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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. VII.  
No. 24.

MONTREAL, WEDNESDAY, SEPTEMBER 30, 1885.

\$1.50  
PER YEAR

## THE FOLLOWING SERMON

BY

THE REVEREND JOHN WESLEY, M.A.,

*"Sometime Fellow of Lincoln College, Oxford."*

is taken from the edition of 1848, and is printed, we believe, word for word, as therein contained. The italics are as in the original:—

### SERMON CXV.

#### THE MINISTERIAL OFFICE.

*"No man taketh this honour unto himself, but he that is called of God, as was Aaron."—Hebrews v. 4.*

1. There are exceeding few texts of holy Scripture which have been more frequently urged than this against laymen that are neither Priests nor Deacons, and yet take upon them to preach. Many have asked, "How dare any take this honour to himself, unless he be called of God, as was Aaron?" And a pious and sensible Clergyman some years ago published a sermon on these words, wherein he endeavoured to show that it is not enough to be inwardly called of God to preach, as many imagine themselves to be, unless they are outwardly called by men sent of God for that purpose, as Aaron was called of God by Moses.

2. But there is one grievous flaw in this argument, as often as it has been urged. "Called of God as was Aaron!" But Aaron did not preach at all: he was not called to it either by God or man. Aaron was called to minister in holy things;—to offer up prayers and sacrifices; to execute the office of a Priest. But he was never called to be a Preacher.

3. In ancient times the office of a Priest and that of a Preacher were known to be entirely distinct. And so every one will be convinced that impartially traces the matter from the beginning. From Adam to Noah, it is allowed by all that the first-born in every family was of course the Priest in that family, by virtue of his primogeniture. But this gave him no right to be a Preacher, or (in the scriptural language) a Prophet. This office not unfrequently belonged to the youngest branch of the family. For in this respect God always asserted his right to send by whom he would send.

4. From the time of Noah to that of Moses, the same observation may be made. The eldest of the family was the Priest, but any other might be the Prophet. This, the office of Priest, we find Esau inherited by virtue of his birth-right; till he profanely sold it to Jacob for a mess of pottage. And this it was which he could never recover; "though he sought it carefully with tears."

5. Indeed, in the time of Moses, a very considerable change was made with regard to the priesthood. God then appointed that, instead of the first-born in every house, a whole tribe should be dedicated to him; and that all that afterwards ministered unto him as Priests should be of that tribe. Thus Aaron was of

the tribe of Levi. And so likewise was Moses. But he was not a Priest; though he was the greatest Prophet that ever lived, before God brought his First-begotten into the world. Meantime, not many of the Levites were Prophets. And if any were, it was a mere accidental thing. They were not such, as being of that tribe. Many, if not most, of the Prophets (as we are informed by the ancient Jewish writers) were of the tribe of Simeon. And some were of the tribe of Benjamin or Judah, and probably of other tribes also.

6. But we have reason to believe there were, in every age, two sorts of Prophets. The extraordinary, such as Nathan, Isaiah, Jeremiah, and many others, on whom the Holy Ghost came in an extraordinary manner. Such was Amos in particular, who saith of himself, (vii. 14, 15) "I was no Prophet, neither a Prophet's son; but I was an herdman; and the Lord said unto me, Go, prophesy unto my people Israel." The ordinary were those who were educated in "the schools of the Prophets," one of which was at Ramah, over which Samuel presided. (1 Sam. xix. 18.) These were trained up to instruct the people, and were the ordinary Preachers in their synagogues. In the New Testament they are usually termed Scribes, or *νομικοι*, "expounders of the law." But few, if any, of them were Priests. These were all along a different order.

7. Many learned men have shown at large that our Lord himself, and all his Apostles, built the Christian Church as nearly as possible on the plan of the Jewish. So the great High Priest of our profession sent Apostles and Evangelists to proclaim glad tidings to all the world; and then Pastors, Preachers, and Teachers, to build up in the faith the congregations that should be founded. But I do not find that ever the office of an Evangelist was the same with that of a Pastor, frequently called a Bishop. He presided over the flock, and administered the sacraments: the former assisted him, and preached the word, either in one or more congregations. I cannot prove from any part of the New Testament, or from any author of the three first centuries, that the office of an Evangelist gave any man a right to act as a Pastor or Bishop. I believe these offices were considered as quite distinct from each other till the time of Constantine.

8. Indeed, in that evil hour, when Constantine the Great called himself a Christian, and poured in honour and wealth upon the Christians, the case was widely altered. It soon grew common for one man to take the whole charge of a congregation in order to engross the whole pay. Hence the same person acted as Priest and Prophet, as Pastor and Evangelist. And this gradually spread more and more throughout the whole Christian Church. Yet even at this day, although the same person usually discharges both those offices, yet the office of an Evangelist or Teacher does not imply that of a Pastor, to whom peculiarly belongs the administration of the sacraments; neither among the Presbyterians, nor in the Church of England, nor even among the Roman Catholics. All Presbyterian Churches, it is well known, that of Scotland in particular, license men to preach before they are ordained,

throughout that whole kingdom; and it is never understood that this appointment to preach gives them any right to administer the sacraments. Likewise in our own Church, persons may be authorized to preach; yea, may be Doctors of Divinity, (as was Dr. Alwood at Oxford, when I resided there,) who are not ordained at all, and consequently have no right to administer the Lord's Supper. Yea, even in the Church of Rome itself, if a lay-brother believes he is called to go a mission, as it is termed, he is sent out, though neither Priest nor Deacon, to execute, that office, and not the other.

9. But may it not be thought, that the case now before us is different from all these? Undoubtedly in many respects it is. Such a phenomenon has now appeared, as has not appeared in the Christian world before, at least, not for many ages. Two young men sowed the word of God, not only in the churches, but likewise literally "by the highway side;" and indeed in every place where they saw an open door, where sinners had ears to hear. They were members of the Church of England, and had no design of separating from it. And they advised all that were of it to continue therein, although they joined the Methodist society; for this did not imply leaving their former congregation, but only leaving their sins. The Churchmen might go to church still; the Presbyterian, Anabaptist, Quaker, might still retain their own opinions, and attend their own congregations. The having a real desire to flee from the wrath to come was the only condition required of them. Whosoever, therefore, "feared God and worked righteousness" was qualified for this society.

10. Not long after, a young man, Thomas Maxfield, offered himself to serve them as a son in the Gospel. And then another, Thomas Richards; and a little after a third, Thomas Westell. Let it be well observed on what terms we received these, namely, as Prophets, not as Priests. We received them wholly and solely to preach, not to administer sacraments. And those who imagine these offices to be inseparably joined are totally ignorant of the constitution of the whole Jewish as well as Christian Church. Neither the Romish, nor the English, nor the Presbyterian Churches ever accounted them so. Otherwise we should never have accepted the service either of Mr. Maxfield, Richards, or Westell.

11. In 1744 all the Methodist Preachers had their first Conference. But none of them dreamed that the being called to preach gave them any right to administer sacraments. And when that question was proposed, "In what light are we to consider ourselves?" it was answered, "As extraordinary messengers, raised up to provoke the ordinary ones to jealousy." In order hereto, one of our first rules was given to each Preacher, "You are to do that part of the work which we appoint." But what work was this? Did we ever appoint you to administer sacraments; to exercise the priestly office? Such a design never entered into our mind; it was the farthest from our thoughts; and if any Preacher had taken such a step, we should have looked upon it as a palpable breach of this rule, and consequently as a recantation of our connexion.

12. For, supposing (what I utterly deny) that the receiving you as a Preacher, at the same time gave an authority to administer the sacraments; yet it gave you no other authority than to do it, or anything else, *where I appoint*. But where did I appoint you to do this? Nowhere at all. Therefore, by this very rule you are excluded from doing it. And in doing it, you renounce the first principles of Methodism, which was wholly and solely to preach the Gospel.

13. It was several years after our society was formed, before any attempt of this kind was made. The first was, I apprehend, at Norwich. One of our Preachers there yielded to the importunity of a few of the people, and baptized their children. But as soon as it was known, he was informed it must not be, unless he designed to leave our Connexion. He promised to do it no more; and I suppose he kept his promise.

14. Now, as long as the Methodists keep to this plan, they cannot separate from the Church. And this is our peculiar glory. It is new upon the earth. Revolve all the histories of the church, from the earliest ages, and you will find, whenever there was a great work of God in any particular city or nation, the subjects of that work soon said to their neighbors, "Stand by yourselves, for we are holier than you!" As soon as ever they separated themselves, either they retired into deserts, or they built religious houses; or at least formed parties, into which none was admitted but such as subscribed both to their judgment and practice. But with the Methodists it is quite otherwise: they are not a sect or party; they do not separate from the religious community to which they at first belonged; they are still members of the Church;—such they desire to live and to die. And I believe, one reason why God is pleased to continue my life so long is, to confirm them in their present purpose, not to separate from the Church.

15. But, notwithstanding this, many warm men say, "Nay, but you *do* separate from the Church." Others are equally warm, because they say I *do not*. I will, nakedly declare the thing as it is.

I hold all the doctrines of the Church of England. I love her liturgy. I approve her plan of discipline, and only wish it could be put in execution. I do not knowingly vary from any rule of the Church, unless in those few instances, where I judge, and as far as I judge, there is an absolute necessity.

For instance, (1.) As few Clergymen open their churches to me, I am under the necessity of *preaching abroad*.

(2.) As I know no forms that will suit all occasions, I am often under a necessity of *praying extempore*.

(3.) In order to build up the flock of Christ in faith and love, I am under a necessity of uniting them together, and of dividing them into little companies, that they may provoke one another to love and good works.

(4.) That my fellow-labourers and I may more effectually assist each other, to save our own souls and those that hear us, I judge it necessary to meet the Preachers, or, at least, the greater part of them, once a year.

(5.) In those Conferences, we fix the stations of all the Preachers for the ensuing year.

But all this is not separating from the Church. So far from it, that, whenever I have opportunity, I attend the Church Service myself, and advise all our societies so to do.

16. Nevertheless, as the generality even of religious people, who do not understand my motives of acting, and who on the one hand hear me profess that I will not separate from the Church, and on the other that I do vary from it in these instances, they will naturally think I am inconsistent with myself. And they cannot but think so, unless they observe my two

principles: the one, that I dare not separate from the Church, that I believe it would be a sin so to do; the other, that I believe it would be a sin not to vary from it in the points above mentioned. I say, put these two principles together,—first, I will not, separate from the Church; yet, secondly, in cases of necessity, I will vary from it, (both of which I have constantly and openly avowed for upwards of fifty years,)—and inconsistency vanishes away. I have been true to my profession from 1730 to this day.

17. "But is it not contrary to your profession to permit service in Dublin at Church hours? For what necessity is there for this? or what good end does it answer?" I believe it answers several good ends, which could not so well be answered any other way. The first is, (strange as it may sound,) to *prevent a separation* from the Church. Many of our society were totally separated from the Church; they never attended it at all. But now they duly attend the Church every first Sunday in the month. "But had they not better attend it every week?" Yes; but who can persuade them to it? I cannot. I have strove to do it twenty or thirty years; but in vain. The second is, the weaning them from attending Dissenting meetings, which many of them attended constantly, but have now wholly left. The third is, the constantly hearing that sound doctrine which is able to save their souls.

18. I wish all of you who are vulgarly termed Methodists would seriously consider what has been said. And particularly you whom God hath commissioned to call sinners to repentance. It does by no means follow from hence, that ye are commissioned to baptize, or to administer the Lord's Supper. Ye never dreamed of this, for ten or twenty years after ye began to preach. Ye did not then, like Korah, Dathan, and Abiram, "seek the priesthood also." Ye knew "no man taketh this honour unto himself, but he that is called of God, as was Aaron." O contain yourselves within your own bounds; be content with preaching the Gospel; "do the work of Evangelists;" proclaim to all the world the loving-kindness of God our Saviour; declare to all, "The kingdom of heaven is at hand: repent ye, and believe the Gospel!" I earnestly advise you, abide in your place; keep your own station. Ye were, fifty years ago, those of you that were then Methodist Preachers, *extraordinary messengers* of God, not going in your own will, but *thrust out*, not to supersede, but to "provoke to jealousy," the ordinary messengers. In God's name, stop there! Both by your preaching and example provoke them to love and to good works. Ye are a new phenomenon in the earth,—a body of people who, being of no sect or party, are friends to all parties, and endeavour to forward all in heart-religion, in the knowledge and love of God and man. Ye yourselves were at first called in the Church of England; and though ye have and will have a thousand temptations to leave it, and set up for yourselves, regard them not; be Church-of-England men still; do not cast away the peculiar glory which God hath put upon you, and frustrate the design of Providence, the very end for which God raised you up.

19. I would add a few words to those serious people who are not connected with the Methodists; many of whom are of our own Church, the Church of England. And why should ye be displeased with us? We do you no harm; we do not design or desire to offend you in anything; we hold your doctrines; we observe your rules, more than do most of the people in the kingdom. Some of you are Clergymen. And why should ye, of all men, be displeased with us? We neither attack your character nor your revenue; we honour you for "your work's sake!" If we see some things which we do not approve of, we do not publish them; we rather cast a mantle over them, and hide what we cannot commend. When ye treat us

unkindly or unjustly, we suffer it. "Being reviled, we bless;" we do not return railing for railing. O let not *your* hand be upon us!

20. Ye that are rich in this world, count us not your enemies because we tell you the truth, and, it may be, in a fuller and stronger manner than any others will or dare do. Ye have therefore need of us, inexpressible need. Ye cannot buy such friends at any price. All your gold and silver cannot purchase such. Make use of us while ye may. If it be possible, never be without some of those who will speak the truth from their heart. Otherwise, ye may grow grey in your sins; ye may say to your souls, "Peace, peace!" while there is no peace. Ye may sleep on, and dream ye are in the way to heaven, till ye awake in everlasting fire.

21. But whether ye will hear, or whether ye will forbear, we, by the grace of God, hold on our way; being ourselves still members of the Church of England, as we were from the beginning, but receiving all that love God in every church, as our brother, and sister, and mother. And in order to their union with us, we require no unity in opinions, or in modes of worship, but barely that they "fear God and work righteousness," as was observed. Now, this is utterly a new thing, unheard of in any other Christian community. In what church or congregation beside, throughout the Christian world, can members be admitted upon these terms without any other conditions? Point any such out, whoever can: I know none in Europe, Asia, Africa, or America! This is the glory of the Methodists, and of them alone! They are themselves no particular sect or party; but they receive those, of all parties, who "endeavour to do justly, and love mercy, and walk humbly with their God."

CORK, May 4, 1789.

### ECCLESIASTICAL NOTES.

THE BISHOP OF MEATH.—The Very Rev. Dean Reichel, bishop-elect of Meath, was born in Yorkshire, and was graduated from Trinity College, Dublin, in 1843. He is a member of the Senate of the University. He holds a prominent position in the Irish Church both for character and abilities. He has been Archdeacon of Meath, as well as Canon of St. Patrick's and Dean of Clonmacnois. He has published sermons on the Lord's Prayer, on the Prayer Book, and on the Origin of Christianity, besides several other works.

DISESTABLISHMENT.—Sir Michael Hicks-Beach, speaking of the disestablishment of the Church of England said:—

Some of us may be old-fashioned enough to think to-day that of all the wants of our common humanity there is nothing more important than some provision for religious instruction; and yet, although Mr. Chamberlain suggests that the State shall provide almost everything for its members, he couples that proposal with the disestablishment and disendowment of the Church of England. The poorest classes throughout our land, in our great cities, in our country towns, in our rural villages, are to lose that spiritual and temporal help by which they have profited for so many generations, and all this on the ground of some fancied inequality between the Church of England and other religious congregations of the country. I think it will be some time to come before our great and grand Church is destroyed by such attacks as these. Let her but continue to do her duty—let her but continue to support herself as she is now supporting herself through the length and breadth of the land, and she will sustain safely and without harm these attacks of the *Brummagem* caucus, all the more certainly because the sound of these attacks will but serve to rally defenders round about her.

**THE OLD CATHOLICS.**—Statistics of the Old Catholic communion in Germany show that there are forty-eight priests engaged in the congregations, while a few are not employed in ministerial functions. The largest Old Catholic congregation is found in Breslau, next to which comes Munich. During the present summer session three Germans and three Austrians are studying Old Catholic theology in Bonn. The biennial synodical meeting was held in May, in Bonn, and was presided over by Bishop Rein- kens. In all sixty-eight delegates (twenty-five priests and forty-three laymen) were in attend- ance, and all the countries of Germany were represented. A new liturgical prayer-book, compiled at synodical request by Pastor Thurl- ing, was adopted. The Old Catholic Faculty at Berne has ten students, and in Switzerland there are now forty-three Christian Catholic congregations.

**A REMARKABLE WORK.**—Dr. Barnardo, the founder of the famous Homes for destitute children, at Stepney Causeway, has been ad- dressing remarkably successful and interesting meetings at Oxford. He gave an account of the origin of his Homes to a large audience of undergraduates, telling of the one destitute boy whose helpless misery moved his heart nearly twenty years ago, to begin his work. Now he had only three less than 1,400 boys and girls in his various Homes. He had received altogether 6,280 destitute children into his Homes, and had planted out those whose training was finished either in this country or in the colonies, keeping up a knowledge of them and their con- duct and progress. The voluntary contributions last year were £50,000.

In the course of nineteen years not one desti- tute boy or girl seeking admission to one of his Homes had been turned away. At all hours of the day and night there was a porter ready to admit a helpless, miserable child without any recommendations but cold, hunger and utter friendliness.

**SUNDAY REST.**—We note the following item on Sunday Rest from the *Leader* :—

"It was remarked by a Bee Line official yesterday that never had the road got the Sun- day rest question down to so fine a point as the present. Last February President Devereux ordered that Sunday work should be dispensed with in all departments as far as practicable. Some of the division superintendents had been using Sunday as the regular weekly occasion to 'clean up the road,' or send out all cars from his division that were ready. The president's order, however, stopped this procedure and only live stock and perishable freights were allowed to go. As a result Sunday freight trains were reduced from eight and ten to two on each division. The business of the road has not suffered and the employes generally express satisfaction at the rest that is thus afforded them. In this connection it may be said that at the International Railway Congress held several weeks ago at Brussels, one of the subjects was 'To consider some general measure for assuring, as far as possible, rest on Sunday to railway servants.' A lengthy discussion was held and a great many views expressed. The sentiment was very largely favorable to the abolition of Sunday labor as far as possible."

**FUNERAL REFORM.**—The Archbishop of York has written as follows:—"The efforts of the Church of England Funeral and Mourning Re- form Association to discourage the use of plumes and scarves have been successful in many cases in getting rid of those somewhat grotesque and costly emblems of grief. The recommendation of a perishable coffin simply placed in the ground, so as to promote the rapid return of earth-to-earth is not only suitable to Christian feeling, but it is a matter of justice to the living. Our association tries to form a public opinion

that would show that they were not niggardly in abridging useless expense which interfered with the simple expression of Christian sorrow. There is a manifest improvement to funerals now. I venture to make the following suggestions for the further promotion of our work: 1. Those who wish to do honor to the dead, and who can spare something, might make a gift to some institution that would benefit the living, whilst they refuse to be lavish in re- spect of the coffin, the funeral ceremonial, and the mourning apparel. 2. Whilst the use of a few flowers is in all respects simple and natural, the sight of a bier heaped up with the costly and perishable treasures of Covent-garden is not pleasing to the mind of our association. 3. Whilst we bring down the funerals of all to a moderate standard of cost we may well urge boards of guardians to improve as far as possible the mode in which paupers are buried."

**A CHURCH MISSION IN AUSTRALIA.**—The *Guardian's* correspondent writes, under the date of June 18:

The Mission which was recently being pre- pared for is now in full progress in eleven of the Sydney parishes. The Primate is taking upon himself an immense amount of additional labor in connection with it. He preached at the inaugural service on Friday night. He addressed the workers again at the celebration on the following morning. He preached at the cathedral on the Sunday, and on each day of the ensuing week he is to deliver two addresses—one at mid-day to an educated congregation of lawyers and business men in St. James's Church; and another to men only, in the even- ing, at St. Andrew's Cathedral.

The attendance has been very good at several of the Mission services. One of the parishes adopted the use of a brass band through its streets, with some success in gathering a crowd of people into the church. Christ Church sent its clergy and choir in cassocks and surplices with their banner in front through the streets and lanes of the city singing, "Onward, Christian soldiers!" So that it will be recognized by our readers that the same variety of usage obtains now in a Sydney Mission as was seen recently in London.

One of the strongest features of the Mission is unquestionably the Primate's series of addresses at St. James'. The attendance at these has grown until at the latest it reached the proportions of a good Sunday congregation, almost entirely of men.

**DEATH OF REV. DR. TYNG.**—Rev. Dr. Stephen H. Tyng died at Irvington, N. Y., September 3d. The venerable clergyman had lived at Irvington ever since his retirement from the rectorship of St. George's church, in the city of New York, in 1878. For a long time his faculties had been much impaired, and from this cause, together with the infirmities of old age, there was at last an inevitable and easy ebbing away of life.

Dr. Tyng was born in Newburyport, Mass., in 1800, graduated at Harvard in 1817, and was ordained in 1821. For 20 years he was the rector of the Church of the Epiphany, N. Y. In 1845 he became rector of St. George's church, Stuyvesant Square, where he continued until his retirement. Dr. Tyng was one of the most eloquent and impressive preachers of his time, and he succeeded in building up one of the strongest and most influential parishes in the city. Under his rectorship the present magnificent edifice was erected and filled with perhaps the largest congregation in New York. The church carried on several important missions, while the Sunday-schools at one time numbered about 2,000 scholars. Dr. Tyng published several volumes, mostly of a devotion- al character. After thirty-two years of constant labor he resigned, and ever since has lived at his cottage in Irvington.

**NEWS FROM THE HOME FIELD.**

*Gathered specially for this Paper by Our Own Correspondents.*

**DIOCESE OF NOVA SCOTIA.**

**FALMOUTH.**—The children of St. George's Church Sunday-school in this parish held their annual pic-nic on Friday the 11th inst. After amusing themselves with swings, &c., they did ample justice to the good things provided for them, and when the shades of evening began to close the little ones quietly dispersed to their homes having thoroughly enjoyed themselves. A children's service had been arranged to take place in the Parish Church, but owing to the unavoidable absence of the incumbent, caused by the death of his infant daughter it had to be dispensed with.

**WINDSOR FORKS.**—The services in St. Michael's Church have been conducted during the summer by the Rev. J. Harrison, incumbent of Falmouth.

**PETITE REVIERE, N. S.**—A united Sunday- school and choir pic-nic was held in the parsonage grounds on Sept. 2nd. The day was all that could be desired. There were upwards of one hundred scholars and members of the choirs from the different stations in the parish present; many of the members of the church were also there; in all there were about two hundred in the field. The children and young people were kept alive with games and sports of an innocent character till 3.30 p. m., when the priest in charge gave the signal for the children's tea. When they had done justice to the good things provided, they gave room for the elder people. Tea was over at 5.30. The choirs and schools were then mustered and formed a procession; the choirs taking the lead, they followed the course directed by their pastor, round the village. Flags and banners were carried by the children, and all sung very lustily some well-known hymns from H. A. & M. The procession then led the way to the church which was soon packed. Here the various S. S. Registers were commented upon, cards for good attendance given to those deserv- ing them. A very short service was held and a few interesting remarks made and facts related by Judge Desbrisan, of Bridgewater, who is a most earnest church worker, very liberal, as well as being a licensed lay reader. A hymn was then sung and the schools dismissed—some returned home at once in either ox teams or horse teams with flags flying; others who lived in the neighbourhood returned to the fields to have a little more pleasure in singing and other amusements. The day will be long remembered by the church people—all, both young and old expressed their great satisfaction at the day's enjoyment, wishing that the like might soon be repeated.

(We regret that the above item was over- looked in making up the last number.—Ed.)

**ALBION MINES.**—The small knot of church people at Westville had the advantage of a Sunday service again on the 20th.; thanks to lay reader, Selwyn Shieve. Mr. Shieve also took a class in the parish Sunday-school, and said Even Song in Christ Church. If we could have a man like Mr. Shieve always, much building up might be done in the parish of 20,000 population, spread over 600 square miles with about 1-40th of the population even nominally church. Services should be held at Westville, Vale Colliery, Mengomish, &c., but the rector is single handed, and though he has three and four services on Sunday cannot over- take the work as the villages increase. The Roman Church has a new building going up at the north end of New Glasgow, and will have a second Priest. The Methodists have their

well-known lay organization, while the Kirk and N. P. have between them in the same space 10 ministers and numerous deacons and elders. An effort will be made this summer to have a stationed lay reader as we had last year in the person of Mr. Morris Taylor who did such acceptable work.

**MAITLAND.**—An important affair on the morning of the 17th inst., engaged the attention of the pleasant village of Maitland, when, in the parish church, the Rector, Rev. G. R. Martell, B. A., led Miss F. Stuart to the altar, and assumed with her, vows of an agreeable character. Their bans were solemnized by her uncle, the well-known and much esteemed rector of Degby, Rev. John Ambrose, M. A., assisted by the Rev. J. Lowry, M. A. The bridegroom was ably supported on the right by his amiable friend, Rev. N. R. Raven, B. A., of Halifax. On the left, like duty was gracefully taken by Miss Helen Ambrose, in bridesmaid and bride, with the blessing of health, and the charms of youth, were tastefully blended the choicer productions of dress-makers skill and milliners' art. The neat little church was well filled with parishioners manifesting by their presence their very best wishes for the happy young couple. At the close of the ceremony, ample justice was done in Capt. Stuart's residence, to the excellent luncheon on the occasion required. Among the guests, on his return from far-off Regina, was Mr. G. W. R. Almon, who, with the groom and one of the clergy, had formerly roomed in past days in Old King's. The happy event, and re-union of friends will mark a new era in this prosperous parish. And it is worthy of hope that the array of numerous and costly presents, the flying of flags, and the holiday attire of the good people of Maitland will be fondly remembered by bridegroom and bride long after their wished for return from their honeymoon in Bayfield.

**ACADIA MINES, LONDONDERRY.**—On Sunday, Sept. 20th, the Rev. Isaac Brock took leave of his congregation in Acadia Mines. There were 31 communicants between the early and late celebrations; the unfavorable state of the weather prevented a number of the more distant communicants of the parish from attending. The congregations, however, were very large, especially in the evening, when extra seats had to be brought in. The morning sermon was on "A pastor's final blessing;" the evening one on "A pastor's final counsels." At the Sunday-school the Rector distributed 98 memorial cards to the teachers and children. From the first class of girls he received a quite unexpected present, in the form of an extremely pretty double inkstand, with spaces in the centre for the days of the week and month. In thanking the girls the Rector told them that their gift would be a constant reminder of them on his library table in the College.

[We are obliged to hold over several items from correspondents in Nova Scotia and Fredericton, owing to the crowded state of our columns.]

#### KING'S COLLEGE.

At a meeting of the Board of Governors held at the College on Saturday, 12th inst., a copy of the will of the late Rev. Geo. W. Hodgson was received, together with a communication from Edwd. Hodgson, Esq., one of the executors under the will. The testator bequeaths his valuable library to the "College at Windsor," and by a codicil dated 27th April, 1885, an estate roughly valued at \$32,000, is placed in trust for the benefit of his family, with a reversion to said College upon the demise of his wife and brother. Rev. Geo. W. Hodgson, though an advocate of the consolidation of all the Colleges in the Maritime Provinces, was a dear lover of his "Alma Mater," and this last

act of remembrance may enable her at some future day to greatly extend her field of usefulness. Though not available for the present crisis in the financial affairs of the College this bequest, as an expression of confidence in the permanent establishment of King's at Windsor, coming from the most brilliant graduate on her roll, will do much to strengthen the hands of those who are laboring to restore the College from the embarrassment of the past year.

An offer, under certain conditions, of five hundred pounds, stg., was received from an aged friend in England. The interest of this fund will not be at the disposal of the Board until the death of the donor; but in the event of amalgamation or removal from Windsor the money must be returned to the giver, his heirs or assigns. A resolution accepting that trust fund upon the conditions named was unanimously passed.

As in the affairs of men so it is with institutions; good fortunes or the reverse never come singly, and from present appearance old King's has seen the last of her rainy days. Adversity has brought to light the hidden affection of her sons, and the very necessity for liberal contributions to bridge over financial difficulties will be a great source of strength to the College, as men will naturally take an interest in the welfare of an institution to which they have given, and in the management of which they have a voice.

#### DIocese OF FREDERICTON.

**MEETING OF THE SHEDIAC DEANERY.**—The meeting of the Chapter of this deanery was held at Moncton, on Tuesday, Sept. 15th. The clergy present were the Rural Dean, the Rev. J. Roy Campbell, the Rev. Arthur Hoadley, Rector of Moncton; the Rev. F. W. Vroom, Rector elect of Shediac; the Rev. A. J. Cresswell, Missionary of Albert Co.; the Rev. Alfred J. Reid, Curate of St. George's, Moncton; two of the clergy of the Deanery were unavoidably absent. Holy Communion was celebrated by the Dean at 11 o'clock, and the clergy afterwards retired to the house of George Taylor, Esq., churchwarden, where they were entertained at dinner with Mr. Taylor's accustomed hospitality. The clergy met in Chapter in the afternoon; owing to the absence of the secretary the Rev. A. J. Reid was appointed secretary *pro tem*. An interesting amount of business relating to the Bishop Medley's Memorial Scholarship Fund, the Choral Union, the S. P. C. K. Book Depository, and the Sunday-schools of the Deanery was transacted. It may be mentioned that in connection with this latter subject, a motion was brought forward by the Dean, to the effect that all the Sunday-schools of the Deanery should meet together on one day and spend their annual treat at one grand common picnic. The proposition was most favourably received, and we hope next year to be able to report of its successful carrying out. It was decided to hold the Choral Union Festival towards the close of the Epiphany season. The next meeting of the Chapter will be held at Dorchester, on Wednesday and Thursday, Dec. 16th and 17th.

**MONCTON.**—The Most Reverend the Metropolitan held a Confirmation here on Sunday morning, Sept. 6th. His Lordship arrived in town on the Saturday afternoon, and as he drove up from the station to the rectory, the bells of St. George's greeted him with a hearty welcome. Twenty-seven received the sacred ordinance of Confirmation, and the goodly number of sixty-seven Communicated at the altar after the service of Confirmation was over. This is by far the largest number that have communicated at one service since the church was built. The church was very tastefully decorated for the occasion, and the altar was vested in white. Exceptionally large congregations were present

morning and evening. The clergy present were the rector, the Rev. Arthur Hoadley, and the curate, the Rev. Alfred J. Reid. The sermons morning and evening were preached by the Metropolitan. His Lordship made a pleasing reference in the morning to the happy condition of the Church in Moncton now, as compared with its troubles in years back. In the decorations so willingly provided, and in the earnest and large congregation present, he saw evidence to prove that there was more *Faith, Hope and Charity* in our midst; that in years gone by, when some could see only evil in our dear old church. His Lordship's sermon in the evening was an eloquent and learned discourse, on the life and example of the Prophet Daniel. His Lordship departed for Fredericton early on the Monday morning. The new chime of bells provided for the Church by the ladies of the congregation were much praised by His Lordship, and all who took such interest and trouble in procuring them, must feel greatly pleased at his commendation. May this stir all to even greater work *e.g.*, new Rectory, new organ, new windows, &c. &c.

#### DIocese OF QUEBEC.

It may interest your readers to direct attention to the work along the frontier of the United States in this Diocese, where it meets the advancing wave of the great American Branch of the Church Catholic. The Mission of Stanstead has now become a Rectory, and self-supporting. How then are churches both at Stanstead and Beebe Plain, the latter at the point where the Passumpsic Railway crosses and near the parish of Newport in the Diocese of Vermont, which by the way is under the charge of the Rev. J. Dinny, the founder, and for twelve years Principal of Compton Ladies' College. At Dixville on the line of the G. T. R., we have a Missionary who works up to the adjoining parish of Island Pond. Hereford has a church close to the frontier, which is at present not on the Diocesan Board's list. During the life time of A. Workman, Esq., who was instrumental in getting the church built, Divine Service at this point was kept up with more or less regularity, but is now depending upon an occasional visit of the clergyman at Dixville whenever he can find the time to make a trip out through the woods as it used to be called. As an incident in the early work of the Church, a worthy Missionary was once driving the late Bishop Mountain of sainted memory to this remote congregation on a stormy winter's day, and seeing no hope of getting through by daylight, proposed that they should turn back. But the good Bishop had started for Hereford, and seemed determined to go on. As they reached the last shanty before entering the woods, the Missionary jumped off, and running to the door, said loud enough to reach the Bishop's ears, you must lend me your axe or I shall be jammed in on this road. The Bishop then asking for further information found they were likely to come up to some fallen tree across the track, and turning found another had come down at some point they had passed, thus stopping them both ways; and thought under the circumstances he might defer his visit till the next time he was in that part of the Diocese, so reluctantly returned. From this point to New Brunswick the frontier of New Hampshire and Maine are forests, except near Lake Megantic, where the International or rather the Short Line Railway will cross. The Missionary from Bury is extending his work, and I believe Dr. Roe, of Lennoxville, from time to time pays the neighborhood a visit. And also in the county of Beauce the veteran Missionary, Mr. King, used to make no account of the boundary line and extend his visits to the settlers and lumbermen on the head waters of the Kennebec in the State of Maine.

**LENNOXVILLE.**—The College and school are now in full working order, and the College

precincts, so dull during the vacation, are now quite animated again. The new Principal, the Rev. Thomas Adams, has made a very favourable impression both inside and outside the College. The number of students and boys is already larger than last year, and everything looks favourable for a very successful year. The Diocese of Montreal is well represented by seven Divinity Students. The Rev. Principal Adams's first sermon in this College chapel on Sunday last made a deep impression.

**DIOCESE OF MONTREAL.**

**SUNDAY-SCHOOL FESTIVAL.—Frelighsburg.**—The members of the Church of England Sunday-school, held their delayed summer Festival in the Bishop Stewart Memorial Hall on Tuesday afternoon and evening. The good wishes and hopes of boys and maidens appeared to act as a prop against a threatening bank of clouds in the West, which in any case did not culminate in down-pour until the outdoor games had been fully enjoyed and exhausted under most agreeable temperature as a preliminary to the indoor feast which was duly called at about 6 o'clock. Here, around a board provided with the lavish supplies of the kind and ever ready zeal of the friends of the Sunday-school, gathered upwards of forty actual scholars, who are to be found in class and task from Sunday to Sunday. The repast being faithfully discussed by the scholars at one table and their elders at another; innocent hilarity and children's glee occupied the time intervening until the hour indicated, the concluding exercises of song and prayer, which were heartily and pleasingly participated in by the scholars and friends. The gathering was a happy one and illustrated in some sense the aim and end of this Christian endeavour of Christ's Fold. "Soon in the golden city, the boys and girls shall play, and through the dazzling mansions rejoice in endless day; O Christ prepare Thy children with that triumphant throng to pass the burnished portals, and sing th' eternal song."

**GRACE CHURCH.**—A special vestry meeting was held at Grace Church school-house, Point St. Charles, on the evening of the 23rd instant, for the purpose of receiving the statement of accounts in connection with the damage done to the church by the serious floods last spring. Rev. Canon Belcher, who presided, called on Mr. William McWood, treasurer and superintendent of the repairs to the church, who stated that the receipts amounted to \$784.50, and the expenses to \$786.85, leaving a balance of \$2.35 due to the treasurer. In addition to the \$784.50, moneys subscribed, the treasurer received material such as matting, carpeting, paint, etc., to the amount of \$80. The extra expenses caused by gas fixings, etc., amounted to \$140. Mr. J. Walton moved, on behalf of the congregation, a vote of thanks to the Rector and Mr. McWood for the able manner in which they collected the funds and superintended the work.

**DEANERY OF BEDFORD.**—The Rural Dean, accompanied by the Revs. Canon Mussen and F. A. Allen, attended the Missionary Meetings at Clarenceville and St. Thomas on the 21st and 22nd inst. There was a very large attendance at the former place, and it would no doubt have been equally large at St. Thomas but for the very unpropitious weather—a perfect torrent of rain descending at the hour of meeting. In spite of wind and rain, however, a very fair congregation assembled, composed chiefly of men, who evinced considerable interest in the facts and arguments adduced by the deputation. Both the churches of this Rectory are models of neatness, cleanliness, and order.

**ROUGEMONT.**—A very interesting service was held in the Church at Rougemont on the afternoon of the 15th inst., when the infant daughter of the Rev. R. D. Irwin was baptized and

received into the ark of Christ's Church. The sacred rite was administered by the Rev. H. W. Nye, Rector of Bedford and Rural Dean.

**DIOCESE OF ONTARIO.**

**LOMBARDY.**—This is a new Mission, but a little over twelve months ago separated from the mother parish, Smith's Falls. The first incumbent, Rev. Mr. Fidler, has proved himself very energetic and devoted to his work, and, as a matter of course his faithful labour has had its reward. On Wednesday, the 16th, the first service was held in the newly restored church at Lombardy. The day was fine, and the turnout all that could be reasonably expected, considering the condition of the harvest, every hour of fine weather being precious. Large quantities of grain were cut and stacked, and had suffered from several showers, and this first fine day was a busy one, yet the church was fairly well filled, each family having some representative. A number of clergy were present—the Rural Dean, Rev. A. C. Nesbitt, of Smith's Falls, and the Rev. Messrs. Low, Brockville; Wright, Newboro'; Echlin, Arnprior; Osborne, Frankville; Jones, Farmersville; Bliss, Mattawa; Radcliffe, Maberly, and the incumbent. The first service was a celebration of the Holy Eucharist at 9.30, the Rural Dean being celebrant, assisted by the Rev. Mr. Bliss. Upwards of thirty communicants. Matins at 11.30, Rev. Messrs. Low, Wright and Osborne taking the service. The sermon was by the Rev. Mr. Echlin, of Arnprior. A hot dinner was served immediately after the service, a brass band discoursing sweet music the meanwhile. Both were appreciated, particularly the dinner. On all sides there was much admiration expressed at the beautiful appearance of the church and at the hearty services. The improvements to the building have made it a new church. Chancel, vestry and tower have been added, roof raised, and the whole bricked without and plastered within. The chancel and sanctuary furnishings are very pretty, the altar frontal being elaborately worked, after the pattern of that in Smith's Falls church. Evensong was said at 4 o'clock by Rev. Messrs. Echlin, Jones and Radcliffe, the Rev. Mr. Low, of St. Peter's, Brockville, being preacher. The music was excellent. Miss Richey, organist at Smith's Falls, presided at the organ, and some eight or nine members of their choir were present to help the local choir. This deanery of Lanark and Renfrew seems to be *alive*. On all sides there are new churches going up or old ones being restored. On enquiry, we were informed of no less than six within the deanery. A visitor may be permitted to congratulate the deanery on having such evidence of vitality. It is to be observed that wherever there is a good, sound, healthy church tone, *there work is being done. Laus Deo.*

**KINGSTON.**—The Girls' Friendly Society in connection with St. George's Cathedral resumed their meetings, after summer vacation, on Monday evening, the 21st, under the most favorable auspices. On the 23rd the associates held a promenade concert in St. George's Hall, which was a success beyond their anticipations. About 300 persons were present, including many officers from the volunteer camp then being held on Barriefeld Common. The room was tastefully decorated with flowers, autumn leaves and berries, and presented a beautiful appearance. The fine band of the 46th Battalion were present, and played during the evening. This branch of the Girls' Friendly Society is in a very prosperous condition; formed as it was in February last, it has increased rapidly, till it now numbers 30 associates and 70 members. The president, Mrs. Col. Villiers, is untiring in her efforts for its welfare, and is beloved alike by both her associates and members.

**DIOCESE OF TORONTO.**

**PERSONAL.**—The Rev. William Haslam, of England, well-known by his writings in this country is at present conducting Missions in this Diocese. He has just concluded a Mission at Collingwood and began one at Orillia on the 20th of September.

The Ven. Archdeacon Farrar lectured in Shaftesbury Hall, Toronto, on "Robert Browning." The lecture was delivered on the 22nd inst., and is very highly spoken of by the press.

**ASHBURNHAM.—St. Luke's.**—The annual Harvest Festival Services in connection with this Church, was held on the 17th inst. It was served in the Town Hall from 5 to 8 o'clock, and a large number attended. At 8 o'clock the service was held in the Church, which was very beautifully decorated for the occasion. The choir stalls were tastefully ornamented with wreaths of flowers; on the altar rested vases of flowers and a pyramid of wheat and grapes; on either side of the chancel window were tastefully arranged texts, the letters being composed of wheat, relieved by the berries of the Mountain ash. The pulpit and prayer desk were also freely decorated with grain and flowers, while at the foot of the font was a grouping of fruits and vegetables. Prayers were said by the Rector, and an admirable sermon was preached by the Rev. J. W. Burke, Rector of Belleville. The offertory was for the new school building.

**TORONTO.—St. Stephen's.**—The C. E. T. S. in connection with this Church continues to keep up its interest in the good work. The opening meeting for this season was held on the 14th inst., when there was a good attendance. A delightful service of song, entitled "Little Eva," was well rendered by the choir of the Cottage Meeting, conducted under the superintendence of Mr. Dixon. The meetings are to be held on alternate Monday evenings.

**Church of the Ascension.**—The building used for the Cottage Meetings held in connection with this Church was about to pass out of the hands of the present trustees, owing to a debt incurred by them of \$140. The workers of the Cottage Meeting undertook to raise this amount provided they were granted a lease for ten years by the trustees. This was agreed to and steps were at once taken to raise the amount. The building seats 250 and is far too small for the attendance, even in the summer season. An extension is to be built to enlarge it, and the plans have been prepared by Mr. Grant Hellewell. As soon as the money shall have been subscribed, the work will be commenced.

**PETERBORO.—St. John's.**—An organ recital was held in this Church on the 22nd inst. The attendance was small owing to the breezy and disagreeable evening. Mr. Hampshire, the organist conducted the recital, assisted by Prof. Parke, of St. Paul's Presbyterian Church. Miss Errett, Mr. Craven, Mr. T. Dunn, and Mr. A. D. Browne sang solos during the evening. The admission price was 15 cents. The selections were from Mozart's Twelfth Mass, Mendelssohn Elijah, Farrant, Batiouk and others.

**CHURCH PROGRESS.**—We learn from a Toronto correspondent, that the instances of life and vigor in this Diocese mentioned in our issue of the 16th inst., do not by any means exhaust the list, and our attention has been directed to the following further signs of progress. In the north-west part of the city a movement is on foot for the creation of an additional new parish, and the erection of a Church to be called St. Mary Magdalene. A "Mission Hall" has just been created in St. George's Parish, in order to meet necessities developed by the internal growth of that parish. Ground was broken a few weeks ago for the foundation of

the projected St. Alban's Cathedral, and it now appears that the nucleus of a congregation already exists in the neighbourhood, for whose accommodation it is proposed, that a part of the intended building shall, if possible, be immediately advanced sufficiently for use.

**STREETSVILLE.**—The Rev. Joseph Fletcher, A.M., for many years incumbent of Cookstown, has been transferred by the Bishop to Streetsville, vacant by the removal of the Rev. J. A. Hannah to Midland. He will enter upon the duties of that parish in the first week of October.

**ALLISTON AND WEST ESSA.**—The Rev. Alfred Fletcher, A.M., has been compelled to resign this Mission, and to accept the charge of the parish of Pasadera, in the Diocese of Southern California. The members of the Church in his late Mission showed their appreciation of his services by making him the recipient of a well-filled purse, accompanied by a most affectionate and appreciatory address, signed in behalf of the congregations of Alliston and Essa by Wm. C. Hand, V.S., W. Wright, Reeve from Agnow, and others. We very much regret that owing to the crowded state of our columns we cannot give the address in full.

#### DIocese OF NIAGARA.

**PALERMO AND OMAGH.**—The Rev. John H. Fletcher has been appointed to the charge of this Mission by the Bishop of the Diocese.

#### DIocese OF HURON.

**LONDON.**—Bishop Baldwin delivered an address in "Victoria Hall," at the annual meeting of the Woman's Christian Temperance Union. He dwelt largely on the important work that Christian women are doing the world over, in connection with the church, which did not in former times recognize her ministering ability amongst mankind. From all classes of society there came a peculiar cry for woman's help, sometimes where women only can be instrumental in bringing souls to Christ. Who can tend the sick-bed of misery as a Christian woman, combining the truth of the Gospel with untiring love? Thanks be to God, woman is, in many parts, doing her duty thoroughly Christian like, labouring for the redemption of the world, trying to do her share in reclaiming the world for Christ. He said that people should see temperance connected with that Great One who said, "Come unto Me and I will give you rest." If all their temperance bodies nursed into being their Bands of Hope, they would constitute a power in the state which it would be impossible to contend with. They wanted to inculcate the great lesson of temperance especially on the young.

**STRATHROY.**—The Rev. Mr. Desbrisay, of All Saints' Church, Hamilton, has been offered the Rectorship of St. John's Church; it is understood that he has accepted the position.

The Rev. P. B. DeLom, evangelist for the Diocese of Huron, has recently held a fifteen days' mission in Thorndale Parish, assisted by the incumbent, Rev. C. W. Ball. The services throughout were largely attended, and a great depth of earnestness was manifested, notwithstanding the inclement weather. The number of communicants who partook of the sacrament on Sunday last was 64, the largest number in the history of the parish. An eight days' mission is to begin at Grace Church, West Nissouri, on Sunday, the 27th inst.

**WINDSOR.**—Rev. W. H. Ramsay preached his farewell sermon at All Saints' Church, Windsor, Sunday night. Just as he had finished a man named Mark Richards hurried down the aisle and stated, in a voice pitched way up in G, that he was authorized by the Almighty to pronounce

the benediction. He followed his instructions and then walked pompously out of the church. The affair created a great sensation among the congregation.

**A LAKESIDE PIC-NIC.**—A grand gathering took place in the Church of England grounds, at Lakeside, on the 17th inst., in the form of a picnic for the purpose of raising funds to repair the parsonage. After satisfying the inner man from the excellent dinner provided by the ladies of the congregation, H. Bray, of Evelyn, was called to fill the chair, when edifying addresses were made by the Revs. Sebourne and Racey, of London and Huntington; Dr. Sperks, Messrs Burns and S. Towels, of Lakeside. Music by the Misses McKim and the St. Mary String Band. The speakers were hospitably entertained in the evening by Thomas McConkey, of Bennington.—*Com.*

**LONDON.**—Bishop Baldwin preached at the jail on Sunday, and made a reference to Benj. Simmons, the condemned murderer, who listened to the sermon from his cell grating. Canon Innes assisted in the service. The Bishop paid a visit to Simmons later in the day. The prisoner appears penitent and expresses himself as resigned to his fate. He has been visited by quite a number of Ministers and others and is grateful for their sympathy.

The Rev. Robert Kerr, Rector of Trinity Church, Quebec, is at present on a visit to friends in Ontario. He is well known, and a popular clergyman of the sister Province, and at present holds the position of Right Worshipful Grand Chaplain to the Masonic Grand Lodge of Quebec. Mr. Kerr officiated at morning and evening service in St. John's Church, Strathroy.

#### DIocese OF ALGOMA.

**VISIT OF THE BISHOP OF ALGOMA TO PORT ARTHUR AND THE THUNDER BAY DISTRICT.**—On Thursday afternoon, Sept. 3rd, the Bishop arrived at Port Arthur by the C. P. R. boat, and was met at the wharf by the incumbent, and conducted to the Parsonage. On Friday morning, Sept. 4th, a good carriage and span of horses having been procured, the Bishop, accompanied by the incumbent and his daughters, drove to the township of Oliver, where a church was built last year through the zeal and patience of the late incumbent, aided most efficiently by Mr. A. Squier, of Port Arthur. This church is situated on lot 7, concession 3, of the township, and is a little more than 15 miles west of Port Arthur. It stands conveniently near one corner of a beautiful piece of ground, two acres in extent, room having been left for graveyard, &c. After inspecting the church, the Bishop and companions took refreshment at the hospitable dwelling of Mr. Ryde, near by, and at 2 p.m. a fair-sized congregation of farmers, their wives and families having assembled, the Bishop proceeded to the consecration of the building. Simple indeed was the whole service, but very solemn and beautiful in those woods. At the door of the little church the clergyman read the petition for consecration, when the Bishop at once began the service, and the procession entered the building. No gorgeous, massive structure; no stately, long-drawn aisles, but a modest wooden building (frame,) even as yet unpainted, but still bearing churchly marks about it. The congregation, most reverent and attentive, heartily responded, making good use of the copies of the Consecration Service which the Bishop had brought with him. The consecration over, Evening Prayer was said, the clergyman reading the prayers and leading the congregation in singing the *Gloria Patri*, the *Magnificat*, *Nunc Dimittis*, and the hymns. The Bishop read the lessons, and preached from Psalm xlvi. 11, 12. The sermon was a gentle, but firm assertion of the apostolical claims of the

Church of England, instructive, edifying and abounding in happily-chosen illustrations. None of the Nonconformists present could feel pained by it, while Churchmen felt braced as by a tonic indeed. The sacredness of the modest little building, and its total separation from all secular uses, was strongly dwelt upon. "It is not my house," said he; "it is not Mr. M.'s (the incumbent's) house; it is not your house; but it is God's house, and must not be used except for His worship." After the service the Bishop addressed the congregation respecting the things still needed for the full equipment of the church. He promised the gift of a set of Service books, suitable vessels for the Holy Communion, and a subscription towards the purchase of a melodeon. Then came friendly greetings outside the church, after which the Bishop drove to the house of Mr. W. Squier, Jr., where a liberal repast had been provided, and then back to the Parsonage at Port Arthur.

So ended a memorable, and a proud day for poor Oliver. A church built, *paid for*, and *consecrated!* There is no other, as yet, consecrated (except, possibly, at Rat Portage) between Sault St. Marie and Winnipeg; a distance of from 700 to 800 miles! But at what cost this has been achieved it is not easy to compute. The money can be easily reckoned up, but not the labours, anxieties, &c. The people deserve great credit; for, being but few in number, the inducements to build what is called "a union church" were very great. Moreover, the people are still struggling with the bush to make homes for their families; and solid cash is a very precious thing indeed. And, besides praise from their fellow Churchmen, they deserve help. The present Incumbent has written to a lady in Toronto, asking for a "comely" surplice, to be kept in the church. Plain and suitable linen for the holy table is needed, and a cover for ordinary occasions when the "fair linen cloth" is not to be used. A font also is required; and donations towards the melodeon referred to would be thankfully received. Wealthy church-folk who have rolled over the splendid iron road, the great Dominion highway, on their journey from Port Arthur to Winnipeg will, perhaps, bear with the writer when he reminds them that this little church is situated about three miles from Murille station, the second from Port Arthur; and the total, absolute wilderness for several hundred miles beyond, they will not readily forget. Will they not, then, help this little band of sturdy pioneers who have settled, not on the fertile, world-famed prairies, but in this less-known region, fighting not only the dense, vast wilderness, but also the world, the flesh, and the devil; declaring manifest war upon the latter by openly and bravely erecting a temple in the wilderness (a veritable oasis in the desert) for the worship of Almighty God?

C. J. MACHIN.

[The remainder of the Bishop's visit next week.]

#### DIocese OF RUPERT'S LAND.

**BIRTLÉ.**—St. George's Church has received from friends in England a present of chancel furnishings, consisting of a carpet, an altar-cloth handsomely embroidered, and Communion linen.

#### DIocese OF QU'APPELLE.

On St. John Baptist's Day, the first anniversary of Bishop Anson's consecration for the Diocese of Qu'Appelle was observed by an early celebration in the north-west chapel of St. Paul's, where some sixty associates and friends communicated, and one offering, in the shape of a cheque for £1,500, was made by a donor who wished to remain unknown, for the purpose of promoting the scheme which the Bishop had so much at heart—viz, the St. John's Collegiate Farm. After breakfast, provided by the Sisters of the Church, 2 Paternoster Row a meeting, presided over by Canon

Gregory, was held at the Chapter House. After prayers, a letter, specially written for the occasion by the Bishop, was read by the Treasurer, in which much interesting information was given concerning the work and its progress. A very satisfactory financial statement as to the general fund was presented by the treasurer, and it appeared that over £950 had been contributed in answer to the appeal which was issued by the Bishops of St. Albans, Rochester and Lichfield, after the burning down of the Bishop's house, with its contents, at Regina. A short general statement was also made by the secretary, after which the Chairman addressed the meeting in a few hearty words, expressive of the thankfulness that should be felt for the great blessings which God had vouchsafed to the work. Especially was it a matter of congratulation that the money asked for by the Bishop for the farm was now almost entirely raised by gifts, without recourse to loans. Some £300, he believed, was still required, which would make complete the purchase of the land. Canon Legge, vicar of Lewisham, Mr. Taylor, who had been the Bishop's churchwarden at Woolwich, and Mr. J. Shaw Stewart, also addressed the meeting; and cordial votes of thanks were given to the lady correspondents and all helpers, and to the chairman. Canon Curteis then referred to the presence of the Rev. W. St. John Field, who was about to join the Bishop as a fellow-laborer, and expressed all heartfelt good wishes and prayers for his welfare. After Mr. Field had replied, a happy and satisfactory meeting was terminated by the Chairman giving the Blessing.

DIOCESE OF FREDERICTON.

Continued.

FREDERICTON.—On Thursday, the 17th inst., the annual Sunday-School Festival was held on the grounds adjoining those of the Rectory. Everything had been duly and bountifully provided by the teachers and other kind parishioners that could tend to make the occasion a joyful and happy one. The scholars, we are sure, heartily appreciated the self-sacrificing labours of those who worked so hard to give them such a generous treat.

DIOCESE OF NOVA SCOTIA.

Continued.

HALIFAX.—St. Luke's.—The Rev. F. R. Murray, rector of the parish has returned to his charge much improved in health, and is now vigorously carrying on the many and exacting good works which have made St. Luke's the model church of the diocese. Rev. A. D. Sylvester leaves for a well-earned rest, and will pay a visit to the States.

Trinity Church.—Quite an improvement has been made in the exterior appearance of the church by the removal of a heavy iron rail, and by placing a neat pathway to the side doors of the building. Under the persevering and unassuming work of Mr. Sampson, Trinity has undergone many improvements, and the congregation is being quietly and surely built up.

St. Mark's.—A special service of sacred song was held in St. Mark's last Thursday, when selections from Handel's Messiah were sung, accompanied by the Misses Taylor and Pickford, Mrs. Taylor and Mr. Mitchell. Professor Pater, of St. Paul's, presided at the organ. The service was a great success. A special offertory was taken up for the improvement of the three mile church burying ground.

DARTMOUTH.—At the meeting for the election of a rector, the choice fell upon the Rev. H. J. Winterbourne, the esteemed rector of St. Mark's. There were 60 voters present, so that 31 votes were necessary for a choice. Mr. Winterbourne gained exactly that number, while three other candidates gained respectively, 16, 10, and 3. It was announced at the meeting that there was

sufficient authority for stating that in the event of an unanimous call to the Rector of St. Mark's, he would accept the parish. A unanimous call was then extended to the Rev. gentleman. We congratulate Mr. Winterbourne on this tribute of respect and confidence shewn him, we congratulate the parish on the good sense and patriotism shewn to the diocese in selecting all diocesan men for the honour of the votes.

DIOCESE OF NEWFOUNDLAND.

Much excitement prevails in Newfoundland upon the effort now being made to rush the Conservative Government. The Times of 19th Sept., says:

Those who love to see dear old Terra Nova keep pace with the times, will, we feel confident, vote for Sir William Whiteway and Party on the 31st day of October. That our beloved little isle has prospered under the progressive policy of Whiteway and Party no right thinking man can deny, and to hurl the present Government from power for the purpose of making room for incompetent and revengeful men is an act of which all true Newfoundlanders will not be guilty of.

We however refer to the matter chiefly as illustrating the dangers to even the political economy through the unhappy and unreasonable division existing in Protestant Christendom. It is well-known that the Romanists "hang together" as the phrase is, in this as in most other matters; whilst the separation amongst Protestants operates to their defeat.

The Times says:—

GOOD COUNSEL.—Wednesday's Advocate informs its readers that there ought to be no contest in any Catholic district at the forthcoming political contest. This announcement is significant; and we as staunch Churchmen would advise the Protestant electors to do likewise, and have no contest in Protestant districts. At the present critical state of affairs Protestants should, and must be united. The unholy disunion of Protestants at the present juncture is appalling, and a disgrace to so large and liberal a body of Christians.

For Contemporary Church Opinion see page 12.

BRITISH BUDGET.

The Bishop of Meath (Dr. Reichel) stands next in rank-precedence, according to prescriptive right and the law of the realm to the two Archbishops of Ireland. He is entitled to the prefix "Most Reverend," as a consequence of this premiership.

At the close of the last century in Dublin, there were 40,000 Protestants and 120,000 Roman Catholics. In 1884 there were 148,000 Protestants and 184,000 Romanists—the former increased about 250 per cent.

The parish Church of St. Andrew, Sedbergh, in the North Riding of Yorkshire, has just been restored at a cost of £4,000.

Dean Howson has been ordered by his medical adviser complete rest for some time. The Dean is at present in Scotland.

Lord Penrhyn, who had already given the site for a new church at Capel Curig, a village nestling at the foot of Snowdon, will also contribute eleven hundred pounds towards the cost of its erection.

Sunday, the 25th October, has been selected as the National Church Sunday for the present year. Sermons will be preached in most churches, and offertories made on behalf of Church Defence.

The Bishop of Exeter recently opened the temporary iron church of St. Helena on Lundy Island, which is situate about twenty miles from the "bar" in the bay of Bidford. The build-

ing has been erected at the sole expense of the Rev. H. G. Heaven, the proprietor of the island, who has for many years conducted Divine service in a farmhouse. No church has been open on the island from time immemorial, though the ruins of the old fabric of St. Helena are still discernable. The last recorded institution of a clergyman was that of Nicholas Comyng by Bishop Grandison, February 3rd, 1355. For 200 years the island was the lair of pirates. The erection of the iron church has been the object of the keenest interest to the islanders, who crowded to the opening service—men, women, and children, almost without exception.

A famous Prayer Book is now on exhibition in Bond Street, London. It is three inches by two. It was originally the property of Queen Elizabeth. It consists of sixty-five leaves of vellum, on which are neatly written, in the Queen's own hand, prayers in English, Greek, Latin, French, and Italian. The inside of the shagreen case, which is adorned with ruby clasps, contains a pair of miniatures—one of the Queen and one of the Duke d'Alencon—painted by Nicholas Hilliard. It is supposed that the book was intended as a *gage d'amour* for the Duke in 1551, when it is known, she had agreed to accept him as her husband.

A vacancy among the heads of Houses at Oxford is caused by the death of Dr. Bulley, the venerable President at Magdalen, who graduated at the University as far back as 1829. He was elected President of Magdalen in 1855.

During forty years \$200,000,000 have been expended by members of the Church of England in building and restoring churches.

AMERICAN BUDGET.

NEBRASKA.—S. John's Church, Ulysses, a memorial to Bishop Clarkson, has just been completed.

A new Parish has been organized at Omaha, Neb., under the name of S. John's. A church will be immediately built, on lots already purchased. A Detroit churchwoman has volunteered to give all the chancel furniture.

NEW YORK.—The opening services of the Centennial Convention of the Diocese will be held in Trinity Church, New York, on Wednesday, September 30, 1885. Morning prayer will be said at 9 a. m. At 10 a. m. there will be a celebration of the Holy Communion and an historical discourse. Immediately after this service the Convention will organize and adjourn. On the same day, September 30, there will be a commemorative service at S. Thomas' Church, New York, at 8 p. m., at which addresses will be delivered by the Bishops of Western New York, Central New York, Long Island, and Albany.

In the Church of the Holy Communion, Patterson, alterations are being made for the accommodation of a surpliced choir. The choir will assume their vestments on September 27th, when a harvest festival service will be held.

SOUTHERN OHIO.—A branch of the American Church Temperance Society has been organized at the Church of the Good Shepherd, Columbia.

St. Mary's Church, Hillsborough, Rev. Edward Bradley, Rector, is in receipt of the munificent gift of a noble organ from Mrs. Rufus King, of Cincinnati.

WISCONSIN.—The Diocesan Council has declared its mind upon the Book Annexed in the following resolution: "That longer consideration and fuller discussion should be had before any amendment whatever shall be made to the Book of Common Prayer."

All Subscriptions Payable in Advance. Will Subscribers please Examine Label and remit?



# The Church Guardian

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## SPECIAL NOTICE.

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## CALENDAR FOR SEPTEMBER.

SEPT. 6th—14th Sunday after Trinity.

" 13th—15th Sunday after Trinity.

[NOTICE OF EMBER DAYS.]

" 16th—Ember Day.

" 18th—Ember Day.

" 19th—Ember Day.

" 20th—16th Sunday after Trinity.

" 21st—St. Matthew, *Ap. E.M.*

" 27th—17th Sunday after Trinity.

" 29th—St. Michael and All Angels.

## "AGGRESSIVE CHRISTIANITY."

There is much virtue in a good phrase, such as that which heads this article. It attracts attention, and yet lulls suspicion. It is so easily intelligible that all can comprehend it, and it seems so undeniably appropriate that but few think of calling it in question. "Great is the might of words; words may make this way or that way," so says Homer, as Englished by Mr. Matthew Arnold, and certainly the phrase, "Aggressive Christianity," is a splendid instance of this power of words. "General" Booth has used it with effect. Others are taking up the cry, and trying to conjure with it on their own account, and there can be no doubt that it will be some time yet before its energy is finally expended. It may possibly, before then, make "that way," as well as "this way," and, like the charm used by the sons of Seva, being on some who may employ it shame and nudity.

What, then, is aggressive Christianity as distinguished from Christianity of any other type? Churchmen have been taught to believe that all Christianity in this world is aggressive, that every Christian is a soldier, sworn in under the captaincy of Christ, and pledged to fight under His banner against sin, the world, and the devil. A Christian who does not fight against these foes is a disloyal Christian; a Christianity, therefore, which is not aggressive, can be but the pseudo-Christianity of renegades and traitors. No doubt there are a multitude of Christians who prove lamentably ineffective combatants, but the existence of incapable or faithless soldiers cannot annihilate the essential characteristic of an army, and the Church on earth is a Church militant, even though her members are inert and sluggish. By all means let us keep the thought before us that Christianity is an aggressive religion; but, why speak

of aggressive Christianity, when the term Christianity implies aggression?

So far as one can see, the term as used is fallacious. By aggressive Christianity is not meant any particular kind of Christianity, but Christianity adopting such methods as approve themselves to those who appropriate the title. It is assumed that the form which aggression should take is as simple as the meaning of the word, and that the Christianity which takes this form is alone worthy to be called aggressive. But this is not true by any means. An army is as much acting on the aggressive when advancing by slow and devious marches as when concentrated before a fortress, with its leading columns engaged in the assault. Eager spirits often enough chafe at delay and pant for action; but, whatever may be their private opinions, they keep their ranks and obey orders. Were they to desert and band themselves together, in the hope of proving more aggressive than their fellows, they would simply imperil the chance of victory and outlaw themselves as mutineers. And yet is not this very much what some of our aggressive Christians are doing?

The Church has been slowly marching on through some seventeen or eighteen centuries, whilst the world is not yet conquered, and the final victory seems as far off as ever. "What terrible sluggishness! What intolerable delay!" So exclaim the new advocates of a guerilla warfare. "Let us show the main body of the army what success may be achieved by independent energy." Yes, and brilliant results are sometimes obtained. We would not wish for one moment to undervalue them; but brilliancy is not necessarily allied with permanence, and when such results are achieved through want of discipline, no soldier can award than enthusiastic praise. "*C'est magnifique, mais ce n'est pas la guerre!*" We sympathise heartily with the feeling which animates the volunteer enthusiasts; at the same time, we refuse to credit them with a monopoly of loyalty and devotion. We think that more lasting good might have resulted had they restrained their enthusiasm within the limits of Church order.

And after all—for this lies at the root of the whole question—what reason have we to suppose that Christ, the Head of the Christian Church, intended His army to make quicker progress than it has done? No doubt the advance seems slow, judged by the standard of man's brief lifetime, but, judged by the standard of God's eternal purpose, who knows whether it is slow or fast? "Tarry thou the Lord's leisure" is surely sound advice for any man; we cannot quicken the hour-hand of eternity by pushing on the minute-hand of time.

Christianity is not, then, least aggressive when it gains few converts and seems almost at a stand-still; its soldiers may be all the time advancing slowly, without needless noise or tumult, acquiring positions whence, when the hour is ripe, their Captain may summons the world to a surrender.

Certainly Christ's own teaching and example seems most to favor this orderly aggression. If He Himself did not strive nor cry, neither was His voice heard in the streets, we ought

surely to have very plain directions before accepting methods not sanctioned by His practice. Who have done most good in the past, the aggressive Christians who have followed in Christ's footsteps, and fought for Him with silent self-suppression, or the aggressive Christians who have preferred the "puff and push method" eulogized by some persons at the present day? Why, the "puff and push" people have to re-write the New Testament to make it even seem to colour their proceedings. A new edition of the Acts of the Apostles, published by the Salvation Army in the *Little Soldier*, shows us what the history should have been if the principle it is supposed to illustrate were true. In this work, the apostles are all generals and majors, and they hold hallelujah-meetings and the like; but, so long as the old Book holds its ground, we may be excused for refusing to replace it by a travesty.

To us the conclusion of the whole matter seems to be this: Christianity is aggressive both by profession and by practice; but "Aggressive Christianity," so-called, has far less value than is by some attributed to it. What we want most now-a-days is individual self-suppression and reverence for authority. The commander-in-chief knows best how to place and when to move his forces. Let each soldier throw all his energy into doing the work manifestly allotted to him. Let him not endeavor, without regard to discipline, to conquer the world by any *coup-de-main*; let him look rather to eventual success through the united action of the Church in its integrity working along such well-considered lines as her leaders feel assured have the sanction of their Master.

## LAY READERS.

A subscriber writes enquiring whether "a Lay Reader is allowed to, or can he if he wishes, write his own sermon, as long as it is according to the forms of the Church of England." We unhesitatingly answer, as a general rule, *no*; such a practice being in our opinion contrary to the usages and practice of the Church, as well as to the true intent and meaning of the 23rd Article of Religion and to the 49th Canon of 1603. We fear, however, that the practice is one only too common, and that sometimes episcopal countenance is lent to the assumption, under the excuse that the sermon shall be submitted for inspection. We entertain very strong opinions as to the unwisdom of this course; as a rule, we believe it to be injurious to the lay reader, whether he be a student in a Theological College aiming at the ministry, or one fulfilling the ordinary duties of life with no such intention; and we have no doubt of its being injurious to the Church. We have heard of young men, scarcely in their teens, students, used under the plea of necessity as lay readers, teaching the crudest sort of theology, and most dogmatically asserting that which those "old in the priesthood" would hesitate to touch upon. The practice leads to conceit and bumptiousness—qualities far too common amongst our young men—and is destructive of that humility which should be characteristic of one whose aim is the diaconate or priesthood. And there is no need for the innovation. Excellent sermons suitable

for lay reading can be procured at no very great expense, and should be supplied by the Rector or incumbent of the parish, who is the recognized and responsible religious teacher.

We would not, however, be understood as referring to what has been suggested in England, viz., the licensed Lay Preacher. Such an one would, either possess peculiar gifts or special previous training, and as to the advisability of such an officer we express no opinion.

Nor would we be understood as throwing any impediment in the way of the more full employment of lay help in the work of the Church. We regard the increased use of this agency as one of the most cheering signs of the times; but let not the layman usurp the place and prerogatives of those in orders. Whilst it is doubtless true, as the Rev. J. H. Blunt asserts in his "Book of Church Law," that "much more freedom is now used and permitted in the matter of preaching than at the time these Canons (1603) were set forth," it is equally true that "it is clearly the law of the Church of England that none but duly ordained clergy are to preach publicly, and even they only under the authority of the Bishop of the Diocese."

EDITORIAL NOTES.

We would call attention particularly to the appeal made in our correspondence columns in behalf of Rev. Mr. Quinney, who has suffered so grievously through the rebellion in the North-West. We feel sure that there are many who will count it a privilege to aid in replacing, as far as money can do it, that which he has lost.

The people of Montreal have frequently been accused of having little if any taste for solid instruction by way of Public Lecture; but the attendance at the lecture of Archdeacon Farrar, indeed too at those of Mr. Murray on Canada, effectually refutes the accusation. The Queen's Hall, holding 2,000 or more people, was simply "crammed full" on the occasion of Archdeacon Farrar's appearance. Mr. Murray too had large audiences.

A MR. FARRAR FENTON favours us with a version of St. Paul's Epistles in modern English, and gives this rendering of a well-known passage in Romans. "For disconnected from law, sin is non-existent, and I was formerly living lawlessly and sin revived against the commandment; but I died, and for me the living enactment was mortal, for sin, taking a base of operations against the commandment defeated me, and by itself slew me." Was there ever such an outrage against good Saxon English? The gentleman who would thus "bring the Bible into harmony with the times," is a fair type of those who would do for its sense what he would do for its language.

It is commonly said that the chief danger to the Church of England from the presence of "Ritualists" within her pale is that it has a tendency to send English Churchmen over to Rome. It is claimed by a writer in one of the Church papers that this is a fallacy. Since "the forties," when the secession of Newman and his satellites occurred, the facts, he alleges, have been all the other way; and not only do the Ritualists form a permanent barrier to

the encroachments of Ultramontaniam, but they actually have been, he says, the mean of reclaiming many from the errors of the Papal communion. Only the other day, at St. Agatha's Church, Landport, the Rev. Richard R. Boyle, who for some time past has been one of the priests at Portsmouth Roman Catholic Cathedral, was formally received into the communion of the Church of England, by the Rev. Robert Linklater.

THE Bishop of Rochester, in a remarkable letter to the laymen of his diocese, lays bare the solitary purpose of the English "Liberationists." They seek to destroy the religious influence of the Church of England, and to confiscate money at present devoted to the maintenance and propagation of the Gospel of Christ. "For the widow and fatherless who have no helper, the children who never needed more than now the incessant care of a diligent and resident clergy, the religious bodies outside us, which sometimes recognize with generosity the value of a national Church, with its activities, scholarship, and devotion; the artisan who welcomes a clergyman in his home, though he may seldom follow him into his church; the peasant who would soon regret the friends he had lost when missing the refined and kindly inmates of the parsonage—the great question is now at stake: Is it or is it not for the welfare of the people at large that the national Church should be maintained?" We can hardly doubt what the answer of the intelligent people of England will be to the question thus tersely and forcibly put by one of the ablest and most active members of the English Episcopate.

DR. BRADFORD, a prominent dissenting Minister of Montclair, New Jersey, has been devoting earnest attention to the question, "Why the artisan classes neglect church." He took pains that letters should be placed by responsible people known to himself in the hands of such non-church-going artisans as could be depended upon to give fair, honest, and wise answers to the questions in the letter. He gives in the New York *Christian Union* specimens of some of the answers, and make the following suggestions in the way of remedies. A recognition of the fact that a prejudice is as potent as a real grievance, also of the consciousness on the part of these classes that they are not justly treated by those who profess to be Christians. He suggests that all churches should be absolutely free and open. He calls pew-renting "a device of the devil for keeping out of church the very people they are designed to attract." He makes as his final suggestion towards the solution of the difficult problem that "to those who will not come to the churches, the churches themselves must go." These are no new suggestions to Churchmen, but it is gratifying to find outsiders beginning to recognise truths which the church has long accepted and acted upon.

CORRESPONDENCE.

[The name of Correspondent must in all cases be enclosed with letter, but will not be published unless desired. The Editor will not hold himself responsible, however, for any opinions expressed by Correspondents.]

To the Editor of THE CHURCH GUARDIAN:

SIR,—It is positively dangerous to the health interests of the community to admit such letters as that of "Visitor" without comment of the Editor, in correction of their foolish blunders. The mortality statistics, and the sights that present themselves in extensive quarters of the city,—even if, other quarters are comparatively

free from the pest, will confute such thoughtless statements. H.

[We do not share the views expressed by either correspondent. We believe the danger exaggerated; and also think that in view of the special means taken to overcome the epidemic and prevent contagion, there is probably less danger now than in ordinary years, when no such precautions existed.—Ed.]

KING'S COLLEGE GRADUATES.

To the Editor of THE CHURCH GUARDIAN: SIR,—“Presbyter” might have my sympathy if I knew of any King's College graduates who have no parish or mission. I quite think native labour should all be employed before we import. The appointments to parishes are in the hands of natives, and if they do prefer others for the better posts it must be because natives do not think natives the best. Will “Presbyter” kindly inform us where the seven or eight men are to be found which are needed for vacant cures at this moment in Nova Scotia?

“Presbyter” should also recollect that natives ordained from King's College do not always stand by their native province—three or more are on the Chaplain's List of H. M. Forces. Many more hold good preferment in England, and “it is a poor rule that won't work both ways.”

I venture to suggest that the main object of the ministry of Christ is to win men to Christ, and not to multiply loaves and fishes for the successors of the Apostles—the original Apostles distributed such things to the hungry multitude in the wilderness. If the best man can be found in Nova Scotia for the See of Canterbury in God's name let the appointment be made, and if the best man for one of our Canadian missions can be brought from Timbuctoo, let us raise a fund to bring him—“The Field is the world.”

I write feelingly. I have been many years in the one diocese, but I have worked on both sides of the Atlantic, and under Queen, King and President, and few incidents have gratified me more than to find a Scotchman, ordained in the United States, occupying an important British chaplaincy in Paris. “We are not divided; all one body we,” so we sing—so let us feel.

Yours, TRUE CATHOLIC.

A MISSIONARY'S TRIALS.

To the Editor of THE CHURCH GUARDIAN:

SIR,—When at Fort Pitt with Gen. Middleton's column, last June, Rev. Mr. Quinney and wife, who had escaped from Big Bear's captivity, came into camp.

At the time of the Frog Lake massacre they escaped from their Mission at Onion Lake, and found refuge with the Mounted Police at Fort Pitt. When the police evacuated the latter place, Mr. Quinney and his wife shared the fate of Mr. McLean and family, Mrs. Delaney, Mrs. Gowanlock and the other whites and half-breeds who surrendered to Big Bear.

The story of the hardships and anxieties of their seven weeks' captivity, as I have heard it from the lips of the escaped prisoners, is most thrilling.

Mr. Quinney lost at Onion Lake all his personal effects, clothing, books, &c.

In fulfilment of a promise made at Fort Pitt camp, I am writing to Mr. Quinney, who has returned to his dismantled Mission at Onion Lake.

I purpose sending him a thank-offering for the restoration of peace and the return of our brethren.

Will any of your readers join me?

Any donations sent to me for this purpose I will forward to Mr. Quinney and acknowledge in your columns. Yours truly,

REV. CHAS. E. WHITCOMBE,  
30 Maitland Street Toronto,

## FAMILY DEPARTMENT.

"THE FIELD IS THE WORLD."

BY THE REV. E. B. RUSSELL.

Each morning in the mighty field  
God puts thee, saying, "Life is good;"  
For thee the wilderness may yield  
Beauty, delight, and food.  
Each day thy strength shall be renewed;  
Make use a beauty, dally toll  
A blessing on this earthly soil.

And when the sunset shadows lie  
Across the west, and night is here,  
Though dark the hour, within the sky  
God's stars for thee shall kindly clear  
In blessing on thy labors here.  
His life is truly then begun  
Whose field is reaped, whose harvest's won.

For not stored up in idle wealth  
Thy garnered sheaves shall ever rest,  
But given to all for food, for health,  
Thy deeds shall be a rich bequest;  
In the world be helped and blest.  
Thy life, although to fame unknown,  
Grandeur than any sculptured stone.

## TO BE CALLED FOR.

By ELLERAY LAKE, Author of "Longleat."

## CHAPTER V.

Festus:

Thy love to me was perfect from the first,  
Even as the rainbow in its native skies.

Angela:

The rainbow died in heaven and not on earth,  
But love can never die; from world to world,  
Up the high wheel of heaven, it lives for aye.

J. P. BAILEY.

Well, Minnie, what are you doing?

I am gardening, Mr. Campbell; helping Thomas to weed grandmama's favorite flower-bed. It is hot work. She stood up, took off her hat, and wiped her little flushed face; her hair hung round her like a golden veil. Very hot work, she repeated; and I am quite thirsty.

Mr. Campbell burst into such a fit of laughter that the Squire hurried to join them.

What is the fun? he inquired.

Only Miss Minnie here is assuming the role of the British workman, with a sly inclination for a little beverage—hinted at most modestly.

The Squire's eyes twinkled.

I said it was hot work weeding, grandpapa, and that I was thirsty.

Did you? said the Squire. Well, if you had been a British workman you couldn't have spoken more to the purpose, or put it more neatly.

Minnie didn't understand, and went on weeding.

Grandmama is coming to-morrow, and is bringing Gostrude with her, said the Squire.

Is she? said Minnie. Oh!

This was said in such a curt way; and the "Oh" was so drolly expressive, that though the Squire knew very well what she meant, he forbore to say anything, but took a pinch of snuff. He always carried the gold box, which had been a present from his adoring servants, but the occasions on which he used the contents were rare. It was generally a signification that he was either at a loss for words, or was much pleased.

Yes, she is coming, and we must have on our best bib and tucker, I can tell you! Thomas, to the gardener, Madam will be here to-morrow, please God! Set the boys to work in yon avenue; the wind was rather fresh last night, and there musn't be a leaf on the gravel.

Aye, Squire, said the old man, everything shall be spick and span, bright as a new penny. No fear. Madam, touching his cap, shall see that.

The Squire went away. Mr. Campbell met him, and said, as he put the local newspaper of that day into his hand, Have you seen this advertisement? pointing to a paragraph.

Haven't seen the paper at all to-day, said the Squire, stopping to put on his glasses. What is it? He read in a low but audible voice:

Lost or kidnapped, a little girl, belonging to the — School, at —. Was sent by train

with ticket on shoulder, To be Called For at Welgrove Station, County Berkshire, June 28. Any person knowing anything of the child will be rewarded on giving information to — at —.

Then followed a full description of the lost child,

Minnie, who was beside her grandfather, exclaimed in an excited voice, Why, Mr. Campbell, grandpapa, that's me!

So it is, child! Bless me! what do they mean by advertising? Never heard of such a thing in all my days! And this is the school you go to, eh?

Oh, grandpapa! I daresay it's nurse. You see, I never thought of writing to her a little letter, said Minnie.

Nurse! shouted the Squire. O, Lord, that woman will be the death of me, I believe. Why, child; why, in the name of common sense, should she advertise for you?

I don't know, grandpa, faltered Minnie, the tears starting, for the Squire's passion frightened her.

There, there, child! he said, cooling down at the sight of them. Never mind, it's all of a piece. But, Gad! I shall have something to say! I am quite calm, Campbell, quite calm! (the Squire was at white heat) but I shall have something to say to that nurse.

I do not think the nurse has anything to do with it, my dear sir, said his friend, composedly—in a tone strongly contrasted with the Squire's vehemence—why should she? It is my opinion that they have got into a sudden fright about Minnie at the Rectory. You have not written once, have you? You always were careless about your correspondence, even where business matters were concerned,—you know that as well as I do; and no doubt they have felt a sudden alarm about the child, and have thought well—in their haste, certainly, more than in their reason—to advertise, without alarming you; or else!—or else!—but no, that can't be, surely!

What can't be? said the Squire, impatiently.

Well, I was just going to say that possibly Harold and Madam have inserted this advertisement, knowing that it would meet your eye, as a little practical joke, just to punish you for not having written of the little one's safe arrival, as you ought most certainly to have done. I would have written myself, had I known.

Gad! exclaimed the Squire, with a broad smile; Madam used to be as skittish, and as spirited as a young colt; perhaps that's it—but it's a queer joke too!—shaking his head—and I am surprised at Madam, when she must know that the child was sent without nurse, and very likely, too, that she was labelled! Faugh! it makes me—well! well! No doubt it will be all right when Madam comes; but I'll be shot, if I ever heard of such a piece of foolery in my life! Now let us go and have a cut off that round, and a glass of October brew, for I am like Minnie, I find this sort of work thirsty.

Many a chuckle did the Squire give at the table during luncheon. Now and again he would pat Minnie's head,—he had drawn her chair closer to his own than it usually was—and would repeat, Advertise her, oh! Well! well! she is worth it, and double too!

Minnie ate quite contentedly; but still Mr. Campbell noticed, that she seemed to be pondering something. At last she said, quite suddenly, rather startling the Squire, especially as she fixed her eyes upon him most intently, I hope somebody paid for that piece in the paper; that it didn't come out of nurse's pocket, for she is poor, I can tell you! Grandpapa, what would it cost?

Hang! hem! hem! coughed the Squire, as he helped Minnie to a little more, conscious that Mr. Campbell's quizzing smile was directed full upon him.

Mr. Campbell himself was more perplexed, more secretly surprised than he cared to own to his somewhat excitable host; and he resolved to have a little quiet chat in the garden with

Minnie during the afternoon; but his scheme was put aside by several of his old friends calling to see him, as Lady Maxwell had spread the news of his return. When the Squire went to the drawing-room he took Minnie, and she was the object of much curiosity and of attraction to some of the visitors, who knew the circumstances of Harold's marriage. But one and all, in some way or other, conveyed the impression that they failed to see any likeness in her to her father, or to his family. The child stood beside her grandfather, silent and grave, but, as Mr. Campbell noticed, her eyes were keenly observant of every one, and her intelligent interest in the conversation was manifest in the varying expressions of her face. He beckoned to her once, seeing that the Squire was deep in an agricultural discussion with a neighbouring land proprietor, and the pleasure with which she went to him, and the smiles they exchanged, were evidences of the terms on which they were.

Why, Campbell! you have come back for a sweetheart, surely, said a loud-voiced, rosy-faced gentleman, who, judging by his attire, had come on horseback.

Just for an instant Mr. Campbell frowned, and an expression of haughtiness swept over his face, but as Minnie turned quickly and looked at him, he smiled, and said distinctly, and rather slowly, as if he was even deeply feeling his own words, Yes, I think she is that to her grandfather, and to me she is indeed the sweet heart of a bud-rose.

The child looked at him with wistful, loving eyes, and nestled closer to his side, and it was an indication of her character that she at once began to ponder in her thoughts what she could do for Mr. Campbell, and to show how much she loved him, and how grateful she felt for all his kindness to her.

She did not think a pin-cushion nor a pen-wiper would be of much service to him, but it soon became notable through the whole house that Miss Minnie was Mr. Campbell's shadow, that ere he had time to name a thing, or express a wish, the one was at his hand, and the other, if possible, fulfilled. And this greatly pleased the Squire, not only because he always liked to see children bright and active, but, still more, because he loved his friend as his own soul.

(To be continued.)

## QUIET TALKS WITH GIRLS.

(From The Young Christian Soldier.)

I—Continued.

MY DEAR GIRLS:

But there are, too, as we well know, many homes which are sadly overshadowed by cramped and insufficient means; where there seem to come more little mouths to be fed and bodies to be clothed than there is food and raiment awaiting them; and in such homes, influenced by no discontent or selfish dissatisfaction, the older girls, seeing younger ones rapidly growing large enough to fill their places, may very justly feel that, if possible, they should earn a support for themselves, and relieve an overworked father of a portion of care.

There are others still, who, through bereavement or other causes, have none to whom they may rightfully look for maintenance after reaching womanhood, and who would, therefore, with a self-respect and a womanly pride only just and commendable, prepare themselves as early as possible for self-support.

To all such only encouragement and aid should be extended, and it is to such earnest young hearts that these letters are especially addressed, with the sincere hope that they may convey some helpful word from one who would be truly a friend.

II.

Taking it for granted, my dear young friends, that some of you have read our former letter,

I will go right on where we left off, that we may not waste our valuable space or time.

We were speaking of the simple desire, in general, for self-support; let us come then to the best way of giving that desire more definite aim and shape, and of course the first step toward this must be the choice of that work through which we would hope to accomplish it. And surely, if in most things the first step is, of all, the most important, it is more than ever so in this instance; in fact, it is the step on which all after-results depend, and with them, success or failure. What, then, is the safest way of making this momentous choice? Listen a moment, and I will tell you.

In the first place, do not be over-hasty; in the next, try to inquire carefully what are the special tastes or talents God has entrusted to you; but above all, do not fail daily to ask His guidance and counsel. Now, I do not say this because I am talking to you through a Church paper, or because, supposing you are all young Christians, it might be thought the proper thing to say; but I say it through an earnest personal conviction that on such guidance alone can one safely depend in this matter. Does it not seem only natural and reasonable that He who made the mind, and endowed it with its peculiar faculties and gifts, should best know to what work that mind is most suited? And if, then, you have any faith at all in His promise to overrule the lives of all those who really desire it, for the best and highest good, could you do better than earnestly ask His aid?

But we all know that one of God's special means for guiding His children is to bring them in contact with those older and wiser than themselves, those to whom He has given the wisdom needful for wise counsel. If, then, you possess such a friend—it may be a trusted teacher or some one who has had opportunities of knowing you best—go to him, and ask the advice which you trust God will dictate.

There is so much valuable time lost often, in seeking the way for one's self, trying first one thing and then another, and thoroughly trying none. We hear of some one who is making "quite a fortune" in some particular occupation, and immediately we are all eagerness to undertake the same work; then, perhaps, from real or imagined obstacles, we fancy we have made a mistake, and our efforts are dropped, or turned to something else. Many years are often lost thus, with nothing to show for them but a general unfitness for anything; while, if through prayer and the advice of some wise friend, a definite work had been chosen, and mind and heart steadily given to it, how different would have been the result.

But many women to-day are saying sadly and regretfully, "I was nearly grown before I began to think of supporting myself, or before I knew it would ever be necessary;" and this is indeed true of many. In our country, more than

all others, we are continually taught that such necessity may come most unexpectedly to each and every one; would it not be wise, then, in every young girl, whatever her prospects, to keep this possibility in mind, never quite losing sight of it? In doing this, she will find the thought frequently lending shape and purpose to her life, as nothing else will, and one of its good results will be the determination to learn thoroughly whatever is attempted, that it may at any time be turned to good account.

(To be continued.)

**BAPTISM.**

On St. Mathew's Day, in St. James' Church, Centreville, Carleton Co., N.B., by the Rev. F. W. Vroom, rector of Richmond, James Emery, fifth child of Rev. J. E. Flewelling, Missionary at Wicklow.

**MARRIAGE.**

WARREN-ELEY.—At Albion Mines, N.S., by the Rev. D. E. Moore, John Thomas Warren, late of London, Eng., to Elizabeth Anne Eley, late of Whitstable, Eng., both now of Vale Colliery, Pictou Co., N.S.

**DIED.**

GOOD.—At Oconto, Wisconsin, U.S., on the 8th September, Thomas Good, aged 25 years, accidentally killed by the discharge of a gun, while duck shooting. The deceased was a native of Balfour, where he leaves a large circle of friends in grief at their sudden loss.

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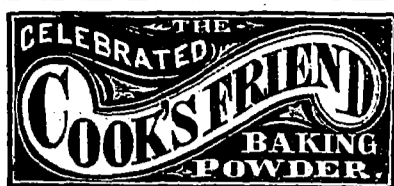
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WILL BE HELD IN THE

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ON

**OCTOBER 20<sup>TH</sup>, 21<sup>ST</sup> & 22<sup>ND</sup>.**

The Congress will commence on Tuesday 20th, at 10 a.m., in the Cathedral, with Litany, Sermon, and Holy Communion. Preacher Right Rev. Bishop Harris, of Detroit.

The Business Meetings will be held in the St. George's Church Schoolroom, and commence on Tuesday Afternoon, at 2:30 o'clock.

1. *Deaconesses, Sisterhoods and other forms of Women's Work:* Right Rev. Bishop Littlejohn, of Long Island; Rev. J. Langtry, of Toronto.
2. *Church and Immigration:* John Lowe, Esq., Ottawa; Rev. T. W. Pyles, Quebec.

TUESDAY EVENING, 8 P.M.

3. *Unity of Christendom:* Right Rev. Bishop H. M. Thompson, of Mississippi, and Right Rev. Lord Bishop of Huron.

WEDNESDAY MORNING 10 A.M.

4. *Use and Abuse of Music with Church Services:* R. R. Stevenson, Esq.; Rev. E. P. Crawford, and Rev. Dr. Hawels, of England.
5. *Unfulfilled Prophecy in relation to the Second Advent:* Right Rev. Lord Bishop of Huron, and Canon Dumoulin, of Toronto.

WEDNESDAY AFTERNOON.

6. *Treasury of God Society:* Address Rev. E. P. Poocke.

WEDNESDAY EVENING.

- To be held in St. George's Church,
7. *Domestic and Foreign Missions:* Right Rev. Lord Bishop of Algoma; Lord Bishop of Saskatchewan; Right Rev. Bishop Harris, and S. J. Blake, Esq., of Toronto.

THURSDAY MORNING,

8. *Neglect of Public Worship, its causes and remedies:* Right Rev. Lord Bishop of Niagara; S. H. Blake, Esq.

9. *Evolution or the Mechanical Theory of the Universe:*

Right Rev. Lord Bishop of Ontario; Dr. Alex. Johnson; Rev. T. Adams, Principal Lennoxville College.

THURSDAY AFTERNOON.

10. *Personal Religion:* Rev. J. Thompson, of Melbourne; Rev. Dr. Courtney, of Boston.

11. *Office of the Holy Spirit in the Church:*

THURSDAY EVENING.

12. *Power and Influence of the Pulpit:* Dr. Courtney, of Boston; Right Rev. Lord Bishop of Saskatchewan.

Arrangements have been made with the various Steamboat and Railway Companies for reduced fares.

**MISSION FIELD.**

**AN AFRICAN HARVEST HOME.**—The harvest festival of the natives living on and around Modderport, Orange Free State, was held on Sunday, June 22nd. This time of year for a harvest festival will doubtless seem strange to English readers, but it must be borne in mind that the seasons are opposite in the southern half of the globe, and the native crops are reaped very late in the season. The screen of the school-room chapel of All Saints' was decorated with mealies and Kafir (not Kaffir) corn, gifts of the natives, and blue-gum blossom. The altar had also bunches of different grasses and manna, as well as the mealies and Kafir corn. Choral Evensong was sung on Saturday and Sunday evenings. At the latter service the singing of Sesuto translations of "We plough the fields and scatter," and "The strain upraise of joy and praise, Alleluia," reminded one of the choir (a "while" visitor) of the heartiness of the way he had heard those hymns sung at St. Barnabas', Oxford, and Clewor St. Stephen's, Clewor. There were special lessons and psalms sung to Gregorian chants. The service was intoned by Mr. David, the native catechist, father of the Rev. Gabriel David, spoken of in the account of the opening of Bloemfontein Cathedral; the concluding prayers and lessons were read by Father Shaw, S.S.A. The Rev. C. M. Lambert said a few words to the people on the harvest and its lessons, by means of an interpreter. A solemn *Te Deum* brought the service to a close. The sight of a choir of natives with their clergy, grouped with banners and crucifix, round the altar, at the back of which were twelve lights, was one which spoke volumes as to the great brotherhood of man and their equality in the sight of God the Giver of all good things. The chapel was quite full, and the congregation joined in the singing and responses with a heartiness which, we feel sure, many an English congregation could not equal, not to say surpass. The harvest festival is one in which all have a share, though they may but have been for a short time under Christian influence as not to understand the great festivals of the Church.—*Church Times.*

**CONTEMPORARY CHURCH OPINION.**

**THE DECLINE OF WESLEYANISM.**—The *Banner* says that in the pastoral address of the President of the Wesleyan Conference, which was read on a Sunday recently before all the leading Wesleyan congregations in Great Britain, attention is called to the disproportion between the 49,554 new members received during the year and the net increase of 2,797 reported at its close, and it is remarked that, "after making all allowances for losses that may be regarded as natural and unavoidable, these figures disclose a state of things that causes grave concern." The president suggests that inquiry be made as to this apparent failure to retain in Christian fellowship

those that have been won, and recommends more efficient pastoral oversight, and special efforts for the instruction and training of converts. Possibly the virtual decadence of Wesleyanism as a sect, to which these figures and the mournful reflections of the president so plainly point, may be due, not, as he suggests, to the inefficiency of the pastoral oversight, but to the gradual absorption of the younger Wesleyans, who yearn for something more than Wesleyanism as a sect and as a schism can give in the Church of which the Wesleys were ordained ministers and devoted sons.

The *Irish Ecclesiastical Gazette*, in a leading article on the attempt to rob the Church of Ireland of its title, says:—

It is a question whether it might not be desirable to attempt some means of instructing our people generally on the subject, and impressing on them the importance of maintaining our historical title on all needful occasions. There are few unmitigated evils in this world, and even this shameful attempt to rob us of our name is not without its good. Let us see from it *our folly in the past in not clinging more completely to Church principles.* We were always too ready to sink our distinctiveness as a Church—the Church of Ireland—in a maudering hankering after Dissent—church or chapel, there was little difference between them. No severer charge was made against "Portal's Manual" at the time than that it warned Church people against coquetting with Dissenters. No wonder that we alienated our brethren of the English Church, and that now at home our enemies are considering it fair game to rob us altogether of our title. As we sowed, so are we reaping. No doubt the warning will not be lost on us for the future. And this is a second good to be derived. We must learn to *hold closer together, and sink our minor differences in a profounder attachment to our common Church.*

The *Church News* (Natchez Mississippi) has the following good selection:

**SPEAK FOR YOUR CHURCH.**—From all sides, from all denominations of Christians, people are turning their thoughts to the Church's claims, and worship and history. Almost every month the writer of this meets with some new worshipper, who is just learning the Church's ways. Every year some other body of Christian people takes a step in search of the "old paths." People who used to denounce the Prayer-Book most bitterly, are quietly appropriating many of its beauties. Holy days are winning their way to the approval of all—Christmas and Easter need no apologies now. Good Friday is remembered more and more widely. \*The *Te Deum*, *Gloria in Excelsis* and *Gloria Patri* are sung often in congregations where they were once shut out as Romish. The patience, the firmness, the strong conservative fidelity which have held fast the old

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apostolic truths and worship, however for the time unpopular, are finding their reward.

But the Church and Churchmen must remember that they need to do something more than "hold fast."—They must "speak out."

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What we wish is that those who are strangers to the Church, or prejudiced against it, should know it as it really is. Once awaken some interest by your words, and a book or tract, or a visit with you to the Church, will give light. A fair understanding of our claims, our history, our principles, our worship, is what we desire. And to promote this, speak for your Church, lovingly and fearlessly, and circulate its books and tracts.

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A Daily Defalcation.

The Hon. John Kelly, the head and front of Tammany Hall, a man of strict integrity, an indefatigable worker, early at his office, late to leave, so burdened with business that regular meals were seldom known by him, with mind in constant tension and energies steadily trained, finally broke down!

The wonder is that he did not sooner give way. An honest man in all things else, he acted unfairly with his physical resources. He was ever drawing upon this bank without ever depositing a collateral. The account overdrawn, the bank suspends and both are now in the hands of medical receivers.

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Mr. Kelly has nervous dyspepsia, we learn, indicating, as we have said, a break-down of nerve force. His case should be a warning to others who, pursuing a like course, will certainly reach a like result.—The Sunday Herald.

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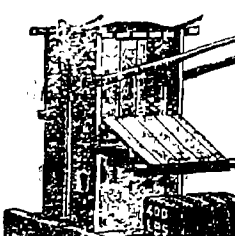
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Temperance Column.

THE HON. GEORGE CURZON ON TEMPERANCE.

(Continued.)

But I am glad to say those times are past and gone; we are living ourselves in better days; the Church has risen to the level of her high calling. She herself sets the example to her followers, she herself starts the crusade against this curse of drink, she herself binds the cross upon the shoulders of her adherents. (Applause.) Well, I think we may fairly say that the signs of the times are in our favor. The clergymen, we see, have pronounced for Temperance; the doctors have pronounced for it, and you may be perfectly certain that the doctors are not the people to go in for a dying cause. (Laughter.) Society is daily more and more pronouncing for it; and what is perhaps more important still, the great masses, the millions of the country, are becoming converted. Having all these forces working in one direction, the issue cannot be long postponed, and of its character there can be very little doubt. As to the minor differences which may separate us, the Church ought above all things to be tolerant. She is the Church not of one sect or section only, but of the whole people, and the principle of toleration is extended to the duty of Temperance. She does not insist upon binding all down to conformity with one rigid rule. The C.E.T.S. adopts and pursues this principle of toleration by having two classes of disciples. There is the class for those who advocate and who practise Temperance or moderation, and there is the class for those who advocate and practise Total Abstinence or Teetotalism. The difference between the two is not altogether unlike that which we recognize between the forces of Conservatism and Radicalism in the political arena. That is to say, one party prefers and pursues a moderate line, the other party likes swooping and drastic reform. (Hear, hear, and laughter.) Well, for my own part, I honestly confess to you that I belong to the former, or Temperance section. I am not myself a Total Abstinence, nor am I in favor of total prohibition. I believe that we have to see that drink is properly used, and to see that it is in no case abused; and if there are some of you who think you can best attain that object by going in for its disuse altogether, I tender you my respect. (Hear, hear.) It appears to me that although there may be differences between the actions of different people amongst us, yet these differences are as nothing to the great bond of unity which holds us together, and although there are some who prefer to be moderate drinkers, and others who prefer to be Total Abstinence, yet we all stand side by side working loyally in the same direction, the suppression of this gigantic curse. (Applause.) We can recognize in each other comrades who must stand side by side to stem this tide of evil and lift up the cause of good,

and if in our efforts to do so we succeed in rescuing one soul from the clutches of the fiend of drink, or in restoring peace to one unhappy home, we may well feel our labor has not been lost, that we have done good service in our generation. (Loud cheers.)



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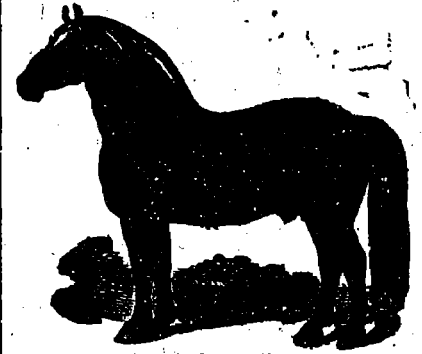
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