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# The Church Guardian

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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## ECCLIASTICAL NOTES.

BISHOP and Mrs. Wilmer, of Alabama, lately celebrated their golden wedding.

The plan for the formation of a Church club in the diocese of Chicago has taken definite shape this fall, and early organization is expected.

THE Diocese of Alabama has elected as the Assistant Bishop, the Rev. Henry Melville Jackson, rector of Grace Church, Richmond, Virginia.

J. WINTHROP HAGEMAN, pastor of the Franklin Avenue Presbyterian Church, Brooklyn, N. Y., has decided to enter the ministry of the Church.

THE Board of Missions of the Diocese of Minnesota has just published the 120th thousand of the diocesan tract, "The Church and Her Ways."

In the missionary jurisdiction of Washington measures are being taken to raise \$10,000 for the Episcopate Fund, with the view of being admitted as a diocese by the next General Convention.

It goes without the saying that no men deserve more at the hand of the Church, than those who have broken themselves down in her service. Every consideration should lead us to exert ourselves in their behalf.—*Bishop Gilbert.*

ALONG the West African coast there are now about 200 churches, 35,000 converts, 100,000 adherents, 250 schools; 30,000 pupils; 35 languages or dialects have been mastered, into which religious books and tracts, and educational books, have been translated and printed.

MR. J. H. SHORTHOUSE, the author of "John Inglesant," is the son of a Quaker, but for the last thirty-five years, ever since he was of age, he has been a member of the Church of England. "And in this fellowship and communion," he says, "I hope, by the grace of God, to die."

MR. JAMES POTT, the well-known publisher of N. Y., who has recently returned from a visit to China, says that the future usefulness of the mission of the P. E. Church of the U. S., in China depends upon its having the wisdom to co-operate with and help to guide in the organization of a national Chinese Church.

THE coming of Bishop Nichols to Southern California has done much to arouse the Church people of this section to renewed interest and greater work. At every point he has been enthusiastically received and warmly welcomed, and has won for himself a warm place in the affections of our people everywhere.

THE Orthodox Greek, or Eastern Church, is represented in California by a bi monthly publication called *The Apostle of the Orthodox Church*, the Rev. Sebastian, editor, 1715 Powell street, San Francisco. The November number

contains articles on "Unction with Chrism," or Confirmation; Œumenical Councils, and Needs of Alaska.

In the magnificent minister at Ely, Eng., says Bishop Potter, nothing is more impressive or resplendent than the superb decoration in color of the ceiling, and nothing it would seem to ought to make the heart of a devout layman thrill with more grateful pride than to learn that all this costly and beautiful work was the gift of one of his own order, Mr. Gambier Parry, and what is much more to the point, was done with his own hand.

It is a notable fact that within the past month three churches of the diocese of California, Grace and St. Peter's, San Francisco, and St. Paul's, Oakland, have announced weekly Celebrations, beginning with the first Sunday in Advent. Such changes speak of growth and spring from welcome necessity. In the case of Grace Church there is to be inaugurated an entirely new order of things. The church is to be open daily for prayer and meditation in accordance with the declaration of Scripture: "My house shall be a house of prayer for all people." There will also be a daily service at eleven o'clock.—*Pacific Churchman.*

THE cathedral of North Dakota, U. S., has been completed, and has started for its diocese. Bishop Walker's cathedral is a church car, by means of which the Bishop will be able to visit and hold services in a large number of towns in his immense jurisdiction. The car has been neatly fitted up as a church, with organ, font, lectern, Bishop's chair, and altar. A double row of chairs down the length of the car will seat about seventy people. One end of the car is partitioned off to serve as robing-room, office, and sleeping room. The car is named "The Church of the Advent." It will, without doubt, be a very useful means in extending the Church in the great Northwest.

READING the memoir of Bishop Otey recently, we came across this passage: "The Bishop was scrupulous in adhering to the prescribed forms as well as the doctrine of the Church, but was not afraid to depart from them when the occasion seemed to justify it, as the following will show: He was once about to administer Confirmation to the wife of an aged General at an open air meeting of the people of the country, in the woods of Arkansas. He had before conversed concerning the faith of Christ with the veteran officer, who stood alone in the congregation when his wife left his side and went forward to receive 'the laying on of hands,' 'General O,' the Bishop called aloud, 'you have been a good soldier of your country now show yourself a good soldier of Jesus Christ. With tears streaming down his cheeks, the General obeyed the call, went forward, was confirmed and ever afterwards until his death led a consistent Christian life.'—*Diocese of Arkansas.*

One result of General Booth's scheme will be found, we hope, in renewed attention to the rescue work done by the clergy. Looking into

an appeal sent out by the Rev. J. H. Scott, rector of Spitalfields, Eng., we find that in this one parish "during the past year 230 cases (women and girls) have been dealt with, 110 of whom were below the age of twenty years; 104 have been sent to rescue homes, 13 returned to their parents, 21 sent to hospitals, 11 to service, and the remainder dealt with in a variety of ways." This is, of course, but one side of the work carried on from year to year in such parishes as Spitalfields and Whitechapel.

THE Rev. G. S. Reaney has now told us in detail why he left Congregationalism. Its main defect in his eyes seems to have been the complete isolation of the individual pastor. But he also detected grave symptoms of decay in Congregationalism, both in London and in Manchester. Casting about for a surer footing, he bethought himself of the Church, which for him always had "a kind of fascination." "The Church of England," writes Mr. Reaney, "has drawn me back into her fold by the powerful attraction of her parochial system, by her nationality, by her catholicity, by her historic continuity, and by her primitive Scriptural teaching and practice."

## THE REFORMATION IN ENGLAND.

There is a very mischievous popular delusion current about the Anglican Reformation. People are found who believe that the Church was Roman Catholic before the Reformation, and Protestant afterwards. They believe that Henry VIII. made a new Protestant Church, and that by certain Acts of Parliament he took away the Church property from the Roman Catholics and gave it to the Protestants, and that this Parliamentary procedure was the "Establishment" of the Protestant Church of England. Now the whole of this theory is utterly and baselessly untrue. Mr. E. A. Freeman, the first of modern English Historians, writes clearly and distinctly as follows:—

"There was no particular moment in what is called the Reformation at which the State determined to take property from one Church, or set of people, and give it to another. There was no one act called the Reformation; the Reformation was the gradual result of a long series of acts. There was no one moment, no one Act of Parliament, when and by which a Church was 'established'; still less was there any Act by which one Church was 'disestablished' and another Church 'established' in its place."

The fact is that the Church of England has always existed in England from Apostolic times. It has undergone vicissitudes and changes, but it is the same historical Catholic Church that was planted by Apostolic Missionaries amongst our heaven forefathers. It is just as well to make this clear and plain. The word "Protestant" does not occur in any of the authorized formularies of the Church of England. It can only express a series of negations, and it is a word best left alone by good and true Churchmen who value the Prayer Book as it is, and desire to maintain the Catholic Faith, against the errors of Rome on one side and Puritanism on the other. Yours &c.—*Anglicans in The Southern Cross.*

them, but they did not inspire them with any sense of independence, they did nothing to put them in a position not to require a free breakfast that day week; and they seemed to think because they had preached the Gospel to them, and sang them two or three of Moody and Sankey's hymns, they had done the very best thing they could for those people. He did not think they had at all. [Hear, hear]. He did not believe in that way of getting at the people but he did believe in the old-fashioned way of the Church. [Applause]

### THE SUNDAY SCHOOL.

A Paper by the Rev. W. E. Brown, Moosejaw, Qu'Appelle Diocese.

The necessity and great importance of the Sunday school can scarcely be over estimated. It has a distinct and urgent work to do, especially in districts where no religious education is given in the daily instruction a child receives. If secular education is a matter of so great value to the well being of the nation, and the good of the individual, that the State enforces it; surely religious education is of equal or even greater value. Indeed, the fact that the former receives so much attention intensifies the necessity of the latter. Education is a good thing, but the man must be taught, and "that the soul be without knowledge it is not good." It is incomplete, and may be dangerous, unless that wisdom, of which the fear of the Lord is the beginning, is imparted by which man can rightly use all his intellectual knowledge to the glory of God and the welfare of himself and his fellowman.

To the thoughtful, earnest Churchman the imperative need of the Sunday School will be apparent. Such a man will reason thus: No education is perfect that ignores God, and our duty and relationship towards Him. It is, alas, possible for mere secular education to be the means of enabling a man to do harm to himself and others, unless it be penetrated with that best of all teaching, the knowledge of God and of His law. In many cases, the Sunday School affords the only mechanism thro' which this all-important instruction is given. A large proportion of children receive no definite religious training at school, and but little, if any, at home. Are the cases many in which children are taught daily by their parents the truths of the Christian religion? It is to be feared they are but few. Generally, there is no thorough, definite instruction given, and, therefore, it is the work of the Sunday School to supply it.

All who teach Sunday by Sunday should feel their distinctive message to be, "Come, ye children, hearken unto me; I will teach you the fear of the Lord." How can the school, the very nursery of the Church, be made more efficient? is a question that must interest all who have the welfare of the children of the Church at heart.

The following suggestions may tend somewhat towards that end. It must first be remembered, it is only a Sunday school; and therefore is held only on one day in every seven, and then, generally, only for a single hour, or a little longer. Consequently, if the instruction is to be comprehensive and thorough, it must be carefully prepared, and be given in a definite, clear, and concise manner. Much has to be taught in a short space, and it follows that great pains must be taken to do the best and make the most of the time. Towards this end, teachers' meetings, leaflets of Bible lessons, and supplementary books of a catechetical form to give instruction of facts not contained in the Church Catechism, are all desirable means. Doubtless in every parish in the Diocese some such helps are in use, but it might be advantageous if some uniform system

were to be used throughout the whole Diocese. It might act as an encouragement both to scholars and teachers. If text books should not be thought desirable, at least a syllabus of lessons from the Bible, or of lessons upon Church teaching as contained in the Prayer Book, either in the Catechism or other offices, might be issued or sanctioned by the Bishop, should the idea be approved of by him. Of course, owing to the fact, already mentioned, that is only once in each week such teaching is given, too much could not be attempted; but it would be a way of establishing some uniform course of religious instruction. It would also make it possible to encourage a lawful rivalry between schools, and give a chance of obtaining an idea of the progress in the various parishes by means of an examination which might be undertaken.

Some such examination might take place yearly, especially among the elder scholars, if not by a diocesan examiner who might visit the different schools, at least by papers of questions issued to each school. Certificates might be given to each scholar who proved worthy, signed by the priest of the parish, and in the second or third year (space being left on each card for the signatures for the whole three years) the certificate might, should he approve, be signed by the Bishop of the Diocese. This would be called, The Bishop's Certificate, and would induce many Sunday school children to make diligent effort to obtain the same distinction for proficiency, and the uniform lessons would help to effect more unity in the above work.

These suggestions may be worthy of consideration, and at least lead to other useful propositions of a practical character. Anything that will stimulate the interest and effort of the scholar and emphasise the importance of the work of the Sunday school may be helpful to many.—*Church Messenger, Qu'Appelle.*

### CONFIRMATION.

#### HELPS FOR SELF-EXAMINATION.

Diligent and careful Self Examination is necessary weekly, if not daily, for every soul that would progress in holiness.

Even heathen philosophers saw its necessity for progress in virtue, and advised their disciples to practice it.

It is necessary [1] to prevent little acts of sin growing into habits; [2] to give us certainty as to whether we are progressing or going backwards.

The heart is very deceitful, and unless we do examine ourselves by the standard of God's Word the conscience gets hardened, and we become so accustomed to a low, worldly standard of right and wrong, and even to certain sins, that we fail to recognize many things as sins which are really contrary to the Law of God.

But if Self-Examination is necessary for a Christian at all times, it is especially necessary before coming to such a Holy Ordinance as Confirmation.

If you have not been in the habit of practising this Self-Examination, you should try and look through your whole previous life.

Divide your life, for this purpose, into different parts, as, e.g., [1] your life before you left home; [2] your life at school; [3] your life since, &c. Or, your life when you were living at —, or at —.

Ask God very earnestly to enable you by His Holy Spirit, to know yourself.

Offer up this prayer of David—

"Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any way of wickedness in me."

Remember, then,

1, Your high calling of God in Christ Jesus. You have been placed in the world—endowed

with all your great powers of mind and body—and have been redeemed with the most Precious Blood of the Son of God, in order that you should

[a] Glorify God in your life.

[b] Bear much fruit to His praise and glory who redeemed you.

[c] Be perfect even as your Father which is in heaven. *St. Matt. v. 48.*

2. That wherein you have come short it is your own fault.

No circumstances of temptation under which you may have been placed are a sufficient excuse for having fallen into sin. God would have helped you, had you looked to Him and prayed to Him in the times of your temptation.

"There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. *1 Cor. x. 13.*

"My grace is sufficient for thee."

Remember, also, that sin may be committed in the following different ways—

1. By doing that which we ought not to do—*Sins of Commission*; or

2. By leaving undone things that we ought to have done—*Sins of Omission*. Or,

1. In act.

2. In word.

3. In thought.

You cannot have a better text whereby to judge yourself than the first and third Promises made in your Baptism.

It was promised for you, or you promised for yourself—when you were made the Child of God in Holy Baptism—that

1. You would renounce

[a] the devil and all his works,

[b] the pomps and vanities of this wicked world.

[c] and all the sinful lusts of the flesh.

2. That you would obey God's holy will and commandments, and walk in the same all the days of your life.

Let us see then what these two promises really mean.

1. To renounce, means to set yourself in opposition to, to "refuse to follow or be led by," to "fight manfully" against them.

2. There are *Three great Enemies of our souls.*

[a] The Devil,

[b] The World,

[c] The Flesh.

A. THE DEVIL, the chief of the fallen angels—the great Adversary of our souls—is really at the root of all temptation. "He goeth about as a roaring lion seeking whom he may devour." He uses the world and our own sinful nature to destroy the souls of those whom God loves.

But, nevertheless, there are some kinds of evil works that are more entirely his own.

"His works" are—

1. Evil thoughts about God,

[a] Distrusting His mercy; considering Him a hard Master; thinking He is not just.

[b] Presuming upon His mercy; and, therefore, continuing in sin, thinking that He will not do as He has said He will.

Thus Satan tempted Eve, "Yea, hath God said, Thou shalt not eat of every tree of the garden?" Here was the temptation to regard God as a hard Master. "Ye shall not surely die; for God doth know," &c. Here was the temptation to think that He would not do as He had said.

Thus, too, he tempted Job.

2. Disobedience.

3. Deceitfulness.

4. Lying. "He is a liar, and the father of it" [*St. John viii. 44.*]

5. Pride. "The condemnation of the devil."

6. Revengfulness, spite, anger, malice. "He was a murderer from the beginning."

**ST. ANDREW'S BROTHERHOOD.**

The Brotherhood cannot be separated in thought from the Church. It is simply a part of the Church in action assigned to a particular field and trained to particular methods. The Brotherhood is not an organization coming in and doing work that the Church is not doing; it is the Church that creates the zeal, supplies the motive power, and does the work.

When a new Chapter starts in a parish, it does not mean that the parish has failed to do the work and has called in the assistance of an outside organization. Nothing could be further from facts. The organization of a Chapter in a parish means that certain members of the parish have begun to work in a particular way. The work is parish work, and is done by the parish through its members. And it is well to remember that the Brotherhood is simply a compact federation of such parochial societies.

The simplest Chapter organization is the best. In drawing up by laws for a Chapter, do not attempt to cover every possible contingency that may ever arise. Simply provide a brief form of organization and let experience fill it up as custom grows and traditions become fixed. One Chapter we know of has no by-laws and has worked very well without them. Another successful Chapter has no stated time of meeting, but comes together at the call of the director when in his judgment sufficient business has accumulated. Perhaps it would not be wise for all to follow this example in the letter; but all can agree with it in spirit and in every case subordinate organization to utility. When emergencies arise, by-laws may be safely forgotten.

The only way to sustain the interest of men in the work is to give them work to do. That is the business of the Rector, of the vestry, and of the Chapter officers.

The following words are taken from Captain Bingham's last report as President of St. George's Chapter, St. Louis, on the eve of his departure to Germany:

'The Holy Communion, as it is the food of the soul, is also the life of our Brotherhood. The entire Chapter, as a body, ought to be present at early Communion every Sunday morning. This does require some hard personal sacrifice, but, believe me, my dear brothers, it will pay to make it. Impressions are received then that cannot be at other times. The worshipful quiet, the early morning light, the mind and soul fresh from their mysterious sleep and not yet distracted by the returning buzz of this waking life, the will victorious over an unwilling body, the one service with its single object—all these can only be had at an early Communion and all are powerful aids in getting away from this world in order to get closer to the other. The murmur of the spiritual world can more nearly be heard when the din of this is more silent or subdued.

'Go to this early Communion. Go as a Chapter. Sunday by Sunday, and God will surely bless mightily you and your work.'

Hotel work does not play as large a part in the work of Chapters as it should. It is a grand field, easy to work, and fruitful in results.

Only half the work is done by leaving or sending invitations at hotels. A personal invitation is worth ten sent by mail or otherwise.

Perhaps a better qualification for membership than willingness to work is willingness and ability to pray. The latter carries with it the former.

If your Visiting Committee wants work, ask your rector for a list of young men who have been confirmed in the parish, but seldom if ever

come to Holy Communion. Remember, the family comes first, outsiders afterwards.

It is a poor plan to wait for opportunities of fulfilling the Rule of Service to come to us. Better seek for chances and consider it our business to make opportunities to reach men.

A Chapter reports that the chief lessons learned during the year are 'to try and forget self; to strive to realize the great responsibility resting upon us; to make our own lives examples of Christian love.'

The following is a list of places in Canada where Chapters have been organized or are organizing at the present time:

Toronto, 3; Montreal, 3; Ottawa, 2; Quebec, Halifax, St. John, N. B., Kingston, Winnipeg, Brantford, Petersboro', Woodstock, Sherbrooke, Galt, Berlin, Lindsay, Frelighsburg, Cobourg, Niagara, Burlington, Calgary, Guelph, Stratford, Lachine, Magog, Melbourne, Arthur, Thorold, Clinton, Smith's Falls, Pembroke and Muskoka Mills.

**AN ADDRESS OF THE BISHOP OF MICHIGAN TO A CANDIDATE FOR THE PRIESTHOOD.**

My Brother, I address you as one who may speak from the resources of a long experience, from the standpoint of official opportunity. You hear me as one who has as yet had only a small part of that observation which life gives, and to whom the work of the Ministry has had as yet only limited proportions.

It seems to me that there are two thoughts that chiefly direct a Minister's living and doing. What is an immortal soul, and what is Christ in His person and His work to every soul? Here is the motive to giving all we have, and are and may become, to our Ministry; and here is the method of service even to detail. I see a thousand impulses, a thousand safeguards, largest hopes for oneself and for others, the "full proof of the Ministry," in these feelings deeply imbedded in a Minister's soul.

Where and when do Ministers fail? In too much thought of self. Brother! measure not your Parish beside yourself and think the place is too strait for you; but measure what you can do and are doing as Preacher, Pastor, Priest, in comparison with what these souls that look to you need for the peace the world cannot give, and the peace that passeth all understanding. Work and pray, pray and work, with all that is within; and let God take care of your honor with men, and your place and rank in Church tables and figures.

Where and when do Ministers fail? In too much dependence on the external character of services. It is the fault of the day—it is the reaction from too much neglect and irreverence in the past. The dignity of the services, the adornments of the Altar, the prominence of the music, they are all well, they are worthy great attention; but they have their limit, or they will have their soul injury. Brother! the direction of the services is a right, but rather look on it as a sacred trust. It is a small matter that taste is gratified in the Chancel when there is injury done in the pews.

There is a mistake germane to this, and of the times, so much Parish machinery under the hand of the Rector that his time and strength are taken away from higher duties. Brother, you need a great deal of time for your sermons, your studies. And you must take it, whoever complains. Make your pulpit strong. God has given you no instrument to convert and build up your people like his word faithfully, and that is ably, and prayerfully preached.

Ministers fail because they have too little to do with the individual soul. I'd hang up in

every Minister's study, our blessed Lord so weary and yet so pitiful, so earnest with the woman of Samaria. Brother! when you go to your people's homes as you wait your entrance, ask God to give you the blessed opportunity to do something for the salvation of the household.

Brother! Read, mark, learn and inwardly digest all Holy Scripture. Be instant in prayer. Put above all God's glory. Think and pray yourself into the realization of the Ambassador of Christ, the steward of the mysteries of God, the messenger of the Lord of Hosts, then you will have all the comfort of your Ministry, its assurances, its hopes; and nothing to speak of, of hankering after earthly honors and rights.

My young brother! I should disgrace the title of a "Father in God," if my heart did not go out to you in sympathy, if I "despised your youth" on the one hand in being severe on mistakes and ignorances; any on the other, in not expecting that in this higher ministry, you will bring out every ability of your manhood; you will honor the Priesthood in God's Holy Church, you will "study to show yourself approved unto God."

**THE BISHOP OF BEDFORD ON LONDON EAST END MISSIONS.**

At a meeting held on behalf of the Additional Curates' Society in Leicester last week, the Bishop of Bedford said that it took a great deal to persuade some people that those who came from the East End of London were not, like the district, dirty and grimy—(laughter)—and he knew he labored under peculiar disadvantages, because he came from a part in which it was said that the Church was so feeble, so antiquated, and so unable to deal with the problems of the day that it had had to call in a great magician by the name of General Booth to do its work for them. (Laughter). It was not true that they had called General Booth in, and it was not true that they knew much of General Booth down in the far East End of London. (Applause). General Booth was better known in other parts of the metropolis than in the East End, and he (the speaker) ventured to assert that if a work was being done in the slums of the East End—and, after all, there were some slums there—(laughter)—that work was being done by the Church. There were parts of the East End of London where the Church of England alone was at work, and there were many other parts where the Church was certainly not behind any other organization in seeking to bring the Gospel home to the great masses of the people. There were those who said there were better ways of doing the work which Christ came into the world to commence, and by His Spirit would carry on, than through the old-fashioned agency of the Church of England. He, for his part, did not think so at all. (Applause). There were many ways of doing it, and there were ways of not doing the work. There was one way that he did not think a good way at all, and that was the way of the undenominational missions. (Hear, hear). There were a great number of people who seemed to be absolutely in love with undenominational missions. He did not know why it was, but somehow or other there was a craze—if he might so say—for undenominational missions. Down in the East End of London they had them. They were generally called there "bread-and-butter missions," because there was a great deal of feeding which went on with the preaching, and so far as he could ascertain the feeding was generally somewhat superior to the preaching. (Laughter). In connection with these undenominational missions they had what are called "free breakfasts." The time was when he thought free breakfasts were wonderful things, and he regarded them as wonderful things that they could well do without. They got a number of people, they fed

7. Above all tempting others to sin.

B. THE WORLD.

"The pomps and vanity of this wicked world" are all the things around us here on earth that have a tendency to keep our hearts from God and Holy thoughts and to lower our standard of right.

E.g., *Public opinion*, when we think of what those around us will say or think of us more than of what God approves; or when we are proud of our "position," our "wealth," or try to attract notice by "dress," &c.

N. B.—There is much that is in the world in the way of amusements that is quite innocent in itself, and only becomes sinful when it is indulged in to excess, or is found in any individual case, dangerous, as leading to wrong, or when it comes between the soul and devotion to God. Amongst such things we may class dancing, theatres, reading novels, playing games of chance (under all circumstances, however, of course, without gambling, which in itself is wrong). Those that are quite innocent for some people may be hurtful to others. In all such matters let each man be persuaded in his own mind; for to him that thinketh anything to be sin to him it is sin, his conscience is defiled (*see Rom. xiv. 3*).

We can scarcely have a better test of what is injurious and what is not than by examining how it affects our prayers. If we find that anything hinders and distracts our prayers we may be certain that thing is not good for us. And whatever is not good for us we should be ready, at all costs, to give up at once.

C. THE FLESH

*The sinful lusts of the flesh.*

Lusts simply mean "desires," and the desires of the flesh are not sinful in themselves. They are implanted in our nature by God our Creator. But by our fallen nature—prone to evil—these "desires" become *sinful* by—

1. Being indulged to excess;
2. Or being perverted to uses not intended;
3. Or allowed to obtain the mastery over us.

Thus, these "desires" lead to drunkenness, to gluttony, to sloth, to impurity. Using the term, *Flesh*, in the wide sense of our whole animal nature, St. Paul gives a terrible catalogue of its works in Gal. v. 19, 20:

"Now, the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have told you in time past, that they which do such things shall not enter the kingdom of God."

Ask yourself, very earnestly, as in the Presence of God, the Searcher of hearts, to Whom no secrets are hid, these two questions:

1. Have I really renounced—am I fighting manfully against—these three enemies of my soul? or,

2. Is there any to which I have yielded myself—that is getting a mastery over me?

REMEMBER!

"No man can serve two masters. Ye cannot serve God and mammon."

We cannot serve God a little, and the Devil, or the World, or our own sinful Lusts, a little. It must be *one or the other*. God will not have a divided heart. If you yield yourself as the servant to *any one sin*, you are yielding yourself to the service of Satan.

"Choose you this day whom ye will serve?"

Shall it be God who loves you with an eternal love?

Or shall it be Satan who desires only your destruction, because God so loves you?

O Lord, Deliver us from Evil.—*Qu'Appelle Messenger.*

One who has wronged another with malice propense seems to find it difficult ever to show him a due regard again.

READ vs. THE BISHOP OF LINCOLN.

FURTHER PRESS OPINIONS.

*The Methodist Recorder* of London, England, says: the Lincoln judgment will in all probability be generally popular, the drift of public opinion, so far as it concerns itself with such things, tending in the direction of allowing undoubtedly good men, like the Bishop of Lincoln a large measure of latitude, whether they technically break the law or not: while there is comparatively little sympathy with the determined attitude of pronounced Evangelicals, especially as represented by the Church Association.

*The Manchester Courier* and the *Birmingham Post* are afraid that the judgment has disappointed extreme partisans on both sides; but that it was bound to do. But the verdict will be received by the great mass of Churchmen—(who eschew party names), with thankfulness and satisfaction.

*The Daily Telegraph* welcomes the compromise. The real enemies of the Church are the extreme men on either side. . . . The need of the day is that the Church, and other religious bodies as well, should cease from fratricidal disputes, and should march on to the fight against social evils with a united front.

*The Rock* (ultra-Evangelical) declares that the Archbishop's judgment has the object of satisfying nobody. . . . The one value of the judgment will be that it will direct public attention from mere ritual details to central doctrines. It will serve to show how small and capricious are these various ceremonies, signifying one set of ideas to one set of minds, and a totally different set of ideas to another class of thinkers.

*The English Churchman* (Evangelical) warns its friends against any precipitate action with reference to the recent judgment of the Archbishop of Canterbury. There is a movement on foot designed to obtain from an Evangelical men an acquiescence in the decision in the interests of peace. But we trust it will be apparent to all members of the Evangelical body that the establishment of this judgment would practically undo the work of the Reformation. 'The crisis is undoubtedly grave!'

*The Guardian*, London, Eng., referring to the judgment, says: In its character and manner—let it be frankly and thankfully acknowledged—the judgment leaves very little to be desired. It is a document which may hold a high place among the records of ecclesiastical judicature; it is conceived and worked out in a way which brings new hope into the aspect of affairs. In an age when hesitation and faint heartedness are apt to take the place of statesmanship, the Archbishop of Canterbury has done a more courageous thing than any prelate has even attempted for many years. In an age of hasty talk and general impressions he has taken ample time to consider and elaborate his decision, and the judgment which he read recently shows how well the time has been employed. In thorough and exact inquiry, in care for detail, in justice of thought, in clearness of statement, in candor and ability and force, it is a work of rare excellence; while there is no room for reasonable doubt as to the reality of the freedom with which the evidence is examined and the verdict formed on each successive point. The judgment is genuinely and plainly the judgment of the Archbishop and his Assessors; substantially it might have stood as it is had no other court attempted to deal with any of the questions at issue.

Such is the character of this vigorous and weighty utterance; and no misgiving as to that which has preceded or may follow it ought

to make men grudging in their recognition of its intrinsic merit and significance. But with regard to the decisions reached upon the contested points, it is more difficult to speak either briefly or with unhindered satisfaction.

THE CHRISTIAN YEAR.

By F. P. in Living Church.

How many really and fully appreciate the Christian Year? Much has been written and preached, concerning it, in various aspects and from different standpoints. And yet it seems to the writer that there is a phase of this subject not sufficiently considered.

We often hear the question from our brethren of the various denominations: 'Your Church doesn't have any revivals, does it?' And we are wont to reply: 'No! we don't believe in them.' Is not this answer as lacking in wisdom as in politeness? Do we mean to say that we have no renewing or refreshing by the way? no 'stirring up' of wills and affections? Let us see! Sluggish indeed must be the soul that fails to be roused to new life and energy by the Advent call. 'Now, it is high time to awake out of sleep, for now is our salvation nearer than when we believed,' when for four weeks our Mother calls upon her children to prepare to meet their Lord when he shall come 'in glorious majesty to judge both the quick and dead.'

Oh, sublime comparison! His amazing love and condescension, and His glorious power and majesty. The thought is forced upon us at this time, that, prepared or not, we must meet Him Who has done so much for us. And surely none will disparage what all must feel in some measure: the love and gratitude to God and the good-will towards men, awakened in our hearts each year, as we think of the tender Babe rudely cradled at Bethlehem. To take our nature upon Him! How blessedly near this brings Him! Can it fail to quicken our devotion, so that we pray with fresh fervor that we may daily be renewed by the Holy Spirit for His dear sake?

Then the Star in the East lights us on our way as we follow the blessed steps of His most holy Life, dwelling upon the prominent traits of that life: His obedience, His tender and ready sympathy, His love and His power; learning lessons from that wonderful Life for the renewing of our own lives.

Now a shadow falls upon our joy, the shadow of the Cross. But may we not find it 'the shadow of a great Rock in a weary land.' At its darkest, only the darkness where God is; not a destroying blight, but a needed check and discipline, to teach us that we find our highest blessedness in drawing near to our suffering Saviour, that His sorrowful Life and awful Death, for our sakes, may stir up in us that 'godly sorrow' that worketh repentance. Those who lovingly heed the call, "Come ye apart into a desert place and rest awhile," will certainly find this true, as many can witness. 'Ye shall reap if ye faint not.'

'How fully this promise is realized, those who have passed through the shadow into the marvellous light and joy of Easter alone can know. But even on this 'day of days there is no idle rejoicing. Its theme is not merely "Christ hath arisen, death is no more"; but also, 'if ye then be risen with Christ, seek those things which are above.'

Next follows another season of forty days, in which we also may be said to be taught 'things pertaining to the Kingdom of God.' For we are instructed in the Word which makes us "wise unto salvation." Then the beautiful Ascension Day lifts up and thrills the heart with its wondrous story and its pleading prayer that 'so we may also in heart and mind thither ascend and with Him continually dwell.' Next the blessed Whitsuntide reminds us that

though 'our Saviour Christ' is gone before, and we cannot have His bodily presence among us, yet He has sent us 'another Comforter to abide with us for ever.' 'Ye are the temples of the living God.' Are we fit temples? If thoughts like this will not rouse the indifferent, what will?

Trinity Sunday has for its one great object to keep us rooted and grounded in that central truth of the Christian faith, the doctrine of the Trinity in Unity.

Through the Trinity season, lest we weary of the preaching and teaching of Christian duty, to which it is devoted, our thoughtful Mother has scattered several days that hold up the lives and characters of the brave soldiers of the Cross. Prominent among these days is dear All Saints, always reminding us that

Angels and living saints and dead;  
 But one Communion make,  
 All join in Christ their living Head.  
 And of His love partake.

This day must have an uncommon power to lead the bereaved to their Saviour, showing as it does how in drawing near to Him they also draw near to their beloved dead.

Another day prominent among the saints' days, though unlike the rest in that it commemorates a doctrine, not a life, is St. Michael and All Angels. How touchingly it reminds us of our Heavenly Father's loving care, Who gives His angel's charge concerning us! So in this blessed round of seasons, of feast and fast, which we call the Christian Year, we are 'revived,' 'stirred up,' 'quicken'd anew,' to repentance first, as the Advent season brings to mind the solemn warning: "Prepare to meet thy God." Then to faith, love, humility, and charity. Repentance again, and a deeper contrition as we hear of the terrible agony which our sins brought upon the Sinless, Who loved us and washed us from our sins in His own blood. Next to amendment of life and a fuller consecration thereof to God; to gratitude for many gifts to help us on our way; for the abiding presence of the Holy Spirit; for the hope of eternal life; for examples of holy living and the Father's loving care, this gratitude which must beget zeal and devotion, a desire to do something for Him who has done so much for us. What more can we need?

Let us all strive more earnestly to get the most good possible from each holy season as it passes. Let the shepherds remember that 'the Good Shepherd' has called them to feed His flocks, and so be not easily discouraged by their indifference. And let the people do their part and duty faithfully, by attending as regularly as possible all services, holy day and Sunday alike, to which their pastor calls them.

**EPISCOPAL ORDINATION NECESSARY.**

It is sometimes asserted that the necessity of Episcopal Ordination for a due and valid administration of the Sacraments was rejected by the Church of England at the Reformation; and that for one hundred years thereafter 'no one in the Church of England thought of calling in question the validity of the orders and Sacraments of the Reformed churches.' In an able article in the *Church Review* of New York for October, the Rev. Arthur Lowndes, (already well known as a writer), under the title, 'THE VOICE OF THE CHURCH OF ENGLAND ON EPISCOPAL ORDINATION,' reviews at length the position between the years 1534 and 1589: it being admitted, he says, that before 1534 'the validity of the Sacraments was connected with the Episcopal Succession, and that the exclusive validity of Episcopal Ordination was the sole view taught and tolerated in the Church

of England,' and the pretension being that they were rejected at the Reformation was not revived till the occasion of Bancroft's sermon at St. Paul's Cross on Feb. 9th, 1589. The review is exhaustive and convincing, and establishes the utter baselessness of the pretension. He refers to the Conference in Westminster Abbey 31st March, 1559; the Act of Uniformity of 28th April of the same year; the Eleven Articles of 1559; the Visitation Articles from year to year to 1586; the articles of 1548, 1551, 52, 1553, 1562; the Advertisements of 1564; Canons of 1571; the Subscription Act xiii. Eliz. C. 12; Order of Ecclesiastical Commissioners of 1571, and Parker's Articles of same year; the Queen's Proclamation of 20th Oct., 1573; the fifteen articles passed by Convocation in 1576; Whilgift's Three Articles of 1584; the twenty-four Articles 9th May of same year; and the Admonition Controversy of 1572; and shows that most remarkably there was almost every year from 1534 to 1589 'some official pronouncement against any other than Episcopal Ordination.'

Official declarations were being constantly made asserting the exclusive validity of Episcopal Ordination in the Church of England and condemning either directly or by implication every other kind of ordination. The examination is exhaustive: supported by copious quotations from the various documents and Acts referred to, and leaves no room for doubt as to the VOICE of the Church. Individuals—professors in Theological Colleges; priests in parishes; or it may be even an odd Bishop in these latter days—may in self will and vain conceit, assume to know the opinion of The Church more perfectly than as she herself has expressed it; but the historical facts remain, and the conclusions therefrom are inevitable. Mr. Lowndes, in concluding his article, well says, 'It is waste of time to discuss individual cases and airy hypotheses as to what the Church might have said, when we know so well, so indisputably, what the Church has said; what the Church has pronounced; and we commend to the careful consideration of our readers the conclusions drawn by him.

(1) The law of The Church of England before 1534 maintained the exclusive validity of Episcopal Ordination and of the Sacraments in connection therewith.

(2) During the period of 1534 to 1589, year by year, it has been proved from official sources passing by all private opinions, that the exclusive validity of Episcopal Ordination was the old view taught and enforced by The Church of England. That gap in her history having been filled, it may be said without the slightest fear of contradiction, that from the earliest planting of the Church till now—that is for eighteen centuries at least—there has been on the question of Episcopal Ordination no stammering, stammering or hesitancy in the voice of The Church of England.

**NOTICE.**

SUBSCRIBERS would very much oblige the Proprietor by PROMPT REMITTANCE of Subscriptions due; accompanied with *Renewal* order. The label on each paper shows the date to which subscription has been paid.

We want additional subscribers in Halifax, St. John, Quebec, Toronto, Ottawa, London Hamilton. Liberal commission will be allowed to qualified Canvasser—lady or gentleman—in every one or more of these cities.

—:o—o.—

True, unchangeable love remodels our characters, and removes the weed of selfishness.

**NEWS FROM THE HOME FIELD.**

**DIOCESE OF NOVA SCOTIA.**

The *Pacific Churchman* for Dec. announces that the Rev. John Ambrose, D. C. L., of Digby, N. S., will, at the request of the Assistant Bishop, take service at Watsonville, Cal., for three months.

AVON DEANERY.—The Chapter assembled for business at 3 o'clock. The Dean being absent Dr. Maynard was asked to take the chair, and opened the session in the usual manner. Minutes of previous meeting were read and approved. The office for ordering of Priests was then read. Moved and passed, that the next session of the Chapter should be held in Windsor, and that the subject for discussion be "How best to educate the people in the way of giving." A vote of thanks and welcome was tendered Mr. McCully for his excellent sermon and presence with us; to which he briefly replied. A discussion respecting the deputational work of the Synod in connection with the B. H. M. followed, and a plan of visits and meetings arranged. Archdeacon Jones was welcomed as a new member of the Deanery. The Secretary was directed by vote of the Chapter to convey to Mr. Ancient, our late Dean, their sense of the loss sustained by the Deanery from his departure, and praying that God's blessing may attend him in his new field.

A resolution of regret respecting the present state of the health of the Lord Bishop of the Diocese, expressing sympathy and praying that his Lordship may soon recover his usual good health, was brought forward and passed. It was moved and passed that Professor Vroom should preach the next Deanery sermon, and Mr. McCully was asked to preach on the evening before the session.

The offertories at the various services amounting to \$59 00 were devoted to the fund for paying the debt on the Church. The clergy were entertained as follows:—Mr. McCully by Mrs. Wm. McCulloch; Dr. Maynard and Prof. Vroom by Mrs. Browne; Mr. Oxford by Mr. Jas. Stevens; Mr. Wadeby, Mr. Robert Burns, Mr. Hind, by Mr. Joseph Fish; Canon Brock and Archdeacon Jones, by Mr. Joseph Mumford; Mr. Fallerton by Mr. Geo. Johnson.

WINDSOR—*Church School for Girls*.—Additional importance is given to the town as an Educational Centre by the choice of "Edgehill" for the new Church School for Girls, which the *Hants Journal* of the 17th inst. announces will be opened on the 8th JANUARY next. Miss Machin, formerly of Quebec, the Lady Principal, is already on the spot, and with her one of her staff, Miss Kidd, and another, Miss Graham, is expected about the 5th January. Miss Machin has for a number of years past maintained a most excellent private school at Quebec, wherein many young ladies of Quebec and from other places had received special care and training. The *Journal* says truly that one of the best testimonials to the efficiency of Miss Machin's training is the fact that several of these young ladies will follow her to her new field of labour in Windsor, and will continue there their studies under her care in The Church School. The appearances are most fair for a successful opening, indeed it is said, that already the applications as boarders are more numerous than the present accommodation will suffice to meet. We have every confidence that, opened successfully, the School will prosper under Miss Machin's direction, and justify the hope and belief expressed by the Governors in their resolution of welcome to Miss Machin of Dec 12th

They hope and believe that in a few years there will be a continuous outflow from this Church school of well trained and cultured young women, fitted to exert in their proper sphere throughout these provinces or wherever

they may be led, that social influence for good which Christian training and graceful culture are sure to carry.

**THE COLLEGIATE SCHOOL**, (for boys) also appears to be prospering, there having been 59 names on its roll during the term which has just closed. The building has been recently lighted by the Windsor Electric Light Co., thus adding greatly to the comfort and safety of the boys, and those who have charge of them. The steady and rapid growth of the School under the present Head Master and his efficient staff, is very encouraging, showing that in the near future the Board of Governors will find it absolutely necessary to add considerably to the present building. As the matter now stands, only eight more boys can be accommodated—and this only at the expense of the convenience of the Head Master's family, as two of the private rooms will have to be used for dormitories. The school will re-open—after the Christmas holidays—on the 10th of January next.

**KING'S COLLEGE**.—Rev. Dr. Baum, editor of the *Church Review*, New York, addressed the students of King's College on Sunday morning, 14th Dec., and preached at Christ Church in the evening. Dr. Baum is considered to be one of the best authorities on Canon law in the United States. At a special convocation held at the College on Saturday afternoon, the 13th, the degree of D. C. L. was conferred upon him.

#### DIOCESE OF FREDERICTON.

**FREDERICTON**.—At a meeting of the church wardens and vestry of St. Mary's church the 8th December, 1890, the following resolution was adopted.

Whereas, It hath pleased God in His infinite wisdom to remove from amongst us by a sudden death, Mrs. Hackenley, the faithful wife of our beloved pastor, the Rev. Henry Hackenley.

Therefore resolved, That this corporation do deeply sympathize with the afflicted family in their terribly sudden and unexpected bereavement and we pray that this great affliction may be sanctified to their good and the good of all the church and that grace may be given to the sorrowing husband, father, and pastor to sustain him under this solemn visitation of our gracious and loving Heavenly Father and

Further resolved, That this resolution be entered in the records of our church, that a copy be furnished Mr. Hackenley, and published in *The Review*.

JOHN UPHAM BLISS,  
Vestry Clerk.

#### DIOCESE OF MONTREAL.

**MONTREAL**.—The monthly meeting of the City Branch of the Diocesan S. S. Association was held in the Synod Hall on Monday evening, the 10th Dec., when the Rev. Canon Henderson, D.D., read a paper on the 'Inspiration of the Bible,' and Mr. H. J. Mudge, President of the Lay Helper's Association, submitted one on the ever vexing question, 'How to retain our Elder Scholars.' The Lord Bishop of the Diocese presided and much interest was manifested in both subjects.

**THE BISHOP'S JUBILEE** has not been unmarked by those who are not under his jurisdiction. The Ministerial Association presented a complimentary and flattering address; and on the afternoon of the 17th Dec., the Mayor of the City, accompanied by a deputation from the Council, consisting of Aids. Rolland, Thompson, McBride and Cunningham, with the City Clerk, waited upon his Lordship at Bishop's Court, and presented an address (beautifully illuminated and engraved in vellum) which had been unanimously adopted by the Council. It is a pleasure to record this kindly act on the

part of a body so largely composed of those of another nationality and faith. The address was in the following terms:

*The Right Rev. W. B. Bond, L.L.D., Lord Bishop of Montreal:*

**MY LORD**.—It is with feelings of great pleasure that we approach your Lordship to-day as bearers of a resolution unanimously adopted by the City Council, congratulating you on the fiftieth anniversary of your ordination to the sacred ministry. The Council, as representing the citizens at large, could not let this opportunity pass without giving expression to the high esteem and respect in which your Lordship is held by all the classes of the community, and without paying a well deserved tribute to the able and dignified manner in which you have discharged the high functions confided to your Lordship. We desire also to congratulate you on the harmony and good feeling that have characterized your administration, and which have brought with them so good and fruitful results.

Hoping that you may long enjoy continuous health and strength in the prosecution of the sacred and responsible mission entrusted to your care, we remain, My Lord.

Your obedient servants,

A. GAIGNIER, Mayor,  
J. D. ROLLAND,  
EDWIN THOMPSON,  
JAS. MCBRIDE,  
WILLIAM H. CUNNINGHAM,  
CHAS. GLACKMEIER, City Clerk.

Montreal, Dec. 12th, 1890.

**St. James the Apostle**.—The Rev. John Wm. Dennis, Rector of Laocelle, having received a parcel of most useful articles from the busy bees of the Ministering Children's League, hereby conveys, on behalf of himself and family, their warmest thanks for the same, with the prayer that God will abundantly bless them for their labour of love.

**THE LAY HELPER'S ASSOCIATION** continues its meetings regularly and its members are doing admirable work, quietly and unostentatiously. Every Sunday finds many of its number on duty as Lay readers, S. S. teachers and superintendents, and at the Hospitals and Jail.

**A CHAPTER** of the Brotherhood of St. Andrew has been formed in the parishes of St. Martin's and St. Thomas. It is hoped that the other city parishes may soon follow suit.

**THE Church of England Temperance Society** is distinctly recognized in the Synod reports, and by its action as a Diocesan Institution. There are not, however, many branches in the city; and it would be well if the Executive of the Association would take some steps to bring the advantages and claims of the Society before the people of the Church.

**S. S. SUPERINTENDENTS** and others will now find in the Depository at the Synod Hall sample copies of many of the excellent books published by the S. P. C. K. for Sunday School Libraries, and for which orders will be received and forwarded. Within a few weeks it is expected that arrangements will be perfected for having an attendant in the room assigned to the Depository on fixed days of the week. The books will be furnished at the lowest possible advance on the cost price.

**THE** many friends of the Rev. R. Lindsay, M.A., Rural Dean of Hochelaga, will learn with sorrow that his condition has been such for some days past as to excite the greatest anxiety on the part of loving relatives round about him, and many prayers are offered in his behalf.

It is proposed to hold a Sunday School Institute for the Archdeaconry of Bedford at Cowansville, on Wednesday, the 21st January.

The occasion is one of such importance to the Church in this section of the Eastern Township as calculated to awaken and stimulate interest in our Sunday Schools that it is hoped that the Bishop of the Diocese may be able to be present and preside at its several sessions. His large experience as a Parish Priest in the populous parish of St. George, Montreal, and in the large Sunday School thereof renders his presence extremely desirable. It is expected that Papers will be read by Revs. Canon Davidson, M.A., P. W. Chambers, B.A., H. W. Nye, M.A., Rural Dean, and addresses given at the evening meeting by Rev. Canon Thornloe, M.A., of Sherbrooke; Rev. G. Osborne Troop, M.A., of Montreal, and others.

**THE Churchman** of New York, for Dec. 20th, afforded an illustration in its Nova Scotian correspondence of the truth of the old saw, "one must go from home to learn the news." Referring to the Jubilee of the Bishop the writer says: 'The Diocese (of Montreal), is crowded with Roman Catholics and they are perpetually gaining influence in the country towns. All non Roman Catholics are consequently tempted to unite in worship, and in some instances the Church congregations have been practically wiped out in this way! We do not know what opportunities of knowledge the writer had, or from whence he obtained this astounding piece of information. We, living here in Montreal, the centre and head of the diocese, have not heard of any such uniting, or wiping out. The Church on the contrary is steadily doing its work; and that independent of other Christian bodies, in its own line and on its own system; probably there are fewer union Church buildings in which the Church of England in the Diocese has any part than there were twenty years ago; and we doubt if any foundation whatever exists, in so far as The Church is concerned, for the allegation that they 'are tempted to unite in worship' with other bodies.

*Apropos* to the foregoing, it may not be amiss to refer to the recent laying of the corner stone of a new Church at Sault-aux-Recollets by the Bishop of the Diocese. Here there was a Union building in which the Church of England had been holding service one hour of the day, and the Presbyterians at another. The City Missionary, the Rev. E. McManus, commenced work there during the fall, and the result has been that already the building of a new church has been commenced and by spring will probably be finished and ready for occupation. And this is only one of many instances of Church progress.

#### DIOCESE OF NIAGARA.

**GUELPH**.—On Saturday evening, the 13th December, the Bible Association of St. George's church held a very successful and harmonious reception for the Bishop of the Diocese in the large school room of the church. Notwithstanding the unfavorable night, there was a large number of the members of the Association and congregation present.

Shortly after eight o'clock His Lordship entered the school room, accompanied by Ven. Archdeacon Dixon, Rural Dean McKenzie and Rev. Prof. Lloyd. The rector took the chair, and opened the proceedings by calling for the first number on the programme, being a chorus entitled, "God Made All Nature Free," by members of the Association. Upon the conclusion of this number the chairman called upon Rev. Mr. Seaborn to read an address from the members of the Bible Association of St. George's church to thank his Lordship for his kindness and courtesy in affording them an opportunity of meeting him, and of showing their respect for the high and dignified position he held, as the head of the Church in this part of the blessed Lord's vineyard, and express as their heartfelt wishes that his Lord-

ship may be spared to see our beloved Church widely extending Her blessed influence, "in the unity of the spirit, the bonds of peace, and in righteousness of life."

His Lordship responded, thanking them most heartily, and assuring them he felt great admiration for their beautiful church, which he ever felt disposed to carry off with him to Hamilton, or failing that to come and live where he could enjoy its services. To one situated as he was, with so many cares and anxieties, an event of this kind was one that would linger long in his remembrance, and that the expressions used in the address would be treasured. In the course of his remarks His Lordship commented favorably upon the numerical strength of the society, as mentioned in the address, [100 members] and was sure it had scarcely a superior in the Ecclesiastical Province. In concluding he spoke of the improvements made on the exterior of the church, and upon the future gratification of hearing a peal of chimes from the tower of St. George's.

A short musical programme was gone through with in a very successful manner. Among the numbers rendered was a solo by Mr. W. G. Garnham, entitled, "But the Lord is Mindful of His Own." An instrumental on the violin and piano by the Misses Haugh calls for special mention. They were compelled to re-appear in answer to an encore. A very pleasing feature of the evening was a number of selections on the miniature tubular bells, played in a very pleasing manner by the sexton, Mr. W. P. Howard. The programme was divided into two parts, allowing an interval during the course of which those present were introduced to the Bishop and visiting clergy.

A short prayer and the benediction by the bishop brought a very pleasant evening to a close shortly before ten o'clock.

On Sunday there was service at 8.30 and at 11 a.m. At the latter the sermon was preached by Professor Lloyd, on the Christian ministry and its obligations and responsibilities. Afterwards the ordination of Mr. Seaborn took place, followed by a celebration of the Holy Communion, Professor Lloyd, Rural Dean McKenzie, the Archdeacon and Mr. Seaborn assisting the Bishop.

At 3.30 Prof. Lloyd addressed the Sunday school and a large number of the general congregation, on incidents of missionary life in Japan. The professor is a very pleasing lecturer, and retained the attention of the children as well as adults all through his narrative.

In the evening confirmation was administered. The church was crowded to the doors, and chairs had to be placed in the aisles to accommodate those who came a little late. The candidates entered the church from the western door and advanced up the aisle, the young men taking the lead followed by the female candidates. Then came the clergy, and the Bishop, bearing his pastoral staff, the Archdeacon on his right hand, while the choir and congregation sang the stirring hymn, 'Onward Christian Soldier.' The prayers, psalms, etc., were taken by Rural Dean McKenzie, while Prof. Lloyd read the lessons. At the close Archdeacon Dixon presented the candidates to the Bishop to receive the apostolic rite of confirmation. The Bishop then coming forward to the front of the chancel addressed the candidates in a very eloquent and powerful address on the continuity of the English church from the dawn of Christianity to the present day. He then proceeded with the confirmation service. Each candidate was confirmed separately. The female candidates were nearly all dressed in white and wore small white caps. There were about 48 or 49 altogether. A beautiful anthem, 'Come Holy Spirit,' was given at the commencement of this service, Miss Greene taking the solo part with great

power and sweetness. At the close the hymn No. 523 was singularly appropriate.

"Thine forever God of love  
Hear us from Thy Throne above,  
Thine forever may we be  
Here and in eternity."

The benediction pronounced by the Bishop closed the interesting series of services, which will cause this Sunday to be long remembered by St. George's congregation.

**MOUNT FOREST.**—Rev. C. E. S. Radcliffe, Rector of St. Paul's Church, Mount Forest, left for England by the SS Sardinian, which sailed from Halifax on the 13th. Previous to his departure the rev. gentleman was presented with addresses accompanied by two well filled purses from the congregations of St. Paul's, Mount Forest, and of St. John's, Farewell, who, although they deeply regret his departure, trust that his health may be benefitted by the change and that the time will not be long until he again returns to Canada.

**SUNDAY SCHOOL EXAMINATIONS.**

Report of Examiners in the Inter-Diocesan Examinations held Saturday, Dec. 6th.

75 per cent. of the marks necessary to obtain a 1st Class.  
50 per cent. " " " 2nd Class.  
35 per cent " " " 3rd Class.  
Maximum 200.

**TEACHERS—First Class.**

Mr. D. O. McDougall, Long Beach, N.B....	170	Marks.
Miss Mabel Morris, St. Mark's, Parkdale...	153	
Mr. W. J. Medford, " "	150	

**TEACHERS—Second Class.**

Hon. Mrs. Aylmer, Richmond, Quebec.....	145
Miss Elizabeth Simpson, Melbourne, Que...	113
Miss Eunice Simpson, " Qae...	102

**SCHOLARS—First Class.**

Chas. R. Muckle, Grace Church, Toronto...	192
Lucy McCuaig, All Saints', " ...	181
Maud Sharp, " " ...	184
Blanche Storey, Trinity, Brookville.....	171
Ellen Andrews, " " .....	169
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To the Editor of the Church Guardian:

SIR,—Will you kindly allow me a short space in your valuable paper to express my gratitude to those kind friends in the East, who have been forwarding me copies of it as well as other newspapers and literature; also to thank those who have kindly sent many useful articles of clothing, etc., for the use of the children and poorer Indians at this point, and whose favors I have not had the opportunity of otherwise acknowledging. I can assure them that reading matter of all good description is very acceptable at this distance from civilization, and I shall hope for a continuance of their kindness.

I am dear Sir, yours truly,  
C. J. PRITCHARD.

**"SORE, LET AND HINDERED."**

The archaism of the word 'Let' in the Collect for the 4th Sunday in Advent suggests the Scriptural passage 'he who now letteth will let, until he be taken out of the way,' and gives startling width and comprehensiveness to the prayer of the Collect for this week. Even in these 'last times' and amid the singular blessings of God upon mankind 'the mystery of iniquity' is working with appalling activity. The inherited and degenerated nature of fallen Adam is subject to all the devices of the Evil One, and demands the utmost vigilance of those who are renewed in the spirit of their mind. These devices are ever shifting to mar the creation of Him—who beholding it all, declared it to be very good. The Advent cry 'Prepare the way of the Lord,' is met by undying forces fulfilling the passage of Thessalonians, 'he who now letteth will let, until he be taken out of the way.' As with every foot of the soil, exposed to noxious seeds and prolific weeds. So in the advance of time and the march of what is called human progress in the investigations of science and its marvellous development, and the attendant expansion of human knowledge to every point of the mental horizon, 'he that letteth will let,' notwithstanding the pure light of unsullied morality and the clear rays of Divine enlightenment, emanating from the Person—the teaching and the Gospel of the Incarnate Jesus—wickedness abounds and 'hindrances' are presented with unfaltering rapidity. Men talk vainly, and Christians often speak and write rashly, as if Christianity were upon its trial, and as if its institutions were effete. This is only another device of the arch-enemy. If the followers of Jesus can be marshalled under an inquiry answered triumphantly now for almost 1900 years, 'Art Thou He that should come, or do we look for another,'—then would Satan be indeed the Victor. His duped followers—but not the great Captain of Salvation—would be vanquished. 'There is the same great enemy still 'letting' and opposing each soldier of the Cross in the temptations of the world, the flesh and the devil. In the intellectual tendencies which so mark our times, which rightly directed lift the eye of Faith from nature up to Nature's God—and display from earth and sky and sea the hand Divine. Satan is now busy filling the air with an atmosphere of scepticism, and using the very light vouchsafed, to destroy the faculties of spiritual light and substituting the worship of the wondrous mechanism of matter for the adoring worship of the Creator. Problems of labour of social laws and unity are ostentatiously paraded as if these 'lets and hindrances' were insurmountable by the Glorious Gospel of the Blessed God. There are many self-asserting counterparts in our day who would claim a likeness to that of Aristotle, 'the Secretary of nature who dipt his pen in intellect.' But intellect *à la* me, is as the fractured monument, or as the foundation of an ancient ruin. Intellect and oppositions of science falsely so called—divorced from goodness and untaught by Revelation and untutored by the Divinely offered sanctifying power—present a field once very good, but marred in common with all creation—by noxious growths. For the removal of all 'lets and hindrances,' the Advent season points the remedy; when He that shall come, will come. Wherefore taking afresh 'the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.' We pray for ourselves, the Church, the world, under the keen sense of all opposing 'lets and hindrances.' 'Even so come Lord Jesus.'

For Diocese of Ontario and Algoma see p. 11.



# The Church Guardian

— EDITOR AND PROPRIETOR: —

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

— ASSOCIATE EDITOR: —

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

Address Correspondence and Communications to  
the Editor, P.O. Box 504. Exchanges to P.O.  
Box 1968. For Business announcements  
See page 14.

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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 DECEMBER.

- Dec. 7th—2nd Sunday in Advent.  
 " 14th—3rd Sunday in Advent. [Notice of  
 Ember Days. Ember Coll. daily]  
 " 17th—  
 " 19th— } EMBER DAYS.  
 " 20th— }  
 " 21st—4th Sunday in Advent. St. Thomas,  
 A. & M. [Notice of Christmas, St.  
 Stephen and St. John.]  
 " 25th—CHRISTMAS DAY. Athan. Creed.  
 " 26th—St. Stephen, First Martyr.  
 " 27th—St. John, Ap. & Evangelist.  
 " 29th—1st Sunday after Christmas. [No-  
 tice of Circumcision.]

## THE HISTORIC EPISCOPATE.

Right Rev. William Crosswell Doane, D.D.,  
 LL.D., Bishop of Albany.

I propose to treat in this paper two questions, — first, "What we find about the Historic Episcopate"; and secondly, "Why we should naturally expect to find it." It is the case of an old friend, or to some people an old foe, with a new face. The long controversy has changed in many ways, prominently and particularly in terminology. The 'Apostolic succession,' which used to be ridiculed as a matter of magic and mummery, has got to be a question of history and fact; and the evidence of this is partly in the very change of terms. I may as well say that I firmly believe that Christ ordained the Historic Episcopate when He ordained the Apostolate; that the one included and involved the other; so that it does not seem to me to make an iota of difference when the Apostles set apart men for the carrying on of the work which Christ had assigned to them to do. The only question is, whether they did it; for it is incredible to me that they should have dared to invent, and intrude into the polity of the Church (that is to say, the government of the Kingdom of God on earth), anything of their own organization. And it being once granted that Bishops are found in the Apostolic age, by Apostolic appointment, and with Apostolic authority,—or, to put it more mildly, without

indignant Apostolic protest.—it seems to me to follow inevitably that Bishops were of Christ's own appointment. It is certainly a geological fact that in the earliest stratum of the most ancient earth the oldest fossil relic in the trilobite, which is a three-lobed or threefold thing. I believe it can be as thoroughly proven that in the most ancient stratum of the Holy Land—the oldest part and age, that is to say, of the Christian Church—the trilobite exists, in the threefold ministry of Bishops, Priests, and Deacons,—the first living organism of the Church.

This is the first point to be proved, or at any rate, that there existed an *Order* (*Bathmos*, St. Paul calls it, which we translate 'degree,' but by which the Eastern Church has always described the *Orders* of the ministry),—an *Order* of men, set apart for the two great acts of governing and perpetuating the ministry.

The statement which for a good many years has stood at the head of the English Ordinal is certainly a challenge, *hitherto not successfully contested*, of this truth. 'It is evident unto all men diligently reading Holy Scripture and ancient authors that from the Apostles' time there have been these Orders of ministers in Christ's Church: Bishops, Priests, and Deacons.' It looks a little bit as if the English Church meant by this to say that if people have not found these three Orders it is because they have either not read Holy Scripture and ancient authors together, or else they have not read them *diligently*. I am glad to say that Bishop Lightfoot has attained such an honorable reputation for thoroughness of research, and for impartiality of judgment, that one can safely appeal to him as an authority respected even by those who are not willing to accept or to act upon his conclusions. His vindication of the authenticity and authority of the Ignatian Epistles is one of the great masterpieces of honest and clear-headed criticism in the 19th century; and in his Commentaries to the Epistle to the Philippians he says: 'The result of my investigation into the origin of the Christian ministry has been a confirmation of the statement in the English Ordinal.' Over and over again he emphasizes this. For example: 'The threefold ministry can be traced to Apostolic direction;' and again: 'Unless we have recourse to a sweeping condemnation of received documentz, it seems vain to deny that early in the second century the Episcopal office was firmly and widely established. Thus during the last three decades of the first century, and consequently during the lifetime of the last surviving Apostle, this change must have been brought about,' (that is to say, from a Presbyterate governed by Apostles to a Diocesan Episcopacy). And still again: 'The evidence for the early and wide extension of Episcopacy through proconsular Asia may be considered *irrefragable*.' When you add to this the fact that proconsular Asia was the scene of St. John's life and labors to the end, there comes a very marked emphasis to the matter of our Lord's intention; for certainly the Apostle whom Jesus loved could not have suffered the existence and extension of an institution in the Church, which was not according to 'the mind of Christ.' We do not wonder that Lightfoot should add: 'The prevalence of Episcopacy cannot be disassociated from the influence and sanction of the Apostles; and short of an express statement, we can possess no better assurance of a Divine appointment, or at least of a Divine sanction.'

I desire to add, in connection with this same region of the world, what always seemed to me a very strong bit of historical evidence in the same direction. In the Acts of the Fourth General Council held at Chalcedon A. D. 451, in the course of a debate respecting the filling up of the Ephesian Bishopric which had been declared vacant, Leonitus, Bishop of Magnesia, made the statement: 'That from Timothy to the time then present, there had been twenty-

seven Bishops of that See, all of whom had been ordained in Ephesus itself.\*'

I am quite well aware that this question of the Diocesan Episcopate, as illustrated by S. Timothy's appointment to Ephesus, is a somewhat mooted point, and that Bishop Lightfoot, from whom any one would hesitate to differ, considers his office 'rather a movable than a localized Episcopate, so far as the Gentile Churches were concerned.' But the localized or Diocesan Episcopate among the Hebrew Christians seems to me hardly to admit of a doubt, for St. James, who presided in the Council of Jerusalem, was either one of the twelve (which I do not believe),—and if he was, then we have certainly the case of an Apostle set apart as a Diocesan Bishop and presiding over a single See,—or else he was not an Apostle at all; in which case we have an instance of a Diocesan Bishop, in the time of the Apostles, presiding over them, their equal in order because he was a Bishop, and their superior in local dignity, because he was the Bishop of the See city in which the Council met.

Of course it is perfectly possible that Episcopacy grew 'by way of development, as the needs of the extending church demanded it.' So did the Diaconate. But it does not follow from that, that it was not according to the policy of our Lord. Indeed, we must always use that word 'development,' not in the sense of discovery and promulgation of something, without, if not against, the original and Divine plan. A thing must be enveloped first, in order that it may be developed afterward. And there are positive and important steps, recorded in the book of the Acts as taken by the Apostles not in a slow, doubtful, hesitating way, but positively and promptly, as men act who have been thoroughly trained and prepared for emergencies which arise. One of these I propose to speak of in detail, as answering the second question of the two which head this article; namely, why we should expect to find the Historic Episcopate. I mean the ordinance, certainly Sacramental in its character, which is called 'the laying on of hands.' The others will naturally suggest themselves,—the change from the seventh to the first day of the week; from the evening Passover to the morning Eucharist; the institution of the Diaconate; and the resort to a Council representing the whole Church as the method of settling any question of doctrine or order.

And now as to the Holy ordinance known in Holy Scripture as 'the laying on of hands,' which has received, in the whole Western Church for nearly twelve centuries, the name of Confirmation; the Eastern Church calling it the Seal of the Lord, or the Unction. Our own name, venerable both for antiquity and for such authority as that of S. Ambrose and S. Gregory, is chiefly admirable because it is specific,—*laying on of hands* being of course used, not merely for confirming the grace and vow of the baptized, but for conveying Holy Orders, and indeed for any solemn act of benediction. My conviction and contention about this matter is, that if we can find it in Holy Scripture and ancient authors required, and confined, so far as its administration goes, to one order of the ministry, it must mean that we shall also find the Order of the ministry authorized to administer it.

Let me begin by saying that the argument for the institution of the laying on of hands by Christ Himself, runs, as do so many arguments of a similar sort, in parallel lines of what in one way were parallel lives. The action of S. Peter [S. John being associated with him] in Samaria, immediately after the day of Pentecost, as illustrating the doctrine of S. Peter in the sermon preached on the day of Pentecost, is to be studied side by side with the action of S. Paul in the city of Ephesus, as illustrating the doctrine which I believe S. Paul taught to the Hebrew Christians, in the

Epistle to the Hebrews which I believe S. Paul wrote. And before I proceed to put these four things side by side, I must urge the importance of remembering how absolutely independent S. Paul's testimony is. What he did and what he taught, he learned 'neither from men nor by man,' but by *direct revelation from Our Lord himself*. So that he was 'no whit behind the chiefest Apostles' in his ability to say that he was teaching men 'to observe whatsoever Christ had commanded him.' And every witness of his, if I may so say, is there fore clear gain; so much extra light thrown on our Lord's plan of teaching and work.

When S. Peter, in Samaria, preached the first Christian sermon in answer to that great question of the interested multitude, it always seemed to me that he told them to do *three* things and not *two*; that is to say, when he said, 'Repent and be baptised, and ye shall receive the gift of the Holy Ghost,' I am quite sure he did not mean that the Holy Ghost was to come to them in Holy Baptism.

Because, in the first place, when the news came to him of the conversion of the Samaritans, and of their baptism by Philip the Deacon, he and S. John went down immediately to Samaria, and 'laid their hands on them, and they received the Holy Ghost;' and S. Luke adds, by way of emphasis and explanation, 'for as yet he was fallen upon none of them, *only* they were baptised.' It seems to me an irresistible conclusion, therefore, that we have doctrine and practice side by side in S. Peter's sermon, 'Ye shall receive the Holy Ghost,' and in S. Peter's act in the confirmation of the baptised Samaritans. And that this was not local, isolated or temporary, one gathers from the fact that in speaking of the duty of receiving the Holy Ghost, S. Peter says, 'The promise to you *and* to your children, *and* to all that are far off, even as many as the Lord our God shall call.' I do not go into any argument, because it is needless, and out of place here, to prove that this laying on of hands was not for the conveyance of miraculous gifts alone. There are three things to be noted in such a transaction,—the gift, the sign, and the result. And they are all different. The gift is the Holy Ghost; the sign is the laying on of hands; the result may be, or may not be, miraculous. Certainly, if one gathers anything from what S. Paul writes to the Corinthians [and nobody knew better than he the value of miraculous gifts], the manifestation of the Spirit is various: and the word of wisdom, the word of knowledge and faith, are put in the same catalogue with, and *put before*, healing and miracles and divers kinds of tongues.

Now take the other case. S. Paul, writing to the Hebrew Christians a description of what he calls the 'principles of the doctrine of Christ,' includes among the six, and as the fourth, the laying on of hands. What did he mean by it? Let him answer the question himself, and explain his teaching, as S. Peter explained his, by his practice. He went down to Ephesus, and finding twelve men there, believers so far as they had knowledge of the truth, he first taught them the doctrine of baptism by his practice; that is, he showed them the difference between the merely formal and external rite of S. John the Baptist, and the spiritual and interior baptism which he gave them. And then *also* by his practice he taught them the doctrine of the laying on of hands, for he proceeded to confirm them, as we would say, just as S. Peter did at Jerusalem, and 'they received the Holy Ghost.'

I go back now to the point from which I started. St. Paul calls this "a principle of the doctrine of Christ." He could only have known of it from Christ Himself. In like manner, St. Peter, as one of those who also 'had the mind of Christ,' acts in this matter, not *proprio motu*, but according to the teachings which he and the other Apostles had received during the years of intimate association before our Lord's

death, and during the great forty days which our Lord spent with the Apostles' principally 'teaching them the things concerning the Kingdom of God;' and then by the motion of the Holy Spirit, who was sent to 'call their remembrance' the things that Christ had taught them, in order that they might be guarded and guided to fulfil the great commission; to teach baptized people 'to observe all things whatsoever He had commanded them.' Who shall presume to say that 'this laying on of hands' was not one of the things which they were commanded to teach all baptized people to observe? If anybody objects to this it makes Confirmation a Sacrament, I have only to say that this is no objection. The only objection would be for us as Churchmen, if we put it on a level with the two *great* Sacraments. For it is *mere carelessness* of speech not to remember that the only thing which this Church teaches is that Christ has ordained *only* two Sacraments as 'generally necessary to salvation,' which proves, *not* that Confirmation is *not* a Sacrament, but only that it is *not* necessary to salvation.

Under this presentation of the case, it does not seem to me that any words of mine are needed to bring the argument to the focal point of its application. If Confirmation is 'a principle of the doctrine of Christ,' and if its administration, by historical evidence, was confined to the Apostles, it stands to reason that the office appointed to administer it must necessarily be continued in the Church of Christ; and this is why we should expect to find what for convenience' sake is called the Historic Episcopate, perpetuated in the Church.—*Church Review, N. Y.*

#### CHRISTMAS DAY.

The Festival of the NATIVITY of CHRIST is more than worthy of all the devotion and honour we have it in our power to render to it. The Incarnation and Birth of the Divine Son is the greatest event in human history. Because it was contemplated from the beginning, all the religious institutions of mankind have reference to it. Until it should take place the religious training of the world was carried on by provisional and temporary systems; first that of the Patriarchs, and then that of the Mosaic Law. Types and sacrifices expressed the yearnings of mankind for a new point of departure in spiritual progress; for deliverance from that "body of death" which was the consequence of sin. As, therefore, the Fall was the first *datum* in the spiritual history of mankind, so the *Incarnation* of the Divine Son is the second. It is the new Creation; as the Incarnate Son is the Second Adam, (I Cor. xv 47), the source and ancestor of a purified and regenerated Human Nature.

It is most properly, therefore, the commencement of our Christian cycle of yearly observance. It is the *Christian Era*; and our years are in more than one sense counted from it. Advent is merely a season of preparation intercalated before it, in order to its better observance.—S. J. Eales.

#### "THY KINGDOM COME."

Of all portions of the Christian year none means more to the Christian man who has risen to the height of his calling than these four weeks of Advent and their consummation in Christmas Day. The coming of the Lord in the form of perfect Man is to the Christian the centre of history. The coming of His Kingdom on earth is the one event worth looking for, praying for, working for.

So when we pray, 'Thy Kingdom come,' we

mean it; and if we are faithful men, we show our sincerity by deed as well as by word. To make his own life a kingdom in itself, with undivided allegiance to the one King to bring others into the same allegiance; to transform and regenerate human life; to conquer the kingdoms of this world by entering into them and claiming them for Christ; to proclaim far and wide the good news of His coming—that is the calling of the Christian man and that is the state of active life into which it has pleased God to call him. Our efforts we know to be weak and imperfect; we may not hope to see their accomplishment ourselves; but we can labor on in faith and love, with trust in God and a growing hope that in every truth the Day of the Lord is at hand. For which indeed we pray each day, 'Thy Kingdom come.'—*Selected.*

#### HOW NOT TO DO.

If our clergy wish to have their vocation receive due honor, it becomes them to manifest a due appreciation of it themselves. To come into the chancel with a surplice soiled and out of repair, and then to attempt to read the services and lessons without previous preparation and without due care as respects clear and distinct articulation, pronounciation, etc., is quite certain to insure an unedifying result and to lower the standard of the dignity of worship in the parish. The dignity of worship in the the average parish has also suffered diminution of late because of the increased tendency to vary from the established order of worship; for instead of having the result of the decision of the best minds as to that which is preferable in the order of the service (the consensus of the competent) there is substituted the opinion of each clergyman as to what is best to use or to omit, an evil which is none the less serious because the omissions are often made to give more time for the sermon, all of which tends to subordinate worship to preaching.

The responses by the average congregation are not satisfactory, because it is, in this matter, without a file-leader. Each person "goes as he pleases." A parish known to the writer is trying to remedy this difficulty by training its vested choir of forty persons to act as a file-leader in this matter for the laity. They read the Psalter *slowly* and *distinctly*, stopping at each punctuation mark, and thus encourage all the congregation to read with them. The improvement thus far secured is very marked, and the adoption of this plan is recommended to parishes troubled with inadequate responses by the laity.

The discouraging ignorance of the members of the average congregation as to the history of the Church and its distinctive characteristics, and as respects the history and advantages of liturgical worship, is not to be wondered at when one considers how little is done to ensure a different state of things. Each parish should have classes for instruction by the rector in such subjects. The young people of the parish should pass from the Sunday school grades into these classes exactly as children in the public schools pass from the grammar schools into the high school.

There should also be in each parish an opportunity furnished to each boy or girl for instruction in the elements of vocal music, so that the plain chants and hymn music of the Church could be sung by the young people without difficulty.

Let us now suppose a parish with a rector whose sense of the dignity of worship and of the nobility of his functions in connection therewith is such that he will carefully arrange and find the places in all of the chancel service books before the laity arrive; that he will carefully go over the entire service, including the Lessons, before entering the chancel; that

he will see that his surplice is in good repair, newly ironed and spotless; that he will carefully avoid subordinating worship to eloquent sermonising, and who will in everything that he does and says leave the impress of one who is living as well as preaching the gospel; and then let it further be supposed that all of the young people are taught to take a close, distinct and reverent part in the reading and singing, and that they are also instructed in the history of the Church and in respect to liturgical matters, so as to always be able to give an intelligent reason for the faith they hold, can it be doubted that the people of such a parish would grow in spiritual things?—And all of this growth would be strictly upon Prayer-book lines.

Respectfully,—*A Layman in the Southern Churchman.*

## FAMILY DEPARTMENT.

### THE REASON WHY.

BY THE REV. JOHN MAY, M. A.

I love the Church; for she was framed  
By Apostolic hands;  
Her corner-stone is Christ Himself,  
On which she firmly stands.  
On Prophets and Apostles too;  
Foundation broad and deep;  
With warders on her battlements,  
A ceaseless watch to keep.  
I love the Church; for hungry souls  
Here eat the bread of heaven;  
Here, to the thirsty traveller,  
Are purest waters given.  
I love the Church; for she is old,  
Her hoary head is wise;  
I ask no infant sect to guide  
My steps to Paradise.  
I love her for her Liturgy,  
Her prayers divinely sweet,  
So scriptural, devotional,  
Time honored, and complete;  
I love the grand old Church, because  
She loves the sacred Word;  
And, for her homage to the Book,  
Is honored by her Lord.  
I love the Church; for, everywhere  
The foot of man hath trod,  
She plants the Cross, and points the way  
To Paradise and God.  
I love her for her gifted sons  
Who strike her hallowed lyre;  
And for her martyred saints, gone up  
In chariots of fire!  
Why do I love the Church? Because,  
A wise and watchful guide,  
In weal and woe, in life, in death,  
She's ever by my side.  
She brings the children to her Lord,  
And lays them on His breast;  
She smooths the pillow of the dead;  
In their last place of rest.  
Ah! who would not a Churchman be,  
Corfeest, in heart and life?  
Who would not flee the favored realms  
Of Sect, and Schism, and Strife?  
Then, happy in her fold, may I  
Have grace and wisdom given  
To live in her, to die in her,  
And so ascend to heaven!

—*The Living Church.*

### A BOY WHO WAS WANTED.

'Well, I've found out one thing,' said Jack, as he came to his mother, hot, tired, and dusty.

'What is that?' she asked.

That there are a great many boys in the world.'

'Didn't you know that before?'

'Partly, but I didn't know there were so many more than are wanted.'

'What makes you think so?'

'Because I've been 'round and 'round till I am worn out trying to find a place to work. Wherever I go there are more boys than places. Doesn't that show that there are too many boys?'

'Not exactly,' said his mother with a smile. 'It depends entirely on the kind of boy. A good boy is always wanted somewhere.'

'Well, if I'm a good boy I wish I knew where I'm wanted.'

'Patience, patience, my boy. In such a great world as this is, with so many places and so many boys, it is no wonder that some of them do not find their places at once. But be very sure, dear,' as she laid a very caressing hand on his arm 'that every boy who wants a chance to do fair honest work, will find it.'

'That's the kind of work I want to do,' said Jack. 'I don't want anybody's money for nothing. Let me see—what have I got to offer? All the schooling and all the wits I've been able to gather up in thirteen years, good stout hands and feet, and a civil tongue.'

'And a mind and heart set on doing faithful duty,' suggested his mother.

'I hope so,' said Jack. 'I remember father used to say: Just as soon as you undertake to work for any one you must bear in mind that you have sold yourself to him for the given time. Your time, your strength, your energy are his, and your best efforts to seek his interest in every way are his due!'

The earnest tone in which the boy spoke seemed to give an assurance that he would pay good heed to the words of the father whose counsel could no more reach him.

For two or three days longer Jack had reason to hold to his opinion that there were more boys than the world wanted, at the end of which time he met with a business man, who, after questioning him closely, said:

'There are a great many applications for the place, but the greater number of the boys come and stay for a short time and then leave, if they think they can do a little better. When a boy gets used to our routes and customers we want him to stay. If you will agree to remain for at least three years we will agree to pay you three dollars a week as an errand boy.'

'That is just what I want to do, sir,' said Jack, eagerly. So he was installed, and proud enough he was at bringing home every Saturday night, and realizing that, small as they were, the regular help was of great value to his mother.

It is not to be wondered at that the faithful carrying out of his father's admonition after a while attracted the attention not only of his employers, but of others with whom he was brought into contact in the pursuit of his duties.

One day he was asked into the office of Mr. Lang, a gentleman to whom he frequently carried parcels of value.

'Have you ever thought of changing your situation?' asked Mr. Lang.

'No, sir,' said Jack.

'Perhaps you could do better,' said the other. 'I want to get a boy who is quick and intelligent, and who can be relied on, and from what I see of you I think you are that sort of a boy. I want you to drive a delivery wagon and I will pay you five dollars a week.'

Jack's eyes opened wide.

'It's wonderful good pay, sir, for a boy like me, I'm sure. But I promised to keep on with Mr. Hill for three years, and the second year is only just begun.'

'Well, have you signed a regular agreement with Mr. Hill?'

'No, sir, I told him I'd stay.'

'You have a mother to assist, you told me.

Couldn't you tell Mr. Hill that you feel obliged to do better when you have a chance?'

'I don't believe I could,' said Jack, looking with his straight frank gaze into the gentleman's face. 'You see, sir, if I broke my word to him I shouldn't be the kind of a boy to be relied on that you wanted.'

'I guess you are about right,' said Mr. Lang with a laugh. 'Come and see me when your time is out; I dare say I shall want you then.'

Jack went home very much stirred by what had been said to him. After all, could it be wrong to go where he could do so much better? Almost double the wages! Was it not really his duty to obtain it, and to drive a waggon instead of trudging wearily along the streets? They never had felt so hot and dusty as they did just now when he might escape from the tiresome routine.

Might, but how? By the sacrifice of his pledged word. By selling his truth and his honor. So strongly did the reflection force itself upon him that when he told his mother of the offer he had received, he merely added:

'It would be a grand good thing if I could take it, wouldn't it, mother?'

'Yes, it would.'

'Some boys would change without thinking of letting a promise stand in their way.'

'Yes, but that is the kind of a boy who, sooner or later, is not wanted. It is because you have not been that sort of boy that you are wanted now.'

Jack worked away, doing such good work, as he became more and more accustomed to his situation, that his mother sometimes wondered that Mr. Hill, who seemed always kindly interested in him, never appeared to think of raising his pay. This, however, was not Mr. Hill's way of doing things even though he showed an increasing disposition to trust Jack with important business.

So the boy trudged through his three years, at the end of them having been trusted far more than is usually the case with errand boys. He had never forgotten the offer made him by Mr. Lang, and one day meeting that gentleman on the street, ventured to remind him of it, telling him his present engagement was nearly out, adding:

'You spoke to me about driving the wagon, sir.'

'Ah, so I did; but you are older now and worth more. Call round and see me.'

One Saturday evening soon after, Jack lingered in Mr. Hill's office after the other errand boys had been paid and had gone away.

'My three years are up to-night, sir,' he said.

'Yes, they are,' said Mr. Hill, looking as if he had remembered it.

'Will you give me a recommendation to some one else?'

'Well, I will, if you are sure you want to leave me.'

'I didn't know you wanted me to stay,' but, he hesitated, and then went on, 'my mother is a widow, and I feel as though I ought to do the best I can for her, and Mr. Lang told me to call on him.'

'Has Mr. Lang ever made you an offer?'

Jack told him of what Mr. Lang had said to him nearly two years ago.

'Why didn't you go then?' asked Mr. Hill.

'Because I had promised to stay with you; but you wouldn't blame me for trying to better myself now?'

'Not a bit of it. Are you tired of running errands?'

'I'd rather ride than walk,' said Jack, with a smile.

'I think it was about time you were doing better than either. Perhaps you think you have been doing this faithful work for me

through these years for next to nothing, but if so, you are mistaken. You have been doing better work than merely running errands. You have been serving an apprenticeship to trust and honesty. I know you now to be a straightforward, reliable boy, and it takes time to learn that. It is your capital and you ought to begin to realize on it. You may talk to Mr. Lang if you wish, but I will give you a place in the office with a salary of six hundred dollars for the first year, with the prospect of a raise after that.'

Jack did not go to Mr. Lang, but straight to his mother, with a shout and a bound.

'You're right, you're right, mother!' he cried. 'No more hard work for you, mother. I'm wanted you see! Wanted enough to get good pay, and all the hardest part over.'—*Congregationalist.*

DIocese OF ONTARIO.

OTTAWA.—The inaugural services in connection with the formal opening of the new Sunday school house of St. John's Church took place Sunday and were a pronounced success.

At the morning service, Rev. H. Pollard, the respected Rector of the church, officiated and preached eloquently from the 72nd Psalm, to a very large congregation. He preceded his sermon with an interesting history of the Sunday school movement in connection with St. John's and traced the rapid progress of their work, which was parent to the wish for increased accommodation, and which was now consummated. The formal opening of the new Sunday school took place in the afternoon, when both the new and old rooms were literally packed with the children and congregation of St. John's, and many from other congregations. The Rev. H. Pollard occupied the chair, whilst on the platform were Archdeacon Lauder, Rev. A. W. Mackay, Judge Macdonald, of Brockville, and several members of the congregation. After praise and prayer conducted by the clergy of the Church, the chairman introduced Judge Macdonald, who congratulated the congregation on the attainment of their desires. He sketched in an interesting manner the history of Sunday schools and closed with some good advice.

Archdeacon Lauder spoke of the pleasure he had had on returning from his European trip to see a fine building erected where not a stone had been laid when he left. He then referred to the necessity of religious training in public schools and regretted such did not exist at present. The offertory was \$68.

In the evening the church was again crowded when Rev. Mr. Mackay preached on Sunday Schools, from Psalm 127, v. 8. He pointed out that many of our best thoughts and inspirations had their emanation in the Sunday school; and that many of our missionary enterprises had their impetus from the training received in the Sunday school.

DIocese OF ALGOMA.

The Bishop of Algoma begs to acknowledge with many thanks the receipt from 'A.F.' New Brunswick, under date Dec. 4th, of the sum of \$60; \$40 of which he will apply towards the erection of a parsonage very urgently needed at North Bay, on Lake Nipissing.

The Rev. Alfred W. H. Chowne begs to acknowledge with hearty thanks three barrels and a box of excellent clothing for distribution in his Mission from Church W. Auxiliary in the parish of Milton, per the Rev. Rural Dean Mackenzie; also a bale of clothing, per the Bishop of Algoma such liberal gifts are most valuable in this Mission, where there are so many poor.

RELIGIOUS EDUCATION.

SIR,—Having recently read in an English paper called "Our Work" a very interesting account of the way education is conducted in Wordsworth College, by the Kilburn sisters, I will beg permission to give a few extracts from that journal, with the hope, that before long the Diocese of Ontario will possess a school where education of a religious character, will be taught by the Sisters of our Church, where children of all classes will be admitted, and where the fees, per term, will not exceed what is asked at a nunnery. On entering Wordsworth College, visitors are conducted by one of the sisters to the infants room, which is full of little ones, taught on the Kindergarten plan, their writing and drawing especially good. Next is a large lecture room for first year students. Then upstairs is the model room, besides a room for second class students. There is also the music department, also a department for laundry, cooking and needlework. This is all taught by the sisters, and teachers prepared in the college. We have children in all parts of the Diocese of Ontario who would be proud to go to such a school. I trust the subject will be ventilated by the clergy, and that with the new year something will be done for the children of the Church to give them an education that will fit them not only for this world but for the world beyond. CATHOLIC, Ont.

There are a great many people who now say of ministers, 'They know nothing about the world.—They cannot talk to us!' It is not necessary to have the Asiatic cholera before you can give it medical treatment in others. It is not necessary to have your own arm broken before you can know how to splinter a fracture. And we who stand in the pulpit, and in the office of a Christian teacher, know that there are certain styles of belief and certain kinds of behavior that will lead to certain destruction. 'Rejoice, oh, young man! in thy youth, and let thy heart cheer thee in the days of thy youth; but know thou that for all these things God will bring thee into judgment.' We may not know much, but we know this:



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Of Roxbury, Mass., says

I have kept a Scrap Book for a good many years of letters received from patients; some are long, too long to publish some are short, short and good. Rainy days I sit down and read them, and have learned a good deal about the human body from some poor, sickly woman or overstrained man. Here is one of them. I call it a good letter:

TRENTON, Texas, }  
Sept. 23th, 1890. }

To Kennedy of the Medical Discovery, of Roxbury, Mass.:  
I am so proud of my recovery as to express my feelings in thanks to you. The RHEUMATISM has made me four legged for six years. At last I have traded off two of them to Bell-Druggist for four bottles Kennedy's Discovery. I am yours gratefully and unreservedly.  
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**MISSION FIELD.**

[From the S. P. G. Mission Field for November].

Work among the coolies is prominent in the Diocese of Trinidad as well as in other parts. There is found to be a special opportunity for the Church in dealing with the natives of India when they are away from India, and their condition as 'strangers' seems to give them a kind of claim in itself. The case in Trinidad has been thus stated in the Bishop's behalf by Canon Trotter, who resigned the benefice of Alnwick for work in Trinidad. It will be remembered that the Society recently made an additional grant for this purpose.

It is just forty five years, in May 1845, that the Immigration Scheme from East Indies was commenced. This was necessary to develop the natural resources of the Island. There are now some 65 000 coolies in the Island, and whether the claims of the present upon us, owing to the large part they take in the sugar industry, be considered, or the future of the Island, the coolies being large holders of land, or from other points of view, the education and Christianising of the coolie is of the utmost importance.

Recently one or two schools have been started, under the direction of Rev. R. H. Moor; but the measure of support which has been given may be shown by the fact that hitherto the S. P. G. has only contributed £55 yearly towards the work among the Indians, and altogether in the Island scarcely £300 (about £60) have been raised.

The pressing needs of the Mission are as follows:

1. Funds to build Schools in different parts of the Island, or to rent premises suitable for schools. A school, 30 feet by 18 feet, costs about \$300 say from £60 to £70

2 To provide Teachers' Salaries—men who are acquainted with their own (Hindi) language, as well as those ordinary subjects taught in English schools. These teachers should be able also to act as Catechists, since, in the evening time, the house is often filled with men who want to know something about Christianity. The Salary for such is about 15 to 20 dollars monthly.

3 To provide Itinerating Catechists—men thoroughly acquainted with the Hindoo and Mahammedan teaching and well grounded in Church doctrine and Bible truth; and who can go with a hammock, live for a week in one village, move on to another, and so visit various centres once a month if possible. The salary for such should be \$20 monthly, or more.

4. A Training Home for young men wishing to become Catechists, from the more efficient of whom, eventually, a Native Ministry might be raised. These would be taught, as in our Theological Colleges in England, and would be able to do some Mission work in the Hospitals, &c. Selected from these, one or more might be sent to India in one of the returning coolie ships, there to be placed in some well worked

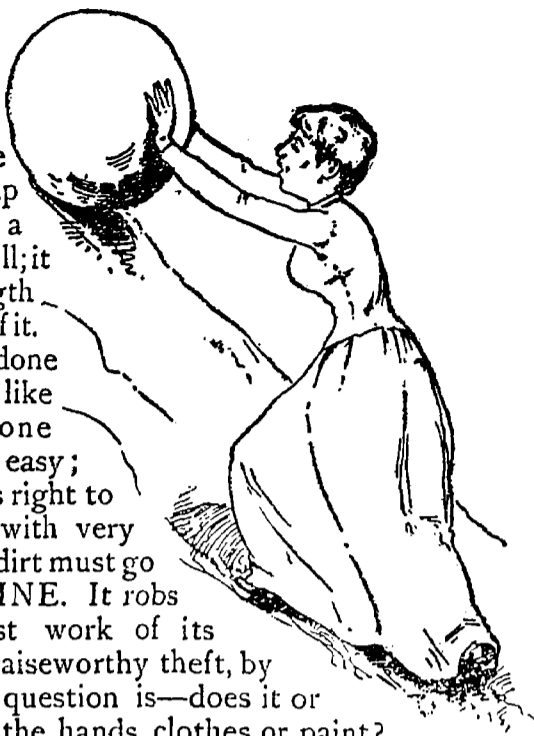
**Washing Clothes**

or cleaning house with ordinary soap is like rolling a heavy stone uphill; it takes main strength and a good deal of it. The same work done with Pearlina is like rolling the stone down hill—it's easy; quick; true; goes right to the mark; and with very little labor. All dirt must go before PEARLINE. It robs woman's hardest work of its drudgery—(a praiseworthy theft, by the way). The question is—does it or does it not hurt the hands, clothes or paint?

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Peddlers and some unscrupulous grocers are offering imitations which they claim to be Pearlina, or "the same as Pearlina." IT'S FALSE—they are not, and besides are dangerous. JAMES PYLE, New York.



Mission district, where they would see the best methods of Mission work would be brought face to face with heathenism in its very home, and would be all the more able to cope with the work, when in a year or two they would return to Trinidad.

5. There ought to be one or more Clergy sufficiently masters of the language to be able to sympathize with the religious position of the Mohammedan and the Hindoo.

The Bishop could well spend £500 a year if he had the means. The S. P. G. have promised to give an additional £100 for 1891 23.

Many of these 65 000 Indians return to India. Shall it be said by them that they spent years in a so-called Christian country and that the Church of England did nothing for them? Or shall it not rather be that we spare no effort to tell them the glad tidings of salvation—the only hope for the Coolie as for the Creole, and that by the blessing of God they return to the East Indies to be missionaries to their own people?

Under medical orders, the Rev. A. Margoschis, the head of the famous Nazareth Mission in Southern India, has taken a sea voyage to China and Japan. His impressions of Missionary work in places where it must show many features like and many different from his own, are of no little interest. Writing from Singapore, August 13th, he says:

I was ordered to take a sea voyage to China and Japan. I have visited those countries, and have seen something of the work carried on there in the Mission Field. It

seems very encouraging, and Bishop Bickersteth told me that the Christians connected with the Church of England in Japan had doubled in the last four years. Even in China, which is two centuries behind Japan in almost everything, progress is being made, and Mission stations with their churches and schools are being established up and down the country. One Missionary told me that he had recently baptized twenty four people in one place. I hope to be back at Nazareth next month and at work again.

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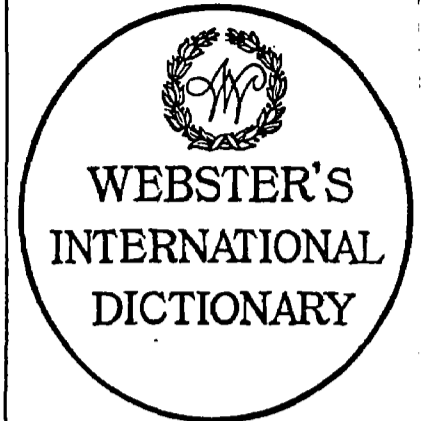
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CONTEMPORARY CHURCH OPINION.

The North Dakota Churchman :

A British paper thinks that in the matter of divorces Canada presents a remarkable and gratifying contrast to the United States, and points to the fact that from 1867 to 1886 there were in the Dominion only 116 cases of divorce, while in this country during the same period the divorces numbered 328,613. This may be due to the difficulty with which divorces are procured in Canada, where a special Act of Parliament is necessary in each case; but it is also doubtless to a great extent a consequence of the profound regret for the sanctity of the marriage relation which prevails among our Northern neighbors, who have not strayed from the teachings of Scripture upon the subject.

The same paper says as to Bigotry:

Christians are often accused of being bigoted and narrow-minded. Are they more so than non-believers and atheists? We think not.

M. Biffel the 'tower builder' was for a time a 'lion' with the Parisians of all 'persuasions.' Lately the radical and infidel papers are 'down on' him, indeed seem to lose no opportunity 'to vilify him and his tower.' The secret of this attitude is found in the fact that in a recent address to some students, he declared himself a Christian, and urged them not to neglect the habit of prayer, 'nor ever to forget God or their country.'

This was too much for the 'liberal minded gentlemen.'

M. Pasteur the medical scientist was honored by having a street named after him in a French town.

He shocked the municipal council of said town not long since, by recommending publicly. 'The praise of Almighty God.' A scientist who believed in God was not worthy of the honor, and the name of the street has been changed.

DIVIDENDS IN PHILANTHROPY.

Sir W. Mackinnon and the other directors of the Imperial East African Company are making great progress in providing for law and order, and the development of communications in the extensive regions entrusted to them. A telegraph from Zanzibar to Mombasa, and thence northward along the coast, and preparations to carry it to the Victoria Nyanza; a fortified station at Machakos, 260 miles in the interior; material for the beginning of a railway to the interior landed, a tram-line across the island of Mombasa; a new coinage, postage stamps, etc., and the liberation of over 4,000 slaves—these are some of the substantial signs of progress, and the outlay for them is so great that we are not surprised to learn that the shareholders of the company at present "take out their dividends in philanthropy."

The English Church Missionary Society, which was the first to

begin labors in these regions, is fully awake to the present urgency of their claims. The *Intelligencer* of the society says: "The other day, with infinite pomp and circumstance, with a grand ceremonial in the cathedral at Algiers, Cardinal Lavignerie sent forth twenty priests and lay-brothers for Uganda alone. We do not want pomp and ceremonial, but we want the twenty men; and we want that number fresh and additional every year, if the new British territories in equatorial Africa are to be occupied."—*Mission Field*.

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THE COLLEGIATE SCHOOL is situated within the limits of the University grounds (40 acres), and is carried on under regulations prescribed by the Board of Governors. For CALENDAR and full information apply to the

**REV. PROF. WILLETS,**

*President King's College,*  
**Windsor, Nova Scotia**