at Qu'Appelle on Thursday last, 29th ult., to take farewell of Bishop Anson, and to present him with a parting testimonial. The following clergy of the diocese were present:—The Revs. J. P. Sargent (Fort Qu'Appelle, Secretary of the Synod), W. E. Brown (Moose Jaw), H. J. Bartlett (Regina), F. V. Baker (Principal of St. John's College), Thomas Greene, H. S. Akehurst (Qu'Appelle), T. W. Cunliffe (Fort Pelly), T. G. Beal (Grenfell), and F. W. Johnson (Regina). Service was held in the morning at St. Peter's Cathedral, at which the Lord Bishop gave an address. The clergy and lay representatives present were entertained at dinner at St. John's College, and at tea in the Court Room by the ladies of Qu'Appelle. At the evening service, the Rev. J. P. Sargent preached an interesting sermon, recalling the commencement and the growth of Bishop Anson's Episcopate, he having been the first clergyman to welcome the Bishop in 1884. The Bishop then gave the clergy and congregation present his farewell blessing, and thus closed a very solemn and impressive service. A social gathering was afterwards held in the Court Room, when a beautiful illuminated address on vellum richly framed in white and gold, was presented to the Bishop in the name of the diocese. The Rev. F. V. Baker took the chair, and spoke of Bishop Anson as one who was revered and honoured as a bishop, trusted by those who knew him as a sincere friend and father in God, and who as a citizen had done perhaps more than any one for the spiritual and material welfare of the country. The Rev. J. P. Sargent then read the address, which was supported in short speeches by Mr. D. L. Scott, Q. C., (Regina), and the Revs. W. E. Brown and H. J. Bartlett. Bishop Anson was much moved in thanking all the donors for this parting expression of their gratitude and regard. The evening was brought to a close with some music and light refreshment. The testimonial address was the work of a well-known Toronto artist, Mr. A. H. Howard, of the Royal Academy of Canada.

THE BISHOP'S SERMONS.

On Sunday, the 23rd ult., His Lordship preached both morning and evening in St. Peter's Pro-Cathedral.

In the morning the church was well filled, and the earnest and impressive voice of the preacher was listened to with deep interest. His Lordship said as that was the last Sunday he would be able to address them as Bishop of the diocese, he would remind them of the reasons why they should consider it to be a great privilege to be members of The Church, and why they, as loyal Churchmen should show their appreciation of the privileges they thus possessed. It was obviously the duty of everyone to enquire why he belonged to any particular community of Christians, and whether it was really most in accordance with the truth of God as revealed in Christ; and it was certainly the duty of everyone to be ready to give an answer to every man who asked the reason of the hope

within him. What should be the chief desire and object of life? Ought it not be to please God, and to do the will of Him who had called them to the knowledge of His holy name, and not what they might like best, or what was most in accordance with their own fancies, as, for instance attending a certain place of worship because they liked the preacher or manner of conducting the service, or extemporaneous prayer, or even because they got most good there. The one enquiry of the of the earnest, faithful heart would be "Which is the right way?" It was said by some that there were many ways, and it did not matter which way was taken so long as heaven was reached, but the preacher was perfectly certain that there was no authority in Holy Scripture for such an assertion. Nothing could be clearer than the fact that Christ only founded The Church, One Congregation of faithful people, One Body of which He was the head; and all divisions of the body going apart to worship in separate congregations was contrary to the will of Christ. It was not held that those who thus departed from the appointed way were not finally saved, for God in His infinite mercy found out means whereby they might be saved if they walked conscientiously in the light they had. It was better, surely, if possible, to hold to the *whole* truth, and to walk in the way appointed by Christ himself. They were Churchmen, then, because their Church was, as a simple matter of history, the old way; and the continuity of its well trodden lines could be traced back to the very day when Christ gave the command to the apostles, "Go ye and teach all nations." The preacher continued, and pointed out that the other religious bodies in the land were modern, the oldest not yet being 330 years old either in organization or faith, and after referring to the other privileges of The Church concluded by urging the congregation to show that they valued the privileges they had by speaking for The Church if ever assailed or misrepresented, by their self-denying efforts for her support in any way that she might need, but above all compass her round with their earnest, faithful and unceasing prayers.

THE FAREWELL WORDS.

In the evening the church was full to overflowing, many additional seats having to be provided to accommodate the large congregation. The Bishop preached from the words "Ye are the body of Christ, and members in particular." After briefly referring to his words in the morning, the preacher said that whatever else these solemn words of St. Paul implied they clearly proclaimed that they must be Christians not only in themselves but in one another. They should form, as it were, one *living organism*, each member of the body not content with being himself a living, acting portion of it, but must recognize the existence, dignity and usefulness of the other members. There was a need of far more brotherly love and true spiritual fellowship, a keener realization of the great truth that being fellow members of the One body they were also members one of another, and therefore should be helpers one of another, knit together by a common love, having a common aim, brethren in one family, and comrades in one great regiment. The Bishop continued at some length to further expound the words of his text, and concluded with the following sentences: "And now, brethren, I have to say to you farewell. In that brief but comprehensive word is included all my heart's desire for you. I would commend you to God, who is indeed able to build you up and give you an inheritance among them that are sanctified. May he indeed make you to be a people zealous of good works, to the honor and glory of His name. May he establish, strengthen and settle you, and make you to abound in all that is of God, so that your Communion, small though it may be in numbers, may be a centre from which shall radiate throughout the Church of this diocese, and throughout the Church of this land, much love and spiritual power. That

so ye too may receive abundantly, in your own souls and in all that pertains to you the blessing assuredly promised, by Him whose promise cannot fail, to those who love and serve their God."

His Lordship left for Winnipeg by the Atlantic express on Tuesday night, accompanied by Mr. L. Strong. Before proceeding to England he will visit relatives in the States.—*Our Appeal Progress.*

CHURCH SUNDAY-SCHOOL CONVENTION.

(BY RURAL DEAN FARNCOMB, M. A., OF THE DIOCESE OF TORONTO.)

Everyone knows that Sunday-school workers of different denominations in Ontario have, for some years past, formed themselves into an organization for promoting the special objects connected with their work. The clergy and officers of the Church of England Sunday-schools have not, as a rule, taken part in these meetings. It might be said, "Why should not our Church unite with their brethren, and make use of an organization ready to our hands which has already made considerable progress, and which would bring our teachers into contact with so many intelligent and estimable workers outside our own communion?" No doubt if a general move were to be made in this direction, we should receive a very hearty welcome. But most of us feel that we could not conscientiously unite with the religious bodies about us in the important work of the training of our children. Another problem must first be solved—the union of all these different Christian bodies with us in the one Holy Catholic Church of Christ. And, in point of fact, the teaching of the Church of England is so much more definite upon the principles which lie at the foundation of our faith, that however much we might wish to unite with others, and to learn from them new methods of work, we feel that the *work itself* in which we are engaged is in many points essentially different.

At the same time, we must suffer a great loss if our Sunday-schools are to struggle along without the benefit which naturally flows from mutual help and conference with other schools. There is danger of "getting into a rut." We are apt to settle down into a lazy indifference in regard to needed improvements. There is a gradual loss of enthusiasm; our teachers are apt to grow discouraged, and to feel that we need a general "wakening up." All this applies with tenfold force to schools in country districts, where the sense of isolation is so deeply felt. Where is the remedy to be found? No doubt in some parts of the country it would be very difficult to arrange a meeting of any considerable number of teachers. But if it is only possible to bring the officers of *two* schools together, there is no question but that both of them will be strengthened. Having had some experience in the arrangement of Church Sunday-school Conventions in West York Rural Deanery, I have been requested by the Editor of the *Teachers' Assistant* to make some suggestions which may be useful to others who know the value of some kind of organization, but are in doubt as to how to go about it. In the Deaneries of West York and Peel we have *proved* the possibility of holding Conventions with the most gratifying results, and it is hoped

that others may "go and do likewise." It is customary for the clergy of any Deanery, when they meet, to arrange for their next gathering at some parish to which they are invited by the incumbent. If it is desired to call the officers of the Sunday-schools together at the same time, and the clergymen of the parish is willing to co-operate, a Committee may be appointed to make the necessary arrangements. The *programme* should be left in the hands of one responsible person, who will correspond with all those who are expected to read papers, etc. When the programme is complete, it is sent out by the Secretary of the Deanery to all the clergy, who are requested to enlist the active interest of their several schools, and to send word to the incumbent of the place of meeting how many teachers, etc., may be expected to attend. All this should be settled a fortnight before the date of the Convention, and the incumbent will then have time to prepare for the accommodation of his visitors, which may be done by calling a general meeting of the congregation for the purpose. (No difficulty need be apprehended on this point. The hospitality of Canadians is proverbial.) The teachers of the school at the place of meeting will, of course, take charge of these arrangements, and others may be invited to assist. If there is a school-house, meals may be served there; otherwise some convenient room will have to be engaged for the purpose, and the Convention will be held in the church. A collection is taken up to meet all necessary expenses, including the railway fare of speakers coming from outside the Deanery.—*The Teachers' Assistant.*

Correspondence.

The Bishop of Algoma's Appeal.

THE EDITOR OF THE CHURCH GUARDIAN.

DEAR SIR,—I have just noticed an allusion to our Sault Ste. Marie Indian Homes in the Bishop's of Algoma's appeal for aid, and it seems to me to convey the impression that in leaving the Indian Homes, I am at the same time depriving them of the support which they have hitherto received from our friends in England. I am indeed sorry that any such impression should go abroad, as, since deciding finally on giving up my Indian work owing to repeated attacks of ill health, I have been using every endeavour to leave them in a satisfactory condition when the time comes for me to withdraw. I think most of your readers know how thoroughly my heart has been in this work ever since its first inception, and I think it is scarcely kind even to infer that I would be willing to throw the Homes overboard and feel no care or interest about their future. As matters stand at present, our English Secretary and English Treasurer, who have each tendered me their resignations, are just waiting until they can hear what person or persons, appointed by the Bishop, will relieve them of their duties.

I am at present staying for a few days with my son at Elkhorn. He has 58 pupils in residence and his Homes seem to be prospering; but I regret to say that he is himself laid down with an attack of typhoid fever, brought on in great measure through over work and an anxiety. Those who have not actually engaged in this Indian school work little know what a tax to one's strength and health it is,—and then, when added to this, there is a debt of several hundred dollars staring them in the face and nothing to meet it, no reserve fund to fall back upon,—no wonder that one is driven almost to the verge of despair. I do most earnestly hope that our work both at Elkhorn and at Sault Ste Marie will be better supported in the future than has been the case in the past.

Yours, etc.,

EDWARD F. WILSON.

THE CHURCH GUARDIAN

—: EDITOR AND PROPRIETOR:—

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

— ASSOCIATE EDITOR —

REV. EDWYNS. W. PENTREATH, B.D., WINNIPEG, MAN.

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ANNOUNCEMENTS SEE PAGE 16.

DECISIONS REGARDING NEWSPAPERS.

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

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

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

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

CALENDAR FOR NOVEMBER.

NOVEMBER	1.—All Saints Day.
"	6.—21st Sunday after Trinity
"	13.—22nd do do do
"	20.—23rd do do do
"	27.—1st Sunday in Advent. (No- tice of St. Andrew.)
"	30.—St. Andrew, <i>Ap. and Mar.</i> (Athanasian Cr.)

EDITORIAL NOTES.

We publish in full in this number the Pastoral issued by the Bishops of the Church in the United States and read at the General Convention in Philadelphia which has just adjourned. It is spoken of by *The Living Church* "as an Episcopal Pastoral of unsurpassed excellence" and as "a trumpet call to duty, to service and to sacrifice." Although addressed primarily to the Presbyters, Deacons, and the Faithful of the Church in the United States, it will be found little less applicable to the Church in Canada; and believing thoroughly in the oneness of the Holy Catholic Church of which these two independent off-shoots of the Church of England are branches, and in view of the absence of any Pastoral from our own Bishops, we feel that there is no need of making apology to our readers for devoting so much of our space to this important and most able document. It is, in our judgment, only secondary in importance to the utterance of the Lambeth Council its elf. When we remember that it expresses the matured thought of some 80 Bishops of the Church Catholic, addressed to nearly 700,000 communicants;

of the Church in the United States, it is impossible to do ought than receive such a message with the utmost respect and attention.

The *Living Church*, speaking of the late Convention, expresses the view that the Church in the United States had reason to be proud of her Bishops and thinks that not even "the Mother Church of the great Anglican communion could marshal a procession more noble and distinguished in appearance than that which comprised the American Episcopate at the opening services of the General Convention in Baltimore." Undoubtedly, the Bench of Bishops in the United States has upon it men of the highest learning and ability and full of the enterprise and spirit of age, and perhaps in this latter respect especially, surpasses the Episcopate of the old Mother Church and of some of the colonies; but we would not be ready to yield first place to even the "noble and distinguished procession," referred to by our contemporary.

The *Evangelical Churchman*, of Toronto, has brought upon itself the strong denunciation of the British Whig, of Kingston, Ont., in connection with its statements in regard to the position and growth of the Church in the diocese of Ontario. The *Churchman* has been reviewing the position of the Church in the various dioceses upon the basis of the Census returns; but we fear not entirely with an unprejudiced mind. There has been too much of party spirit evidenced throughout, in characterizing this and that diocese, as *high* or *low*; and the members of it as Ritualists or Evangelicals. The *Whig* evidently thinks that justice has not been done to the diocese of Ontario and, apparently convicts the *Evangelical* of favoritism in its comparison of the position of the diocese of Huron, which the *Churchman* admits to be *Evangelical*, with that of Ontario "the ideal of Ritualists." The *Whig* shows that the general increase of the population in Huron was by the Census 2.79 while Anglicanism showed a loss of 6.60. In Ontario the Church showed 1.7 improvement. The *Whig* winds up its article with the following statement:—

From the latest official reports of the two dioceses we take the subjoined figures, showing a percentage of spiritual advancement and generosity so creditable to Ontario diocese that we thank stupid *Evangelical Churchman* for provoking the comparison:—

	HURON.	ONTARIO.
Families.....	13,344	11,422
Souls.....	59,525	50,888
Communicants.....	13,713	16,087
Parochial contributions.....	\$157,927	\$158,797
Diocesan contributions.....	10,642	14,490

There is no comparison of the wealth of the soil or of the people in the two dioceses, or of the means of access for administration of the services. Huron diocese should be ashamed of itself above measure.

STRENGTHENING THE CHURCH.

Everyone will welcome the decision to which the Synod of the Province of Canada has come in regard to the consolidation of the Anglican Church throughout the Dominion. Nothing but weakness can be the outcome of the present state of affairs; and, just as a quarter of a cen-

tury ago it was Confederation that Canada needed to enlarge her position among the nations of the world, so to-day it is in the union of the scattered dioceses from Nova Scotia on the Atlantic to British Columbia on the Pacific, that the Anglican community will find a greater freedom from parochial narrowness and a stimulus to meet the ever-growing religious needs of the Canadian people. As it stands to-day, the Church of England in Canada is a series of more or less isolated units. Churchmen living in Eastern Canada have no part or lot with Churchmen in the Canadian North-West. Rupert's Land is an ecclesiastical law unto itself, and British Columbia has not even got so far as this, but revels in a series of dioceses knowing no common organisation and each looking to England for sympathy and aid. These scattered threads are now to be gathered up. All Canada and Newfoundland are to be embraced in the jurisdiction of one General Synod of two Houses representing bishops, clergy, and laity in each Province, as do the Houses of Convocation here in the Mother Country, and presided over by a Primate of All Canada.

There were, of course, and are still, difficulties to be overcome. As at the time of the Confederation of the Dominion, the question of the Provincial bodies is found to be a knotty one. Some dioceses declare that they cannot see their way to join the union unless the system is simplified by the abolition of the Provincial Synods; others assert that the maintenance of these synods and the preservation of their full liberties is a *sine qua non* of their adhesion. Those who see what Canada loses in efficient Government by excessive legislative and executive machinery wish to avoid a similar waste in the administration of the Church; while others who, to quote one of the speakers, are big men in little Provinces now fear to become little men in one big Province. But the lessons of Confederation have not been lost upon Canadian Churchmen, and they have wisely left it to the Provinces themselves to simplify their machinery if and when they so desire. Such difficulties are a part of every great movement of consolidation. They have been overcome by the Methodist and Presbyterian Churches of Canada with signal success, and we have no doubt that when the first general conference of the Anglican community throughout British North America assembles at Toronto next September the way will be even more clear than it is to-day. There are 644,000 members of the Church in the nineteen dioceses into which Canada is now divided, and they will be all the better fitted for the aggressive and sustained work which lies before them, especially in the newer regions of the Dominion, when they have adopted a common plan of campaign, and formed close bonds of sympathy and co-operation.

The Archbishop of Canterbury missed a great opportunity when he declined the invitation to visit Canada this autumn, but we hope the day may come when even the Anglican Church will realise the advantages which would flow from a periodical gathering of Churchmen from all parts of the English-speaking world. No better means could be found of enlarging the views and aims of the Church and increasing its usefulness as a living force in the world.—*The Canadian Gazette.*

TESTIMONY OF NATIONALISTS AND OTHER WRITERS TO JESUS CHRIST.

ERNEST RENAN.—“ Jesus is in every respect unique, and nothing can be compared with him. This Christ of the Gospels is the most beautiful incarnation of God, in the fairest of forms, viz., moral man—truly the son of God and the son of Man—God in man.” “ For long ages yet he is king. What do I say? His beauty is eternal, his reign shall have no end. So long as one noble heart shall yearn after moral beauty, whilst one lofty soul shall be seized with joyful ecstasy before the realisation of the divine, Christ will have worshippers by reason of the part of his being which is truly eternal.”

“ Be the unlocked-for phenomena of the future what they may, Jesus will not be surpassed. His worship will renew its youth without end, his story will draw forth ceaseless tears, his sufferings will melt the best hearts, all the ages will proclaim that among the sons of men, there has not been born one greater than Jesus.” “ The day when he pronounced these words, he was truly the Son of God..... He founded the pure worship belonging to no special portion of country, which in truth all lofty souls shall practise to the end of time” “ Noble Initiator, repose now in thy glory: Thy work is finished thy divinity is established. A thousand times more living, a thousand times more loved since thy death, than during the days of thy course here below, thou hast become the corner stone of humanity, inasmuch as to tear thy name from this world would be to shake it from its very foundations. No more shall men distinguish between thee and God.”

JEAN PAUL RICHTER: 1763-1825.—“ The holiest among the mighty, and the mightiest among the holy, who has lifted up with his pierced hand empires off their hinges, has turned the stream of centuries out of its channel, and still governs the ages.”

THEODORE PARKER: 1810-1860.—“ (Christ) unites in himself the sublimest precepts and divinest practices, thus more than realising the dream of prophets and ages; and rises free from all prejudice of his age, nation or sect..... and pours out a doctrine beautiful as the light, sublime as Heaven, and true as God.” Try him as we try other teachers. They deliver their word, find a few waiting for the consolation, who accept the new tidings, follow the new method, and soon go beyond their teacher, though less mighty minds than he..... Though humble men, we see what Socrates and Luther never saw. But eighteen centuries have passed since the Sun of humanity rose so high in Jesus; what man, what sect, what church has mastered his thought, comprehended his method, and so fully applied it to life.” And again, “ Measure his religious doctrine by that of the time and place he lived in, or that of any time and place; yes, by the doctrine of eternal truth. Consider what work his words and deeds have wrought in the world..... Remember that the greatest minds have seen no farther, and added nothing to the doctrine of Religion; that the richest hearts have felt no deeper, and added nothing to the sentiment of Religion, have set no loftier aim, no truer method than his of PERFECT LOVE TO GOD AND MAN

..... Measure him by the shadow he has cast into the world; no: by the light he has shed upon it..... Shall we be told, Such a man never lived—the whole story is a lie? Suppose that Plato and Newton never lived; that their story is a lie. But who did their works, and thought their thoughts. It takes a Newton to forge a Newton. What man could have fabricated a Jesus? None but a Jesus.”

J. F. STRAUSS, author of the *Leben Jesu*. 1807-1874.—“ Amongst the personages to whom mankind is indebted for the perfecting of its moral consciousness, Jesus occupies, at any rate, the highest place. He introduced into our ideal of goodness some features in which it was deficient before he appeared, or had continued undeveloped..... By the religious direction which he impressed upon morality, he gave it a higher consecration, and by incarnating goodness in his own person, he imparted to it a living warmth..... With reference to all that bears upon the love of God and of our neighbor, upon purity of heart, and upon the individual life..... nothing can be added to the moral intuition which Jesus Christ has left us.”—*Present Day Tracts*.

CONTEMPORARY CHURCH OPINION.

CHURCH BELLS, LONDON, ENGLAND.

In idea, there can hardly be a more solemn service held in church than a marriage; in practice, how perpetually is this marriage service devoid of all solemnity: sometimes, one is almost inclined to cry out at the moment, of even common decency. The most frivolous spirit seems to descend and take possession of every one concerned—too often of the clergyman himself. The congregation, while it is waiting for the arrival of the bride, behaves itself at any rate no better than if it were sitting at a theatre, waiting for the curtain to go up. The smallest conventional jokes, thought to be proper to the occasion, are whispered from one to another along the pews; at last, amid a flutter of excitement and a shuffling of places, the bride arrives, and the clergyman commences the service. What a fine, straightforward, dignified office it is! How wretched to hear it mutilated, as one nowadays too often does, because the officiating priest imagines parts of it are indelicate; or, if he repeats these parts, to hear him shuffling through them in an inaudible tone, as one ashamed of what he is saying! The marriage service certainly is a most solemn religious act, which brings us face to face openly with the reality of things; it is not a conventional ceremony, to be gone through for propriety's sake. If we realised this, our behaviour at the service would be widely different from what ordinarily it is; and though we should be in a joyful temper, we should assuredly neither be in a trivial or fiendish one.

CHURCH BELLS, LONDON, ENGLAND.

The Bishop of Lincoln has been holding his triennial visitation in the choir of Lincoln Cathedral. Speaking on Monday, the Bishop said that, before passing on to local Church questions, he felt constrained to speak of the termination of the legal proceedings which had been a strain and an anxiety, not only to them in that diocese, but to many faithful members of the Church of England both at home and abroad.

He could not but express his thankfulness to Almighty God for having spared them what he feared might have been a period of painful misunderstanding and conflict, and which, for the time at least, must have greatly hindered their work. It would be unbecoming in him to dwell on the loving respect which was so widely felt throughout the Church towards their revered Metropolitan, whose name would always be regarded with especial loyalty and affection in the diocese of Lincoln; but they might fittingly there take their part in the well-nigh universal expression of satisfaction which had been called forth by the fact that a tribunal of the highest temporal eminence (to the jurisdiction of which, in causes properly spiritual, so many of them had long entertained serious objections) had, after a very full and careful hearing of the appellants against certain portions of his Grace's judgment, advised Her Majesty to dismiss the appeal. It was his earnest hope and prayer that they might use the opportunity of peace now offered them for the purpose of studying more thoroughly the whole question of ecclesiastical jurisdiction in relation to the history of the English Church and State. Such a study would assuredly lead people to see that the changes which had taken place in the mode of administering the authority which constitutionally belonged to the Crown, as supreme, justified the desire on the part of the Church for a reconsideration of the present final Court of Appeal, with a view to the more effective safe-guarding of the principle involved in the existence and function of the Church as the visible kingdom of our Divine Lord.

A further important point was also touched upon by the Bishop in his Charge. He referred to the gradual transference of power from a personal Sovereign to a Parliament which is no longer wholly composed of members of the Church of England. “ Those changes had grown up with the developing capacities of the people, and had been accepted as the due expression of social rights and needs. It might be that the Divine Ruler of all would in like manner lead on the renewed life of the Church until she should receive in God's good time and way such methods of organization and internal government as were most in accordance with the perfecting of her corporate life, and most helpful for the perfecting of the lives of her individual members; while, at the same time, they would best promote the true interests of the State and nation. Meanwhile, the liberty secured by the recent decision of the Privy Council in certain matters of ceremonial required two lines of caution—first the use of ceremonial should ever be subject to the law of charity and edification; second, the doctrinal significance which individuals of the clergy or laity amongst them might attach to ceremonies should be honestly in accordance with the teaching of the Church of England.” “ These two last warnings are very wise ones. Charity in the use of ceremonial is needed to-day. And the doctrinal significance attached to certain ceremonies is not necessarily, in every case, that of the Reformed Church of England. It ought to be. If Church men be honest, and if the Established Church is to remain among us, it must be.

THE WEST INDIAN GUARDIAN, BARBADOS.

Some one asks how is it that a number of prominent English laymen have in the past turned Romanists, as the Romish press so frequently boasts. The answer is simply this, that those rarely ever know anything of their own Church; and by well-laid designs have later in life been led to listen to Jesuitical talk without a yond

teaching to counteract its influence. So with high ideas of themselves and little to lean on they readily succumb. When we think of the emptiness of many sermons, the apathy of parents as to the Church press, the total indifference as to how little sound doctrine is taught at many collegiate institutions, and to crown all, the want of Church life at home, it seems to us really marvellous that with mature years more of our people don't fall away. We are not speaking of men like Cardinal Manning, whose early training was only a garbled one-sided view of the Church, but of the danger awaiting higher classes in life wherever even their attendants know more about Mother Church than do the masters they serve. Gibraltar shall move before a true churchman falls away.

Family Department.

HOME, SWEET HOME

BY MRS. WALTON.

CHAPTER VII.—LITTLE MABEL'S SNOWDROPS.

The next morning Christie woke with a happy heart, for he remembered his last night's prayer, and in his simple faith he had taken the Lord at his word, and had believed that the blood of Jesus Christ had cleansed him from all sin.

But old Treffy's doubts and fears came back again. He began to look within, and the remembrance of his sin returned upon him. What if, after all, there was sin on his soul? What if the gates were still closed against him?

"Christie, boy, I don't feel it's all right with me yet," he said anxiously.

"Why not, Master Treffy?" asked Christie.

"Why, I've been so bad, Christie; it doesn't seem likely he'd do it for me so soon as that; there's such a deal of sin on my soul."

"But you asked him to wash you, Master Treffy; didn't you?"

"Ay, I asked him, Christie," said Treffy, in a despairing tone.

"And he said he would if you asked him, Master Treffy; didn't he?"

"Ay, Christie, I believe he did," said Treffy.

"Then of course he *has* done it," said Christie.

"I don't know, Christie, boy; I can't feel it," said old Treffy, pitifully. "I don't seem to see it as I ought."

So, whilst little Christie was walking in the sunshine, old Treffy was still groping on in the shadow, sometimes hoping, sometimes fearing but never trusting.

Christie paid another visit to the suburban road that week. Little Mabel and her mother were coming out of the house when Christie reached the gate. The little girl ran eagerly forward when she caught sight of the organ, and begged her mamma to stay whilst she turned the handle just six times.

The lady spoke very kindly to Christie; she asked him several questions, and he told her about old Treffy, how ill he was, and how he had not another month to live. The tears were in the lady's eyes, and she asked Christie where he lived, and wrote it down on a white tablet which she carried in her pocket.

"Mamma," said little Mabel, "I want to whisper something to you."

The lady bent down her head to listen, and then said kindly—

"Yes, if you like."

Mabel darted into the house, and returned with a large bunch of single white snowdrops, prettily arranged with sprigs of dark myrtle leaves. Very white, and pure, and lovely they looked.

"Here, organ-boy," said Mabel, as she put them into his hands, "these are my own dear snowdrops; Aunt Helen gave me them, and you must take them to Master Treffy, he'll like them, won't he?" she said.

"Ay! that he will, missie," said Christie, warmly.

"Mabel," said her mother, "you must teach Christie the little prayer I told you always to say when you looked at the snowdrops."

"Yes," said Mabel, "I will. This is it, Christie: 'Wash me, and I shall be whiter than snow.'"

Christie looked up brightly.

"Will you say that prayer, Christie?" asked the lady, kindly.

"Yes, ma'am," said Christie; "it's just like what me and Master Treffy said last night:—

'Cleans me and save me,
Cleans me and save me,
Wash all my sins away.'

The lady smiled when Christie said this, and seemed very pleased.

"I am so glad you know of the only way to be washed white," said the lady. "These snowdrops always make me think of the souls washed white in the blood of Jesus."

Then the lady and little Mabel passed on, and Christie looked down very tenderly on the flowers. How he *would* love them now? He turned his steps homeward at once, for he did not want the snowdrops to fade before they reached old Treffy. How fair, and clean, and pure they looked! So different to the smoke and dirt of the noisy court. Christie was almost afraid lest the thick air might soil them as he carried them through it. Some of the children ran after him and begged for a flower, but he guarded his treasures very carefully till he reached the attic.

And when Christie opened the door, who should be there but the clergyman, sitting beside old Treffy, and talking to him very earnestly! He stopped to give Christie a kind word, and then he went on with what he was saying. He was telling Treffy about the death of Jesus, and how it is that the blood of Jesus can wash away all sin.

"I can't see that it's all right with me," said Treffy, in a trembling voice; "it seems dark and dim to me yet. I don't feel that I've got it; I can't feel happy."

"Treffy," said the clergyman, suddenly, "do you think I would tell you a lie?"

"No, sir," said old Treffy; "I'm sure you wouldn't; I could see it in your face, sir, if nowhere else. No, sir, I'd trust you anywhere."

"Now, Treffy," said the clergyman, taking a half-crown from his pocket. "I've brought this for you. You cannot work now, and you need many things you cannot get; I will give you this money to buy them with."

"Thank you, sir," said old Treffy, the tears running down his cheeks; "I can never thank you enough. We are very badly off just now, Christie and me."

"Stop, Treffy," said the clergyman, "it isn't yours yet, you must take it."

Treffy put out his trembling old hand, and took the half-crown, with another murmur of thanks.

"Do you feel that you've got it, Treffy?" said the clergyman.

"Yes, sir, it's here," said old Treffy.

"Are you sure you've got it, Treffy?" said the clergyman again.

"Yes, sir," said Treffy, in a bewildered voice. "I know I have; I don't know what you mean, sir."

"I will tell you what I mean," said the clergyman. "The dear Lord Jesus has come into this room just as I have, Treffy. He has brought a gift for you, just as I did. His gift has cost him far more than mine cost me; it has cost him his life. He has come close to you, as I came, and he says to you, as I said: 'Old Treffy, can you trust me? do you think I would tell you a lie?' And then he holds out his gift, as I did, Treffy, and he says, 'Take it; it is for you.' Now, Treffy, what have you to do with this gift? Just exactly what you did with mine. You have not to work for it, or wait for it. You have just to put out your hand and take it. Do you know what the gift is?"

Treffy did not answer, so the clergyman went on:—

"It is the forgiveness of your sin, Treffy; it is the clean heart for which you are longing; it is the right to enter into 'Home, sweet Home,' for which you have been praying, Treffy; will you take the gift?"

"I want to take it," said old Treffy, "but I don't know how."

"Did you stop to think *how* you were to take my gift Treffy?"

"No," said the old man, "I just took it."

"Yes," said the clergyman, "exactly; and that is what you must do with the Lord's gift; you must just take it."

"Would it have pleased me, Treffy," said the clergyman, "if you had pulled your hand back and said, 'Oh, no sir! I don't deserve it; I don't believe you would ever give it to me, I can't take it yet?'"

"No," said Treffy, "I don't suppose it would."

"Yet this is just what you are doing to the Lord Jesus, Treffy. He is holding out his gift to you, and he wants you to take it at once, yet you hold back, and say, 'No, Lord, I can't believe what you say, I can't trust thy word, I can't believe the gift is for me, I can't take it yet.'"

"Treffy," said the clergyman, earnestly, "if you can trust me, oh, why can't you trust the Lord Jesus?"

The tears were running down the old man's face, and he could not speak.

"I am going to ask you another question, Treffy," said the clergyman. "Will you trust the Lord Jesus now?"

"Yes, sir," said Treffy, through his tears; "I don't think I can help trusting him now."

"Now Treffy, remember Jesus is in this attic, close to you, close to me, very, very near, Treffy. When we speak to him, he will hear every word we say; he will listen to every sigh; he will read every wish."

"But, before you speak to him, Treffy, listen to what he says to you," said the clergyman, taking his Bible from his pocket. "These are his own words, 'Come, now, and let us reason together,' saith the Lord, though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool,' for the 'blood of Jesus Christ, his Son, cleanseth us from all sin.' Treffy, will you trust the Lord Jesus? Do you think he would tell you a lie?"

"No," said old Treffy, "I'm sure he wouldn't."

"Very well, Treffy, then we will tell him so."

The clergyman knelt down by Treffy's side, and Christie knelt down to, and old Treffy clasped his trembling hands whilst the clergyman prayed.

It was a very simple prayer; it was just taking the Lord at his word. Old Treffy repeated the words after the clergyman with the deepest earnestness, and when he has finished the old man still clasped his hands and said, "Lord Jesus, I do trust thee, I do take the gift, I do believe thy word."

Then the clergyman rose from his knees and said, "Treffy, when you had taken my gift, what

did you do next?"
"I thanked you for it, sir," said Treffy.

"Yes," said the clergyman, "and would you not like to thank the Lord Jesus for his gift of forgiveness?"

"Oh!" said old Treffy, with tears in his eyes, "I should indeed, sir." So they all knelt down again, and in a few words the clergyman thanked the dear Lord for his great love and goodness to old Treffy, in giving him pardon for his sin.

And again old Treffy took up the words and added:

"Thank you, Lord Jesus, very much for the gift; it cost thee thy life; oh! I do thank thee with all my heart."

"Now, Treffy," said the clergyman, as he rose to go, "if Satan comes to you to-morrow, and says, 'Old Treffy, do you feel you've got forgiveness? perhaps after all it's a mistake, what shall you say to him?'"

"I think I shall tell him my text," said old Treffy, "The blood of Jesus Christ, his Son, cleanseth us from all sin."

"That will do, Treffy," said the clergyman; "he can't answer that. And remember, the Lord wishes you to know you are forgiven, not to feel you are forgiven. There is a difference between feeling and knowing. You knew you had taken my gift, and you did not know what I meant when I asked you if you felt I had given it to you. It is the same with the Lord's gift, Treffy. Your feelings have nothing to do with your safety, but your faith has a great deal to do with it. Have you taken the Lord at his word? Have you trusted him? That is the question."

"Yes, sir," said Treffy. "I have."
"Then you know you are forgiven," said the clergyman, with a smile.

"Yes, sir," said Treffy, brightly, "I can trust him now."

Then Christie walked up to Treffy, and put the bunch of white snow-drops, in his hand.

"Miss Mabel gave me them," he said, "and she said I was to say a little prayer whenever I looked at them: 'Wash me, and I shall be whiter than snow.'"

"Whiter than snow," repeated the clergyman; "whiter than snow;

Treffy! that is a sweet word, is it not?"

"Yes," said old Treffy, earnestly, as he looked at the flowers, "whiter than snow, washed white in the blood of Jesus."

Then the clergyman took his leave, but, as he was crossing the court, he heard Christie running after him. He had a few of the lovely snow-drops and a sprig of the dark myrtle in his hand.

"Please, sir," said Christie, "would you like a few of them?"

"Thank you, my boy," said the clergyman, "I should indeed."

He carried the snowdrops carefully home, and they taught him a lesson of faith. The seed he had sown in the mission-room had not been lost. Already two poor sin-stained souls had come to the fountain, and had been washed whiter than snow. The old man and the little boy had taken the Lord at his word, and had found the only way into the bright city, into "Home, sweet Home." God had been very good to him in letting him know this. Surely, he would trust in the future.

TO BE CONTINUED.



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The Late Metropolitan of Canada.

The Executive Committee of the Diocese of Montreal has adopted the following resolutions as to the late Most Rev. John Medley, D.D., Lord Bishop of Fredericton, and Metropolitan of Canada.

The current year will be memorable in our Canadian Ecclesiastical Annals, as peculiarly an obituary year among the prelates of the English Church of the Dominion.

Already have we recorded in the minutes of our Executive Committee mementoes of the late Bishops Oxenden and Williams; and to-day we enter a similar memorial of the death of the late Bishop Medley of Fredericton and Metropolitan of the Province of Canada.

Other pens and other tongues have already borne testimony to the man of noted qualities, clerical, literary and artistic, which pre-eminently distinguished the deceased prelate.

His own cathedral at Fredericton, the pride of New Brunswick, and regarded as a gem of architectural beauty throughout the Dominion, will ever remain, among the religious fanes of our land, an enduring monument of his exquisite taste, for it was his own creation.

And, at the same time, its walls have oft-times resounded with solemn chant and with inspiring anthem, composed by himself, aids to the service of song in God's holy temple, which have since become the property of the Church at large, and been incorporated, as much-prized treasures, in many of their sacred musical collections.

Fittingly, therefore, as the founder of its fabric, and as the author of many of its sacred songs, was he laid to rest in his moss-lined grave by many of his sorrowing clergy and laity immediately contiguous to his own beautiful cathedral.

And now, though not of his Fredericton diocese, yet as members of his metropolitan province, would we add our own humble tribute of respect to his memory.

It is but to state a fact of admitted and of universal recognition, that Bishop Medley, as Metropolitan, always presided over the general councils of our Church, and ever exercised his unofficial sway over our different dioceses, with conspicuous ability, dignity, wisdom, and impartiality.

And when, at length, called to go the way of all the earth, freighted with his own more than fourscore years, and with his strength, "then," in the words of the psalmist, "but labor and sorrow," added to those family bereavements, and to those earthly severances common to life's troubled, specially lengthened pilgrimages, it is a noteworthy fact, that the aged Metropolitan traversed those sands of time which are marked by no returning footsteps, with his latest thoughts, and his latest plans directed to our city, to our diocese, to our Christ Church cathedral of Montreal.

He himself it was, as authoritatively announced, who arranged that the consecration of Bishop Dunn to the Episcopate of Quebec, that latest addition to our Canadian bench of

bishops, should be conducted among us in our own beautiful Christ Church cathedral, thus affording to the members coming from afar, of both houses of the Provincial Synod, together with the Church people of this city and neighborhood, an opportunity of witnessing a ceremonial of more than ordinary significance, which most of them would not otherwise have possessed.

It is true, indeed, that another prelate occupied his seat, another bishop administered the oath of metropolitanical obedience, belonging to himself, yet surely the whole historic scene should not be allowed to pass into oblivion without the Executive Committee of the diocese of Montreal, representing, for the time at least, the members of the whole diocese, entering permanently of record in their minutes, and publishing to the Church abroad their sincere, however feeble, tribute of respect, honor and regard to the memory of Dr. John Medley, late Lord Bishop of Fredericton and Metropolitan of the Province of Canada.

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Temperance Column.

THE CHURCH OF ENGLAND TEMPERANCE SOCIETY.

ARTICLE I.—(Continued.)

That the cause thus advocated rapidly gained ground is shown by the introduction in 1871 of Mr. Bruce's Bill, truly described as "thorough, honest, and calculated in ten years to have changed the face of the country," and in many of its main features agreeing remarkably with the legislation, on which there is a large consensus of opinion at this moment among the active adherents of the Temperance cause. But this Bill was withdrawn in face of a violent and combined opposition from various quarters, and only some fragmentary measures were passed, good in themselves but inadequate to meet the gigantic evil. Meanwhile the more directly religious work of the Society went steadily on, extending its scope, but as yet failing to touch in any satisfactory degree the great mass of the clergy and of Churchmen generally.

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[TO BE CONTINUED.]

A MONO MILLS MIRACLE.

A TALE THAT READ LIKE A NOVEL.

The Story of George Hewitt—Helpless for Thirty Years—At Last Finds Relief in a Simple Way—The Story Corroborated by Reliable Witnesses.

Orangeville Post.

For several months The Post, in common with many other journals of Ontario, has been publishing accounts of miraculous cures in various parts of Canada and the United States. We must confess, however, that we have paid little or no attention to these reported miracles, and probably our indifference would have continued to the end had it not been for a little incident that occurred in our

office when Washburn's circus was in Orangeville a few weeks ago. Mr. Stewart Mason, a respectable young farmer of Albion township, called at our office on business on that occasion, and as he was leaving we happened to ask him—a course generally pursued by the newspaper man in search of news—if there was anything new in his vicinity. He replied that there was nothing very startling and followed this up by asking us if we had heard of the wonderful cure of a man named Hewitt at Mono Mills. We confessed ignorance, and then Mr. Mason said that from what he had heard it was undoubtedly another miraculous cure through the agency of Dr. Williams' famous Pink Pills. We had become so thoroughly imbued with the idea that the various details of miracles in other parts were only a new and catching tale in the booming of patent medicines that we must admit Mr. Mason's intimation of a genuine local cure at once excited our interest. We took a note of the name and quietly made up our mind to investigate the matter at our earliest convenience. We came to the conclusion that there must be something in it, for Mr. Mason, a respectable and reliable young farmer, would not for a moment be suspected of equivocating on a matter in which he never had any interest, much less in one which did not concern him. A few days ago The Post despatched a representative to Mono Mills to make a full investigation of the alleged cure of George Hewitt. He first called on Mr. John Aldous, proprietor of the Commercial Hotel, and after a few usual preliminaries asked him if he knew a man named Hewitt, in the village. "Is that the old man that wasn't able to move a short time ago, and is now getting all right so fast?" queried Mr. Aldous. The reporter nodded assent, and in less time than it takes to tell it the quill-driver and the obliging Mr. Aldous were on their way to the neat and comfortable home of Mr. Samuel Benson, with whom it was learned Mr. Hewitt resided. The Benson home is in the eastern suburb of the village, and upon the reporter and Mr. Aldous calling, they were courteously received by the busy house-wife, who was not too busy, however, to spare time to tell The Post all about her interesting boarder and his miraculous cure. Mr. Benson was not at home, and The Post at once suspected that a gentleman of between 50 and 60 years, who occupied a chair in a corner of the cosy room, was no other than the famous Geo. Hewitt. The surmise proved correct. Mr. Hewitt shook hands with the scribe, remarking as he did so, "I could not have taken hold of your hand a few months ago." When the object of the visit was announced, Mr. Hewitt, who is an intelligent, well educated man, began to dilate in glowing terms on the wonderful change that had come over him. "Shall I tell you the whole story?" asked he of the reporter, and upon the latter intimating his desire to hear all, Mr. Hewitt gave him the following narrative:

MR. HEWITT'S WONDERFUL STORY.

"In old Ireland, thirty years ago,

I was scaling a stone wall one day when I fell backward and had my spine injured so seriously that a short time later I became almost entirely disabled. The fatal effects of the fall were gradually but only too rapidly felt, and looking back on a stretch of time extending five years over a quarter of a century, there is little more in the prospect than a picture of pain and gloom and suffering. About twenty-eight years ago I came to Canada and am known around the country here for miles. Until twelve years ago I could sit on a chair when placed on it, and manage to move myself around a little. Then even that comfort was suddenly taken from me. One day I was unintentionally thrown off the chair, and the second fall may be said to have done all but end my life. There was not a ray of hope for me, not a sign of a break in the dark clouds. Ever since then my pitiable condition is known to every one in these parts. All power to use either arms or hands, legs or feet, completely left me. I could be propped upright in a chair, but something had to be put in front of me to keep me from falling forward. Usually a chair like this," and as Mr. Hewitt spoke he lifted and drew forward a chair which was near him, "was placed in front of me and on this I would rest my arms. Not only was all power left my limbs, but every feeling likewise. Why, you could run a needle right into my flesh and I would not know what you were doing unless I saw the act. A myraid of flies might light and revel on me, but I would be in happy ignorance of the fact. When I was laid in bed I could not get up or move unaided if I was given all creation. The only part of my system in which any strength seemed to remain, was my neck, but at last even my head fell forward on my breast, and I was indeed a pitiable sight. My voice, formerly as clear and ringing as it is to-day, seemed to go like the strength and feeling from the rest of me, and sometimes I would scarcely be able to make myself understood. I know you hear me with incredulity, for you can scarcely believe that the helpless and hopeless invalid I have described is the man who now sits before you, cheery, vigorous and hopeful. On the legs, which a short time ago were helpless and seemed useless, I can now walk with a little assistance, being able last evening to go to my room with my arm on Mrs. Benson's shoulder. Why, man, a few months ago I could not do that on the promise of inheriting the kingdom of heaven." Here Mr. Hewitt stamped both feet on the floor with much vigor and enthusiasm. "In those days," he resumed, "if I ever wrote anything it was by placing the handle of the pen between my teeth and getting through with the work that way. Don't ask me if I tried the best doctors. I spent a fortune, thousands of dollars, in trying to get cured. I consulted physician after physician, and paid some of them high fees for their services. They all failed utterly and hopelessly failed, to give me the slightest relief. You can put that down in big black letters. Of course you have heard what has wrought

this wonderful change in me. I read in the Post and other papers of a miraculous cures effected by Dr. Williams' Pink Pills, but I never dreamed that there was even a glimpse of hope for me through the use of this much advertised remedy. Miracles might be worked on every side of me, but there was no chance for me. I was like the downy leper, a hopeless outcast, a being whose sufferings and disabilities would end only with the period of earth existence. One day I picked up a paper and read the Saratoga miracle that case where Mr. Ruant was miraculously restored by the Pink Pills, and at once concluded to try the amazing cure on myself. There must be some chance for me, I thought, when a man who was as helpless as Mr. Ruant got such relief. I had no money, but I sent to Mr. W. J. Mills, our popular general merchant and postmaster, and he procured me a supply of the Pink Pills, and these I immediately commenced using with the joyful result I have described. My voice is fully restored, my head is upright and more, my chest (once so shrunk and hollow) is rapidly filling up, I am quickly securing the use of my legs and arms, and can feel the slightest touch on any part of me. Is there not a miracle here, indeed, and would I not be a base ingrate if I refused to sound the praises of Dr. Williams' Pink Pills? Even if I get no better than I am now I shall be forever grateful for what has been done for me. But I have great hope that the cure will go on until I am completely restored. I drove down to the village last twelfth of July. It was in April I commenced using the pills, and the friends who saw me could scarcely believe their eyes. It was like the appearance of a spectre or an apparition. "Oh, I tell you, sir," said the grateful man with enthusiasm, "it is my full intention to write a pamphlet on all that I have gone through, on all that has been done for us, and you may be sure that the chief prominence will be given to Dr. Williams' Pink Pills. They are a boon which cannot possibly be too widely known."

THE STORY CORROBORATED.

The reporter could scarcely believe that Mr. Hewitt's voice, now so silvery and resonant, was ever the squeaky, feeble and indistinct organ of speech he had indicated, and the scribe questioned Mrs. Benson on this point. She said that every word Mr. Hewitt had related was literally true, and on the question of the restoration of his voice she was corroborated by Mr. Aldous, and other respectable witnesses whom the reporter met in the village later in the day. Mr. Aldous said he was not surprised at the hesitancy of people about believing the wonderful cure. He did not think that he himself could credit it if he had not been an eye-witness of the whole affair. He had known Mr. Hewitt for years, knew that his former utter helplessness was as he had described, and either he had to say it was not Mr. Hewitt who sat before him or to admit the miraculous escape. "These pills," said Mr. Aldous "are certainly a wonderful remedy."

The reporter shook hands with Mrs. Benson and the cheerful Mr. Hewitt, and started forth into the street a doubting Thomas no longer, first promising to transmit to the Dr. Williams's Medicine Co. Mr. Hewitt's lavish expressions of thanks for what their wonderful Pink Pills had done for him. "Here we are," thought the scribe, "in the cold and practical nineteenth century, but here's something right here in this little village of Mono Mills mighty closely bordering on the miraculous all the same."

After leaving the Benson home the reporter sought out Postmaster Mills, whom he found equally eloquent in his praise of the wonderful Pink Pills. "They're certainly a great remedy," said he, "and anyone that doubts this has only to be told about George Hewitt's case. I suppose you have heard the whole story, and there's no use in my wearying you. The pills have undoubtedly worked the amazing change that is to be noticed in Hewitt's condition. It was I first sent for the pills for him, and I can certify to the striking change." The reporter further learned that the Pink Pills were kept for sale by Mr. Mills, and that the demand for them was large and increasing. The representative of The Post conversed with many other citizens of Mono Mills regarding Mr. Hewitt's case and found all agreed on the question of his former condition, his restoration and the remedy. Every one in and around the village, in fact, appeared to know all about the cure, and Pink Pills seem to be a household word in that section. On The Post's return to Orangeville, Mr. Richard Allen, ex-warden of Dufferin county, dropped into our office. The ex-warden resides about three miles from Mono Mills, and was asked if he had heard anything about what Dr. Williams' Pink Pills had done for Mr. Hewitt. He had heard all about the case, and was unhesitating in expressing the opinion that this was a striking instance of great results following the use of the pills. "I'm not much of a believer in wonderful cures I read about," said the ex-warden, "but I have known Hewitt for years, and this change in him is certainly astounding." The Post was surprised to hear that Dr. Williams' Pink Pills were extensively used in this section, but after the Hewitt narrative it was not surprised to hear of great beneficial results following the use of the great remedy. We are disposed to conclude from what some parties told us, that the base imitation business is already entered upon by unprincipled persons, and the public will do well to see that the Pink Pills they purchase have all the marks of genuineness advertised by the Dr. Williams' Medicine Company.

Dr. Williams' Pink Pills are not a patent medicine in the sense in which that term is usually understood, but a scientific preparation. They contain in a condensed form all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are an unerring specific for such diseases as locomotor ataxia, neuralgia, rheumatism, nervous headache, the after effects of la grippe, palpitation of the heart, pale and sallow complexions, and the tired feeling resulting from nervous prostration; all diseases depending upon vitiated humors in the blood, such as scrofula, chronic erysipelas, etc. They are also a specific for troubles peculiar to the females, such as suppressions, irregularities, and all forms of weakness. They build up the blood and restore the glow of health to pale and sallow cheeks. In the case of men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of whatever nature.

These Pills are manufactured by the Dr. Williams' Medicine Company, Brockville, Ont., and Schenectady, N. Y., and are sold only in boxes bearing their trade mark and wrapper, at 50 cts. a box, or six boxes for \$2.50. Bear in mind that Dr. Williams' Pink Pills are never sold in bulk, or by the dozen or hundreds and any dealer who offers substitutes is trying to defraud you and should be avoided. Dr. Williams' Pink Pills can be had of all druggists or direct by mail from Dr. Williams' Medicine Company from either address. The price at which these pills are sold make a course of treatment comparatively inexpensive, as compared with other remedies or medical treatment.

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