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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.

VOL. XVI. }  
No. 11. }

MONTREAL, WEDNESDAY, SEPTEMBER 12, 1894.

In Advance } Per Year  
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## ECCLESIASTICAL NOTES.

ARKANSAS and Iowa desire the election of Assistant Bishops for their respective Dioceses.

It has been decided that the organ of Westminster Abbey shall be enlarged and repaired.

THE Duke of Northumberland contributes no less a sum than £3,000 a year to Church Schools.

THE fortieth anniversary of the consecration of Bishop Clark, of Rhode Island, will be celebrated on Dec. 6.

CANON HOARE, who, as our readers know, was a member of the wealthy banker's family, has left personalty valued at £26,993.

THE Dean of St. Andrews, Scotland, has received an anonymous gift of £105 to pay off the debt on the organ of St. Ninian's Cathedral.

THE 100th anniversary of the opening of the first Church building erected for coloured Churchmen will be celebrated in St. Thomas' church, Philadelphia, next month.

MRS. WEED, wife of Bishop Weed, of Florida, met with quite a serious accident a short time ago by the overturning of the carriage in which she was driving out, near Norwalk, Conn.

BISHOP THOMPSON (Mississippi) on the thirteenth Sunday after Trinity held a special Ordination, when Mr. J. H. Woodward, formerly a Methodist minister, was admitted to the Diaconate.

DURING 1893 the number of candidates for Confirmation in the Diocese of Tasmania was 761, which is the largest in the history of the Diocese; while the church collections exceeded those of 1892 by £345.

It is stated that the Bishop of Nyassaland (Dr. Hornby) having been advised by medical men not to return to Africa, has tendered his resignation of the Bishopric to the Committee of the Universities' Mission to Central Africa.

THE missionary of St. Andrew's Brotherhood in the U.S., whose departure for work in Japan took place Aug. 27th, is sent with the proceeds of the *Self-denial* week undertaken by Brotherhood men throughout the United States last autumn.

St. Paul's church, Mt. Vernon, in the suburbs of N.Y., has received two altar vases of polished brass from Mr. Chas. Drake, of New York. A short time since Mr. Lawrence Drake presented the church with a marble figure of St. John.

A new and handsome church edifice is to be erected by St. Peter's parish, Chicago, on the

ground immediately adjoining the present chapel. The handsome structure is designed by Wm. A. Otis, in the fifteenth century style of architecture.

THE two hundredth anniversary of the founding of St. James' parish, the most southern in Anne Arundel county, lying between the Patuxent river and Chesapeake bay, Md., was celebrated on 4th Sept. inst. The parish records have been well preserved.

THE Rev. John Bernard M'Govern, who has been appointed rector of St. Stephen's church, Chorlton (Manchester), was formerly a Roman Catholic priest, and was ordained in 1875 by the Roman Catholic Bishop, Dr. O'Reilly. He was, not long since, in Dublin, speaking for the work of the Society.

EPISCOPACY was never "adopted" by any council or councils. When the earliest Synods, provincial or general, began, Episcopacy was in existence. It was a universal feature of that Holy, Catholic, and Apostolic Church which was not formed or constituted by councils, and which could not be changed by them.—*Living Church*.

THE offerings of the Sunday schools of the P.E. Church in the U.S. for *Missions*, from September 1, '93, to June 15, '94, amounted to \$60,495.32. The Diocese of Pennsylvania, with 101 schools, headed the list with \$7,866.60; New York, with 109, came second, \$4,905; Connecticut with 116, third, \$3,621; Massachusetts with 106, fourth, \$2,295.

THE Rev. Canon Lloyd, of Newcastle, has lately been appointed Bishop Suffragan of Norwich. He has done a great work at the Tyne-side, and won the love of all, whether Churchmen or Dissenters. He has held a unique position among the rugged Northerners, and his unostentatious goodness has opened all hearts to him and enabled him to do a marvelous work.

THE Very Rev. Dr. William Charles Lake will resign the Deanery of Durham, England, early in the ensuing October. The announcement will be received with deep regret by most Church people, and this will not be lessened when it is understood that it is Dr. Lake's health which makes such a step necessary. He was appointed in 1869, having held many important positions in the Church before. He is in his 77th year.

THE year's statistics of the Church of England Sunday School Institute shows that the Dioceses vary in the most curious way in the proportion of Sunday-school teachers to the whole population. Durham stands very high with 8,400 teachers to just over a million people. St. Albans has only about 5,200 for nearly the same population; Ripon only 4,600 for a few more; York 5,300 for considerably

more; and London only 11,200 for three times as many. The proportion is good in Manchester; poor in most of the rural dioceses. Of course, many incumbents make no returns, but the Institute is able to count 55,467 male and 137,544 female teachers. Judged by the figures, the Sunday-schools are more than holding their own.

WORK on the new Episcopal residence at Rock Point, Burlington, Vermont, is progressing well, and it is expected the building will be enclosed by the first of October and completed for Bishop Hall's occupancy in December. Of the sum expended in its construction, Mr. and Mrs. Henry Wells, of St. Paul's, Burlington, gave \$7,500, and Mr. Frederick H. Wells gave \$3,500. The remainder was realized from the sale of the residence given to the diocese some years ago and occupied by Bishop Bissell, at the corner of Main and William streets, in Burlington.

THE Church of the Transfiguration, New York, the Rev. Dr. Houghton, rector, has just received a most generous gift from a parishioner in the shape of a piece of property, which will add much to its beauty and usefulness. The property adjoins the church, and has long been desired by the parish, but has been held at too high a figure by the owners. On Thursday, the first, it passed into the possession of the rector and vestry, the purchase having been completed at a cost of \$70,000. The giver of the house is a lady, whose name is, at her own request, withheld for the time being.

A NONCONFORMIST ON THE PRAYER BOOK.—Mr. W. T. Stead testifies as follows to the beauty and value of the Book of Common Prayer: "All over England on Sabbath, and also in all the colonies, dependencies, and republics where men speak with the English tongue, the same service goes on, the same psalms chanted, the same prayers prayed, and the same simple creed said or sung. It is one of the great unifying elements of our world-scattered race. In the midst of lives sordid with constant care and dark with the impending shadow of want and the darker gloom of death, this service, attuned to the note of 'Our Father,' makes for one brief hour music and melody, with gladness and joy, in the hearts of miserable men. It is the constant renewed affirmation of 'God's English-speaking men' of their faith in their Father, God. For hundreds of years these solemn words have embodied all the highest and best thought of the greatest and noblest, and for many hundred years to come the English-speaking race will find the expression of their hopes and their aspirations in the simple but stately words of the Book of Common Prayer."

A TELEGRAM from Athens announces the death of Monsignor Latas, Archbishop of Zante, whose visit to the United States last year, and his presence at services and synods of the Church there, aroused considerable interest.

## BROTHERHOOD OF ST. ANDREW WORK IN THE COUNTRY.

NOTES BY A COUNTRY PARSON IN "ST.  
ANDREW'S CROSS."

It goes without saying that "certain faults and defects"—I quote from an excellent book on Parish Problems, edited by Dr. Washington G. Ladden—"are largely peculiar to country churches. If we of the country are called to the confessional we must confess that we, very possibly more than others, have failed to entertain a sufficiently high and true conception of the Church—what is it for. And this is our great inclusive need, to gain in this respect a true ideal. We have perhaps regarded the Church too much as a safe receptacle for the quiet repose of souls rather than as an engine for the accomplishment of a purpose—a combination of personal energies in order to a vast and ever widening work. Accordingly we of the rural districts are too apt to think of our churches as something to be kept in existence rather than to be kept on the increase. We hardly realize that every Church of Christ has a legitimate right to win a noble and increasing predominance in the community to which it ministers; that Christ has a right to every soul in that community and that the Church is His appointed agent to win every soul. We are too prone to view the Church as a humble pensioner upon the community, hat in hand, begging to be supported. What we need is to see in the Church the divine institution which is to bestow upon men the greatest of gifts and which lays men under obligation, which seeks not honor from men, but which rather confers honor."

As I am on the ground I can say that this problem of country Church work and country Brotherhood work is a difficult one to solve. It sometimes refuses, like one of those old-fashioned but interminable problems in "partial payments," to be solved either by the United States Rule, the Connecticut Rule or any other rule. Yet I know from actual experience that good work can be done by the country Chapter. Our men of Christ Church, Bethany, Conn., 12 miles from a railroad, have done a good deal in this—that they have at least brought town sinners in touch with the Church as an organized visible institution, who, until the Brotherhood took them in hand, had for years been strangers to the sanctuary of God, had hardly, so to speak, had a bowing acquaintance with it.

Every country Chapter must in a measure learn a good deal by experience. Trials of different methods of "running" country Chapters will teach some very valuable lessons. We have tried about everything. We ran the whole gamut of Brotherhood experience at our regular meetings. We tried the social plan. We did the interesting, the entertaining, up handsomely. Then we brought in the literary scheme. We were on the point of converting our Brotherhood into a reading club. We read everything, from selections about Benedict Arnold scaling the heights of some place or other, to Ralph Waldo Emerson. But we didn't seem to fire up. So we finally determined to hold a family council. We held it. "Some things were said," and the result was that Mr. Shakespeare, Mrs. George Eliot, Mr. Browning, Mr. Dickens and several others, were politely asked to leave the room, and were in addition informed that for the future their services would be dispensed with. Other aids were brought into service. That book that tells so eloquently of the "old, old fashion," and "the rest that remaineth," and that other book, the Book of Common Prayer, which has, like the Church of God, "approved its worth amid persecutions and prosperities," and still another book, "The Imitation of Christ, which, according to George

Eliot, helps men "when expensive sermons and treatises newly issued leave all things as they were before."

Since the family council we have been doing better. We meet now not to amuse one another, not to study elocution, not to read Emerson, but to learn humbly how to serve the Church and her ever-blessed Master. We devote some time to the discharge of business, but most of the time is spent in the study of God's Word, a talk from the Director, and in devotional exercises. We try to recognize that men are like "dull, unlighted candles" all about us, and that here in the Brotherhood Chapter we must kindle the fire, and that each Brotherhood man must become a blazing firebrand and go out into the community and carry himself, his consecrated personality to where it can touch and light these hitherto unlighted candles. Only so can the Brotherhood of St. Andrew burn out the dens of sin and skepticism and indifference and do its noble part for God and His Kingdom.

Too much stress cannot be placed upon the absolute necessity of making the meetings of country Chapters religious meetings. They must be of an instructive and devotional nature through and through. Of course, this means work for the Director, extra work, particularly if he is the rector. But if the Director would have the Brotherhood serve him and the parish, he must serve the Brotherhood. He can gather his men about a table or in a small room and counsel with them, and talk to them informally, and mould them and stamp them as he could mould and stamp them in no other way. He can teach them what it won't hurt a good many Brotherhood men to learn, and that is something about the Bible, about the Book of Common Prayer, about the Church and the Blessed Eucharist. Of course, this mode of dealing with a Brotherhood Chapter might not be considered quite as intellectual as milk and water talks based on "current topics," and so forth; it might not even be considered "strong," but then the result might be good, and if our conception of the Brotherhood of St. Andrew is not a misconception, it exists for exactly this—for results. Our Chapter meets once a month. We believe that it might be killed by too many meetings, good as they are. We meet at the rectory, and always in the same room—not too large a one so that we can get close together.

"What are the men doing?" They are trying to keep their Brotherhood pledges. They pray well and consequently work well. For example, they make an earnest effort to bring each week at least one young man to the services of the Church. Sometimes the "one young man" is nobody but the Brotherhood man himself. It is something sometimes for a Brotherhood man just to bring himself through rain or snow or slush over country roads to church. In places where the evening service is about extinct a fine field is open to Brotherhood men to influence themselves. Country folks sometimes live a magnificent distance from the church. All do not keep teams. One of my men occasionally takes the trouble to drive an extra team for the purpose of bringing to the church those in his neighborhood who otherwise would not come. Another did not consider it beneath his dignity to pump the organ for a year without salary. They are on hand at all parish entertainments, and as individuals do whatever they can that all may have a pleasant time. If any little thing happens to go as it should not they make an effort to preserve "smooth-faced peace."

Then, too, they greet people cordially in church, particularly if a strange young man happens to drop in. It was remarked that one of our Brotherhood men shook hands last summer with some "Eyetalians" who had "dropped in" minus the latest thing in neckwear and gloves. They have organized and maintained a Bible class in Sunday school. They have done what they could toward getting subscribers for

*St. Andrew's Cross.* There are opportunities in the country for inviting and bringing men to church, though the effort may not always be successful. This talk on the part of some of our country Chapters about "not being able to find opportunities" has the ring of the shirk about it. Wherever a human soul which knows not God is found, there is an opportunity to do Brotherhood work.

And how to do it? How do we get a man to attend a concert? We invite him. We show a friendly spirit; we tell him that it is going to be good and it is going to do us good. We take an interest in it and in the man, and secure his interest. The children of light must be wise in their generation, and in dealing with men not despise so small a thing as taking an interest in them.

F. C. BENNETT.

*Christ Church, Bethany, Conn.*

## WOMAN'S QUEENSHIP: AN APPEAL.

By the Rev. WALTER SENIOR, M.A., Vicar of  
Trinity Church, Margate, Author of  
"God's Ten Words," etc.

Why should I beat about the bush as if uncertain of the truth on which I gladly take my stand? I am not in doubt, and therefore there is no need of hesitation. It is simple truth, to which every true heart will immediately assent, that home is woman's kingdom. It is there she most truly reigns. Her throne is on the hearth. There as beloved wife or mother or daughter she embodies that deep pathetic blessed something for which wearied hearts crave, and without which life comes to feel as if it were a sad exile outside a palace gate.

"Midst pleasures or palaces though we may  
roam,

Be it ever so humble there's no place like  
Home;

A charm from the skies seems to hallow us  
there,

Which sought through the world is ne'er met  
with elsewhere.

Home! Home! sweet, sweet Home!

Be it ever so humble there's no place like  
Home."

How true we have felt that to be when a mysterious longing, as we heard it sung, forced the tears to our eyes. But some woman's face, I feel quite sure, is always in the wistful vision. Something like this:—

"Oh, for the touch of a vanished hand,  
And the sound of a voice that is still!"

The heart of home is a woman. The sweetness of home is a woman. She breathes its tender perfume; she makes its pathetic poetry. She is its uniting centre. The old Indian proverb is very true—the heart is a woman.

Being then so great a truth, let it be acknowledged. By whom? It is the man who ought to say it, to confess it, and proclaim it. It is man who should delight to put the crown of her beautiful queenship upon woman's head. For when the true woman reigns at home, man is blessed; and, indeed, man is never his true best self except woman reigns, except some woman, or some being who is womanly, queens his soul. If man would be a king, it is certain he must have his queen. Justice is his noblest passion, but love and pity soften, beautify, and complete him.

Do you smile, as if I spoke amiable exaggeration? You are welcome to the smile, but there is no exaggeration. It may seem so viewed from the cold standpoint of poor commonplace. But poor commonplace is not true. The true life which rules, and urges on, and makes history, dwells in those depths of the soul where emotion craves for the ideals of love, for woman's queenship, and heaven's perfectness.

I have spoken in exalted strain with a purpose. I have put the subject at its highest in order to appeal with the greater power to women's hearts. I am persuaded that there are thousands of girls and women who have a dim instinctive feeling—vague it may be and far off—but one that haunts them in their holiest hours, that God made them to be queens, that they need somehow to grow oh so beautiful, and pure, and true and helpful, in order to become that true self which aches within them for realisation; and I want to speak to that. I want to persuade them that their instinctive feeling is divinely true. I want to startle it into conscious life, to bid it know itself, to give it shape and form, to fan it to a flame of aspiration, that they may follow it and embrace it, and love it, and toil for it, and so attain to their coronation, to the full beneficent queenship of some home of love or charity, in which they will beautifully reign. And therefore, I say, with all the force of words I can command, "O woman, thou art a queen, and home is thy kingdom. Be a queen, then, in thy own thoughts. Realise thyself, and so realise thy kingdom. God will tell thee how if thou wilt offer thy prayer before Him."

This is an age which sorely stands in need of queenly women to save and regenerate our homes. Much of what is called progress, and the spirit of the age, tends to make both man and woman forget or depreciate the priceless value of "Home, sweet Home!" Good things as well as bad things go against it. This or that is ever calling us to live our life and take our pleasure out of doors. Home is being turned, or will be, if we do not take care, into a mere lodging-house, into a place to eat and sleep in, and from which to saunter forth in search of novelties and excitements, instead of being, as it ought, the place of love's deepest culture and life's richest treasures of joy.

But if we lose home, woman will lose her kingdom, and her noblest queenship, and her truest self, and her sweetest happiness. Is not home at least seven-tenths of woman's life? Home gone, where will she go? What will she do? What kind of creature will she become in a world from which her true kingdom has vanished away? That is a most serious question for women. But it is equally serious for men, and for the nation. If we lose home, we shall have certainly lost the best of England, and the best of English manhood. Our children, it is true, may be cleverer; but they will neither be so virtuous, nor so happy. They may know more of the sciences, but they will not be able to feel such generous emotion, and neither religion nor patriotism will be so rich and pathetic and noble. We may gain in externals, and lose in inner vitality. We may have finer carpets on the floors, better pictures on the walls, a greater abundance of articles of fashion, and luxury, and comfort in artistic corners, but our affections will shrivel, and our brotherly compassions and impulses of self-sacrifice will wither away. The "coming race" will perhaps be able to discuss politics and literature with keener wit and more intellectual insight; they may be able to perch themselves on loftier philosophic heights, and look down on the whirl and woe of the struggling world with more cynical superiority, but they will not be able to sympathise so deeply with their fellow-men, nor so dutifully to believe in the God who made them.

Trembling, therefore, as I do at the danger which threatens to undermine our dear old English home-life, with all its national blessings, I make my appeal to women, to consider seriously this great matter, and realise their place and power. I am sure it is they who *must* help, who alone can set it right. It is woman's peculiar gift to build up home; it is her spiritual tact and influence which makes its attractive feeling. I have seen poor widows left with sons and daughters who have saved them all, and

made of them good men and women. I have seen men left with sons and daughters, and they have lost them. How helpless is a man to make a home; how awkward his fingers, how bewildered his thoughts! See, then, O women, that I am not laying it on woman as a piece of man's selfishness when I say woman must do this great thing; but I speak as doing her noblest honor. It is really crowning her with her splendid crown of queenship. It is coming to her and saying, "O woman, help us men in the deepest things of this strange, deep, human life of ours. We need thee to be good, and pure, and true to all that is lovely and virtuous, or how can we be pure and true? As is the seed, so is the harvest. Do thou our mother, our sister, our maiden-love, our wife, sow in us holy dispositions, gentle, delicate, generous, honourable thoughts, without which life grows coarse, and hard, and barren, and sensual."

From my heart, I believe that this is the truth which lies latent in the responsibilities of womanhood, of woman's finer nature, of her more subtle forces of affectionate being. It is profoundly true that woman is man's better angel. He cannot be true man except she first be true woman. The mother is before the child. So the appeal lies at woman's feet. Let her be herself, tender, pitiful, pure; let her be lovingly wise, wise to mould hearts, wise to shame evil; let her be that noblest human creature, a gentle woman who lives to serve, and thinks her service freedom, being full of love, and then man is safe, and home is a place of virtue and joy.

And, never yet, has there been an age more favorable than this for the issue of such an appeal. If woman's emancipation from intellectual bonds and political oppression has had its extravagances, still more has it had its splendid justifications, and its widening horizons of visionary good. Woman's devotion to the world's moral life, to its children, its sick, its destitute, its ignorant, its irreligious, its degraded, has increased in volume and intensity with the increase of her social honor and her intellectual and religious gains. And so it is coming about, it seems to me, that the conviction is slowly stealing into the minds of men that the true womanly woman, she to whom purity of heart is the precious jewel of life, she of the meek and quiet spirit, she of the Christly heart of self-sacrifice in love, that she, made true by the possession of the faith of that Lord Jesus whose Divine regard has been her great enfranchisement, is to be the preserver of our home and all the finer heart-life of humanity for which it stands.

Thus, I say, the appeal lies at the feet of woman, entreating her to be willing to realise her own dear queenly self for man's sake, for the world's sake, for the sake of "Home, sweet Home."

What a glorious vision it is! what possible wonders are in it how many social changes for good? how great and widespread happiness! And yet it is in the power of every woman to help to fulfil it; for its fulfilment lies not in the doing of some great thing, but in doing sweetly the smallest duties of life; it does not demand intellectual attainments, but just only womanly fidelity to love's own most excellent way.

Who will be a queen?

You

Should

HAVE A GOOD CHURCH PAPER for the family, and **The Church Guardian**, Montreal is the one to have. ONE YEAR to new Subscribers for **\$1.00**.

THE right kind of religion doesn't mean twenty-five cents a year for missions, and turkey for yourself every Sunday for dinner.—*The Ram's Horn*.

## News from the Home Field.

### Diocese of Fredericton.

#### STUDHOLM.

The members of the church at Studholm, held a very enjoyable and successful picnic on the grounds of Major Campbell at Fox Hill, on the 29th ult. The weather was very favorable and a large company assembled. The Rev. H. W. Little, through the generosity of friends, was provided with a fine supply of toys and cash prizes for the young people. Races, swings, and other amusements were all heartily enjoyed by the children of the Sunday school. Tea was provided by the ladies of the church for the gathering, and the visitors from Sussex, and, as is the custom, the repast was choice and varied. The event was voted the most successful of the kind ever held there.

#### APOHAQUI.

The Sunday-school of this parish held their annual picnic on the grounds of Major H. M. Campbell, Fox Hill, on the afternoon of the 28th ult. A very enjoyable time was spent by all present.

#### WELSFORD.

A successful concert was held at Welsford on Thursday evening, Aug. 30th, the proceeds being for the debt on the organ of St. Luke's church. The rector, the Rev. W. B. Armstrong, acted as chairman. An excellent programme was presented, at which Mrs. Fenwick Arnold, of Sussex; the Misses Hattie Brown (of Sussex), Nellie Harding and May Armstrong; Ina S. Brown (of St. John), Chrissy Robinson, Addie Harding, Beatrice Armstrong and M. G. Robinson, of St. John, took part. Miss Ina S. Brown gave some attitudes descriptive of various dispositions of the mind, such as defiance, argument, ridicule, mirth, etc., etc. The concert seemed much appreciated by all present, the singing of Mrs. Arnold and the readings and 'attitudes' of Miss Ina S. Brown called forth especial applause.

### Diocese of Montreal.

#### WEST SHEFFORD.

On Friday, August 24th, the annual picnic of St. John's church Sunday-school, (including Sheffington Sunday-school), was held at Foster Park, Knowlton, which was kindly placed at their disposal by Judge Foster. The weather was all that could be desired. Four large double teams carried those who had no means of conveyance of their own. Eighteen private rigs conveyed a large number of the parishioners, in all about 150 were present. After a bountiful dinner supplied by the Ladies' Guild had been partaken of, the party scattered around the lovely park. A large number spent the afternoon boating on the beautiful lake. The swings were in great request, and the wee mites amused themselves throwing stones in the clear water and digging in the sand. A generous distribution of candy added to the children's pleasure. Shortly after four o'clock the picnic broke up, and all returned home well pleased with the day's outing. On Tuesday, 28th inst., a grand concert was given in the basement of St. John's church, in aid of the church debt. Miss McFarlane, violinist, of Waterloo, and Miss Roberts, pianist, of Granby, very kindly gave their valuable assistance, and were greatly appreciated by the audience. Messrs. Collins and Hull, of East Farnham, contributed greatly to the enjoyment of the evening by the following

dialogues: "Thirty thousand Dollars," and "Do Wedding before de War." Rev. J. Thompson, B.A., incumbent of North Shefford, and Mr. W. P. Roy Lewis, B.A., of M. D. T. College, were present, and gave short addresses. Miss Gregory, elocutionist, of New York, who had promised to assist, was unavoidably detained, but has kindly promised to assist at a social to be held at an early date. The proceeds of the entertainment amounted to about \$17.

**SABREVOIS' COLLEGE, MONTREAL.**—The following circular letter has (we learn) been sent to the clergy of this Province by the Principal of this school:

*Reverend and Dear Sir:* The Sabrevois College has undergone, during the last three years, considerable repairs and improvements, and we are now ready to receive as boarders about 40 boys and twenty-five girls. An efficient staff of teachers has been engaged, and, as in the past, we look for earnest work and good results. The school is under the management of a committee composed of clergymen and a few laymen of the Church of England, presided over by the Bishop of Montreal. It was formerly for the sole purpose of educating the French, but a year ago the committee decided to enlarge the usefulness of the institution by admitting a few English pupils at the same rate as is generally charged by most of the Roman Catholic convents and colleges, viz.: \$10 per month, which includes board and tuition. We are aware that some of our people send their children to Roman Catholic schools, or to Baptist and Presbyterian institutions (where they are often alienated from the Church), not knowing of any Church school where their children can be educated in French and English in a practical manner, at a moderate cost; hence the need of such an institution as Sabrevois. French is a language used in the College. The pupils hear French constantly, and are obliged to speak it at the table. The English, language, however, is not neglected. We take children from the A. B. C. and prepare them for the Model school, or for matriculation into arts, science, medicine, or any of the liberal professions in McGill or any other Canadian university. We would be much obliged if you would make our College known to your parishioners. Yours truly,

D. LARIVIERE, Principal.

## Diocese of Ontario.

### PARISH OF CAMDEN.

The Annual Harvest Festival was held in the village of Camden East on Aug. 29, and from beginning to end was one continued success. One great improvement this year, and source of encouragement, was the fact that the whole parish was represented, not only each village sending its representative, but the farthest bounds of the parish came, and made what it was intended a thoroughly representative Parish Thanksgiving, commencing with a celebration of the Holy Communion at half-past ten in St. Luke's church, which was most beautifully decorated, and a sermon by our late beloved Incumbent, Rev. Archibald Elliott, now Rector of Carleton Place, which was very much appreciated by a congregation filling the old church to overflowing, about 80 receiving the Blessed Sacrament.

The singing was very good indeed; the Benedictus and Agnus Dei were well rendered by Mrs. Woodcock.

The Incumbent was the celebrant, assisted by the preacher, who acted as Epistoler, and the Rev. G. A. Anderson as Gospeller. After the service came dinner, laid over on beautifully decorated tables in Mr. G. E. Hinch's Hall,

being thoroughly enjoyed by a crowd of happy Christians filled with joy at having assisted in first rendering unto Him, Who givest us all things to enjoy, that heartfelt thanks it is meet and right to do.

Then we had speeches in a hall kindly lent by Mr. Williams, chief amongst which was one by Chief Green, of Tyandinaga, who in beautiful language gave a history of the Mohawk tribe's entrance into Canada, and told well of their wonderful fidelity to the one Faith once for all delivered to the Saints, which they had been taught while living in York State by the S.P.G. Society.

After a game of baseball came tea. Again were the tables loaded down, and, after doing justice to it, we sat down and listened to a well-rendered miscellaneous concert, chief amongst which we must not forget to mention a recitation, "The Chariot Race," from Bon Hur, splendidly rendered under difficult circumstances by Mr. N. E. Hinch; and the play, "Turn Him Out," in which all having done so well, it would be difficult to particularise.

The day will long be remembered by those present, and many indeed, we believe, sent up a hearty prayer of thanks that night to Him Who givest us all things richly to enjoy for the great opportunity.

### OTTAWA.

Rev. J. Empringham, of Brockville, is in charge of Wellington for the summer months.

Canon Burke of St. Thomas' Church, Belleville, is confined to his house with pleurisy, but is recovering.

Rev. T. J. Stiles was recently inducted to the charge of Iroquois by the Ven. Archdeacon Jones, of Brockville.

Rev. E. A. W. Hanington collected \$600 at Cobden, Douglas and Scotch Bush, for the new Diocese of Ottawa.

Rev. R. W. Rayson, of Kingston, will arrive home from England at the end of next month, and Rev. T. C. Powell, after a brief visit to Belleville will then proceed to Boston.

At a recent meeting of the Calgary Synod the Right Rev. the Bishop acknowledged the bequest of \$1,000 made by the late Col. Sumner, of Carleton Place, Ont.

The Venerable W. Y. Daykin, of Mattawa, is not in good health. He has never fully recovered from the shock given him by the sudden death at the Mission house of Rev. J. W. Plant, Clarendon.

The necessary funds have been raised for the creation of the new Episcopal diocese which is to be created by the division of Ontario. The name "Ottawa" does not meet with universal approval, as it is felt that confusion may arise through confounding the name with the Roman Catholic diocese so designated. A synod of clerical and lay delegates will probably be held in Ottawa in the autumn to choose the first Bishop.

His Grace the Metropolitan of Canada has appointed Mr. Geo. Field, of Smith's Falls, to the position of lay reader in the Petawawa mission, pending the appointment of a clergyman. Mr. Field began his duties on Sunday, Aug. 19th, at Petawawa in the morning, Tennants in the afternoon, and Chalk River in the evening. He is under the direction of the Rector of Pembroke for the present.

### To the Editor of the CHURCH GUARDIAN

SIR.—I take the liberty of sending you a list of the contents of a box sent last week to one of the Clergy of Algoma by the "Women's Auxiliary of St. Margaret's Church, Montreal Road, Ottawa.

This branch of the Auxiliary is very small but very active. This year, besides a large

supply of second-hand goods, they have sent the following articles to the clergyman of the mission. All the garments being made of new material, which cost, counting nothing for work, \$31.25.

The object of the ladies was to send articles, which would be most useful to the Clergyman, and we think that in many cases this course might be profitably adopted: 2 quilts, 1 fine sheet, 12 large towels, 10 yds. print, 7 girls dresses, 4 large blouses, 2 prs. socks, 3 hoods, 2 prs. mittens, 10 fancy boxes candy, 29 candy bags for Indians, 6 aprons, 3 chemises, 1 pr. small trousers, 30 yds. bright ribbon, quantity of yarn, 3 dressed dolls, 1 ball, 2 rattles, pearlino, soap, Box paper, envelopes, pens, pencils &c., Basket, 8 spools thread, needles, thimble, emery, cushion.

Will you kindly insert the above in your valuable paper and oblige,

Yours, etc.,

ROBT. W. E. WRIGHT.

Sept. 8, 1894.

## Diocese of Toronto.

### LAKEFIELD.

The Rural Deanery of Northumberland met at Lakefield on Tuesday, August 28th. The members present were the Rev. W. E. Cooper, B.D., Rural Dean; the Revs. H. Symonds, G. Warren, E. W. Pickford, C. W. Hedley, and Mr. A. C. Wilson. The Rev. J. H. Talbot came as a very welcome visitor. Letters of regret were received from most of the absentees. The usual order of proceeding was observed, except that the evening service with sermon was held the same day instead of Monday. Papers on 1 Corinthians were read by Messrs. Pickford and Hedley. The afternoon was spent in discussing Church entertainments. The Rev. C. B. Henrick preached the sermon from 1 Kings, xxix. A collection for Diocesan Mission was taken up, amounting to \$16.77. It was decided to meet again at Ashburnham on the 19th and 20th of November. The work to be taken up being "The Psychology of St. Paul" (1 Cor.); "The Arrangement of Winter Missionary Meetings," and Drummond's "Ascent of Man." The members dispersed after a very pleasant meeting.

## Diocese of Niagara.

### GUELPH.

*St. James'.*—Our Annual Harvest Thanksgiving service will be held on Thursday, October 4th. The Rev. Arthur H. Baldwin, M.A., Rector of All Saints' Church, Toronto, has kindly promised to preach the sermon.

The Annual Parish Tea was held on the evening of Tuesday, Aug. 28th, at the residence of Mr. T. W. Saunders. A large tent was spread on the lawn, and near it several tables. On the large tables within the tent the provisions were stored, while at the smaller tables successive companies of guests sat and partook of the good things. The ladies who had charge of the tent and the fair waitresses worked, as they always do, well. The rector, the host and hostess, and Reception Committee were here, there and everywhere, welcoming the members of the congregation and their friends. All who came entered heartily into the spirit of the gathering and tried to make it pleasant for each other. The Annual Parish Tea is a regular part of our summer programme, and provides an excellent opportunity for social intercourse. It was a pleasant surprise to have our old friend, Rev. E. A. Irving, with us, and also Rev. Thos. Geoghagan, of Hamilton. Both found many old friends and some new ones.

The news of the death of Mrs. Chadwick,

widow of the late F. J. Chadwick, on Friday, Aug. 3rd, was received with profound regret by the hosts of friends living in this vicinity. Deceased was a daughter of the late Rev. Edward Michael Stewart, formerly of Guelph, and latterly of Clooney, County Derry, Ireland. She was married to Mr. Chadwick on the 3rd of September, 1861. Nearly all her life was spent in this city, where she made many warm friends and exerted a beneficial influence in the promotion of various good works. She was a most estimable lady, kindly, unpretentious, reserved, and with a warm and sympathetic heart always ready to extend a helping hand to every good cause. St. James' parish from its very beginning had no truer friends than Mr. and Mrs. Chadwick. Three sons and three daughters survive her.

The Sunday School Teachers' Association held its annual general meeting in the School room on Friday evening, Aug. 31st. The attendance of teachers was large and the proceedings marked with true enthusiasm.

Altogether there are 165 names on the school roll, a number having been struck off on account of non attendance. The total aggregate attendance during the year was 4,550, an average of 95 for each Sunday; \$1.21 was the average collection.

Receipts for the general fund of the school amounted to \$117.43, nearly double the amount of former years. The infant class of late shows a marked improvement, over 30 being the average attendance at present. In the main school there are 109 pupils, an average of about 9 to each teacher. Of these 54 are girls and 55 boys. The total number in the infant class is 33 boys and 23 girls. There are 13 teachers and three officers, with one vacancy. During the year there were 13 meetings of the Association.

## Diocese of Huron.

THE HURON LAY WORKERS' and Sunday School Teachers' Convention for the present year will be held at Brantford, Ont., on Wednesday and Thursday October 31st and November 1st next. This has become an annual engagement and one of much interest and great benefit to all who attend it. The effect upon both branches of work for the church can not but be great and permanent. Efforts are being made by the Committee in charge to have their coming Convention fully up to the standard of, if not better than any previous one.

## Diocese of Algoma.

APPEAL to the Clergy and Laity of the Church of England in Canada:

I desire to bespeak the sympathy and substantial aid of the laity of the Church of England in Canada in behalf of the incumbent and congregation of All Saints' Church, Huntsville, Muskoka. The grounds on which I ask it are as follows: 1. On the 18th April last a disastrous conflagration reduced the main business portion of Huntsville to dust and ashes. 2. This conflagration also destroyed the old Mission hall, in which the congregation had worshipped for many years, and which was formerly insured for a few hundred dollars. 3. The only building now available for divine service is an inconvenient, lightly constructed room used for Sunday-school purposes. 4. For three or four years past a new church has been contemplated. Towards this end the members of the congregation had already, at the time of the fire, paid \$600 for 200 cords of stone, while the Church Woman's Aid Society had laboriously gathered up \$220 for heating, and the Young People's

Guild, \$100 for lighting, a site having been previously secured and paid for at an outlay of \$350. 5. The incumbent has twice broken down under the burden of his work, and just now is slowly recovering from a second very serious attack of nervous prostration. 6. The congregation is one of the most loyal, reverent and self-denying in the diocese. 7. The church finished and furnished, will cost \$5,000. Of this we can count on about \$4,000 from various sources, leaving \$1,000 still lacking. This sum I now ask church men and women to give us. The grounds on which I base my appeal as stated above, justify me in doing so. All contributions will be promptly acknowledged. They may be sent to: The Bishop of Algoma, Sault Ste. Marie, Ont.; The Rev. Rural Dean Llwyd, Huntsville, Ont.; or D. Kemp, Esq., Diocesan Treas., Synod office, Toronto.

E. ALGOMA.

Bishophurst, Sept. 1894.

## Diocese of Rupert's Land.

### WINNIPEG.

Several distinguished Churchmen have recently visited Winnipeg. First came Rev. W. J. O. Allen, one of the Secretaries of the S.P.C.K., accompanied by his wife. Mr. Allen was the guest of the Primate. An address was presented to him by order of the Synod, reciting the debt of gratitude which the Diocese owed the Society for help in many ways. The address was presented at Bishop's Court, the Committee present being Revs. Canon Coombes and Pentreath, G. Rogers, W. A. Burnan, and Messrs. C. Inkster, Alderman Gilroy and T. Robinson. Mr. Allen replied in very happy terms. He visits the Dioceses in the West before returning. The next visitor was the Most Rev. the Bishop of Sydney, Primate of Australia, an old university friend of the Primate, who remained in the city two days his Grace. Then came the Rev. B. Baring Gould, an important Secretary of the C.M.S., accompanied by his daughter.

The missionaries to the Indians from Rupert's Land, Qu'Appelle, Calgary and Saskatchewan were summoned to meet here, and a series of most important and interesting meetings were held. There was a Conference, a very large and enthusiastic missionary meeting, and a reception at Government House, where His Honor, Lieut.-Gov. Schultz, gave personal testimony, from 30 years' experience, to the work of the C.M.S.

Several of our clergy are either pure Indians or the sons of Indian mothers. One of the most touching speeches of the Conference was made by a stalwart clergyman who said that the first thing he had to say was to express his gratitude to the Society for rescuing his father from heathenism and teaching them both how to live for this world and the next.

The new mission of St. Peter's, between the parishes of Christ Church and the Cathedral, has been placed in charge of Rev. W. A. Burman, B.D. An excellent future is before this mission.

*St. Mark's (Christ Church Mission).*—Canon Pentreath has given the curacy in charge of this mission to Rev. R. G. Stevenson, M.A., of Elkhorn. Mr. Stevenson intends taking Lectures at the Medical College here to qualify himself for a Medical Missionary in the foreign field.

*St. George's.*—The new church is well advanced towards completion. It has an excellent basement for S.S. purposes, and the church will seat 500. The cost will be about \$12,000.

*Christ Church.*—A new room has been built in the School House to serve as a Guild Room for meetings of societies. It is very tastefully

fitted up for the purpose. Canon Pentreath is placing in the side chapel attached to the church, known as the chapel of St. Agatha, a collection of framed engravings or photographs of all the Bishops who have held jurisdiction in Canada. This will form, when complete, a unique collection. He would be glad to receive engravings or photographs of Bishops Cronyn, John Inglis, Fulford, Jacob Mountain, Strachan and Bethune.

### SPRINGFIELD.

Rev. R. Goudy, lately a Presbyterian minister, who was ordained Deacon at the last ordination, has been appointed to this mission. The parishioners of St. Margaret's church, Springfield, have just purchased a quarter section of land, with a small house on it, for a parsonage. Owing to circumstances, they secured it for the low price of \$500.

### MELITA.

Rev. W. Stocker, the newly appointed incumbent, is doing good work in this mission.

### SOMERSET.

On Sunday, August 19th, the English Church people of the Somerset group of missions had a very bright and happy day, when His Grace the Archbishop of Rupert's Land administered the holy rite of Confirmation to 15 candidates, 10 males and 5 females, prepared by the Rev. A. Tansey.

The services took place at 2 o'clock in St. Stephens' church, Swan Lake, when 5 candidates, 3 male and 2 female, were confirmed by his Grace, who gave two most suitable addresses which will not soon be forgotten, for they were deeply spiritual, full of wise and godly counsel for all, whether just commencing the Christian walk, or those who had been in the warfare for a number of years.

The church looked very pretty, having been cleaned and nicely decorated for the occasion by the members of the Ladies' Aid, who, though few in number, had worked very hard to beautify the little church, which was crowded. In the evening, at 6 o'clock, in the church of the Redeemer, Norquay (which was lately opened), his Grace administered the same holy rite to 10 candidates, 7 males and 3 females, when his Grace gave two helpful and suggestive addresses which were calculated to build up the spiritual life of believers and encourage those who were just entering publically upon that same spiritual life. The church was crowded.

## Contemporary Church Opinion.

*The Irish Ecclesiastical Gazette (Dublin):*

"What is the bar to peace and communion between Churches in which the pure Gospel is preached and the Sacraments duly ministered to faithful men? The bar is Sacerdotalism. Other difficulties exist but the insuperable obstacle is Sacerdotalism or the pretence and affectation thereof." We are greatly at a loss to see the connection of the above argument. Let us reduce it to practice. We suppose the writer would regard the Presbyterian and Methodist Churches as institutions in which the pure Gospel is preached, &c. Well, are they separated from each other by the bar of Sacerdotalism? We trow not. Then they have some other bar or bars, for both these religious bodies profess to abhor and discard Sacerdotalism; it is not therefore the only or chief 'bar to peace and communion.' Does this dreadful sacerdotal bar separate Baptists, Quakers, Plymouth-Brethren,

from Presbyterians, Methodists and each other? We trow not; they all join in a common chorus to denounce and condemn it. Therefore there must be other bars; one of which no doubt is the spirit of the dissidence of dissent, the utter abuse of private judgment. But if all these separated bodies say to Anglicans give up your pretensions to Apostolic succession, your claim to historical continuity: in a word, give up your absurd and detestable Sacerdotalism, and let us all be one, for it is "the bar to peace and communion," might not Anglicans fairly say, No, dear friends, no: agree among yourselves first, you who all disclaim and cast off this dreadful bar; and then you may with some show of reason talk to us of unity and reunion; but as it is, by acting on your advice we should only sink our distinctive position not only without any corresponding gain, but with certain consequent loss. We should only lower ourselves and not raise you.

A striking illustration of the tolerant principles on which S. P. G. is worked, and of its simple loyalty to the Church, is afforded by the manner in which the Standing Committee have acted towards the Bishop of Honduras. His Lordship, shortly after his consecration, received an offer of help from the Colonial and Continental Society. In acknowledging this he stated that he intended to appoint "none but Evangelical men" to posts in his diocese. The *Church Times* was very angry, and called on the Standing Committee of S. P. G. to "take note" of the Bishops's declaration. Doubtless the members of the Committee knew of what the Bishop had publicly stated; but the notice they took of it was to vote his Lordship an increased grant for the present year. The simple truth is that now, as always, S. P. G. is worked on strictly non-party lines. Of course that does not always please strong party men; but the Society should not be accused of "party bias," when its real offence is that it refuses to be intolerant.

*The Southern Churchman*, Richmond, Va.:

The downgrade tendency of English Dissenters, however, brought about some good; it has turned the thoughts of many pious Nonconformists towards the old mother Church of England. On all sides we find testimony of a grow-desire for reunion. Several Wesleyan ministers of high repute have at length accepted the invitation of the Archbishop of Canterbury, given in 1888, and long ignored, to meet in conference with the Bishops and discuss the question of reunion on the basis of the Lambeth Propositions. Another sign of the times is the redemption by Mr. George S. Hazelhurst, J. P., of his pledge to read the famous "Korah sermon" of Wesley at the Wesleyan Conference. Its burning words must have fallen strangely on the ears of the assembled folk who have departed so far from the lives laid down by the founders of the society.

*Church Bells*, (London Eng.)

According to a correspondent in our contemporary, the *Record*, the Bishop of Liverpool has recently refused to grant a license to a curate at St. Margaret's, Anfield, on the ground of his being a member of a certain community and refusing to resign his membership. This peculiar community no doubt represents an extreme party in the English Church; but at the same time, there are authorities—episcopal authorities amongst others—in the Church who at least recognise its existence, and are by no means wholly averse to its aims and practices. At such a time as the present, therefore, it seems, to say the very least of it, somewhat unfair and unwise to reject a man on no other ground than that of his belonging to this Society.

The ecclesiastical estate, like other portions of the world, cannot be conducted nowadays but on a very wide acceptance of differences of opinion and practice; and if a man is a sincere believer and leads a blameless life it is unreasonable to shut him out from the ministry—at least, so far as that lies in our power—because he holds views which personally we think wrong ones, but which others of equal authority with ourselves by no means so absolutely condemn. Do not let us be misunderstood. We are making no appeal on behalf of a particular community, nor are we pleading for the opinions which they are generally understood to hold. Our point is that it is unwise to strain a case against any particular opinions concerning which authorities of equal merit are themselves divided. To do so is merely to deepen and widen the differences which are more a matter of temperament than of doctrine, and to enter upon a narrow policy which experience has shown to be wholly unavailing to effect its proposed purpose.

## Correspondence.

### RELIGIOUS EDUCATION.

To the Editor of the CHURCH GUARDIAN:

SIR,—The *New York Churchman*, for July 28th, contains an article on a subject which is at present in different ways agitating the Anglican Church throughout the world, viz., that of Religious Education. It is written by Prof. Ely, one of the foremost American students of this and kindred subjects, and is entitled "The Educational Policy of the Church." You would confer a great boon upon the Church public by publishing it *in extenso*, but failing this, I beg to give your readers a brief abstract of the proposed policy.

Prof. Ely begins by saying that "no thoughtful person who truly loves our Church can be satisfied with the Educational work which she is doing in the United States." He offers two reasons why the American Church has accomplished so little; which are, first, that educational plans hitherto proposed have involved the *idea of separation from the public life*, which he believes to be contrary to the best traditions and genius of our Church. Such plans do not commend themselves to Churchmen, and so nothing is done. The second reason is that "no large and comprehensive plans calculated to appeal to the imagination of the Church, and to arouse the enthusiasm of Churchmen, have been presented." Prof. Ely's platform contains three planks; of these the third is by far the most important, and of it the following is an outline:

Almost all the States of the Union have large and flourishing State Universities. They are handsomely endowed; they have many students; the work done is of a high order, and "as they rest upon the prosperity of the entire Commonwealth, and not upon the fluctuating and uncertain fortunes of a few individuals, they have a secure foundation." The Church should plant, at the seats of these Universities, colleges for men and women. Here the Church students would board, here they would receive a certain amount of Religious Instruction, here they would have their own Chapel, in which "courses of sermons would be preached by the ablest clergymen in the Church." How great, urges Dr. Ely, are the advantages of this plan over that of the establishment of a separate College or University. "At the present day a million dollars for a separate Church College in Wisconsin would not give its students even the narrower college education which the university offers." Even supposing \$2,000,000 or \$3,000,-

000 could be raised, "why should there be an attempt to devote so large a sum of money to this purpose when by far the larger part of the work which a Church college or university would undertake is already being satisfactorily carried on, and that on neutral territory?" The State university, he finely adds, "Stands for the effort of the whole commonwealth."

By adopting this policy of affiliation, "the American idea of the separation of Church and State is preserved and at the same time the loyal co-operation of the Church with the State in its public institutions is secured." I desire to draw special attention to the following words which are, *mutatis mutandis*, applicable to Canada as to the States: "This is, as already intimated, entirely in accord with the best traditions and with the true genius of our Church. It is a doctrine received of all of us that the State is a divine institution. We pray continually for the President of the United States, for the Governors of our commonwealths, and we have added to our Prayer Book the petition, 'God save the State.' If it does not follow logically and inevitably that we should enter into relations with public institutions, attempt to build them up and to save them in the best sense, it is hard to tell what practical conclusion can be drawn from the doctrine of the divinity of the State, and from the prayers which we utter."

Now, Sir, what does the Editor of the *Churchman*, a paper which represents the strongest, soberest Anglicanism of the United States, say to all this. He says, "There are many thoughts awakened by the suggestion which Churchmen would do well to ponder. It cannot be denied that such a plan has very great merits, and would do much toward giving to purely secular institutions of learning a Churchly atmosphere and environment, with which many students would gladly surround themselves. On the score of economy, such a movement would produce given results with far less funds than would be required to endow new institutions. In effectiveness also, the educational work alike of the Church and the universities would be increased—of the latter by the augmented number of students; of the former because the Church could thus avail herself of the unsurpassed facilities already existing for the highest classical and scientific training. We commend Prof. Ely's article to the careful attention of our readers. They will find much in it that bears the stamp of a *sound and thoughtful policy*."

It will be obvious to every reader that Prof. Ely's argument might be applied with equal, nay considering our comparative poverty, with greater force to our circumstances in Canada. The united capital of our three universities amounts to less than half a million dollars. In each of the Provinces in which they are situated there are large, wealthy and well-equipped State or undenominational universities, which the great majority of Church students attend. If Prof. Ely's policy is "sound and thoughtful" for the Church in the States, it is worthy of serious and unprejudiced consideration in Canada. The universities of the Church are not private colleges, and therefore every Churchman has a right to express his opinion about them. The Educational policy of the Church is of interest to every Churchman, and he should therefore strive to make himself acquainted with the facts upon which to base a rational opinion. Let this be done, and I have not an atom of doubt that the verdict will be that the Governors of our Church universities should steadily shape their policy so as to bring them into the main current of Canadian educational life and thought. O that some more worthy voice than mine, one that could arouse the placid slumber of our people, and convince them of the surpassing importance for the future welfare of our Church, of *opening their eyes to see*. In the meantime let me re-echo Dr. Ely's concluding words, "Will not Churchmen every-

where earnestly reflect upon this plan, and resolve to do all they can to carry it out. Let this work which is so pre-eminently a patriotic work, a Church work, and a truly Christian work, go forward in all parts of the land."

HERBERT SYMONDS.

Ashburnham, Sept. 3, 1894.

"ADMITTED TO HOLY COMMUNION."

To the Editor of the CHURCH GUARDIAN.

SIR,—Another letter has appeared in the *N. Y. Churchman*, on the above subject from the pen of the correspondent who asked the Bishop of Albany, N. Y. to prove his position and to say how persons are admitted in his diocese, and whether all rubrics and canons are to be interpreted in like manner as applying only to the children of the Church. This letter can be read in the issue of the *Churchman* of Aug. 25. I would like to offer a brief outline of it for your readers, not only for their information generally, but to prevent any of them sheltering themselves under, or taking the advantage of the Bishop's seeming false assumption.

The correspondent says: "I am able to state that the Bishop's idea of the technical meaning of *admit* is, practically, "to have confirmed," the confirmation being supplemented by registration. This interpretation appears not only to lack authority, but so far from being the technical, rubrical use of the word, to be entirely opposed to that use. In the second rubric in the order for the administration of the Lord's supper (the only rubric in the office, I think, where the word occurs), we find: The same order shall the minister use with those betwixt whom he perceiveth malice and hatred to reign; *not suffering them to be partakers of the Lord's table*; . . . the minister ought in that case to admit the penitent person to the Holy Communion. . . . Manifestly, *admit* here cannot mean, to have confirmed and registered, but is synonymous with, and used interchangeably with 'suffering to be partaker of the Lord's Table.'"

"This appears to establish the technical meaning of the word, and this line of interpretation is strengthened, if need be, by the use of the word in the rubrics of the ordinal. The second rubric in the preface (ordinal) reads: And none shall be admitted a deacon, priest, or bishop, except he be of the age which the canons in that case provided, may require. 'This is almost exactly parallel with the rubric after the Confirmation Office; and so far as the technical use of *admit* goes, a person is no more admitted to Holy Communion by Confirmation than one is admitted to Holy Orders by the attainment of a certain age. In the one case, confirmation, in the other, the attainment of a certain age, is a condition precedent to actual admitting; and in neither case does official registration after its fulfilment appear to *admit*. In each case, the actual administration of the sacrament [Holy Communion or Holy Orders] seems to be the admitting."

"The fancy that 'the rubric in question expresses the law and mind of the Church toward her own children, and has no reference to the case of the members of other Christian bodies,' is such as hardly to call for notice; but surprising as it may seem, I am able to say that the good bishop who wrote these amiable words is entirely willing to stretch his statement about the application of rubrics, to include all rubrics and canons, as intended to apply to our own clergy and people—a principle which is somewhat sweeping, and an immense advance in the ethics of subscription in the pursuit of Church Unity at any cost. It is no *reductio ad absurdum* to say that it goes far toward allowing Methodist "bishops" to execute the functions of the Episcopate in the diocese of the good bishop

during his vacation. The position is consistent with that announced in the Pastoral with regard to Holy Communion, and appears to need no further comment."

I find what is quoted above as "the second rubric in the order for the administration of the Lord's Supper" in the American Prayer Book is the *third* rubric in our Prayer Book. Again, the second rubric in the preface to the ordinal, is somewhat different from ours, still practically the same, at least for the purpose of the argument.

Yours truly,

JOHN LOCKWARD.

Port Medway N. S., Sept. 5th 1894.

THE RECTORY, KIRKTON, Ont., }  
August 31st, 1894. }

To the Editor of the CHURCH GUARDIAN:

SIR,—On reading in your last issue of a movement in the Diocese of Fredericton, N. B., in which a "Medley Memorial" has been proposed in honor of their late Bishop, the Metropolitan, it called to mind an idea which years ago suggested itself to me, viz: the need of a travelling Missioner for the Diocese of Huron. Such is the form which the proposed memorial has taken in New Brunswick, and \$15,000 is the sum aimed at as a permanent endowment for its support. Now, what could be more needful for the extension of this diocese, and for the development and prosperity of our Church, than such a provision as that of a travelling or "Home Missioner" to supply vacant charges, conduct missions, fill temporary vacancies, overtake weak missions in sparsely peopled districts, and by occasional visits to settled charges encourage and strengthen the hands of many a rural clergyman who is laboring year in and year out with little help or sympathy from brother clergymen? With such a wide area to overtake in a diocese like that of Huron, it is next to impossible for a Bishop to visit all the country missions oftener than once in three or four years; and one can imagine the impetus and encouragement which an ordained travelling missioner, authorised by the Bishop, would give to many a struggling cause. We send monies to convert the heathen—and so we ought, if we desire to fulfil the Saviour's commission: "Go ye into all the world, and preach the gospel to every creature"—but what are we doing at home to gather in the scattered sheep who are without a shepherd over them? What are we doing to conserve, to develop, and to extend the interests of our beloved Church? What is wanted is a travelling missionary like St. Paul, who, though not a Bishop, would have "the care of all the churches." And if some of our earnest and wealthy laymen would only tackle to the work, and succeed in engineering a movement in the Synod and out of it for cheering and encouraging the hearts of our people—more especially in rural settlements, where our people are few and far between, and where the visit of an ordained missionary is seldom known—we predict such a measure of success on Church lines as would make "the wilderness to rejoice and blossom as the rose."

Yours faithfully,

H. DOUGLAS STEELE.

To the Editor of the CHURCH GUARDIAN.

Sir,—I have read with great interest, the letter in your late issue headed, "Admitted to Holy Communion," and as the writer of it suggests that some of his readers should furnish you with some of their "pleased or surprised thoughts," I venture to put forward some of mine.

I certainly am pleased to find that Bishop Doane recognises the validity of Roman Catholic Confirmation. If the Roman Church does not admit the validity of our acts of baptism, confirmation, and ordination, let us at any rate, be

above such narrow minded unreasonable bigotry, well assured as we are, both by faith and reason and the evident fruits of this faith and reason, that the hand of the Lord is upon us and with us.

As to the other point concerning the admission of unconfirmed persons to the Holy Communion, the Bishop's view does not seem strange to me, for it has been my view, and the view of most other priests, I think, for very many years. Bishop Doane evidently thinks that to admit an unconfirmed person, under exceptional circumstances to the Holy Communion, is not equivalent to admitting such a one as a regular communicant. We cannot, for a moment suppose that the Bishop would sanction the admission to the Holy Communion, on any terms, of an unbaptised person; but if we recognise the validity of baptism by non-episcopally ordained ministers, it seems unreasonably harsh in the case of a good Christian who has been born and brought up in a schismatic community, and who now wishes to draw nearer to the ancient Church, to drive him away from the Lord's table simply because he does not yet see the need of Episcopal Confirmation. The rubric on this point was, as the Bishop says, intended to apply to members of the Anglican Church, not to outsiders, and it seems to me that the Bishop of any Diocese is perfectly justified in relaxing it in the case before us.

The rubric forbidding the use of our "Burial Service" in the case of unbaptised persons and suicides, is not analogous to the confirmation rubric, because unbaptised persons are not members of Christ's Church and suicides cannot be considered as dying "in the Lord," but good Christians who are members of schismatic communities, are not necessarily all under the guilt of heresy and schism; their position is generally more their misfortune than their fault.

If baptism is the true bond of brotherhood among all the Baptised, we ought surely to give every encouragement to those who are schismatics only through the accident of parentage and education.

AN OLD MISSIONARY.

#### CHURCH NEWSPAPERS.

Again the Bishop asks "how many of us take a Church paper?" A weekly Church paper? If not, why not? Are we too poor? Better save on the dailies, and weeklies, and monthlies that lie so thick on our tables. If we cannot afford it, cannot we club with our neighbors and pass the papers round? Do we not think it worth while? Such a paper not worth reading and paying for? Try it awhile and see. You will find it gives as much for the money as any paper you buy. You will find that the news of Christian work, missionary information, the suggestive discussion of great and important topics that are to be gotten from a good Church paper are worth more than neighborhood gossip and local "personals," even more than the account of the murders and robberies and bank failures of the civilized world, yes, and worth more than even the wholesome and needful information that comes to us through the enterprise of the daily paper. We do not undervalue the merits of the general newspaper. Men and women who do not use it are likely to be dangerously ignorant of many things they should know, although those who read it through and through are too apt to know a good many things they should be better off not to know. But all one can say about the use of secular papers only makes stronger the fact of the great need of religious information and intelligent interest in the progress of religion. So again we urge you, all who read this paper, to take a larger one also and take time to read it. It will help you.—*Bishop Brooke.*

# The Church Guardian

—: EDITOR AND PROPRIETOR:—

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

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ments See page 15.

## CALENDAR FOR SEPTEMBER.

SEPT. 2—15th Sunday after Trinity.  
" 7—Friday.—Fast.  
" 9—16th Sunday after Trinity.  
" 14—Friday.—Fast.  
" 16—17th Sunday after Trinity.  
" 19—Ember Day.—Fast.  
" 21— { ST. MATTHEW.  
" 22— { Ember Day.—Fast.  
" 22—Ember Day.—Fast.  
" 23—18th Sunday after Trinity.  
" 28—Friday.—Fast.  
" 29—ST. MICHAEL AND ALL ANGELS.  
" 30—19th Sunday after Trinity.

## SUNDAY TEACHINGS.

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

### SEVENTEENTH SUNDAY AFTER TRINITY.

The Collect for the day is a prayer for the 'grace of God.' 'Preventing grace'—the supernatural strength of Baptism. 'Abiding grace'—the grace that is offered and supplied in the Sacraments of the Church and her Scriptural ordinances, 2 Cor. xii., 9. Grace 'sufficient' for all needs. God's Throne 'the throne of Grace,' Heb. 4, 6. Progress a sign of being under the influence of Divine grace, 2 Pet. iii., 18. 'Grow in grace.'

The Epistle follows the same train of thought viz., the power of Divine grace to keep and help the soul and to develop in it the mind of Christ. St. Paul a miracle of grace. Lowliness, Meekness, Patience, Forbearance all marks of the Spirit of God in the individual soul, as 'oneness' is an evidence of the 'mind of Christ' in the body. There must always be an 'endeavour' to keep the unity of the Spirit. Success is not promised, but effort is not to be relaxed on this account. To study to promote 'oneness' in the body a duty not acknowledged as it should be in our day. 'The Unity of the Church of Christ' the truest mark of her Divine origin; to sin against this unity outward or spiritual is to sin against the Holy Ghost, whose function it is to 'keep the unity.' Every fact that concerns the Church, whatever duty enjoined on it, or doctrine revealed to it, or privilege vouchsafed to it, all bear witness to the same blessed principle of unity, as characteristic of all that proceeds from the one true and living God. 'I believe in One Catholic and Apostolic Church.' The unity of the Church a type of the Divine unity of the ever blessed and adorable Trinity, attested by the proofs of one intelligence and rule exhibited in nature,—as the unity of 'the body' should be attested by the harmony and unity of the 'one fold' into which the nations scattered abroad are to be gathered under 'one shepherd.' The unity of the Church spiritual—one spirit. Visible—one body. Not one spirit that is one body, but 'one body and one spirit.'

The Gospel reveals to us the certainty of victory through grace. 'He took him and healed and let him go.' Preventing grace, 'taking him; continual grace, 'healing him,' vv. 1-4.

Grace is given to those who are content to take 'the lowest room'—the 'poor in spirit,' their's is the kingdom of heaven. Grace calls into the Church, and then advances the soul step by step to the highest spiritual excellencies. Pride prevents the working of the Holy Ghost in the heart and life. He that exalteth himself is abased. Nature in revolt against God is cast down.

*The First Morning Lesson, Jer. v.*—The judgments of God upon those who, like the Jews, were not obedient to the calls of grace. The neglect of truth and righteousness: a denial of God and a contempt for the teaching of His prophets, v. 13, signs of decline from grace—from a state of trust and obedience, and acceptance of the Divine Will and purpose in all things. The decline of the nation complete, the prophets false in their message, the priests ruling by deceit, and the people loving 'to have it so.' Corruption in Church and State and social life, God's punishment for neglect of 'means of grace,'—the inevitable penalty of the sin of 'apostasy.'

*The Second Morning Lesson, II Cor., viii.*—The subject of the chapter, 'the grace of God,' v. 1, bestowed on the churches of Macedonia. How great a contrast between the two pictures presented by these two Morning Lessons. i. Grace abused. ii. Grace accepted. The Love, Unity, Holiness (personal), v. 5; the 'willing mind' all signs of the presence of the 'grace of God' in the heart of the individual and in the Church as a 'body.'

*The First Evening Lesson, Jer. xxii.*—The call to repentance—'grace' preventing—e.g., the King of Judah. Mercy and Restoration follow true penitence. God's people are precious to Him, even in their error, v. 6, 7. Justice and righteousness between man and man a mark of 'grace.' 'Is not this to know Me! saith the Lord?' v. 16. The true blessedness of the pains of penitence,—to make gracious, i.e., to soften and humble, v. 23.

*The Second Evening Lesson, St. Mark xiii, 14.*—The sorrows of Jerusalem. The end of all created things. The neglect of the Jews to make good use of the 'days of grace, often recurring to them when Christ taught in their streets. 'How often?' The results: Woe, Sacrifice, Desolation. The lesson not to be lost on us. The parables of preparation call us to make good use of 'the grace of God,' not to be found sleeping or indifferent, but watchful servants, with girded loins and burning lights, day by day preparing for 'the time,' whenever it may be, of His glorious re-appearing. 'The morning' draws near for us individually, and for the Church as a 'body.' The signs of the times, 'the cock-crowing,' are with us now in the events of the day and century. Watch!

## A RELIGIOUS EXIGENCY.

(From the Living Church.)

The Rev. Edward L. Stoddard of St. John's church, Jersey City, recently preached a sermon on the education of children, which has attracted considerable notice. He drew emphatic attention to the defects in our modern school system, which while excellent of its kind, is but a partial system. It cultivates the intellect, but neglects the soul. Even some of the foremost defenders of the public school have strongly felt this deficiency. As time goes on it is more clearly seen that the idea that to train the intellect while ignoring the moral nature will make men righteous and law-abiding, is a complete fallacy. The statistics of crime in the United States suffice to prove this. There is an increasing number of criminals who have turned to evil ends the capacity and skill which

education has given them. A wicked nature is as capable of intellectual training as any other, and the result is to produce a devil, not a saint.

Mr. Stoddard says that the Roman Catholics, (and, he might have added, the Lutherans) attempt to get out of the difficulty by supporting parochial schools; we, in company with the Protestant denominations, "try to console ourselves with our Sunday schools." Useful as Sunday schools may be, according to the methods employed and the ends in view, seldom has their inadequacy as means of supplementing the training of the secular school, been exhibited with such telling effect. Estimating the average attendance for the year in the public schools as 5,000,000, that of the Sunday schools is about 3,500,000. That might not seem so very bad. "But," says the preacher, "the state of things is much worse than appears by these statistics. Let us take our own schools, one which is large, flourishing, and of good reputation. The attendance for forty weeks from September to June is about 75 per cent. Including the summer, it is but 50 per cent. The average scholar then attends twenty-five lessons a year. As the time of instruction is thirty minutes long, it follows that on the average a child in such a Sunday school as ours has religious instruction twelve hours a year." On the other hand, a simple calculation shows that "for every hour given to religious teaching there are over thirty given to secular teaching. Is this the proper proportion between soul and intellect? It may be said that children are taught religion at home. But how much are they really taught of God, of the Church, of its principles and their duties to it? There are cases in this parish where children cannot come to Sunday school because the parents who lie abed in the morning insist on having a late dinner. Having given up religion at home and having taken the utmost care that it shall not be taught in the public schools, we come to the Sunday school, where as we have seen, one-half of our children receive instruction in things pertaining to God from twelve to twenty-five hours a year."

There can be no question that this is a fair statement of the actual state of things. It serves to show the tremendous responsibility which rests upon those who have at heart the religious and moral training of the young. If we believe that religion is not a mere sentiment, a refinement of culture, an enjoyment of leisure, but that it is a primary duty, and the means of salvation for the immortal soul, then we must direct our strongest efforts to build up religion in the young, before other influences obtain possession and gain a power which can hardly be dislodged. If Christendom is to remain Christian, it must be through the training of the young. It is the last and most potent weapon of the adversary to exclude religion and morals from the field of education. This is a contest which is going on at present over a large part of the Christian world.

In this country the general atmosphere was so fully charged with Christianity, Christian morality was so unquestioningly accepted, legislation itself guided, at least theoretically, by a Christian spirit, that there was little thought of danger when the public school system was inaugurated. It was taken for granted that it would always rest, at least implicitly, upon a Christian foundation. If there was no direct religious instruction on account of the danger of sectarian conflict, at least the Bible was read, prayers were offered, and teachers often exercised a strong religious influence.

But as time passed on, the secular spirit of the age made itself felt, and it was powerfully aided by the opposition of the Roman Church even to the use of the Bible in the most formal way. Concerned only that their own children should receive no touch of Protestant influence, they cared not if Protestant children became

infidel. Almost everywhere the public schools have become purely secular. Setting aside the fact that simply to ignore religion is inevitably to undermine it, there is not infrequently a positive influence of an anti-Christian character.

There are three methods by which the Church has undertaken to meet the difficulty. Some time ago there was in various quarters an attempt to organize and maintain parish schools. But for reasons chiefly economical, this was seldom successful. It was often regarded as a fad of the rector, who finding himself unable to make the school a self-supporting institution, and hard-pressed by the competition of the public school, was generally obliged after a losing struggle, in which he had little sympathy from the well-to-do members of his parish, to bring his venture to a close.

Family religion is the next expedient. Certainly here is an influence which ought to be strong and constant. But unfortunately, nothing is more evident and more deplorable than the decay of religion as a positive element in family life. In a vast number of Christian households, there are no religious observances, even so much as grace before meat, and there is no religious instruction. The priest or other religious teacher upon whom may devolve the spiritual care of children and young people, becoming aware of the abysmal ignorance of the Bible and of the first elements of Christianity too sadly common among these members of even cultivated families, is tempted to ask: "Where are the mothers of the present generation of children?"

Even in New England, where we might expect to find, if anywhere, the old family traditions preserved, the state of things seems as bad as anywhere else. A few months ago, leading representatives of education in that locality, undertaking to explain the lack of literary culture among candidates for admission to college, attributed it in large measure to the decline of Bible teaching at home. This book they regarded as the prime basis of mental cultivation, on account of the degree in which it has moulded and permeated all English thought and literature. But, indirectly, this is a strong testimony to a great change in the atmosphere of many Christian homes. We feel sure that the clergy might pave the way to a great reform by preaching more often upon the subject of religion in the family. If, in the household of every Churchman, the old observances of family prayer, and systematic instruction in the Bible and the primary duties of the Christian life could be revived, the gain to the Church in her work for Christ would be incalculable. Reform to be effective must begin here. In our semi-paganized life, amusement, business, and physical comfort and indulgence, push religion into a corner or exclude it altogether. Rightly considered, it is religion which ought to give the law to the household.

It is only when the family life is thus dominated by religion, when God is recognized first of all, that the third expedient can produce any good results. In that case, the Sunday school comes in to supplement and complete the work of the home, and form the connecting link between the family with its natural ties and the united corporate life of the Church of God. But as a substitute for the training both of school and home, it must needs be weak and ineffective, how ineffective the comparisons presented in Mr. Stoddard's sermon very plainly prove.

## THE ELEMENTS IN THE HOLY COMMUNION.

FROM THE "DIOCESE" OF SPRINGFIELD.

It seems necessary for these times to make a plain statement in reference to the elements necessary, absolutely necessary, to constitute the Holy Communion a valid sacrament.

First, there must be bread either leavened or unleavened. In regard to this, the usage of different branches of the Church varies, some employing unleavened, and other leavened, bread, and still others making use of the one or the other indifferently, but all agree that bread must be used.

Second, there must be wine either diluted with water or undiluted. In regard to this again, the usage of different branches of the Church varies, some employing undiluted, and others diluted wine; and still others making use of the one or the other indifferently, but all agree that wine, the fermented juice of the grape, must be used.

On this latter branch of the subject a few words must be added. From the best of motives, there are those among us in the ranks of the clergy, as well as among the laity, whose zeal in a righteous cause exceeds their knowledge, or unbalances their judgment, so that they, through prejudice, accept as true erroneous conclusions, and put in practice usages which contradict our Lord's express commands.

These persons, through a dread of suggesting or encouraging the sin of intemperance, substitute for wine in the celebration of the Blessed Eucharist, the unfermented juice of the grape, or some other liquid. This neglect to conform to our Lord's command, or attempt to supersede it, and improve upon it, is fatal to the validity of the sacrament as a whole, and raises a very serious question whether when such an omission occurs there can be any sacrament.

Where such liberties in our communion are taken with Christ's explicit directions, our case becomes far worse than that of the Romanists, who deny the cup to the laity.

In the Roman Church the priest celebrates in both kinds, and receives himself in both kinds, but administers to the laity in one kind, bread only. With us, however, where some other liquid than wine (the fermented juice of the grape) is substituted, there is no consecration in both kinds, and neither the priest nor the people receive in both kinds.

The doctrine of concomitance, which means that as every particle of flesh contains some blood, so every fragment of bread contains some of the other element, this doctrine relieves the conscience of the Roman Catholic laity, and reconciles them to their apparent deprivation, since they are taught to believe that they receive both the Body and the Blood under one species. No such doctrine, however, can bring relief when our Sacrament is mutilated from beginning to end. There is no consecration in both kinds, no reception in both kinds, and no presence of both kinds. There seems to be no place under such conditions for the doctrine of concomitance to be applied.

It is scarcely necessary to say more. Let none be deceived. Unfermented juice of the grape, raisins and water, currants and water, molasses and water, and such concoctions, are not wine. The attempt to use them in the celebration of the Holy Eucharist is, whatever may be the intention, a violation of Christ's express command, and so vitiates the sacrament as to seriously raise the question whether in such a travesty of our Lord's institution any vestige of the sacrament remains.

It must be remembered that things, which we commonly abuse to our detriment and ruin,

are not in consequence intrinsically bad, and hence we must not condemn them as evil in themselves. The fault lies in us, not in them, and we may therefore subject ourselves to wholesome discipline; but we must be careful while we lay the yoke of punishment upon ourselves, not to seem to imply that the blame originated with them. For this reason the primitive Church, while she recommended abstinence, and even total abstinence, in her children, obliged them publicly to acknowledge that wine and marriage were not evil in themselves. The Apostolical and other early canons which allow, and even in some cases, for the clergy, at least, encourage total abstinence from intoxicants, and the taking vows of celibacy, at the same time compel those, who thus place themselves under restraint, to affirm that wine and the relations of the sexes are not in themselves evil, and are in no wise to be refused, except for purposes of self-discipline and advancement in the spiritual life.

Let not our zeal pervert our judgment, nor our enthusiasm in a good cause carry us beyond the bonds of reason, or a due and proper reverence for the laws of God.

With the view of placing within the reach of our people the sense of the Anglican Episcopate upon the necessity of the use of wine in the celebration of the Blessed Eucharist, we subjoin extracts from the encyclical letter of the bishops assembled at Lambeth, in 1888, to the faithful of our Communion throughout the world, and the second of the resolutions which were adopted at the same conference.

*Resolution 2.*—"That the bishops assembled in this Conference declare that the use of unfermented juice of the grape, or any liquid other than true wine, diluted or undiluted, as the element in the administration of the cup in Holy Communion, is unwarranted by the example of our Lord, and is an unauthorized departure from the custom of the Catholic Church."—*Lambeth Conference page 277.*

(Extract from the Encyclical Letter of the Lambeth Conference of 1888.)

"*Temperance.*—Noble and self-denying efforts have been made for many years, within and without the Church, for the suppression of intemperance, and it is our earnest hope that these efforts will be increased manifold. The evil effects of this sin on the life of the Church and the nation can scarcely be exaggerated. But we are constrained to utter a caution against a false principle which threatens to creep in and vitiate much useful work. Highly valuable as we believe total abstinence to be as a means to an end, we desire to discountenance the language which condemns the use of wine as wrong in itself, independently of its effects on ourselves or on others, and we have expressed our disapproval of a reported practice (which seems to be due to some extent to the tacit assumption of this principle) of substituting some other liquid in the celebration of Holy Communion."—*Lambeth Conference, page 265.*

## SILENT INFLUENCES.

We are touching our fellow-beings on all sides. They are affected for good or evil by what we are, by what we say and do, even by what we think and feel. May-flowers in the parlor breathe their fragrance through the atmosphere. We are each of us as silently saturating the atmosphere about us with the subtle aroma of our character. In the family circle, besides and beyond all the teaching, the daily life of each parent and child mysteriously modifies the life of every person in the household. The same process on a wider scale is going on through the community. No man liveth to himself, and no man dieth to himself. Others are built up and straightened by our unconscious deeds; and others wrenched out of their places by our unconscious influence.—*Congregationalist.*

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## Family Department.

### GOD IN NATURE.

"He commanded and they were created."—Psalm cxlviii. 5.

To Him who is the Life of life;  
My soul its vows would pay;  
He leads the flowery seasons on,  
And gives the storm its way.

The winds run backward to their caves  
At His Divine command—  
And the great deep He folds within  
The hollow of His hand.

His clothes the grass, He makes the rose  
To wear in good attire;  
The moon He gives her patient grace,  
And all the stars their fire.

He hears the hungry raven's cry,  
And sends her young their food,  
And through our evil intimates  
His purposes of good.

He stretches out the north, He binds  
The tempest in His care;  
The mountains cannot strike their roots  
So deep He is not there.

Hid in the garment of His works,  
We feel His presence still  
With us, and through us fashioning  
The mystery of His will.

—ALICE CARY.

### POLLY'S RELIGION.

Life to the Demmings took on a new meaning when Joe brought his wife home. None of the family had ever seen her. They knew she was one of the Austruthers of Kentucky.

"There are Austruthers in our church in that State," said Grace. "I hope Mary belongs to our membership."

"Oh, yes, certainly!" said Joe, eagerly. He was just starting to be married, and he was anxious that they should all love Polly in advance.

"Does she sing in the choir?" asked Isabella.

"I think not. But she has one of the sweetest voices—a low contralto. And you ought to hear her laugh. Belle. The morriest ring! Oh, she'll bring new life into this house.

The girls smiled. They were fond of Joe, and ready to welcome his wife.

"But I hope she is ready to take a leading part in the church," said Grace, after he had gone. "Joe will fill father's place some day, and his description of her does not give me the idea of an energetic, religious woman."

"We'll hope for the best," said Isabella. She was busy making an imitation stained glass window for the Sunday-school room and was anxious to finish it before Mary arrived.

"Uncle Ben must be kept in his own room when she comes, and Tom can be sent to the country for a month's visit," Grace said, her delicate face flushing painfully.

There were two skeletons in the Demming household. The squire's brother, Ben, who was a paralytic old soldier, and a most cross-grained, profane old fellow, occupied one wing of the mansion. He had a man to nurse and read to him, for his oaths were intolerable to his nieces. Tom was their brother, younger than Joe. Tom Demming had disappeared for three years after he left college, and came back a haggard, dissipated loafer.

Nobody in Ball's Ferry knew just what he had done in that gap of time, but all were certain that he was under the ban. The family

treated him with gloomy patience. They had taken up their cross and bore it; but it was heavy, and he knew it. Tom was never seen by visitors, at the table or in the parlor. At dusk he would skulk out to join some of his comrades at the village grog shops and occasionally but not often, was brought home brutally intoxicated.

Joe's wife disappointed them all. She was a plump, merry little girl; nothing more.

"A very pleasant little heathen!" sighed Grace, after two days had passed. "I named some of the best books of religious fiction, but she has never heard of them; and she did not know a single one of our foreign missionaries."

Good Mrs. Demming was uneasy about this, and that very evening turned the conversation on doctrinal subjects. Polly grew red.

"I'm afraid," she said, "I am not clear in my ideas concerning these different points. The truth is, after mother's death I had the charge of my four brothers, and I had so little time—"

"You will have more time now," said Isabella. "I will mark out a course of doctrinal reading for you."

But Mary made slow progress with her course of reading. As time passed and she settled down into her place in the family, she proved to be a very busy little woman. She had a positive talent for finding work; took her part of the family mending, tossed up dainty little desserts, helped Joe with his accounts. When Joe had gone to his office she took tremendous walks, advised Mother Demming about her fancy work, or copied the squire's papers for him.

"What a clerky hand you write!" said Grace one day. "I often wish mine were not so delicate, when father worries over those papers. But as for mother's embroidery, women of her age ought to give up that useless work when their eyes are failing."

"It does not seem useless to me," said Polly, gently. "She thinks you all value it."

"Where can Mary go on those interminable walks?" said Isabella one morning to her father. You should warn her about Black Lane. She might wander into it and bring home typhoid fever."

"You ought to report the lane as a nuisance, father," said his wife. "It is a perfect sink of filth and vice."

"It is a disgrace to Ball's Ferry that such wretches can find harbor in it," added Isabella. "They ought to be driven beyond the borough limits!"

"Well, well, my dear! It doesn't do to be too energetic," said the squire. "They never had a chance."

He was aroused, however, to mention Black Lane at a meeting of the town burgesses that day.

"Something ought to be done, or we shall have typhus among us," said he.

"Something has been done," said Judge Paule. "I came through the lane this morning, and I hardly knew it. There has been a general draining and cleaning, the cabins are white-washed, and the women, some of them have actually washed their faces."

"What has happened?" asked the squire.

"I heard the sound of children's voices singing in one of the cabins, and the men told me it was Miss Mary's class. Some good woman has been at work, I suspect."

"Miss Mary?" the squire's face grew red, his eyes flashed, but he said nothing more.

Going home, he met Polly coming to meet him. He looked at her with the eye of a judge.

"Are you the good Samaritan? Have you been in Black Lane, my dear?"

She blushed, laughed and stammered:

"Oh, that was the most natural thing in the world, father. You know I was brought up among colored people; I know how to deal with them. It was only a ditch cut here and there, a few panes of glass and some bushels of lime.

They are good, affectionate creatures, and anxious to learn."

The matter was driven from the squire's mind before he reached the house, for he saw Tom skulking around the stable door. He had returned that day and a dull weight of misery fell, at the sight, on his father's heart. Tom did not enter the house until late in the evening, when the family were gathered about the table. He came into the room with a swagger, unshaven, his boots reeking of the stable.

"On purpose to mortify us," thought Grace, bitterly.

"I came to see Joe's fine lady wife," he said, in a loud voice. "Unless he's ashamed to introduce his scapegrace brother."

"Mary is not here," said Mother Demming. "Where is she, Grace?"

"In Uncle Ben's room. She reads the New York papers to him every day now. They play backgammon together, and they have one of those silly books of Artemus Ward's. I heard him laughing, and probably swearing harder than ever, so he must be pleased. I wonder she can stand it."

"It is hard to understand her," said Isabella, dryly. "Mary is not as careful of her associations as she should be."

Tom had been listening eagerly. "Enough said!" he broke out, with a thump of his fist on the table. "If Joe's wife can take thought of that lonely old man up there, there's better stuff in her than I expected. I'll go up and make her acquaintance."

Several times afterwards Tom's voice was heard joining in the jokes and laughter that came out of Uncle Ben's room.

"Mary seems to have enchanted them both," said Grace.

"Tom is clean and shaven to-day, and looks like a human being," said Joe.

But even he was startled when Mary came down that evening for a walk, and nodding brightly to Tom, asked him to go with her.

"Finish your book, Joe; Tom will be my escort."

Tom followed her slouchingly to the gate. He stopped there. Shame, defiance, misery looked out of his eyes.

"See here, Mrs. Demming, I reckon you don't know or you wouldn't have asked me to go with you!"

Polly's tender, steady eyes met his. "Yes, I know."

"D'ye know I'm a thief? I was in jail at Pittsburgh for a year."

Polly drew her breath hard. A prayer to God for help went up from her heart in that second of time. She held out both hands.

"Yes, Joe told me. But that is all over now—all over. You have begun new again. Brother Tom. Come!"

She put her hand in his arm as they walked down the street. He did not speak to her until they came back. Then he stopped her again at the gate.

"My sisters have never been with me in public since I came back. I'll never forget this of you, Mary, never!"

A month later the squire said to his wife:

"Did you know Mary was going over his mathematics with Tom? Regularly coaching him. That little girl has the clearest head for figuring I ever knew. But what can she be doing it for?"

Mrs. Demming cleared her voice before she could speak.

"She has applied to some of her friends in Kentucky to give Tom a situation. Father, I think there may be a chance for the boy. He wants to begin his life over again among strangers."

"God help him!" muttered the squire. He surprised Polly when he met her again by taking her in his arms and kissing her with tears in his eyes.

In the spring Tom went to Kentucky, and

began his new life. He has not broken down in it.

It was in the spring, too that Uncle Ben began to fail. The old man was so fond of Polly that she gave up most of her time to him; so much of it, indeed, that Joe complained.

"Don't say a word, dear," she said; he has such a little while to stay. Let me do what I can."

"Isay, Polly, was that the Bible you were reading to him to-day?"

"Yes; he asks for it often."

Joe began to whistle, and choked it down with a sigh. Uncle Ben had been such a godless reprobate in his youth that it had never occurred to any of the Demmings that there was any way to reach his soul. He lived until late in the summer. The Sunday before his death he sent for Mr. Floyd and talked to him for a long time.

When the young minister came out of the dying man's room he was pale. He had been much moved.

"If sincere repentance can make any of us worthy of heaven, he is worthy," he said. "It is Mary's work under God's blessing," he added.

The girls overheard the conversation. They sat gravely silent after the minister was gone.

"I do not understand Polly," said Grace at last. "She never seemed to me to be a religious person."

"Perhaps," said the squire, "we have not clearly understood what religion is."—Selected.

THE SIN OF FRETTING.

There is one sin which seems to me is everywhere and by everybody underestimated; and is quite too much overlooked in valuations of character. It is the sin of fretting. It is as common as air, as speech; so common that unless it rises above its usual monotone we do not even observe it. Watch any ordinary coming together of people, and see how many minutes it will be before somebody frets—that is, makes more or less complaining statement of something or other, which most probably nobody can help. Why say anything about it? It is cold, it is hot, it is wet, it is dry; somebody has broken an appointment, ill-cooked a meal; stupidity or bad faith somewhere has resulted in discomfort. There are plenty of things to fret about. It is simply astonishing how much annoyance and discomfort may be found in the course of every day's living, even at the simplest, if one only keeps a sharp eye out on that side of things. Even Holy Writ says we are born to trouble as sparks flying upward. But even to the sparks flying upward, in the blackest of smoke, there is a blue sky above, and the less time they waste on the road the sooner they will reach it. Fretting is all time wasted on the road.—Helen Hunt.

In another column shall be found an open letter from a prominent physician relating the facts of a cure of consumption after the patient had

reached the last stages of this hitherto unconquered disease. The statements made are really remarkable, and mark another advance in the progress of medical science. Our readers will find the article well worth a careful perusal.

A NOBLE GIRL.

It happened in the island of Anglesey many years ago, but it is none the less remembered by those who heard of it at the time. A young nurse, with a baby in her arms, was taking it for an airing along a narrow lane walled in on either side. Nothing was farther from her mind than any fear of danger in so quiet a part of the country, when all at once a sound of noisy wheels approached, and, to her alarm, she saw a heavy cart, drawn by a pair of frightened horses, come tearing down the lane. There was no driver; he might have been thrown off, or he might have been left behind; the story does not say. The cart almost filled the lane, and, stand back against the wall how she would, it seemed certain she and the baby must be knocked down and killed. All this flashed through the girl's mind in that one frantic look for succor, before, behind, around; then, without another second's pause, she lifted her arm and flung the baby over the high wall into the grassy field beyond. The cart dashed by, leaving behind it a poor senseless heap, the dead nurse, while, on the other side of the wall, the baby was picked up alive and scarcely bruised. At any rate, the faithful servant had saved the life of her charge. No soldier on the battle-field died more bravely in the discharge of his duty than did this poor girl.—Selected.

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## Mission Field.

(From Church Bells.)

A scheme for establishing a new See in Australia, which has been for some time in the air, is just now taking a definite shape. The Northern territory of South Australia is nominally under the charge of the Bishop of Adelaide. Between Adelaide in the South and Port Darwin in the North there is the entire width of the Continent, presenting an impassable barrier so far as a land journey is concerned. To reach it by voyaging round would take nearly a month. There is, however, in that Northern territory a considerable population of British, both at the Port and in the interior, in addition to a large Chinese population, for whom missionary efforts should be made. Port Darwin is itself an important commercial centre of considerable trade with China and the East. In this Northern territory the need of permanent episcopal supervision has long been much felt. In addition to that territory there is the whole of British New Guinea, also requiring similar oversight and spiritual agencies adapted to its special conditions, and having as a missionary field exceptional claims on our Church, for it has been divided into sections for religious purposes, and a certain area has been assigned exclusively to the Church mission. Other missions are at work on either side of the Church area, so that, apart from higher considerations, motives of respect for the Church alone urge church people to strengthen the mission. In such an honorable contest they cannot allow themselves to be vanquished, and there is a peculiar need of a Bishop to develop the work of the Church and to arouse a deeper interest in the mission.

THURSDAY ISLAND, which lies midway between the Northern territory of Australia and New Guinea, offers many advantages which mark it out as the most suitable spot for the headquarters of a Bishop for the two places. It is a shipping port of some importance, of itself offers a sphere of considerable missionary importance, is healthy, and would permit a Bishop easily to reach any part of such a diocese as we have indicated. The Roman Catholics, with their usual enterprise, long since recognised the advantages of having a Bishop located there. The Bishops of the Church in Australia have now resolved that a missionary bishopric for the Northern territory of New Guinea shall be constituted, and that Thursday Island shall be its centre. It is proposed, and the suggestion has a certain graceful appropriateness which will recommend it strongly to those having a knowledge of the history of the Australian continent, that the endowment of such a See should be a memorial of Samuel Marsden, who arrived in Sydney just a century ago. We shall be glad if so good an idea commends itself to church people at home, and they do their part in realising it.

There are now fourteen dioceses in Australia, and the Church on that continent is trying hard to keep pace with the advancing population; but the task is a great one, and to perform it efficiently Australian church people have to look for some help from their brethren in England. Besides this, the project ought to have their sympathy and help because it is a scheme of Church extension—a fresh lengthening of cords and strengthening of stakes.

We fancy we hear some of our readers asking, 'Who was this Samuel Marsden? and why should the centenary of his arrival in Australia be a reason for establishing a bishopric as a memorial of him?' The questions are very natural, for singularly little is yet generally known of the early history of the Australian continent. Briefly, Samuel Marsden was the second clergyman who went out to the colony, containing some 800 convicts, who were sent from our shores to Botany Bay to commence the colonisation of Australia. It was characteristic of the habit of thought prevailing at that time that it was apparently thought quite unnecessary to send out with those unfortunate creatures a clergyman to care for their spiritual welfare, a schoolmaster to instruct them, or any one else to speak words of hope and encouragement. Mr. Marsden, sent out by the Government, worked with Mr. Johnson for six years, who then returned to England. Mr. Marsden, for more than seven years, was then solitary chaplain at that terrible place, trying to perform his duties in the face of all sorts of discouragements and difficulties.

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**TEMPERANCE.****ENGLISH DRINKING OF LONG  
AGO.***(From the Temperance Chronicle  
London Eng.)*

It appears that, once upon a time the English were a sober people. The chronicler Camden speaks of drunkenness as a rare vice among them in his time, and says that the English were, "of all the northern nations, the most commended for their sobriety." It was from the Dutch and German, that they learned the brutal pleasure of heavy drinking. By Shakspeare's time drunkenness had become common; and a writer in the middle of the seventeenth century spoke of England as the "dizzy island," and declared that "we drink as if we were nothing but sponges or had funnels in our mouths. We are the grape-suckers of the earth." Early in the eighteenth century the upper classes were greatly addicted to this vice; and we are surprised to find how many famous men yielded to the seductions of the bottle. Addison, the foremost moralist of his time, was not free from it. Oxford whose private character was in most respects singularly high, is said to have come, not infrequently, drunk into the very presence of the Queen. Bolingbroke, when in office, sat up whole nights drinking; and in the morning, having bound a wet napkin round his forehead and his eyes, to drive away the effects of his intemperance, he hastened without sleep, to his official business. When Walpole was a young man his father was accustomed to pour into his glass a double portion of wine saying: "Come Robert, you shall drink twice while I drink once; for I will not permit the son in his sober senses to be witness of the intoxication of his father." The popular beverage of the poor, early in the eighteenth century, was ale or beer; but gin made its appearance in the time of the first George, and over five million gallons of spirits were distilled every year in England by 1735. Fifteen years later, the London doctors stated that in or near the town there were more than 14,000 cases of illness directly caused by the consumption of gin. Fielding declared the next year, that "gin is the principal sustenance of more than 100,000 people in the metropolis." At this time vigorous efforts were made by legislation to check the evil, and the restrictions imposed by new laws had manifestly beneficial results. There was a marked decrease of drunkenness and the diseases resulting from it.—*On Guard.*

In the Summer Session of the Parliament of the little canton of Schwyz, which has just concluded, a new public-house law (*Wirtschaftsgesetz*) has passed the first reading. Its object is to reduce the present needless multiplication of drinking-houses. This is attempted: 1, by an increase of the cost of the licenses of all existing public-houses; 2, by the imposi-

tion of a "concession" costing from 300 to 800 francs for every new "Wirtschaft." The money is to be divided between the school fund and the poor fund of the commune in which the new public-house is opened. 3. The Government proposes that, in any commune where there is already more than one "Wirtschaft" for each 150 persons, no new concession shall be granted; but there is a lively contest over this last proposal amongst the folk.

**AN OPEN LETTER.**

FROM A PROMINENT PHYSICIAN.

A Remarkable Cure of Consumption In Its Last Stages—Is This Once Dread Disease Conquered?—Important Facts to all Suffering From Diseased or Weak Lungs.

ELMWOOD, Ont., Aug. 21, 1894.

DEAR SIRS,—I wish to call your attention to a remarkable cure of consumption. In March, 1893, I was called in my professional capacity to see Miss Christina Koester, of North Brant, who was then suffering from an attack of inflammation of the left lung. The attack was a severe one, the use of the lung being entirely gone from the effect of the disease. I treated her for two weeks, when recovery seemed assured. I afterwards heard from her at intervals that the progress of recovery was satisfactory. The case then passed from my notice until June, when I was again called to see her, her friends thinking she had gone into consumption. On visiting her I found their suspicions too well-founded. From robust health she had wasted to a mere skeleton, scarcely able to walk across the room. She was suffering from an intense cough, and expectoration of putrid matter, in fact about a pint each night. There was a burning hectic fever with chills daily. A careful examination of the previously diseased lung showed that its function was entirely gone, and that in all probability it was entirely destroyed. Still having hopes that the trouble was due to a collection of water around the lung, I asked for a consultation, and the following day with a prominent physician of a neighboring town again made a careful examination. Every symptom and physical sign indicated the onset of rapid consumption and the breaking down of the lungs. Death certainly seemed but a short time distant. A regretful experience had taught me the uselessness of the ordinary remedies used for this dread and fatal disease, and no hope was to be looked for in this direction. I had frequently read the testimonials in favor of Dr. Williams' Pink Pills in wasting diseases, but not knowing their composition hesitated to use them. Finally, however, I decided to give them a trial, and I am free to say that I only used them at a stage when I knew of absolutely nothing else that could save the patient's life. The test was a most severe one and I must also admit an unfair one, as the patient was so far gone as to make all hope of recovery seem impossible. A very short time, however, convinced me of the value

of Pink Pills. Although only using an ordinary soothing cough mixture along with the pills, within a week the symptoms had abated so much that it was no longer necessary for me to make daily calls. Recovery was so rapid that within a month Miss Koester was able to drive to my office, a distance of about six miles, and was feeling reasonably well, except for weakness. The expectoration had ceased, the cough was gone and the breathing in the diseased lung was being restored. The use of the Pink Pills was continued until the end of October, when she ceased to take the medicine, being in perfect health. I still watched her case with deep interest, but almost a year has now passed and not a trace of her illness remains. In fact she is as well as ever she was and no one would suspect that she had ever been ailing, to say nothing of having been in the clutches of such a deadly disease as consumption. Her recovery through the use of Pink Pills after having reached a stage when other remedies were of no avail is so remarkable that I feel myself justified in giving the facts to the public, and I regret that the composition of the pills is not known to the medical profession at large in order that their merit might be tested in many more diseases and their usefulness be thus extended. I intend giving them an extended trial in the case of consumption, believing from their action in this case (so well marked) that they will prove a curative in all cases where a cure is at all possible—I mean before the lungs are entirely destroyed.

Yours truly,

J. EVANS, M.D.

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After all, we got very few cuts of the whip, considering what bad cattle we are; and when we do smart a little, it is soon over.

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We know of several works calculated to strengthen men in their Churchmanship to induce Dissenters, where not too narrow or too prejudiced, to become Church people. Amongst these might be mentioned at least two such works published in America, which, we fancy, must be having great influence for good in all the many to the Church of America, and their system of Sunday-school teaching cannot fail to do great things for the coming generation. We must, however, place the work by Mr. Oldham amongst the very best of the many works on this subject that have been published in America. It is convincing, and done in a straightforward, manly, Christian spirit. We greatly desire that thoughtful religious Dissenters would read it, and would try, as they read it, to answer it. We wish that the truth on this matter may prevail, and we are sure that it will not prevail, though the Church be other than Christ intended it. One in spirit and heart and actual exhibit before the world. The few questions contained in it are of a powerful character, and are of themselves deserving of much thought. We can hardly understand a conscientious man or woman amongst dissenting communions who will honestly consider this work and not seek, after prayer and thought, the unity of the Anglican communion. As the price is 2s 6d, we suggest that it might be given as a prize in many of our schools. In recognition of this, however, we especially and very strongly advise thoughtful men and women amongst Dissenters to study it well. London, Kegan Paul & Co., 1894. Price 2s 6d.

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