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The Church Guardian

A. P. Willis
226 St. George
1890

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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No. 23.

MONTREAL, WEDNESDAY, OCTOBER 30, 1889.

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PER YEAR

ECCLESIASTICAL NOTES.

MR. JOHN CORBETT, M.P. for the Droitwich Division, has undertaken to restore Duddelhill Church at a cost of £1000.

THE Bishop of Llandaff, prior to a Confirmation in Caeran Church, publicly baptized two daughters of Baptist parents, aged respectively 24 and 25.

THERE have been found sculptured on the buttresses of the porch of St. Mary's Parish Church, Dunmow, two devotional crosses of great rarity.

AFTER having been closed for renovation during three months, and considerably beautified at an expense of about £1000, Upton Church, Torquay, has been re-opened by the Dean of Exeter, Dr. Morgan Cowie.

THE idea of forming an order of Protestant monks will be considered at the next Session of Convocation. Details are being discussed, and it is believed the suggested plan of an order of St. James will receive assent. The Bishop of Gloucester and Bristol is favorable to the project, and the Bishop of Ely says of the scheme: "I think a monastic order of men is needed in the Church of England for mission work, especially in great towns, and that if organized on lines suggested by Convocation it will probably be secured against risks which experience has shown such bodies are liable to."

HIS Excellency the Earl of Zetland arrived in Dublin on Saturday, Oct. 5th, and was duly sworn in as Lord Lieutenant and Governor General of Ireland, in succession to the Marquis of Londonderry. The *Freeman's Journal* speaks of him as the last Viceroy of Ireland. *Nous verrons*. It is not well to prophesy until you know. A great many Viceroys have come and gone since the days of De Laoy and Grey, and we do not think their reign is yet over. Immediately after the ceremony of swearing in was concluded the new Lord Lieutenant left for England. He makes his public entry into the city in December next.

THE *Manchester Courier* says that in the list of deacons ordained by the Bishop of Manchester was the Rev. James Mill, who, until December last, was pastor of Union Chapel, West Gorton. He was educated for the Baptist ministry at Nottingham General Baptist College. In the month of January, 1835, he became pastor of Telly-street Baptist Chapel, Bradford, Yorkshire, where he remained until the early part of 1837, when he was chosen as pastor of Union Chapel, Clowes-street, West Gorton. "Mr. Mill's secession to the Church of England is the outcome of his friendship and intercourse with the Rev. C. Fenwick Ward, M.A., curate of St. Mark's, West Gorton under whose direction and tuition he has prepared himself for the ordination examination."

LORD CHURCHILL when recently addressing a Welsh audience on the subject of the proposed disestablishment and disendowment of the Welsh portion of the Church of England, thus

spoke, giving point to his words by a reference to the miserable results of such a measure in this country:—"Is it likely that a people with such strong characteristics would consent that funds and resources of that kind should be confiscated, alienated, and devoted to purposes purely secular? I think not. We have witnessed in Ireland the effect of the disendowment of the Established Church, and we have seen ecclesiastical property in Ireland frittered and muddled away upon one secular object and another, and will any careful student of Ireland assert that the Irish people have profited in any degree by spoil, plunder, and gain so tainted and so immoral!"

THE following is an instance of the way in which the predecessors of the Independents and Nonconformists of to-day, during the only period in which they possessed power, carried out "those great principles of religious equality and 'civil and religious liberty' about which they now clamour loudly. During the Commonwealth they beheaded an Archbishop put down Episcopacy, turned thousands of the clergy out of doors, issued an ordinance making it penal to use the Book of Common Prayer in any "public place of worship or in any private place or family within the kingdom," and the fine was five pounds for the first offence, ten pounds for the second, and for the third "one whole year's imprisonment without bail or mainprize."

WHICH is to be the church of the English speaking people of this land (the U.S.) is indicated by the following figures that are taken from reliable sources, showing the growth of the respective bodies named in the United States during the past five-years:—

Congregational, decrease.....	5 per cent.
Methodist, increase.....	1 " "
Baptist, "	5 " "
Presbyterian, "	8 " "
Episcopal, "	33 " "

—American Church.

CONSECRATION OF W. A. LEONARD, D.D.—The consecration of Rev. W. A. Leonard, D.D., as assistant bishop of Ohio was held at St. Thomas', New York, Saturday, Oct. 13. The solemn procession of robed bishops and clergy, which add so much to the imposing character of the well-known ceremonial, proceeded up the aisle at 11 a.m. The full service of consecration was conducted with unusual impressiveness. Bishop Vincent, of Southern Ohio, was the celebrant, Bishop Courtney, of Nova Scotia, was epistoler, and Bishop Whitehead, of Pittsburgh, the gospeler. Bishop Doane preached. Bishop Williams (presiding bishop) was consecrator, assisted by Bishops Courtney, Doane, Potter, Paret, Whitehead and Vincent.

PROPOSED BISHOPRIE OF BIRMINGHAM.—An influential meeting of churchmen was held lately under the presidency of the Bishop of Worcester. A committee was appointed to report upon the cost of founding and maintaining a Bishopric of Birmingham and as to the boundary and title of the new see. The chairman offered a yearly contribution of £800, Lord Norton promised a donation of £1,000,

the Bishop of Durham, who is a Birmingham man, £100, and Mr. Smith Ryland, £2000. Mr. Jaffray said the total cost would be £3000 per annum and a house. The Bishop, with his accustomed goodness of heart and liberality, would give £500 per year, and they might expect some little help from the Diocese of Lichfield in respect to a small part of that diocese which they wished to annex. There were only two churches which would be available for the purpose of the cathedral—St. Martin's and St. Phillip's. The position of the latter could not be excelled. From the source he had mentioned they could get £2000, and it was very strange if they could not get the other £1500 in a community like that. Lord Norton seconded the resolution, and said Mr. Jaffray represented the urban side with his well-known liberality, and he represented the suburban side. Not only in point of work, but in point of influence, a bishop was needed. Many who were not churchmen had written most strongly in favor of the bishopric. It was of the highest importance that the clergy should have a head to complete their organization. He should be glad to give £5000 in instalments extending over five years, and he firmly believed that those who had twenty or thirty times the interest he had in the place would multiply it by five or by ten. The high sheriff of Warwickshire and the high sheriff of Worcestershire supported the resolution, and Mr. Brinton announced that he would give £500. The Rev. Dr. Randall said, from a conversation he had with the Bishop of Lichfield, he did not think his lordship would object to Handsworth being transferred to the diocese of Birmingham; but he did not think it would be fair to expect that the Bishop should give up a portion of his income because of this small transfer. On the motion of Mr. J. H. Chance, a vote of thanks was proposed to the Bishop of Worcester for presiding. The honorary secretary announces a promised donation of £1,000 from Mr. George Dixon, M.P.

LAY HELP IN THE CHURCH.

Again and again, in one form and another, comes up before the Church the question of using her laity in the work of evangelization and education. That there is a great force in the Church which is not being put into operation, is generally acknowledged. The real question is, how can we bring this force to bear upon the problem of making disciples of all men? How can we take the great army of laymen and put them in the field of aggressive fighting for Christ? The burden of the battle falls now upon the clergy: they are both the officers and the rank and file; they must both plan the campaign and carry out the details of it, or else failure is before them.

The spirit of Christ must touch and inflame the pew as well as the pulpit. The power of soul-winning must be felt by the Church member as well as by the minister. It is because this personal sense of privilege and responsibility does not enter into the ordinary layman's conception of his relation to the Church, that our effort to reach the great mass of people

outside the churches is so weak and fruitless. To attain any grand and blessed accomplishment in Christian work, it is necessary that the lead given by the clergy should receive a warm and prompt response in the heart and effort of the Church members. Where there is a recognition of a joint partnership and cooperation in the work, the Church is conscious of a divine strength, and goes forward to its work with assurance of victory, and adds daily to the number of those who are being saved.

This is the first step in successful lay work—a stirring up in every man and woman and child in the Church of a sense of the high privilege to which they are called of being fellow-laborers with the clergy and with God in the work of winning souls to God through Christ. Unless this is first brought home to their hearts and consciences, there will be no efficient and permanent work for Christ. Guilds may be formed and clubs organized and brotherhoods started; there may be activity in all parts of the parish; and from the outside, there may seem to be great success; but God, who looketh on the heart, knoweth that it is but the form of godliness and not the power thereof. The Church is not put into the work to make successful parishes, and flourishing guilds; its office is to form character, to make men and women Christ-like; and the guild or club or brotherhood that is not contributing to that end, and has not that end in constant view, is but a delusion and a snare.—*Church of To-Day.*

DR. HODGE (PRESBYTERIAN) OF PRINCETON, ON MARRIAGE.

"Marriage is a divine institution: 1. Because founded on the nature of man as constituted by God. He made man male and female, and ordained marriage as the indispensable condition of continuance of the race. 2. Marriage was instituted before the existence of civil society, and therefore, can not, in its essential nature, be a civil institution. As Adam and Eve were married not in virtue of any civil law, or by the intervention of a civil magistrate; so any man and woman cast together on a desert island could lawfully take each other as husband and wife. It is a degradation of the institution to make it a mere civil contract. 3. God commanded men to marry when he commanded them to increase and multiply and replenish the earth. 4. God, in His word, prescribed, the duties belonging to the marriage relation; He has made known His will as to the parties who may lawfully be united in marriage; He has determined the continuance of the relation and the causes which alone justify its dissolution. These matters are not subject to the will of the parties or to the authority of the State. 5. The vow of mutual fidelity made by husband and wife, is not made exclusively by each one to the other, but by each to God. Any violation of the compact is, therefore, a violation of a vow made to God.

"Marriage is a sacred institution. Its solemnization is an office of religion. It should, therefore, be entered upon with due solemnity and in the fear of God; and should be celebrated, *i. e.*, the ceremony should be performed by a minister of Christ. He alone is authorized to see to it that the law of God is adhered to; and he alone can receive and register the marriage vows as made to God. The civil magistrate can only witness it as a civil contract, and it is, consequently, to ignore its religious character and sanction to have it celebrated by a civil officer. As the essence of the marriage contract is the mutual compact of the parties, in the sight of God and in the presence of witnesses, it is not absolutely necessary that it should be celebrated by a minister of religion or even by a civil magistrate. It may be lawfully solemnized as among the Quakers,

without the intervention of either. Nevertheless, as it is of the greatest importance that the religious nature of the institution should be kept in view, it is incumbent on Christians, so far as they themselves are concerned, to insist that it should be solemnized as a religious service."

After a paragraph showing that the State must make certain regulations about marriage, property rights, etc., Dr. Hodge goes on to say:

"The legitimate power of the State in these matters is limited by the revealed will of God. It can make nothing an impediment to marriage which the Scriptures do not declare to be a bar to that union. It can make nothing a ground of dissolving the marriage contract which the Bible does not make a valid ground of divorce. It is a violation of the principles of civil and religious liberty for the State to make its will paramount to the will of God. Plain as this principle seems to be, it is nevertheless, constantly disregarded in all Christian nations, whether Catholic or Protestant. Because marriage is in some respects a civil institution, to be regulated within certain limits by the civil law, men have treated it as though it were a mere business engagement. They ignore its character as a divine institution regulated and controlled by divine laws. Civil legislatures should remember that they can no more annul the laws of God than the laws of nature. If they pronounce those not to be married who, by the divine law are married; or if they separate those whom God hath joined together, their laws are absolute nullities at the bar of conscience and in the sight of God.—*The Church Year.*

CANADA AND THE JESUITS.

By GOLDWIN SMITH, IN MACMILLAN'S MAGAZINE FOR OCTOBER.

(Continued)

The Canadian Equal Rights Association, however, has to fight two foes in one. It is contending against ecclesiastical aggression and against French nationalism at the same time. The Jesuits' Estates Act is an audacious blow struck not only for Ultramontanism against Protestantism and the civil power, but for French nationality under priestly leadership against British ascendancy. "*La Verite*" is the Ultramontane and Jesuit organ of French Canada. In a recent article that journal says:

"For us [the French Canadians], confederation was and is a means, not an end. It is a means of enabling us to dwell in peace with our English neighbors, whilst safeguarding our rights, developing our resources, strengthening us, and making us ready for our national future. Let us say it boldly—the ideal of the French Canadian people is not the ideal of the other races which to day inhabit the land our fathers subdued for Christian civilization. Our ideal is the formation here, in this corner of the earth watered by the blood of our heroes, of a nation which shall perform on this continent the part France has played so long in Europe, and which she might continue to play if she would but resume the Christian traditions violently ruptured at the Revolution of 1789. To do that, it is not theoretically necessary that she should become a monarchy again; but it is necessary that she should return to Christ. Our aspiration is to found a nation which socially shall profess the Catholic faith and speak the French language. That is not and cannot be the aspiration of the other races. To say then that all the groups which constitute confederation are animated by one and the same aspiration, is to utter a sounding phrase without political or historical meaning. For

us, the present form of government is not and cannot be the last word of our national existence. It is nearly a road towards the goal which we have in view—that is all. Let us accept the present state of things loyally; let us not be aggressive towards our neighbors; let us give them full liberty to pursue their particular ideal. But let us never lose sight of our own national destiny. Rather let us constantly prepare ourselves to fulfil it worthily at the hour decreed by Providence which circumstances shall reveal to us. Our whole history proves that it is not to be a vain dream, a mere Utopia, but the end which the God of nations has marked out for us. We have not been snatched from death a score of times; we have not multiplied with a rapidity truly prodigious; we have not wrought marvels of resistance and of peaceful conquest in the eastern townships and in the border countries of Ontario; we have not absorbed many of the English and Scotch settlements planted among us in order to break up our homogeneity—we have not put forth all these efforts and seen them crowned with success to go and perish miserably in any all-Canadian arrangement."

This is the frank expression of a sentiment which has been gathering strength and taking shape in the French Province during the last quarter of a century.

In 1880 the Abbe Gingras published an address, in which, after the most rampant assertion of the right of the Church to override the civil power, and of the clergy to interfere in elections, together with a thoroughgoing proclamation of Medievalism, and an unqualified defence of the Inquisition, there comes (p. 43) a notable passage in relation to the political situation of the French Province. The clergy, says the writer, understand the delicate position in which French statesmen have been placed since the conquest, and that practically it is necessary that they should "resign themselves to a policy of conciliation, more or less elastic." But with union and a common understanding the machine of the Provincial Government, though it has inevitably one of its wheels in contact with the Federal Government, may be worked for Catholic purposes. This is the device which every Canadian statesman, "though he may not inscribe it on his banner, lest he should provoke unjust reprisals, ought to engrave on the inmost fold of his heart." The autonomy of French Canada is all, the Federation is nothing. With the autonomy of French Canada it is necessary for the present to be content, but a grader vista is opened when the proper hour shall strike. The leaders, and the soul of the national enterprise, are the clergy.

After the victory of the Jesuits at Ottawa, a grand national festival was held at Quebec on the day of St. John the Baptist, the national saint of French Canada, in the joint honour of Jacques Cartier, the founder of French Canada, and Brebeuf, the great Jesuit missionary, a monument to whom was unveiled. At the banquet, Mr. Mercier, who is the Nationalist Premier of Quebec, and as the framer of the Jesuits' Estates Act has received a decoration from the Pope, made a speech in which he preached in impressive terms nationalism and national unity. "To-day," he said, "the Red and the Blue [colours of the two old parties in Quebec] should give place to the Tricolour. It is useless to imagine that we will ever cease to be French and Catholic. This monument declares that after a century of separation from our mother country we are still French. More than that, we will remain French and Catholic." Such was the strain of all the speaking and writing on the occasion. A gallant colonel of militia even hinted at a resort to arms. The Papal Zouaves who took part in the ceremony carried side by side with their own flag a flag which in the days of French dominion had been borne in battle against the British. The

greetings of the "French Canadian nation" were cabled to the Pope, and the Vatican in return greeted the French Canadian nation.

Mr. Samuel Adams and his Boston confederates were in too great a hurry with their revolution. Canada had been wrested from the French; they should have waited till it had been made English, as with its poor, simple, and illiterate population of sixty thousand it might easily have been. After the revolt of the Colonies, England was compelled practically to foster French nationality, and at the same time to countenance clerical ascendancy, because it was on the influence of the clergy, who were hostile to the Puritans and afterwards to the French Revolution, that she mainly relied for keeping the people faithful to her standard. She gave the French votes, which they of course used to shake off British ascendancy. Thus Wolfe's victory was cancelled. Not only so, but, where France had only a weak colony, grew up under the nominal dominion of Great Britain a French nation in a theocratic form. The French multiplied apace, like all races whose standard of living is low, and the digestive forces of British Canada were far too weak to do with the French element what the digestive forces of the United States had done with the French element in Louisiana. Lord Durham saw the danger. He even let fall the warning words, that the day might come when the English in Canada, that they might remain English, would have to cease to be British; in other words, would have to join the main body of the English-speaking race on the continent to save themselves from French domination. He tried to bring about assimilation by means of legislative union of the two Canadas. The union totally failed; politics became a bitter conflict between the British and French Provinces, which at last brought government to a deadlock.

From that deadlock an escape was sought by Federation, which was thus, in its main motive and essential character, not a measure of union, but a legislative divorce of British from French Canada. The other British Colonies were brought in. But no real union such as constitutes a nation can be said up to this time to have taken place among them. No Nova Scotian or New Brunswicker calls himself a Canadian. A British Columbian scorns the name. The people of these Provinces are citizens in heart only of their own Province. At Ottawa they act as separate interests. Their support is obtained, to form a basis for the party Government, largely by a system of corruption operating mainly through Government grants to local works. As to Quebec, she is a member of Federation in the same sense in which Ireland would be a member of the United Kingdom if it had a Parliament of its own, and at the same time sent delegates to Westminster. She acts in her own separate interests, and by her compact vote levies tribute on the Dominion treasury, her own being in so bad a condition that she has already betrayed an incipient tendency to repudiation. She has extorted grants for railways and public works to a very large amount. On one occasion her members stayed outside the House haggling with the Government till the bell had rung for a division, when the Government gave way. The Tory party has in the main retained her support, though much less by party sympathy than by the means already described.

In the meantime in Quebec itself clerical domination has been making way. The substitution of Ultramontanism for Gallicanism has exalted the pretensions of the priesthood, and at the same time given an impetus to the movement.* Ten years ago it excited the

alarm of Sir Alexander Galt, who saw that danger impended not only over the rights and liberties of the Protestants, but over the civil rights and liberties of the Catholic laity, and sounded the note of alarm in his pamphlet on Church and State. Now comes the Jesuit, with what Abbe Gingras calls "the flambeau of the Syllabus" in his hand. Employing the Papal policy of the day, master of the counsels of the Vatican, he prevails over the Gallicans and Moderates, over the Sulpicians who vainly struggle against him for the spiritual possession of Montreal, and becomes master of the Church of Quebec. A cosmopolitan intriguer, fettered by no ties of citizenship or political party, acting solely in the interests of the Church and of his Order, he drives on with an almost reckless speed, and is not content without signaling his ascendancy by reclaiming his old estates, trampling the rights of the Crown under foot, and at the same time extorting a legislative recognition of the Pope. The Jesuit has always been more cunning than wise. He hurried James the Second along at a pace which proved fatal, and it is not unlikely that his precipitation may make shipwreck of his enterprise in Quebec.

The Church in Quebec is immensely rich, while the people are poor and the treasury is empty. Besides the tithe, which by a strange anomaly on this continent of religious equality she legally levies, and imposes for *fabrique*, she owns not a little of the most valuable land in the Province, and her wealth is constantly growing by investment, for she is active in the financial as well as in the spiritual field. The devotion of the people is guarded by their illiteracy. Ecclesiastical statistics, compiled under ecclesiastical influence, throw not much light on the subject. The journal of Arthur Buies, "La Lanterne", throws more. It gives a letter from a correspondent who, it says, has held high political employment and has lived in a rural district for forty years. This correspondent says that among men of from twenty to forty years of age you will not find one in twenty who can read, or one in fifty who can write. They will tell you that they went to school from seven to fourteen, but that they have forgotten all they learned. This "all"—what was it? We may judge, says the correspondent of "La Lanterne", from the fact that the teachers are for the most part young girls taken from the convents because they are too poor to pay their pupils' fees, and with a salary of from ten to twenty louis a year. Those who have passed any time among the *habitants* confirm this statement, and say that the mayor of a town is not always able to write. The school-books, of which a set is before us, appear to be highly ecclesiastical in spirit and in the economy of the knowledge which they are calculated to convey. No wonder that miracles in abundance are performed at the shrine of Ste. Anne de Beauport, while they are performed nowhere else upon this northern continent. The antagonism between this civilization and that of British Canada is complete.

The French peasantry of Quebec, if they have little to live on, can live on little; their Church sedulously preaches early marriage, their women are good mothers, and they multiply apace. Before their increasing number and pressure the British are rapidly disappearing from the Province. In the city of Quebec there are now only about six thousand left. In the eastern townships, once their almost exclusive domain, their numbers are rapidly dwindling, and the Protestant churches are left without worshippers. The Church advances money to the Frenchman to buy the Englishman's farm, which in French hands will become subject to tithe and *fabrique*. The commerce of Montreal is still in Protestant hands, but a Legislature of French Catholics has found its way, by taxing banks and other financial corporations, to the strong box, just as a Legislature

of Celtic Catholics in Ireland would find its way to the strong box of the Scotch Protestants of Belfast. As matters are now going, the future of the commercial community of Montreal is not free from clouds. If that community has hitherto thought of little but its trade, it will find that without paying attention to questions of public principle trade itself cannot be safe.

The weak point in the case of the opponents of the Jesuits' Estates Act is that two years ago an Act incorporating the Jesuits was allowed to slip through without protest. The explanation is that the Protestant minority in Quebec is so weak and so thoroughly overborne, that it has been sinking into a state of torpid resignation, while the British Province usually takes little notice of anything that is going on in Quebec. The Jesuits' Estates Act seems, however, at last to have aroused the Protestants of Quebec as well as the people of Ontario. Not that it would make any difference with regard to the question of principle if all the Protestants of Quebec, deserting the cause of their own rights and interests, had acquiesced in the Jesuits' Estates Act. The right and duty of the people of the Dominion generally to put a veto on the endowment of Jesuitism and the recognition of the Pope in legislation would be the same; and it would be equally necessary to uphold the principle that no religious majority in a Province shall have the power to make war on the religion of the minority by endowing propagandism out of the public purse.

(To be Continued).

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

SHIP HARBOR.—At a meeting of the Tangier Rural Deanery, on Oct. 16th. Divine service was conducted at St. Stephen's Church, Ship Harbor, at 10:30 o'clock. The clergy present were Rev. Rural Dean Ellis, Rev. Bruce McKay, who holds an important cure in Bermuda; Rev. R. A. Heath, Rector of the parish; Rev. E. H. Ball, Rev. T. C. Mollor, and, for the first time, Rev. A. A. Slipper, of Eastern Passage. Service consisted of Litany and Communion service, the Dean being celebrant, and Rev. A. A. Slipper the preacher.

It is frequently the case that *ad clerum* sermons are only so in name, but Mr. Slipper's was so in fact; and his brother clergyman thank him for it, several passages being markedly addressed to them; the text being Christ's words "Follow me."

Considering the busy fishing season the service was well attended, and the number of communicants large.

The old reed organ has been replaced by a very costly one made by Doherty, which was used on this occasion for the first time. After a hasty informal lunch at Dr. Jamieson's (which the clergy duly appreciated before their second drive), the ten miles to Jeddore were soon left behind; and dinner and capitular meeting followed in due course.

At the evening service held at Jeddore at 7:30, the Rev. A. A. Slipper was again the preacher. Upon the text "Experience worketh hope," he delivered a very thoughtful discourse, marking plainly how the maxim more than frequently proves false in worldly, but never in spiritual life. All the clergy took part in the service. The Rural Dean had spent the previous Sunday in the parish, so that the people have fully benefited by this last meeting; and the clergy, to whom the capitular meeting was an important one, express themselves in like manner. Very hearty was the hospitality shown by the Rector and Mr. Heath; and of the three families of kind parishioners it may be said, as is already so favorably recorded, "the brethren received us gladly."

* The best source of information on the subject is Mr. Charles Lindsay's "Rome in Canada: the Ultramontane Struggle for Supremacy over the Civil Power." Second edition; Toronto, 1889.

DIOCESE OF FREDERICTON.

ST. JOHN.—The service of intercession on behalf of Sunday school work, held in Trinity Church Monday evening, Oct. 21st, was fairly attended. The meeting opened with religious exercises by Canon Brigstocke. Rev. W. O. Raymond delivered an excellent address on the necessity of thorough preparation by teachers and others engaged in the religious education of children. But J. O. Crisp followed with a short but well delivered address on encouragements to Sabbath-school workers. The meeting closed with the singing of the hymn, "Lord of the Living Harvest," and religious exercises by Canon Brigstocke.

The regular fall and winter season of the Y. Men's Association of St. John's (Stone) Church was opened on the evening of the 23rd Oct., with a special service held in the church by the Rector, Rev. John deSoyres. After religious exercises an excellent address on "Perfection" was delivered by the Rector.

PERSONAL.—Mr. James S. Ford, associate of Trinity College, London, has been appointed organist of St. John's (Stone) Church. Mr. Ford has received the highest testimonials from Dr. Turpin, Secretary of the College of Organists in London, from Professors Pinney and Bambridge, of Trinity College, and from Dr. Pearce, the examiner for musical degrees in the University of Cambridge.

DIOCESE OF QUEBEC.

SHERBROOKE.—The sale of articles at the Church hall, Montreal street, on Saturday 19th Oct., in connection with the Children's Guild of St. Peter's Church was highly successful. Forty seven dollars were realized, and will be devoted to the Zenana Mission.

FITCH BAY. The Harvest Festival services were held in St. Matthias' Church on Friday, the 18th., and continued over Sunday. The church was tastefully and beautifully decorated with fruit, grain, vegetables, &c. The vegetables were of the largest kind grown in this vicinity for years. These services had a special attraction, as nothing of the kind has ever been held in the village before. The preacher, both morning and evening was the Rev. R. C. Tamba, of Magog. There was a celebration of the Holy Communion after the morning service. The singing at these services was of a good character, and the congregation joined heartily. After the evening service the greater part of the congregation adjourned to the Fitch Bay hall, where the Ladies Guild had provided the Harvest supper; all honor is due to the little band of workers that have done so much, and took upon itself the painting of the church, has now bought a splendid chandelier, carpet and matting, &c. Thanks are due to Mr. I. N. Boucher, who kindly collected among his friends and bought a stove for the new church, and to Mrs. Melrose, of Georgeville, who so kindly presented the church with a chandelier. The service on Sunday was conducted by the Rev. W. A. Adcock, who preached from the text, "Gather up the fragments that remain," John vi, 12.

QUEBEC.—The quarterly meeting of the Diocesan Branch of the Women's Auxiliary was held on Friday, the 11th October, 1889.

The meeting was well attended, there being present, besides the officers and members of the several city branches, representatives of Sherbrooke, Lennoxville, Compton, Cookshire and New Liverpool.

Mrs. Williams, the President, took the chair and delivered an address expressing much pleasure in meeting the members of the W. A. once more in Quebec, but regretting that though stronger she was not well enough to take up the position of President for the Auxiliary, but

would always take a warm interest in the work. She said further: "It has been a great pleasure to me, while absent from you, to feel that we are all united in one sisterhood, offering the same prayer daily, and trying to do our best to extend Christ's Kingdom upon earth. The missionary work presented to me in the South of France was for the Church of England Zambian work. We met there every week for that object, and had missionary papers read to us. A Miss Watson, from India, came to interest us there. Miss Ling told me she knew her well, and that she had done a good work there, and was travelling in the South of France, for her health." She then referred to the Triennial meeting in Montreal, and specially to the suggestion made for increasing the membership, and the necessity of each member trying to bring others; not only those of one of our own class, but those in a number of classes of life; for this purpose they have circulated, in many of the dioceses, a 'Leaflet,' which they said had done a great work in interesting people."

The following officers were then elected:—Honorary President, Mrs. Williams; President, Mrs. Von Iffland; Secretary, Miss L. Montzambert.

The minutes of the last meeting were then read and confirmed, after which interesting reports from nearly all the branches, showing that unabated zeal and energetic work in missionary affairs rewarded the praiseworthy efforts of its diligent members.

Votes of thanks were then passed to Mrs. Williams and Mrs. Macpherson for their energetic and successful work done for the Diocesan Branch, and expressing the sincere hope that the former might long be spared to act as Honorary President of the same. An address was then read by Mrs. M. B. Irvine, from which the following extracts are taken.

"At the request of our President, I have to submit the following notes of the proceedings of the Triennial meeting of the Women's Auxiliary, held in Montreal, in September last. As there were no regularly elected delegates from Quebec, Mrs. Roe, of Lennoxville, Miss Whitcher, of Sherbrooke, and I, were accepted as representing our diocese.

The reports show a wonderful growth of the organization. Many parochial branches have been established in the different dioceses, while money and clothing, to the value of over \$50,000, have been distributed—the result of three years work.

It was carried unanimously, that an Educational Fund should be at once established, in connection with each Auxiliary.

It was unanimously agreed to recommend the several Dioceses to join the Toronto Branch in giving more extended circulation to the 'Monthly Letter Leaflet,' now published in that diocese, the annual subscription being 20 cents. Each branch would be invited to send, to the local editor, any information they might have to impart, or any questions which they would like to ask, a certain space in the 'Leaflet' being allotted, each month, to one branch.

The subject of a General Secretary, for Diocesan work, was also discussed. Hitherto boxes have been sent by one branch without reference to any other branch; the practical working of this want of system being that the most persevering in asking get everything, while others, perhaps more in want, get nothing.

It was also resolved that each Diocese be assessed \$10,000 per annum, for expenses, to be paid to the General Treasurer.

Our Diocese was the only one which did not send a report in pamphlet form.

LOUISE IRVINE."

The following resolution was then adopted: "That the kind offer of the Toronto Branch, regarding the 'Monthly Letter Leaflet,' be accepted, and that each Parochial Branch should be asked to consider the question, and give their answer before the next quarterly meeting of the Diocesan Branch; at the same time saying

how many copies of the same they would take, at 20 cents per annum."

Those present then had the pleasure of listening to an excellent account of the Triennial meeting by Miss Whitcher, of Sherbrooke, giving in full, a vivid description of the details of each day's proceedings; for which sincere thanks and hearty admiration were expressed by all.

The meeting closed with the singing of the Doxology and the Benediction.

DIOCESE OF ONTARIO.

KINGSTON.—An ordination was held by the Lord Bishop of the Diocese at St. George's Church here on St. Luke's Day. A number of the clergy were present, and amongst them the Archdeacons of Ottawa and Kingston, and Rural Dean Cayley, Chaplain of the Bishop. The candidates for Deacon's Orders were Spencer D. Hague, B. A., Trinity College, Toronto; Albert R. Clay, St. Augustine's, Canterbury; and T. B. Horne, of New Edinburgh. The Ven. Archdeacon Jones LL.D., presented the candidates. The Rev. B. Baxton Smith, M.A., was preacher, and taking as his text 1st Tim. iii, 13, he explained the position, duties, &c., of a deacon in the Church, and gave a brief sketch of the history of the office.

DIOCESE OF TORONTO.

The following important Pastoral has been issued by the Bishop of the Diocese:—

Cathedral of St. Alban the Martyr.

To the Clergy and Lay Members of the Church of England in the Diocese of Toronto:

REVEREND BROTHERS AND BROTHERS OF THE LAITY.—We celebrate this year the fiftieth Anniversary of the erection by Letters Patent from the Crown of the Diocese of Toronto, and the consecration of its first Bishop.

Among the many ways which will be suggested by which this important epoch in our Diocesan History may be fittingly commemorated, none will commend itself as more suitable to mark the commencement of a new era in its progress than the organization of that Cathedral system which is the crown and completion of a Diocese in the Anglican Communion.

I have therefore determined to take advantage of this auspicious and happy occasion of our Jubilee to inaugurate the scheme which I have had so long in contemplation, and from which I hope for so much benefit to the efficient administration of the Diocese—the establishment of a working Cathedral Chapter on the lines of the ancient foundations.

The Acts of Incorporation of the Dean and Chapter of the Cathedral of St. Alban the Martyr, Toronto, passed by the Legislature of Ontario in 1883 and 1885, have to a certain extent prescribed the offices to be held, and the duties and powers to be exercised by the members of the corporation; ancient precedent and modern practice, modified by the local requirements of our Colonial circumstances must supply the rest.

The complete staff of the Cathedral and the functions assigned to them, will be as follows:

I. The Dean:—The Bishop of the Diocese. 25. Four Canons Residentiary, viz., the Sub Dean, the Chancellor, the Precentor, the Missioner in Chief. 6, 7. The Archdeacons of York and Peterboro'. 8, 17. The ten Lay members of the Chapter, viz., the Chancellor of the Diocese, the Registrar of the Diocese, the Treasurer—Robt. H. Bethune, Esq., the Hon. Geo. W. Allan, His Honor, Judge Benson, Edward Marion Chadwick, Esq., elected by the laity. James Henderson, Esq., John Carter, Esq., John R. Cartwright, Esq., Major Edward H. Foster, elected by the Clergy. 18, 43. Twenty six Prebends or Minor Canons. 44-49. Six Honorary Canons.

The sub-dean will be the deputy of the Dean in his absence.

The Chancellor is the representative of religious education throughout the Diocese and is responsible for the arrangements of preaching in the Cathedral. He will provide for the delivery of courses of Lectures on Church History, Liturgies and Christian doctrine therein and elsewhere as occasion may require.

The Precentor is charged with the conduct of the musical services in the Cathedral, and it is his duty to care for the promotion of Church music throughout the Diocese.

The Missioner will devote himself to the personal visitations of parishes and missions needing advice, assistance or encouragement, under the direction of the Bishop, to the preaching of Missions, and to the training and supervision of a body of assistant missioners.

The treasurer is the custodian of the fabric and properties of the cathedral, he receives and disburses moneys, and keeps the accounts of the Chapter.

The lay members of the Chapter will give their vote in the management of the temporalities of the corporation.

The twenty-six Prebendal Stalls of the Minor Canons will be assigned to and named after eight of the older and principal rectories of the city, and eighteen of the more important parishes in the country, giving as far as possible a proportionate representation to each Rural Deanery, as follows:

Toronto—Trinity, St. Paul, Holy Trinity, St. George the Martyr, St. John, St. Stephen, St. Peter, St. Luke. West York—York Mills, Newmarket. East York—Markham, Oshawa. Peel—Etobicoke, Brampton. South Simcoe—Tecumseth, Innisfil. West Simcoe—Barrie, Collingwood. East Simcoe—Orillia. Durham—Cavan, Clarke, Port Hope, Lindsay. Northumberland—Cobourg, Peterboro. Haliburton—Haliburton.

The stalls will, as a rule, but not of necessity, be filled by the Rectors or Incumbents of the parishes to which they are assigned. The Minor Canons appointed to them will give each two weeks' residence in the year, one in each six months, in the cathedral precincts, taking their share in the daily services. By this arrangement parishes throughout the Diocese will be brought into constant touch with the life of the Church at its centre.

The Honorary Canonries are designed to offer the reward for distinction for special learning or service to the Church, and especially to the cause of religious education.

The General Chapter, that is all spiritual persons included in the Cathedral staff, will serve as the Council of the Bishop, to give him the benefit of their judgment on all diocesan matters which he may submit to them, and for this purpose such as are convenient of access of Toronto will meet under his presidency at least monthly.

With this general survey of the constitution and duties of the Cathedral Chapter, I now proceed to announce to you the appointments which, in the best exercise of my judgment, I have made to its various offices.

The Sub-Dean:—The Rector of St. James', Toronto (ex officio)

The Chancellor:—(annexed to the Divinity Professorship of Trinity College, Toronto) The Rev. C. W. E. Body, D.C.L.

The Precentor:—(appointed by the Synod) The Rev. J. D. Cayley, M.A.

The Missioner:—(vacant until an income is provided)

The Treasurer:—Robt. H. Bethune, Esq.

The Rev. Henry Scadding, D.D., retains his Canonry.

MINOR CANONS: Toronto—Trinity, the Rev. A. Sandob; St. Paul, the Rev. T. C. DesBarres, M.A.; Holy Trinity, Rev. John Pearson; St. George, Rev. Septimus Jones, M.A.; St. John, Rev. Alex. Williams, B.A.; St. Stephen, Rev. A. J. Broughall, M.A.; St. Peter, Rev. A. H. Baldwin, M.A.; St. Luke, Rev. J. Langtry, D.C.L. West York—York Mills, Rev. H. B.

Oler; Newmarket, Rev. J. Farncomb, M.A. East York—Markham, Rev. J. Fletcher, A.M.; Oshawa, Rev. I. Middleton, B.A. Peel—Etobicoke, Rev. F. Tremayne, M.A.; Brampton, Rev. C. C. Johnson. South Simcoe—Tecumseth, Rev. Thomas Ball; Innisfil Rev. E. W. Murphy. West Simcoe—Barrie, Rev. William Reiner; Collingwood, Rev. L. H. Kirby. East Simcoe—Orillia, Rev. R. W. E. Greene. L.T. Durham Cavan, Rev. T. W. Allen, B.A.; Clarke, Rev. H. Bent, M.A.; Port Hope Rev. J. Davidson M.A.; Lindsay, Rev. W. Logan, M.A. Northumberland—Cobourg, Rev. A. W. Spragge, M.A.; Peterborough, Rev. J. W. R. Beck, B.A. Haliburton.—Haliburton, Rev. Phillip Harding.

HONORARY CANONS.—Rev. C. J. S. Bethune, D.C.L.; Rev. John Carry, D.D.; Rev. William Jones, D.C.L.; Rev. Alex. Maonab, D.D.; Rev. J. P. Sberaton, D.D.; Rev. J. F. Sweeney, D.D. Chapter Clerk. Rev. J. G. Lewis, L.T.

Let me, Dear Brethren, invite your hearty co-operation with all the aims and objects of our Diocesan Cathedral, and your earnest prayers that the organization thus inaugurated may prove in the years to come a real blessing to the Diocese, imparting new life in the work of the Church and uniting its members closer together in the prosecution of their efforts to build up the kingdom of our Lord and Saviour Jesus Christ.

It will plainly need much liberal and self-denying support from all members of the Church to establish and maintain in working efficiency the manifold agencies to be undertaken by the Cathedral staff and especially to complete and furnish the Cathedral buildings. Until these last are more advanced, the scheme of usefulness which I have sketched out cannot be put into full operation; but it is an encouragement to know that by a glad and united effort such as becomes our Jubilee Thank-giving, the whole design might easily be accomplished.

I would suggest that it would be a graceful act if each parish after which a Prebendal stall is named were to contribute at least as much as would defray the cost of erecting its own stall of carved oak in the Chancel.

Commending this matter to your loving and loyal consideration, and yourselves to the grace of God.

I am, dear brethren, your faithful friend and Bishop, ARTHUR TORONTO.

TORONTO.—St. Luke's.—A most successful Harvest Festival was held at St. Luke's Church, on St. Luke's Day. The choir of St. Matthias Church took part in the service, and Rev. Canon Dameron preached a forcible and eloquent sermon.

Rev. Mr. Cope has lately been appointed curate at St. Luke's.

The Bishop has issued a most elaborate scheme for his Cathedral. The desirability of a large cathedral staff, even when voluntary, seems very doubtful in this country, and there is great danger of having too many "dignitaries" in the diocese. In the present scheme there are about 40 canons prebendaries, etc., which is a large proportion, out of 150 clergy.

The Cathedral building is progressing favorably.

St. James' Church was reopened on Sunday week. At present the new organ is being placed in the chancel. The church looks spacious and dignified. The grounds surrounding St. James' are now open to the public, and benches are scattered all over, so that the weary man may rest himself under the shade of the trees. In fact a great change has come over the old church, and it is becoming an object of interest, and a source of pride to citizens.

Rev. W. Harper, lately curate to Arch. Wilson, at Grafton, was presented by the congregation with a purse and an address, previous to his departure for the States.

PETERBORO.—The 57th Battalion had a church parade to St. John's Church on Sunday afternoon, the 20th Oct., under command of Colonel Rogers, and headed by the Battalion band, 25 strong. The men looked exceedingly well, and their soldierly appearance was commented on by the large crowd which lined the streets. At the church a crowd which would almost have filled two such buildings as St. John's Church was waiting the arrival of the volunteers. The pews had been reserved for the volunteers, and when they were seated the remainder of the church was rapidly filled. The volunteers entered into the service heartily and were enabled to do so by the thoughtfulness of the church officers who had had the service neatly printed and a copy supplied to each soldier. The band, under the leadership of Mr. Miller, accompanied the organ and choir in the singing of the hymns with good effect. The opening hymn—

Soldiers of Christ arise
And put your armour on,
Strong in the strength which God supplies
Through His eternal Son.

was both appropriate and inspiring. The sermon was preached by the Rev. J. C. Davidson from the words: "Render therefore, unto Caesar the things that are Caesar's and unto God the things that are God's,"—Matthew xxii, verse 21. In closing he said, "These two kinds of loyalty (loyalty to the earthly Sovereign and to God) which God has joined together let none of you put asunder. Be at your post in the drill shed, on the parade field—'tis the service of your Queen. Be at your post also in church, on your knees—'tis the service of the King of Kings. Loyal subjects of our Queen! Loyal subjects of a Heavenly Monarch! Soldiers of Jesus Christ! Ever loyal! Soldiers always!"

The offertory was in aid of the Widows' and Orphans' Fund, and the service closed with the National Anthem.

GRAFTON.—On Sunday Rev. Mr. Harper preached his farewell sermon at Grafton and Centreton, his sermon was an affecting one, and was listened to with rapt attention.

On the following Thursday evening, the members of St. George's Church, Grafton, and St. John's Church, Centreton, assembled in the Town Hall, to present the Rev. Mr. Harper with a purse of \$55 and the following address:—

My dear and Dear Sir,—The members of the congregations of St. George's Church, Grafton, and of St. John's Church, Centreton, have asked you here this evening for the purpose of addressing to you a few parting words prior to your final withdrawal from the curacy of this parish on Thursday next. We wish to assure you that your labours as our spiritual teacher have been fully appreciated by us, and in parting with you we do so with sincere and heartfelt regret at the loss we shall sustain of a most efficient, kind, and faithful pastor, and we trust that God in His goodness will restore you to health, and that His blessing will rest upon you wheresoever you may go. Apart from your associations with us as our spiritual teacher for the past six years, you have by your works of love and generosity and purity of life, won a place in our hearts which will never be obliterated.

In conclusion, we trust that in your acceptance of these few and imperfect words you will also accept of the accompanying purse as a slight token of our esteem.

Henry LaPlies, Josias Gillard, Churchwardens; James Barnum, Chairman.

Mr. Holand spoke on behalf of St. John's Church congregation as to the very great loss their parish will sustain in the removal of their beloved curate.

Mr. Harper replied in appropriate and feeling terms, thanking his friends for their liberality and bidding them an affectionate farewell. The

proceedings were closed with the singing of the Doxology.

Rev. E. J. Harper came to Grafton six years ago as curate assistant to the Ven. John Wilson, M.A., Archdeacon of Peterboro, and has laboured faithfully and perseveringly, and has through ill-health, reluctantly, severed his connection with this parish. The rev gentleman left for Colorado Thursday evening. Several of his parishioners were at the station to bid him adieu.

DIOCESE OF NIAGARA.

MOUNT FOREST.—The annual Harvest Festival services at St. Paul's were every way blessed by God; the church was tastefully decorated, and spoke of God's goodness again vouchsafed in another abundant harvest. There were two celebrations of the Holy Communion at 8 and 11 a.m. The Rev. Professor Clark, LL.D., of Trinity College, was the special preacher for the day; his sermons were most able and brilliant; the congregations were large, everybody delighted with the church and services; the offerings were liberal \$52. On Monday evening the Professor lectured in the town hall on "Kingsley's Water Babies" to an appreciative audience. A most hearty vote of thanks was tendered to the Professor by the audience on motion of Mr. Hagarty, seconded by Rev. Rural Dean Belt, of Harriston; proceeds of lecture about \$25. Dr. Clark's visit was thoroughly appreciated.

A very successful Harvest Home service was held at "The Church of the Good Shepherd, Riverstown, last week, the Rev. Rural Dean Belt, special preacher, assisted by Rev. C. Scudamore, Bennetts Radcliffe, and Mr. E. A. Lewis. Afterwards the ladies of the congregation served up a splendid dinner. The choir of St. Paul's, Mount Forest, with the Riverstown choir then rendered a very pleasant programme in the basement. Too much praise cannot be awarded to Mr. W. E. A. Lewis, the earnest and clever lay reader of Mount Forest, for the successful way in which everything was managed; proceeds about \$50 *Laus Deo.*

LINCOLN AND WELLAND.—The conference of the Bishop with clergy and laity of the Rural Deanery of Lincoln and Welland was divided into two parts; one conference being held on Monday, Oct. 21st, at Niagara Falls for clergy along the line of the Niagara river, and another on Wednesday, Oct. 23rd, at St. Thomas' Church St. Catharines, for the rest of the Deanery. The Bishop spoke some earnest words about the effort now being made in behalf of prison reform, and a resolution was passed declaring the readiness of the Deanery to cooperate in the work of the Society which has this object in view. Careful consideration was then given to the waste places in the Deanery, and what could be done to supply them with services. Then the embarrassed state of the Mission Fund and Widow and Orphan' Fund was discussed, and the amount which each parish could raise for this fund considered. Great good may be expected to follow these annual conferences in the various rural deaneries between the Bishop, clergy and laity.

The Rural Deanery of Lincoln and Welland Chapter meeting met at St. Thomas', St. Catharines, on Oct. 3rd. The morning was devoted to a consideration of St. John xxi. The afternoon session was shortened by a visit to Bishop Ridley College, at the invitation of the Principal. In the evening, instead of a sermon, addresses were delivered, the speakers and subjects having been decided on at the previous meeting. Rev. E. J. Messenden gave a most eloquent and instructive extemporaneous address on Christian marriage, which was followed by the able paper by Rev. C. W. Macnab on the Deceased Wife's Sister Bill, and Rev. Canon Ball on Divorce. Although there was a speech by Mr. Laurier at the Opera House that same evening, which without doubt attracted many who

would otherwise have been at the service, about 200 people were present to worship God, and to hear what was said about the sacredness and dignity of marriage, and the need of guarding against any attempt to break down the fences which guard its sacredness as an holy estate instituted of God in the time of man's innocence.

BEAMSVILLE.—On Thursday, Oct. 24th, the corner stone of St. Alban's Church here was laid by the Rev. F. W. Piper, the earnest Missionary, through whose zeal a church and parsonage have been erected at Smithville, and a church at Wellandport (now the headquarters of another mission). All this has been done in about five years; and now over twelve hundred dollars having been collected for a church at Beamsville, the contract for a brick church has been given out. The service was read by Rev. Rural Dean Gwilt, and short addresses delivered by the clergy present, Revs. Canon Read and Ball, F. W. Spencer and T. Geoghegan. Mr Piper has been overworking himself in this Mission, and was compelled to hasten home immediately after the service, having been unable to do any duty for some weeks.

DIOCESE OF HURON.

ALISA CRAIG.—The Harvest Festival held here recently was a very enjoyable service. The Church was tastefully decorated; this was largely the work of the wife of the incumbent, Mrs. Shore. After the shortened Form of Evening Prayer had been joined in, the Rev. J. Downie, of Morpeth, gave an interesting address, which was followed by the singing of a hymn, and then the sermon, a very instructive one, by the Rev. W. J. Taylor, of Mitchell. The offertory was towards the renovation of the church.

SANDWICH.—The Rector, Rev. Mr. Hind, of St. John's Church, Sandwich, asked his congregation a few Sundays ago for a collection of \$70 to assist towards painting the church. They responded by an offering of \$116.

DIOCESE OF ALGOMA.

SAULT STE. MARIE.—The Bishop of Algoma desires to acknowledge with many thanks the receipt of \$40 from "A. F.," New Brunswick, and to say that he will apply it towards the rebuilding of the Rev. R. Renisons Mission House at Negwonenang, recently destroyed, with all its contents, by fire.

GRAVENHURST.—On Sunday, October 20th, a Harvest Thanksgiving Service was held in Northwood Church, which was well filled with a very attentive congregation, and the Rev. T. Noble, B.A., Incumbent of St. James', Gravenhurst, who has charge of this out station, preached from Psalms ciii., 1-2, dwelling chiefly on the nature, causes and advantages of thanksgiving. The Sacrament of the Lord's Supper was also administered, twelve communicating and the infant son of Mr. W. Magee, one of the Churchwardens, being baptized. A few weeks ago Mr. Noble spent three days visiting the members of this little flock in the bush, and then baptized four little children.

ILFRACOMBE.—The Harvest Festivals were celebrated in this district on the 8th and 9th Oct. The interior of the churches of St. Jude, in Hoodstown, and St. John, in Stanleydale, and Christ Church, in the village of Ilfracombe, were beautifully decorated with the best of the fruits, flowers, and vegetables produced in the townships of Stisted, Chaffey, and McMurrich. The Rev. Rural Dean Chowne, B.D., of Rosseau, preached in each of the churches, and expressed his great satisfaction, not only at the decorations but at the enthusiasm manifested by the people.

CONTEMPORARY CHURCH OPINION.

The Church Year (Jacksonville Florida), says:—

It is time that the Christian sentiment of the country should settle the question, which is a fruitful source of discredit and debasement to religion, as to whether the clergy are merely *hired laborers*, following a profession by which, as a craft, they get a living, or whether they are spiritual officers, and moral teachers, devoting their lives and labor to the religious and moral elevation of the people; and so, by their teaching and influence, the strong bulwark of conservation and preservation, of law, and order, as the servants of God, and simply provided for against want, by the offerings of those for whom they labor, and for whose benefit they have thrown aside the beckoning temptations of mercantile, commercial and political ambition. The law of the land, (U.S.) which takes the first position, and places the clergy upon the footing of "contract laborers," is a blot on our Christian civilization; and Christian sentiment ought freely to protest against it, and demand its repeal. If this cannot be done, let it be, at least, uniform in its application, and taken out of the line of class legislation, applicable to Protestants; but waived in its application to Romanists, whose priesthood owes its first and supreme allegiance to a foreign potentate, while the others are the loyal adherents of the Republic.

The Irish Ecclesiastical Gazette says:—

When there is talk of union between Churchmen and Dissenters it is well to notice how helpless and hopeless is the question of union between the various bodies of Nonconformists among themselves. There seems but little hope of any satisfactory Home Reunion until there is some evidence of a drawing together of the sects. Here is the testimony of a Nonconformist paper, the *Cambrian News*, on the character of Welsh dissent:—"Signs are not wanting that the intelligent members of Nonconformist bodies in Wales are more or less alive to the weaknesses arising from sectarian jealousies, decay of spiritual life, growth of formalism, financial pressure, dependence upon creeds, and other causes. Welsh Nonconformity in its official aspects has become hard, narrow, cruel and bigoted. . . . Let any town be examined and it is impossible not to see that Nonconformist bodies are jealous of each other, and instead of working together are working each for themselves. . . . This sectarian jealousy is not only a weakness in practical work, but has brought about a multiplication of places of worship and ministers and a consequent financial embarrassment which reduces Nonconformist effort almost to the task of making ends meet." Another Welsh dissenting paper alleges that in some districts "the jealousy between the Nonconformist sects is stronger than the animosity of the whole put together against the Church of England. . . . If the religion of the Principality were more pure, sectarianism would get beautifully less." The *Cambrian News* says again:—"There are Nonconformist churches, for instance, where the poor are unknown, where the officials are not remarkable for morals, and where the grind of the money-making machinery is constant: there are churches where the ministers are 'dumb dogs that cannot bark,' where the rules of discipline are relaxed, and where the religious services have become as mechanical as the performances of puppets in a show of marionettes; there are churches where the social life and sufferings of the people are utterly ignored, and where dry creeds are separated and put together like skeletons in a school of anatomy; there are churches where hatred of rival sects and not love of suffering humanity is the ruling passion, where increase of members is more highly prized than growth in god-

liness, and where financial success ranks higher than holiness; there are churches whose ministers are idle and unworthy of respect, whose officials are office seekers, and whose members are indeed sheep without shepherds." This is not the bigoted writing of a Church newspaper, but the candid confession of a writer who is behind the scenes and knows what he is writing about.

Of the theatre services in Philadelphia, the *Church of To-Day* says:

The results of these services have been chiefly visible in the attendance. The seating capacity of the Bijou Theatre was eighteen hundred, and was ordinarily fifteen hundred. The smallest congregation seen at the opera house was about nine hundred. The largest was about eighteen hundred, though this did not represent the full attendance; for often the doors had to be closed before the beginning of the service, and numbers were turned away for lack of even standing room. In addition to this, however, incidents have been continually bringing to light other results. Persons who have drifted away from religious observances have come asking to be directed to Church relations again. Young men who passed their Sunday evenings playing cards in the saloons near by have been known to forsake their cards and attend regularly at the theatre. Those called to attend the dying in the hospitals and slums of the city have found, in some cases, that all the knowledge of religion the dying person had, had been gained at the theatre services.

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).

LETTER FROM MISS LING.

To the Editor of the *Church Guardian*:

Ma. EDITOR.—Some time ago you published a notice of a tour I was to make through Canada under the auspices of the Woman's Auxiliary, in order to represent the work of the Church of England Zenana Missionary Society. Now that my tour is more than half over, it may interest your readers to hear some account of my journey and the success with which I have met.

Landing at Halifax, on the 5th August, I at once proceeded to hold meetings in the principal towns of Nova Scotia, and from there went on to Charlottetown, P.E.I., and St. John, N.B. In the former place, the Right Rev. Bishop Courtney, who was on the platform at my meetings, summed up my remarks by a most earnest and stirring address; the latter (the city of St. John), during the ten days of my visit was so thoroughly well permeated with Missionary information, that it surely will spread into the neighboring places in the Diocese.

I arrived in Montreal just in time for the opening of the Provincial Synod, and much enjoyed the representative gathering of clergy and laity of the Church of England, which I was privileged to witness during that week. The inspiring Missionary meeting at Queen's Hall will long be a happy meeting to me.

Here also I met and had the pleasure of addressing the delegates sent to attend the Triennial meeting of the Woman's Auxiliary, and hearing how all their various branches of work in the different dioceses prosper. I am now in the Diocese of Ontario, and have held 43 meetings in all up to date (Oct. 7th), and addressed between five and six thousand people.

Special Features in some places.—In addition to the public meetings in school houses drawing rooms, and addresses to Sunday-schools, in some towns I have been invited to the public schools, and though no formal collection has

been asked, the voluntary offerings of both teachers and scholars sent in afterwards, has testified to the interest awakened.

Meetings have also been held in country places, which has been the first gathering to hear about foreign missionary work, in some instances, that they have ever had in connection with the Church of England.

Results.—In addition to the money raised for the general fund of the Zenana Mission in some places, I have been asked to state special objects needing help, and in this way \$50 per annum as the support of Zenana teachers in my own station in India have been provided. A bullock cart to bring the upper class Mahomedan girls to my school at Ootacamund has been set apart from their offerings by the children of the Cathedral Sunday-school, Montreal. \$50 a year, promised by a little country parish for the support of a native female teacher at Masulipatam. The circulation of "India's Women" the organ of the C. E. Z. M. has been almost materially increased.

In almost every diocese one or more desirous to give their lives to this work of carrying the Gospel of Christ to the women of India, have been met with and recommended to send in their application through the Woman's Auxiliary to the C. E. Z. M. Committee in England.

Little children have in some instances given me their much cherished and well preserved dolls and playthings, as prizes for school children, rendered doubly valuable for the sweet unselfishness which prompted the gift. One little girl walked a distance of 4 miles, in snow and rain, to bring me two scrap-books she had made.

A boy who had heard me speak in his own village during the week, walked 2 miles to take the boat for the city, where he heard I was to address a Sunday-school the following Sunday, 2 miles from the boat to the church accosted me outside after it was over, and went with me to another Sunday-school to hear more, and walked home afterwards.

Suggestions.—While thanking the Officers of the Woman's Auxiliary, and the clergy of the various parishes, for the kind way in which they have organized meetings, if I might suggest one or two little things which would render work like this a greater success, I would like to do so.

1. Though the date fixed for the visit of the Deputation may not be always the most convenient in certain places, it would be helpful if workers would remember that, in arranging a tour through eight different dioceses it is impossible to suit everyone; and if they would try and throw themselves heartily into it and make the visit the most profitable possible under adverse circumstances, God will certainly bless their endeavor.

2. Such small details as arrangements for singing at a meeting, ensuring a good supply of hymn-books or hymn-leaflets, or perhaps practising special music for the occasion would all tend to make the meetings brighter.

3. Giving notice of the meeting in church should not be thought to be all sufficient, but where possible a band of younger workers may be enrolled in making the meeting known, or where printing is not thought advisable, in writing notes or post cards.

4. After the meeting is over help on any interest which has been excited by organizing some practical way of helping on the work. For encouraging systematic readings, amongst younger people sometimes it has been found helpful to make the Missionary periodicals the subject of an annual examination, and offer prizes for the best answers.

In conclusion, I would acknowledge the great kindness I have received from my various hosts and hostesses, in some of whose houses I have stayed for a period of a fortnight or three weeks. I know this cordial hospitality

has been accorded me for my Master's sake and deserves no thanks; but it will I know one day receive the Saviour's commend, "Inasmuch as ye have done it to one of the least of these my brethren ye have done it unto me."

On my return to India (God willing) in January next, it will be with a very happy remembrance of my tour through Canada, and many happy friendships formed I trust for eternity.

CATHERINE F. LING.

Sir,—As some confusion may arise in the minds of those who wish to send appeals for warm clothing, Christmas presents, &c., for pool missions, allow me to state in a few words the final arrangement of this part of the work made by the Woman's Auxiliary to Missions at their Triennial meeting in Montreal, Sept. 12th. All appeals for aid should be sent to the General Secretary, Mrs. Tilton, 251 Cooper street, Ottawa, who in turn will pass them on to the various Diocesan Secretaries. If, however, appeals are received by any of the branches, they should report as soon as possible to their Diocesan Dorcas Secretary, stating at the same time whether they will entertain the appeal. This information the Dorcas Secretary will send to Mrs. Tilton, so that the latter may know that Missions are being provided for, and also that she may arrange, if possible, an equal distribution of gifts to those who are in need of them. If each Branch would report to the Diocesan Dorcas Secretary, as soon as they have decided, to what mission or missions their gifts shall be sent it would do much to help the General Secretary in her work.

EMILY CUMINGS,
Secretary Toronto Diocesan Board.

OAK LAKE HAMILTON, Oct. 25th, 1889.

DEAR SIR,—Last year you were good enough to ask your readers to help in the effort to build a church here, but I am sorry to say without any response, and we have contented ourselves with the use of the Presbyterian Church, another year, in the fond hope of being able to bear all the expense ourselves—but through partial failure of crops (through drought) we are obliged to ask our friends in the east, kindly to assist us. We have made a venture of faith, and begun the building estimated to cost \$2,500, and when finished will accommodate 200 worshippers.

To show how anxious all are to have the church, 70 loads of stones have been hauled a long distance, by voluntary labor—and besides being liberal according to their means. The ladies of our congregation are again working most energetically for another bazaar to be held about the middle of December, previous to opening the church.

Do therefore kindly ask your readers to help us either in money or goods of useful and fancy articles, for our bazaar. We should be most happy to hear of any one willing to give us the chancel window or the bell.

CHARLES QUINNEY Incumbent.

P.S.—We have nearly \$1,500 of the \$2,500.

DRUMMONDVILLE, 25th Oct. 1889.

SIR,—There is one typographical error in my letter on 'Degrees in Divinity' which I think ought to be corrected as it affects the sense, viz, for 'wanting in fidelity' read 'wanting in finality.'

Yours, E. J. HEMMING.

For further *Home Field News* see page 14.

NOTICE.—We regret to say that unless Subscribers will PROMPTLY REMIT us the AMOUNT DUE, we shall have to consider the advisability of suspending publication to allow of collection of these arrears. Will not Subscribers aid us by prompt remittance and also as requested last week, by sending in renewal order, and the name of one new Subscriber.

The Church Guardian

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DECISIONS REGARDING NEWSPAPERS.

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

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

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

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

CALENDAR FOR OCTOBER.

- Oct. 6th—16th Sunday after Trinity.
 " 13th—17th Sunday after Trinity. (Notice of St. Luke's Day.
 " 18th—St. LUKE. *Evangelist.*
 " 20th—18th Sunday after Trinity.
 " 27th—19th Sunday after Trinity. (Notice of St. Simon and St. Jude and of All Saints
 " 29th—St. SIMON and St. JUDE. Ap. & M.M. (Athanasian Creed)

ST. JUDE.

St. Jude's message to the Church is but short, yet it contains much matter for meditation. It is directed, not to the world, but to those whom the great Head of the Church has chosen out of the world—"to them that are sanctified by God the Father, and preserved by Jesus Christ." The whole epistle is a call to vigilant and unceasing warfare. The apostle bids those whom he addresses to "contend earnestly," not for the honors or rewards of this world, but for their spiritual inheritance—"for the faith once delivered to the saints." He implies too, that the foes with whom they are to contend are to be found in their own household; "men who have crept in privily," or in disguise, and who even in the Church itself are working their wicked will, and abusing to their own destruction and that of others the best gifts of God. He speaks of the Lord's coming to judgment, and reminds his readers that they are not to be discouraged by the presence of these false brethren, since they had been expressly warned that each should come. Finally, the apostle closes with a command, which is also an encouragement; "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ, and eternal life." "Keep yourselves in the love of God! Why? Because that love is the very vital breath of the Christian, without which he can no more live than his bodily life can exist without the atmosphere. Because it is the sense of that love, which carries him over and through all discouragements; which makes his trials endurable, nay, blessed; which makes him desire and work for the salvation of others, and the spread of Christ's Kingdom among men.

There is a certain insect, which, though its lungs are fitted only to respire air, yet does not hesitate to dive to the bottom of the water and remain there as long as it finds needful. What is its secret? Simply this; when the little creature desires to seek the bottom of the stream, it constructs an airtight and transparent balloon, enveloping its whole body. This it fills with air, and so carrying its own atmosphere along with it, it exists in an element not only useless but adverse, which would destroy it at once without such protection.

As the silvery air bubble is to the little insect, so is the love of God to the Christian soul. Kept by this love, he passes through trials and temptations. By it he keeps himself unspotted from the world in which he must needs live. Afflictions may grieve him, the cross may be heavy, the world, the flesh, and the devil may allure and threaten by turns but so long as the Christian keeps himself in the love of God, there is light amid darkness, peace in conflict, joy in tribulation. But how are we to keep ourselves in this love? The apostle himself tells us, "By building ourselves up on our most holy faith" So long as we build on the foundation of an assured faith and trust in God's promises and His Word, so long the very gates of hell shall not prevail against us. By "praying always in the Spirit." By constant communion with that loving and giving Father in whom are all our fresh springs. By "looking for the mercy of our Lord, Jesus Christ unto eternal life." By faith, by prayer, by meditation on the word and on the joys to come, he is to keep himself in the love of God, and so to pass the waves of this troublesome world, that finally he shall come to the land of everlasting life, and that eternal Kingdom which our God has promised through Jesus Christ our Lord.—*L. H. G.—in Paris's Visitor.*

THE MAKING OF THE NEW TESTAMENT.

By the Rev. S. D. McConnell, D. D., in the American Church Sunday School Magazine for November.

To clear the way, it must always be borne in mind that the Church was established, its organization complete, and the best part of its missionary work done *before it had any Bible* at all.

The modern notion of a missionary as a man who goes to the heathen with a Bible in his hand from which to enlighten the pagans, was inconceivable to an early Christian. "Bible Societies" are modern inventions, and are largely based on modern misconception. Our purpose is to find the true origin and purpose of the New Testament. The popular idea of the relation of the Bible to the Church has arisen for the most part since the era of "written constitutions." *The Church is older than the Bible.* More than one-half of the books of the Old Testament were written after the Mosaic institutions had been in existence hundreds of years. The *wrote* of the New Testament came into existence *after the Church had been planted* In the work of propaganda it (the Bible) was no part of the machinery.

It is well just now to lay emphasis on these well-known facts. In Protestant Christendom the Holy Scriptures have been popularly assigned a place which cannot be maintained. A burden has thus been laid on them which is, if not of a magnitude, at any rate of a kind which they are not able to bear. To remove the Bible from that place reverently, so that it will take no hurt, and tenderly, so that the superincumbent mass may not tremble, is a task from which it is idle in our day to think of escaping.

The way to ascertain the true place of the

Bible in the Church is to go back and find *how* its book *first* came to be there.

Let me remind you that the Church is builded not upon a Book but upon a *Person*. Everywhere the Apostles began their work by telling the story of the Cross and the Resurrection. If it were to a Jew the missionary was speaking he would proceed something like this:—"Brother," he would say, "you are waiting for the Messiah? You need not wait any longer. He has come. He was born forty years ago in Bethlehem in Judea, of Mary, the wife of Joseph. I have seen Him. I was present when He cured hundreds of sick and lame and blind. I stood beside Him one day at the door of a tomb and heard Him call to a man within who had been four days dead. I saw the man come out alive and wholesome! His words were the words of God. Listen to some of them as I remember them" [and then he rehearsed say the Sermon on the Mount, or John V] "But alas! our people hated Him and compassed His death. He was crucified! Yes, He was crucified. We thought then for a little while that we had been deceived. But the third day after He rose from the dead, as our prophets have always said the Messiah would. I saw Him afterward myself. The nail-prints were still in His hands and feet, and the scar on His breast showed where the spear had gone. He told us many things about His new Society which I will tell you. Five weeks after, as we all stood about Him one day, out in the open light, He went up from among us, floating up, up into the clouds, and we saw Him no more. He was the Christ."

To the Jew there was nothing surprising in all this. He accepted the truth of the story and was baptized into the Society.

With the Gentiles, however, *it is*, the people whose blood *we* inherit, the case was different. They had had no prophets. There was no foundation laid. There was apparently no point of contact with them. Then the missionary, like St. Paul at Athens, fell back upon the universal instinct of the race and identified Jesus with "the unknown God."

The necessity for a written Gospel had not yet begun to press. Books of any kind were rare and very costly. Probably not one in ten of the Disciples could read, and fewer still could write. In the Orient "education" did not imply the ability to read. The *memory* took the place of the printed page. Tales, songs, histories, multitudes of proverbs, were in circulation among them, word for word, just as they had been for generations, without any part of them having been committed to writing. The professional story teller, as he squats in the bazaar today at Damascus or Cairo or Constantinople, tells his tales in the very words in which they have been handed down from his father and his grandfathers for generations. His hearers are as quick to notice and resent any deviation from the accepted form as is the child among us who wants the story told "the way you told it before."

Thus there quickly grew up an *Oral Gospel and Liturgy* which was substantially the same throughout the Church. Once it took shape it held it tenaciously, owing to the popular habit. The thing which in our day most nearly resembles this "Oral Gospel" is probably the "Ritual" of certain secret societies. In the Masonic Order, for example, the "work" is performed in a very lengthy form of English words, transmitted unchanged for certainly a hundred and fifty years.

Thus the Oral Gospel was long preserved in the Church and was sufficient for its needs. Even after it took written shape it was generations before it superseded the old method of promulgation.

Two things, however, made the writing of the Gospel desirable. The first was the breaking out of the Jewish wars and the consequent difficulty in communicating with the mother Church at Jerusalem. The Church there under

St. James was the standard of orthodoxy. The numerous oral traditions of the Founder were strongest there. It was the place to which Christians everywhere turned as their home. But now political evils and insurrections scattered them and rendered it dangerous for delegates from distant churches to visit their "mother dear, Jerusalem."

The other and great reason was that the Apostles and others who had been "eyewitnesses of these things from the beginning" were one by one falling by the way.

The first of the books to be written was the Gospel by St. Mark and it came about in this way. Papias, the Bishop of Hierapolis, who lived in the second century, tells us about it. Papias was a disciple of Polycarp, who was a disciple of St. John. He says that he himself knew St. John well and received the information from him. The information was this:

When St. Peter started on his missionary expedition he was ignorant of the Latin language; but he had to work among Latin-speaking people. He therefore called in Mark, whose mother tongue it was, to go with him as an interpreter. So Mark went with him on his journeys. Time and time again he heard and translated the same story of Christ's life, His words and His works, until he had them fairly learned by heart. After Peter's death, Mark from memory wrote them down for use of the Church in Rome. He made no pretence, Papias says, to arrange the story in the order in which the events occurred, but was only careful to set down as nearly as he could recall them the very words that Peter had used. This, then, was the first of the books of the New Testament—the "Gospel of St. Mark," so-called, but really the story of Peter, written down by his friend Mark.

About the same time a persecution arose in Judea which scattered the Church once more. St. Matthew was driven away with the rest. But before going into exile he, being almost the only one surviving who was personally familiar with the facts, wrote down in Hebrew, the Gospel story for the use of those who could not fly with him. The Hebrew copy has been long since lost, but a Greek translation remains.

These two historical attempts seem to have given rise to many ill-advised essays on the part of others to do the same thing. But their so-called "Gospels" do not seem to have ever amounted to much, and in any case were lost hundreds of years ago. St. Luke refers to them rather contemptuously at the beginning of his Gospel:

"Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eyewitnesses and ministers of the world; it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things, wherein thou hast been instructed."

His Gospel was written in Greek, and is by far more full and detailed than either of the others.

Thus in the three great tongues in which the superscription over His head was written, the Gospel was set down in "Hebrew and Greek and Latin."

Next in order of time come the Letters of St. Paul. They are fourteen in number, arranged in our Bible not in the order in which they were written, but in the order of their length, beginning with the longest. The Epistle to the Hebrews was placed last, because there has always been doubt as to whether or not St. Paul wrote it. Each of these Epistles had its own occasion. They were the letters of a Bishop to his clergy, of a pastor to his people, of a friend to friends. Each one had its own special purpose. Sometimes it was to

correct a mistake; sometimes to instruct in doctrine; sometimes to give directions about affairs. It will suffice to examine one or two as samples. Let us take the one first written the 1st Epistle to the Thessalonians.

On one of his missionary journeys he visited the city of Thessalonica in Greece, and established a church there. According to his custom, as soon as it was well organized and able to go alone he left them and went on to another place. Many months after he visited them again along with his friend Timothy. Leaving his friend there he himself passed on to Corinth. There Timothy joined him after some time and brought a report of the Church in Thessalonica. In the main he gave a good account of them. They were earnest, active zealous, and, for the most part, set a good example to the people about them. But still there were several things to be regretted. In the first place, the high standard of personal purity which the Apostle had insisted upon seemed to some of them stilted and impossible. They had been reared in a society which looked very lightly upon sins of the flesh. While they gladly embraced the larger hope which the New Revelation brought them, they were inclined to quarrel with some of its restraints.

But another thing disturbed them, and this more than any thing else. Some of the brethren had died since St. Paul's departure. What was to become of them? How were they to be affected by Christ's second coming which they expected almost immediately? Were their friends to forfeit their immortality and their share in His glorious advent by their untimely death? They were very much disturbed, Timothy said.

So the Apostle sat down and wrote them a letter. He begins with what corresponds to "My dear so and so," the way letters have all ways been begun. He assures them how continually he has them always in mind, and how thankful to God he is for such fruit to his labor. Then he proceeds to his main purpose. Above all things he places the virtue of purity. He traces to their source the peculiar temptations by which they are assailed. His language is dignified, but most outspoken. Then as to the other matter which perplexed them, he tells them their trouble is all unnecessary.

He declares on the authority of the Lord Himself that death would not affect their status one way or another; that in the last great day, when the Lord shall come "with the voice of the archangel and the trump of God," the dead in Christ shall rise, and, together with those who remain alive, be caught up to meet Him, and be "forever with the Lord." As to when all this would occur.—well, St. Paul was too sensible a preacher to put dates to his prophecies. He held it to be always imminent, and that the proper attitude was that of sentinels watching against a surprise. There was one passage in his letter, however, which misled the good people of Thessalonica. They inferred from it that the second coming was to be during their own lifetime, and was likely to occur any day. At once they fell into the disorders and extravagances which "Second Adventism" has always produced. Why should they torment themselves, they ask, about the affairs of this world when the other was already in sight? Why should they plant and water when the great Reaper was likely first to gather His harvest? Why should they bring their affairs before distant or provincial when the great assizes of the universe was about to be opened?

When Paul heard of this outbreak of fanaticism and its disastrous practical consequences he sat down again and wrote his 2nd Epistle to the Thessalonians.

In it he tells them how they had misunderstood him before; how that he had not meant to assert either that the Lord would come during their lifetime, or that he would not. The particular day was concealed in order that they might live carefully every day. Then they

read his sober words, and went back to their work and their worship.

These two Epistles may stand as samples of all the rest. Each one had its own reason. The writers did not say to themselves "go to, now, we will write a Bible." They do not seem to have even suspected that they and their circumstances alike were being used by a higher power to write the Book which has moved the enthusiasm, guided the lives, and placed the sorrows of a hundred generations!

It must not be conceived, however, that these various documents came at once into circulation and use. They did not do so for more than a hundred years. The idea of gathering them into a book for a long time did not occur to anybody. Many had been written which were never gathered but have disappeared long ago. The thing depended upon yet was oral instruction. The pamphlets and letters were only supplementary thereto. Each little manuscript was the precious treasure of some particular Church, and was jealously guarded. It was passed about among a few reverent hands, and when it became worn and crossed was locked up among the muniments. To make copies was a tedious and expensive business which few of the poor churches could bear. There was no printing, no paper, no post office! A "Book" was a very different concern from the thing which we call by that name. It was made this way: For paper the writer used little leaves of leather about six inches square. He wrote only on one side of each leaf. He used a pointed stick for a pen. He made no punctuation marks and no breaks between the words. When he had done he took his pile of little leather leaves and gummed them together, the bottom of the first to the top of the second, and so on, making a long strip, six inches wide and from twenty to a hundred feet long, according to the size of the volume. This strip was then fastened at each end to a wooden roller as we mount maps. That was a "book," in Bible times.

Copying was usually done by slaves trained for the purpose, and hired from their owners. A slave who was a good copyist would fetch a very high price, and usually was not for sale. The books so made, if their contents were considerable, were very bulky affairs. So late as the time of Constantine, when fifty copies of the New Testament were made to the imperial order, it required two government wagons with six yoke of oxen each to transport them from Caesarea to Constantinople.

But though the process of copying and collecting the S. S. was long in being completed it was soon begun. In a few cases the writers enjoined that manuscripts should be sent from church to church.

The oldest list extant of the books of the New Testament was made in A. D. 170, and it is incomplete. It includes the 4 Gospels, 13 of St. Paul's Epistles, 2 of St. John St. Jude, and also the name of a book called "the Revelation of St. Peter," but it adds, "Some of our people will not have this book read in church."

But the time came when the Church must decide what books were "sacred" and what ones were not. In the fury of persecution it became the common test of the Christian to try if he would give up his "Scripture" to be burned. Some did so to save their lives, and for this were called by their brethren "traitors!"

Under stress of this peril the question had to be determined what books one might innocently give up, and which ones must be held on to at the cost of his life.

This was finally settled by the Council of Carthage, A. D. 397—three hundred years after the last of them had been written—and from that day until now the Church has never set on question the authenticity of the "New Covenant."

[To be continued.]

FAMILY DEPARTMENT.

A HARVEST HYMN.

"While the earth remaineth seedtime and harvest . . . shall not cease."—Exodus viii. 22.

O, God, Thy wondrous bounty
Shall be our song to-day;
Met here within Thy temple,
Where we Thy gifts display.
We own Thee as their Giver,
Ne'er can Thy promise fail,
Fulfill'd again this Harvest:
Thy Name we gladly hail.

From seedtime until Harvest
We watch'd Thy ord'ring hand;
The blade, the ear, the full corn,
In due rotation plann'd.
As sure as to the winter
Succeeds the summer sun,
So harvest after seed time,
For so Thy Word doth run.

And to that other Harvest
Our thoughts this day direct:
When fruits of Holy living
Thou'lt seek in Thine elect;
For then the angel reapers
Shall reap wherever sown
And death, the sea, and Hades,
Shall yield the dead they own.

Be prais'd then, Heav'nly Father,
For Thy providing care;
And teach us all at seed time
To trust Thy promise clear.
O, grant we may not weary
In sowing seeds of love;
So shall we reap in due time
A home of rest above.

Sept. 19, 1889. ANDREW P. MITCHELL.

Daddy's Boy.

(By L. T. MEADE.)

CHAPTER XXVII. (Continued.)

In the meantime Major Frere was beginning to repent of his promise; the day was turning out rather damp and his rheumatic pains, certain thermometers with him, began to assert themselves. At a quarter to twelve he looked up anxiously at the clock. Yes, it would be nothing short of madness for him to stand in that damp copse for an hour or two. On such a day he ought not to venture out at all. Yes, yes, there was no help for it; he must disappoint the little chap, and tell him that there could be no shooting to-day. He noddled across the room and rang the bell sharply.

"Send Sir Ronald to me at once," he said to the servant when he appeared. The man withdrew, but came back in the course of a few moments to say that Sir Ronald was not to be seen anywhere in the house.

"Just like the impatient little chap, he has gone," grumbled the Major. "Now for it. I'll catch my death of cold to a certainty," and he began to fasten on his warm military cloak.

"Now, Ben, what are you doing?" said his wife, who at this instant came hastily into the room. "Why, my dear Ben, you are surely not thinking of going out?"

"Well—well—I thought I might venture on a little stroll," grumbled the Major. "The sun will be out presently, my dear."

"The sun! Fiddlesticks!" responded the good lady. "Why, there's a mist coming across the hills at this moment. Take off your cloak at once, Ben, and sit down quietly by the fire. I have just ordered your beef tea to be sent in."

The Major walked over to the window and looked out. Yes, certainly the day was grey and cheerless, and Eleanor was right, a mist was coming on. Oh, it would be madness for

him to venture into that copse; and then, how cosy the fire looked, and his arm chair, and there was a long letter from the war correspondent in the *Times*; and last, but not least, that bowl of beef tea would be quite to his taste. Yes, it would be a great disappointment to Ronnie, but no harm could happen to him as his gun was not loaded. The Major had taken care to leave no ammunition in his way, and it never entered into his wildest dreams that Ronald had provided himself with a little private store of ordinary powder and shot.—Yes, the boy would wait for him for about an hour, and then come home a good deal dispirited, he feared, but the Major would soon cheer him up with some war stories. He was a dear little chap certainly, and the Major did not like to vex or disappoint him, but it was no joke standing out in the damp copse with rheumatic pains flying about you. So the good old gentleman, who meant no harm, only he was a little selfish, and did not think quite as much of a promise as Ronald had done, returned to the fire and easy chair and drank up the soup with great enjoyment.

CHAPTER XXVIII.

Ronald leaned against a tree, laid his small fowling piece tenderly by his side, and waited with considerable patience until he heard the distant stable clock strike twelve.—The moment he heard this sound he looked down the path by which Uncle Ben would appear. Not seeing him approaching in this or any other direction, he began to busy his active brain at once with all kinds of conjectures.

"He hasn't used his rifle for some years, and he found it a little rusty, and he had to polish it up," he said to himself. "Uncle Ben was a crack shot in his day, of course he was, soldiers always are. He has not used his gun for several years. Poor fellow, he couldn't, his wounds would not let him. I daresay he's a good deal excited this morning at the prospect. The sight of firearms, or the mere touch of powder and shot must be like the scent of the battle to a war horse. Oh, he is a long time coming; but I shouldn't be surprised if memory was too much for him.—Or, perhaps, oh, perhaps, he is putting on his regimentals too—oh, how lovely that will be. I shall be the drummer boy and he the general, and we can invent a sham battle on the spot. Oh, dear! oh, dear! why does he not come?"

The first quarter struck from the clock in the distance, and Ronald grew more and more fidgety. He ceased to speculate now about Uncle Ben and turned his attention to himself.

"How splendid I feel in my uniform! there's no color like red; and how lovely this trumpet looks! and don't I just long to blow a pealing blast! I mustn't, for Uncle Ben said that our shooting was to be quite a private affair. This is a dear little drum too; but I wonder if it is quite the right sort; I suppose it is. Now suppose that this was a real little drum that had been in Waterloo and could speak, what stories it could tell me. But after all I don't want the drum to speak, for my own head is quite full of Waterloo. I've only to shut my eyes and I can see the whole of the grand fight. On they come. Well done, Frenchmen, though you are our enemies, you are brave and I respect you. Here we are in the thick of the conflict. Isn't the booming of the cannons cheering? Hurrah! hurrah!—we are going to conquer you, you brave Frenchmen!—Inch by inch you've got to give in to us—isn't it fine—isn't it splendid! Yes, we have won the greatest victory in the world."

Here Ronald opened his eyes, and found himself standing alone in the cold grey damp of the winter's day; all alone with only his little toy drum and his play trumpet, and the new fowling piece which he'd never used, to keep him company. All alone, with no cries of victory in his ears, and only the sad, distant

rustle of a falling leaf or a crackling bough to break the silence. Uncle Ben was nowhere in sight, and it was now half-past twelve.

He became very impatient, and paced up and down and chatted inwardly. No amount of thinking about Uncle Ben's past deeds of prowess, no amount of imagining himself in the din and glory of Waterloo could keep up his spirits now. He began to feel cold and hungry, and sorely, sorely puzzled.

"I do hope no accident has happened to Uncle Ben," he murmured anxiously, "such a thing now as one of his wounds breaking out and bleeding afresh. Such things have happened, for Uncle Ben told me so, and I daresay he was greatly excited and tired himself very much putting on his uniform. Of course he has put on his uniform, and it has taken some time, for he has greatly lost the use of his limbs, owing to his many wounds. Oh, dear! I wish I wasn't so impatient, for, of course, Uncle Ben will come; no soldier ever broke his word; but he does put me out waiting so long, for I'm just longing to fire my gun. What a dear little gun it is, and what pains father took to choose this sweet little fowling piece! He had it made on purpose so that it shouldn't be too large for me, and it came from London, not from Conton. It came just a week before father died, and I never fired one shot out of it, never. I told the gunsmith at Conton about my dear little gun, I mean the man who is half a gunsmith and half a maker of fireworks, and he was very sorry for me, for he knew what the passion for shooting means. He was a very sympathizing man, and I liked him immensely. He told me how to load this sort of gun, for I described it to him perfectly, and he said it was a muzzle-loader. He said he liked muzzle-loaders himself, and that rather probably had this kind of gun made for me because I could fire it off at first with only powder, and then it could do no harm. I don't believe a bit of that; I am quite perfectly sure that father meant me to do the thing properly or not at all. The poor gunsmith knew very little indeed about father, when he thought he would keep me back from a thing because there was a spice of danger in it. Father's motto was never to do things by halves. The poor gunsmith! He did not mean any harm, but it was really silly of him to suppose that father had a gun made on purpose for me which was only to be loaded with powder. Oh, how impatient I feel! I do wish Uncle Ben would come. I say, though, I know what I'll do, I'll load my gun while I am waiting. What a splendid idea, I'll put in the powder and shot and fit on the little cap, and have it all ready. I know exactly what to do, for the gunsmith was very good natured, and showed me how to load from the muzzle properly, and not just with stupid powder. Now this will keep me nice and busy while I am waiting for Uncle Ben, and then we'll be all ready to begin our many sport when he does come."

Ronald accordingly, all fire and life and movement, again commenced operations. He threw off his drummer's cap in his eagerness, and tumbled out of his pocket his two packets, the one containing powder, the other shot. He had also provided himself with a little cotton wool and some caps, and he began carefully and very neatly to follow out the directions he had received a couple of weeks ago from the gunsmith at Conton. The little gun was certainly never meant for so heavy a charge, but that did not matter at all to poor little Ronald. He poured in the powder and rammed it tightly down, and then he laid a piece of cotton wool over it, and finally put in plenty of shot. The small gun was dangerously overloaded, but Ronald, of course, knew nothing of this. He succeeded in fitting on the cap, and now lay down on the grass with the destructive weapon by his side. He had been strangely excited and his little fingers had trembled while he was

loading his gun, but now he felt quite calm and immensely happy. —His impatience and unrest had quite died away. He lay full length on the damp grass, and looked up at the sky, which at this moment showed little rifts through its drifting clouds. A faint weary peep of blue even greeted Ronald as he looked up.

"I wonder," he said to himself, and now he had absolutely forgotten Uncle Ben, "if father saw me load my gun that time, and if he is pleased. I did neglect my shooting dreadfully since father went to God; but I have loaded my gun my very own self at last, and I am sure father must be pleased."

Just then a bright eyed robin red-breast came out of the hedge close by and twittered and made a little attempt at a song, and cocked one of its bright eyes knowingly at Ronald.

"Poor little robin," he said to himself, "although you are so close to me I wouldn't shoot you for the world. I don't care about shooting birds at all, or any live things—unless, perhaps, when one is in a real battle, and fighting for honor and one's country; but I should dearly love to fire off my fowling piece, for it would be a very poor thing just to load a gun and not be able to fire it off. I don't think it is really wrong to take one shot out of my dear, dear little gun. Perhaps Uncle Ben's wounds are so bad after putting on his uniform that he really can't come, and then, of course, I shall have to go home presently. Oh, I must have one shot before I go home. I know what I'll do—what a splendid idea—I'll put my little drum about thirty feet away and I'll fire at it, and then if the shot goes through it what a grand little drum it will be for the wounded drummer boy at the fancy ball to-night. Oh, I declare I am almost too happy since I have thought about firing at my little drum. I wonder can father see me through the blue sky? Oh, the clouds have gone over that bit of blue again; but no matter. I expect father can see even through the clouds when he wants to have a look at me."

Ronald sprang to his feet, measured what he considered about the right distance, and hung his little drum very carefully on the bough of a tree. He was some time arranging his drum and putting it in what he considered the best position to receive a full volley of shot. He then returned to the place where he had been lying down, and took up the dangerous and overloaded gun.

"I must place it very steady," he said to himself; "I know exactly the right spot to fix it in. I must press it firmly just between my shoulder and my chest, and I must keep a sharp lookout, for it will give a back kick when it is gone off, and I don't want to be knocked down. Now, then, I think this is quite right. I place my hand on the trigger. I feel very steady and just like a soldier.—I wonder how the little drum feels! Poor little drum, you'll soon be

shattered to bits. But never mind; you have been in the glorious fight of Waterloo. I wanted to be wounded myself as well as the little drum; but Uncle Ben didn't like sham wounds. Here, I press. Oh, what's that? Is it—no—not the little drum—perhaps—it's me."

There was a crash, a report; a child fell to the ground, and all was stillness in the lonely wood.

(To be continued)

AUTUMN.

What are ye saying, beauteous leaves In your variegation gay;

As one by one, Midst autumn sure, Ye rustling fall away?

What are ye saying, flying clouds, Speeding with changeful glee,

As ye hurry away With dying day, To kiss the western sea?

What are ye saying, chilly winds, As ye sweep o'er hill and lea,

Nipping, shivering, Hastily withering, Tameless, wild and free?

What art thou saying, golden 'Fall, Tell me some lesson clear,

As amidst gold Thy days are told, And the end of the year draws near?

AUTUMN'S ANSWER.

'Child of earth! the Autumn cries, 'With a home beyond the skies, 'Leaves and cloud and wind proclaim,

'All in eeno deep exclaim.

'Seasons come and seasons go, 'Life ebbs on for weal or woe, 'Art thou unprepared or no:

'For Death's change—the last great blow

'Of the changeful here below?

'Tis the lesson we would tell,

'Read it, mark it, learn it well!

—Rev. C. Sney Goodman, Ball's Corner's Rectory, Ottawa.

The papal tiara is simply an episcopal mitre with coronets round it, denoting secular rank. This tiara had at first only one such coronet, but Boniface VIII. (1294-1303) added a second, and Benedict XII. (1334-1342) a third. If you look at a drawing of the Bishop of Durham's mitre, you will find it has got a coronet round the lower rim, which the other Bishops' mitres have not, because the Bishop of Durham, till about 50 years ago, was Count Palatine, with temporal jurisdiction over Durham.

It will not be thought uncharitable to say that whether a bad life cause us to miss of truth or not, a pure life is the best way to find it. A man of immoral habits once observed to Pascal, "If I could believe in your creed, I should soon be a better man." To whom Pascal made answer, "Begin by being a better man, and you will soon come to believe in my creed."—Daniel Moore.

All men desire earnestly to have truth on their side; few to be on the side of truth.—Archbishop Whately.

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DIED.

HILTZ—On Oct. 8th, at Kentville, William Ainsley Hiltz, late sexton of St. James' Church, Kentville, aged 44 years and 6 months.

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Send me, for I have known Thee;
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My Master, O send me.
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To Thee, the Sunless One,
To speak sweet words and winning,
O Christ, the Father's Son,
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To many a shadowed home,
Where wait Thy shining graces,
Lorn Jesus, Thou wilt come.

Send me to work appointed,
But, Master, let me be
By Thine own power anointed,
Then, Master, O send me!
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—*Missionary Review.*

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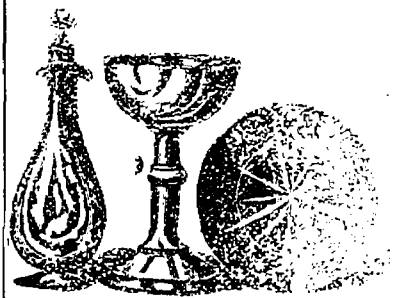
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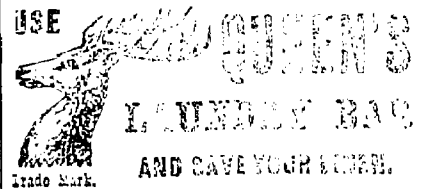
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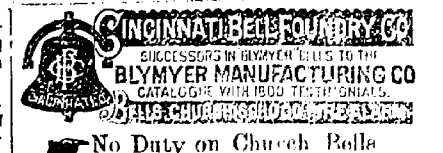
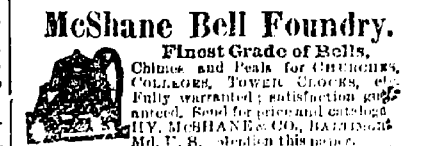
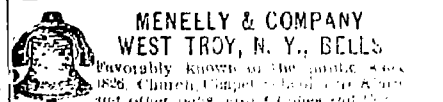


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TEMPERANCE COLUMN.

ASHBURNHAM, ONT

A good full audience greeted the St. Luke's Temperance Society at their opening concert Monday evening, Oct. 21st. The programme was fully carried out, and although no encores were permitted on account of the number of pieces provided, not a few were clamorously called for. Miss Hall's two songs were a new treat for St. Luke's, while Miss Cottingham's singing is too well and favorably known to need comment. It is needless to say both young ladies received their fair share of applause. The reading by Mr. Brown was greeted with peals of laughter, and Mr. Hooper's recitation was listened to with bated breath. The club swinging by four young ladies was vociferously applauded and showed the result of careful training. The duet or violin and organ had only one fault, there wasn't enough of it. It is hoped that Messrs. Sherwood and Carveth will give more next time. The programme was concluded by a mirthful reading by the Rev. Mr. McCleary and the singing of God save the Queen.

It is proposed to hold these entertainments fortnightly during the winter months.

GRAFTON, ONT.

At the monthly meeting of The Church of England Temperance Society, held Thursday evening, October 15th, the following resolution was passed, expressing their regret at the intended departure from the parish of the Rev. E. J. Harper, curate of St. George's Church, who has been Vice-President and Secretary of the Society since its inception.

It was moved by Mrs. Hoyt, seconded by Miss Harrie Barrum and resolved, "that we the members of the Grafton Branch of the Church of England Temperance Society having heard of the intended departure from our midst of the Rev. E. J. Harper, should at this the first opportunity offered, place upon record our sincere and heartfelt regret at the irreparable loss this society will sustain, not only of a most efficient Secretary, but of one of our most diligent and indefatigable workers in promoting the good cause we all have so much at heart, and further we wish to convey to Mrs. Harper our united 'God speed,' and that the labours to which he is devoting his life may be crowned with a great measure of success as his most ardent wishes can possibly desire."

A vote of thanks was passed and tendered Miss Godard, who has left here and taken up her residence in Ottawa. She has been a member of the Society since its organization, and the service she has rendered it has very materially helped towards its success. After the business part of the Temperance Society had been disposed of Miss Lulu Baker de Mynter and Miss Marion Gillard came forward and in behalf of the Sunday School children of St. George's Church,



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After which the usual entertainment was proceeded with and consisted of songs, some laughable shadow pictures, and a large burlesque troupe.

COTE ST. PAUL, QUE.

A Parochial Branch of the C. E. T. S., in connection with the Church of the Redeemer, was formed here on the evening of the 23rd of October. There was a good attendance of the congregation; Dr. Davidson presided. The officers are Dr. Davidson, Q. C. President; E. B. Meyer, Esq., Vice President; Secretary, Mr. Darbon; Treasurer, Mr. W. Staines. The meeting adjourned to the evening of the first November to complete appointment of members of Council.

THE CHURCH TEMPERANCE SOCIETY IN THE U.S.

Chickering Hall, N. Y., was crowded Tuesday evening, Oct. 8th, with the members and friends of the Church Temperance Society. It was an anniversary meeting of the society and several companies of the young "Knights of Temperance" came in uniform, bearing the bright banners of their order. Bishop Potter presided and the following addresses were made: Bishop Boyd Vincent of Southern Ohio, on "The Basis of the Church Temperance Society"; Bishop Thompson of Mississippi, on "Sobriety, Purity and Reverence"; Bishop Coloman of Delaware, on "Personal Responsibility"; and Robert Graham, secretary of the society, on "The Coffee Tavern Movement in New York."

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