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# The Church Guardian

## OF MONTREAL.

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

A. P. Willis  
100 St. John St.

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### ECOLESIASTICAL NOTES.

THE *City Press*, London, Eng., had a few weeks ago a long and able article advocating the claims of the CHURCH ARMY to support from wealthy citizens.

At the consecration of the present Bishop Suffragan of Nottingham, the Archbishop of Syria and Tenos acted as one of the consecrators, at the invitation of the Archbishop of Canterbury.

THE Irish Church will hold a Congress after the English pattern at Armagh on September 7th and 8th. The Venerable Archbishop of Armagh will preside.

IN the Palace Chapel, Llandaff, recently, the Rev. B. R. Johns, late Baptist minister of Merthyr Tydfil, and his wife were formally received by the Bishop into the communion of the Church of England, and were immediately afterwards confirmed.

PROTESTANT HOLLAND.—The last census of Holland discloses the fact that the Roman Catholic population of that country has declined within the last ten years. The Protestants are decidedly in the majority.

THE *Athenaeum* announces the discovery by Mr. Rendel Harris of a new text of the old Syriac version of the Gospels (Curetonian Syriac). A copy of the text has already been made, and is under the examination of well-known English editors.

AN extraordinary number of young ladies are now turning missionaries. At the Church Missionary Society's headquarters, recently, no fewer than twenty, who have been accepted for service, were introduced to the committee. Never before, it is said, have so many recruits been welcomed in one body.

THE American Bible Society has issued a leaflet addressed to parents, Sunday school Superintendents and teachers calling attention to the direct neglect of Bible study in Sunday school and the consequent general ignorance of Sunday school teachers and children in the United States of the Bible as a whole or even of the New Testament or of the four Gospels.

THE Presbyterians of Scotland are coming round to the old paths. We take the following from the *English Churchman* of last week:—"At a service held in St. Giles's Cathedral, Edinburgh, lately, the officiating minister, Dr. Cooper, Aberdeen, assumed the Eastward position in the regular ritualistic fashion. To many of the congregation this was a surprise, even in St. Giles's."

CHURCH BELLS says that a good deal of acrimonious correspondence has been going on in England with reference to Mr. Booth's responsibility as to the funds and property of the Salvation Army. Objection and very strong objection has been made and is now felt by many business men as to the particular mode in which the finances of the Army are controlled and it has been urged more than once that some further check should be placed upon the administration of such large sums of money.

THE Archbishop of York, preaching in St. Mary's Cathedral, Edinburgh, before a large number of members of the British Association, on Sunday week, said that there was still need for much further light on evolution. He did not think science had spoken the last word on the question, and he thought it possible that the facts on which the conclusions of Evolutionists were based might have been in some measure hastily interpreted.

THE awful curse of religious divisions in the United States resulting as it does in confusion and apathy, is shown by a writer, in *Blackwood*, who says that 40,000,000 never enter a Church! In one year there were 64,434 divorces. In Chicago "An experienced lawyer" advertized to take Divorces "at reduced prices"; yet nowhere else is so much said for Education and for open Bibles. These are good, provided, liberty do not degenerate into license.

MR. C. H. BROOKS, formerly a Congregational minister and for sixteen years in Constantinople, is presently at Lennoxville, P. Q., awaiting the consecration of the Bishop Elect of Quebec in order to be admitted to Orders in The Church of England. He will probably act as lay reader at Barnston until his ordination. Mr. Brooks is the son of Mr. Charles Brooks, formerly of Lennoxville, P. Q., and in early life attended Bishop's College school during the rectorship of the late Bishop of Quebec, and then went to McGill College, graduating there and taking several medals, and from thence to Andover.

AN important step will, be taken at the forthcoming meeting of the Synods of the diocese of Dublin, Glendalough, and Kildare. The Diocesan Board of Religious Education purposes asking permission of the Synod to recommend a Catechism, now being drawn up, on the subject of Roman Controversy. The want of such a catechism is much felt, and if it is carefully drawn up it will doubtless quickly be in use throughout the country.—*Irish Eccl. Gazette*.

A CORRESPONDENT of the *Indian Churchman* says: "Speaking of educational matters, it is much to be desired that Churchmen engaged in

education would do something to improve the histories that are taught, especially when they deal with religious matters. I was talking to two Indian gentlemen a few days ago; one occupies almost the highest position an Indian aspires to under the English Government, while the other lately occupied a similar position in a Native State. Both of them declared it was a new revelation to them to be told that there were Catholics who were not Roman Catholics; they had been taught to divide Christians into Roman Catholics and Protestants, and the position of the Church of England is one they cannot understand: If such educated men do not grasp our position, what of the common run of men?"

BISHOP ERNEST GRAHAM INGHAM, of Sierra Leone, who is, as we have previously announced, visiting England for a few months' rest, was consecrated in the Chapel Royal, Whitehall, by the late Archbishop Thomson and five other bishops on the 24th of February, 1883. He graduated from Oxford ten years previously, and in the interval did some excellent work as curate and incumbent at Liverpool, Rugby, and Leeds. The climate of West Africa makes his work difficult, and periods of change for recuperation are absolutely necessary. In addition to the colonies on the Gambia, of Sierra Leone, on the Gold Coast, at Lagos, and their dependencies, Bishop Ingham is spiritual superintendent of the Church of England congregations which have placed themselves voluntarily under his charge at Madeira, in the Canaries, Azores, and part of Morocco.

WE understand it is probable that Bishop John Horden, of Moosonee, the great Lone Land, will return to England about a year hence. The Bishop has well earned the right to rest. It is forty years since he was ordained by the late Bishop Anderson, of Rupert's Land. For twenty years he laboured alone at Moose Fort, and accomplished a remarkable work, which was recognised by his consecration as Bishop of Moosonee in Westminster Abbey, on December 15th, 1872. Among the eight bishops who took part in his consecration were Archbishop Tait and Bishop Anderson, who had admitted him to holy orders twenty years before. The jurisdiction of Bishop Horden extends over one of the most barren, inhospitable, snow and ice-bound regions in the world. It includes the whole of the coast of Hudson's Bay, and the inland country for about 500 miles on the south-east and west sides. This vast territory is inhabited by ten thousand Eskimo, Ojibway, and Cree Indians, among whom the Bishop has truly made his home. Their life has been his life, and their privations, have been his privations. His isolation is practically complete, as it takes many months for

any news from the outside world to reach him. His reward is the affection which his people have for him. To them he is indeed a father. Bishop John Horden is not only a signal example of perhaps the highest type of a missionary life, but he is also a linguist to whom philology owes much. He has a perfect mastery of the Cree tongue, has compiled its grammar, and has translated the Common Prayer-book, a hymn-book, and the Holy Scriptures themselves into that language. This last was the work of many, many long years. He has made the Ojibway language as much his own as the Cree, and has translated much of the Scriptures into it, and, in addition, knows the tongue of the Eskimo well. He has compiled several books in that language. The Bishop's other accomplishments are many and varied. Among them we remember hearing that he makes and mends his own clothes and boots, made the bricks of which his little Cathedral Church is built, and placed some of them, turned the very altar rails himself, and did a variety of masonry, carpentry, and brick-laying work in connexion with the structure. When he is on his journeys he drives his dogsleigh, pitches his tent or builds his hut, paddles his canoe, cooks his food, and performs generally all the numerous little services which are done for us in civilised or settled communities. He is a Bishop of a primitive type, whose life's work would make a volume more strange, more thrilling, and more interesting than any work of fiction could possibly be.

### RELATION OF CONFIRMATION TO BAPTISM.

The Bishop of Leekfield in his charge to the synod of his diocese held last month, thus referred to Canon Mason's book on this subject.

"I cannot leave the subject of confirmation without some reference to the exhaustive work of Canon Arthur Mason on *The Relation of Confirmation to Baptism*. We have not all of us the leisure or the opportunity to examine the authorities from which he quotes, nor have we the ability to draw general conclusions from the study of these authorities. But I imagine that the evidence is incontestable, that confirmation in the Church of the Apostles, and of the first centuries, was administered at the time of, or as soon as possible after, baptism. The form of it has varied, and varies still. The practical question suggested by the book is this: Are we justified in separating confirmation from baptism, as we do in our Church, and as is done throughout the Western Church, by an interval of some years? Let me say at once that it appears to me that the length of that interval is not affected by the question. The oriental churches admit of no interval, and therefore dispense with the presence of the Bishop. If an interval is to be allowed at all, other considerations must decide what the length of that interval should be. For our present purpose I do not propose to go beyond the New Testament and the mind of our Church, as expressed in her Baptismal Office and in the Order of Confirmation.

"The mind of our Church is clear on two points: (1) that *Holy Baptism* should be administered to infants; (2) that only those should be confirmed who have come to years of discretion. We believe that our Church speaks not without the guidance of the Holy Ghost.

"The curates of every parish should often

admonish the people that they defer not the baptism of their children longer than the first or second Sunday next after their birth, or other holy day falling between, unless upon a great and reasonable cause, to be approved by the curate." Without unreasonably pressing this rubric, we observe how it emphasises the right of every infant born into a redeemed world to be regenerated by the Holy Ghost and to be grafted into the body of Christ's Church.

"The Church hath thought good to order that none hereafter shall be confirmed but such as can say the Creed, the Lord's Prayer, and the Ten Commandments, and can also answer to such other questions as in the short catechisms are contained." And that this does not imply a mere repetition of the answers in the Catechism, but an intelligent comprehension of their meaning, is clear from what follows: "To the end that children, being now come to years of discretion, and having learned what their godfathers and godmothers promised for them in baptism, they may themselves, with their own mouth and consent, openly before the Church ratify and confirm the same." And when we examine the prayer for the gift of the Spirit, which is of the essence of the rite, we cannot help noting that the graces sought are those which befit adolescence rather than infancy.

#### *New Testament Evidence.*

"Turn we to the New Testament. In the two well-known instances of the administration of the rite, the one at Samaria, the other at Ephesus, we observe that the baptism of the convert was a distinct rite from the confirmation, that it was performed by different persons, and therefore (although at a short interval) separate from it; and further, that in these instances those who were confirmed were adults, for they "spake with tongues and prophesied," which infants would not have done. But we may go back a little further still, and recall the words in which Jesus Christ Himself describes the gift of the Holy Ghost. He says of the Comforter, of Whose coming He tells His disciples, "Ye know Him, for He dwelleth with you, and shall be in you;" "He shall teach you all things, and bring all things, to your remembrance whatsoever I have said unto you;" "He will guide you into all truth;" "He will show you things to come;" "He shall receive of Mine, and shall show it unto you." (St. John, xiv. 19, 26; xv. 26; xvi. 12, 14.) These words do not describe a gift to infants, but one to those who can respond to it and use it. It would seem as if the order in the life of the disciples themselves after their baptism had been, first, a period of instruction under their Master; then a pause, a short interval of preparation for a new departure in their spiritual life; then the gift of the Holy Ghost. And this furnishes an analogy for the practice of our Church. Infants and young children who have been baptized are already members of the spiritual family; but they are under instruction, they are subject to the present visible authority of parents and teachers. The time comes when this authority is no longer present, when they must think for themselves, act for themselves, decide questions on their own responsibility. Then they need to enter into more direct relation with the Holy Ghost; they need the the indwelling Spirit of God to testify of Christ, to seal with Divine authority the dictates of their conscience, to guide them into all truth. Then the spirit of wisdom and understanding, of counsel and strength, of knowledge and true godliness, and of holy fear, can be incorporated in them, and become operative. So they are carefully instructed and prepared for the reception of the Holy Ghost, and are presented for confirmation with open, intelligent, and expectant hearts. The spiritual gift in baptism, the spirit of adoption by new birth into the spiritual family, is sufficient for infants. Those who have come to years of discretion need another gift, the indwelling, illuminating Spirit, that they may walk as children of light."

### SOCIAL INFLUENCE IN THE CHURCH.

"I attended St. ———'s church three months regularly, and not a living soul ever spoke to me." Complaints of this kind are not uncommon. The complainers do not get much sympathy, for usually they are the class of persons who consider the Church as an institution made for the purpose of giving them a position in society. Yet it is a sure fact that our Church sadly fails to make the social element the effective instrument it may be for its life and growth. We may say, as we do, which is the truth, that the Church can not undertake to regulate the gradations which custom makes in society, nor to mix things that taste and habits, and pride and sensitiveness, have caused to be unmixable. Yet it is well to bear in mind two principles: First, that the Church is not here to be the instrument of what is called "society"; not intended to be used just so far as it will give a person place and importance before the world. Second, according to the strict teachings of Christ there is no difference or distinction. Christians are all the common children of a common Father, and are, therefore, brothers and sisters, and are bound to consider each other as such. God is no respecter of persons. By the standard of the Gospel, the artificial barriers of society are not to hinder the outflow and expression of Christian love and a kindly sympathetic consideration of others. In fact, the whole business of practical Christianity is social, "brotherly love," which St. John so emphasizes in his epistles. Love of kindred, of particular friends, of those in our own social circle, is natural, and may exist without Christ at the heart of it, but love, when it becomes glorified by a divine inspiration, rises out of self, and shows what it means by words of cheer and help to the stranger, the neglected, and those whom society passes by. If the service of God took its rightful place as the foremost thing in life among all Christians, then the social element in the Church would have its full influence, the society point of view of it would be entirely set aside, and it would be the natural outgrowth of the religious life and become a faint reflection of the heavenly idea of the communion of saints. The sad fact is, "society" dominates the Church. Christians don't speak to each other unless they have had an "introduction," and don't recognize each other afterward unless they belong to "our set." Free-masons do not need an introduction. One of the strongest forces in the vigorous life of the Methodist body is the social element, and among the new developments in the practical working of the Church of recent years, this is one that must have thoughtful and serious consideration. — *The Church News*.

### IT ROLLS HIGH!

In a late number of the *Andover* (Congregational) *Review*, Rev. Frederick Palmer says: "A wave of Episcopacy is upon us." It rolls high; for the reason that it is full and strong. Mr. Palmer accounts for it because Episcopacy stands for "organization and institutionalism, at the same time permitting individual and local independence."

Expressions such as these are common: "It is the Episcopal Church, with its unbroken history, its complete and established organization, existing side by side with individual freedom, and the common meeting ground of this beautiful ritual, which is pre-eminently fitted to be the medium of the organic rela-

"tiouship of men to the Kingdom of God." When we realize that such words as these are from the hearts of men whose fathers in time long elapsed assailed the Church, we should not read or even refer to them without thanking God and forgetting the bitter talk of the past.

The large number of eminent ministers of various denominations who have lately applied for Holy Orders forms an epoch in the history of the Episcopal Church. There is hardly a Church paper issued that does not contain an announcement of one or more of these accessions. Among the many who have recently been ordained deacons or priests in the diocese of New York alone are: Rev. Dr. Bridgman, the most noted Baptist minister in New York City; Rev. H. O. Ladd, an eminent Congregational preacher; Rev. Dr. W. W. Page, a prominent Presbyterian divine; Rev. Dr. McGrew, late pastor of St. Paul's Methodist congregation, which is said to be the richest assembly of that denomination in the United States; Rev. Jarvis Warden of the United Presbyterians. A noted Roman priest was also received not long since. Among those confirmed in thirty of the parishes in New York City lately, there were over four hundred who were educated in various denominations.

Accessions are not only in New York. The "wave of Episcopacy" has showed itself in all parts of the country. In our own diocese of California a prominent accession has been made by the ordination of Mr. George Edward Walk, to the diaconate. Rev. Mr. Walk was for some years a well known minister of the Christian [Campbellite] Church.

Our parish is not without increase. In the last confirmation class there were several members of different denominations.

There can be no doubt but that the Episcopal Church is in a period of augment. Her Mission and Sunday-school work alone is adding with great and profitable rapidity to its membership. Mr. Palmer is very correct in saying, "A wave of Episcopacy is upon us." Any one keeping their eyes and ears open to the events of the times cannot but verify the truth of the statement. Looking at the great increase in the strength of the Church during the past year and its steady growth to-day, together with the many accessions to its pastoral forces, we are led to say that there truly is a "wave upon us," and that it demonstrates nothing more than a fulfillment of the Scripture, "There shall be one fold and one shepherd."—*The Parish Guide.*

#### ON THE HILL-TOP.

The true motive for the best young man's desire for purity is not fear. The wise men gather round him and say: "You must not sin. You must restrain your passions; you will suffer if you do not." It is good for him to hear their voices: it is good for him in his weaker moments to be told how God has emphasized the good of every goodness by the penalty which he has attached to every wickedness. But alas for every young man if these fears are the safeguards

upon which his soul habitually and finally relies to keep him pure. There is nothing choice about a virtue such as that. Alas for you, young men, if there is no such conception in you of the essential sacredness of life as shall make every natural process and experience beautiful, and just in proportion shall make every unnatural action first of all an impossibility, and then, when in some baser moment it seems possible, make it a horror. This is the young man's true purity,—first, a divine unconsciousness and incapacity; and then, when this is no longer possible, a divine hate of impurity. How absolutely such a truth quarrels with all the abominable doctrines which would make us believe that a youth must wade its filthy way through the depths of iniquity up to the heights of a wasted and withered continence! Not so; life, the true life, begins upon the mountains. As the morning mists scatter, it sees the gulfs it did not see at first; but it has no natural necessity to plunge into them when they are seen. And the true power of its continence is not the horror of the gulf, but the abundance and glory of the pure hill-top where the young feet stand.—*Philips Brooks.*

#### Remember the Sabbath Day.

There is a widespread desecration of the Lord's Day, even among those who are called, and call themselves, Christians. Many a communicant who devoutly asks the Lord on Sunday morning to incline his heart to keep the commandment as to the Sabbath, will deliberately violate that commandment in the afternoon or evening of the same day. Why should we strictly observe Sunday? Because God has commanded the hallowing of a seventh of man's time and claims it as his own. First, Sunday should be a rest from all secular employment. There never was a time when the observance of Sunday as a *day of rest* was more necessary than it is in this age. Faster and faster grows our rate of living. The world of business is at white heat. The world of pleasure is becoming more and more furious in its pursuit of amusement. The old Greek Tantalus is not yet satisfied, but stands in the stream of his enjoyments, achievements and attainments, with the water to his chin, and as he attempts to drink, ever flows the stream away. The age is becoming *blase*, worn out, feverish, restless, unsatisfied, discontented. It wants rest. It needs rest. The asylums cannot be built fast enough for our mad men. The penitentiaries are full. We are becoming great in acts, little in men; greatness begetting paltriness. Ah! here comes in the meaning of Sunday. It is a day of rest. It gives physical rest. You are a workman, or a doctor, or a lawyer, or a grocer, or a seamstress; Sunday means a great deal to you; or it should mean a great deal. On that day there should be a relaxing of muscle, a soothing of nerve, a calming of spirit, the soul must be brought into communion with its Maker. It is only when our lives are saturated with God, that the wings of our spirit drop to calm repose; hence the religious meaning of Sunday. In the open Church God meets man, and man's spirit is soothed, and calmed, and refreshed from life's fever.—*The Parish Reminder.*

## News from the Home-Field.

### Diocese of Nova Scotia.

#### SHIP HARBOUR.

The Bishop of this Diocese visited this parish on August 12th remaining until the 15th inst. A burial ground was consecrated at Musquodohil Harbour. The Rev. S. Davis of Seaforth, acting as Bishop chaplain; a confirmation was held at St. James's Chapel at 3 o'clock in the afternoon. On Sunday 14th, morning prayer was held at S. John's Chapel, Liddore East, after which the apostolic rite of laying on of hands was again celebrated. His Lordship then proceeded to S. Stephen Church, Ship Harbour, where another confirmation was held after evening-song. The Bishop's addresses were thoughtful and although especially given for the benefit of the candidates were listened to attentively by large congregations. We thank Our Heavenly Father with one voice, that our good bishop is once more restored to health and that his power in utterance zeal to oversee the flock committed to his charge and energy in carrying out the plan of work laid down are in no way abated.

A vote of thanks is tendered to those many kind and thoughtful helpers, who so beautifully decorated the various churches with such care and consideration.

#### SALMON RIVER.

On Thursday, the 18th August, His Lordship the Bishop of Nova Scotia inducted the Rev. R. A. Heath of Ship Harbour, as Rector of Beaver Harbour. The ceremony took place in the beautiful new church now completed at Salmon River. Two confirmations were held, one at Salmon River and the other at Ecum Secum West. The sermon preached at the induction of the new Rector, by the Bishop, ably set forth the duties of pastor and flock. The text being taken from S. Luke, x, 16.

It is cheering to observe that even at a busy time during the week large congregations were in attendance.

#### GUYSBORO AND HALFWAYCOVE MISSION.

On Tuesday morning, August 23rd, the Lord Bishop of Nova Scotia baptized Laura Louise Gladys, daughter of W. S. and Mamie E. Wyld, of Mulgrave, and confirmed 4 candidates in the Parish Church, Guysboro. Then in the afternoon, a drive of 15 miles to St. James' Church, Halfwaycove, where the Rector, the Rev. W. J. Arnold, and a large congregation were met to welcome the Bishop on this his first visit to this place. Then, after marrying a young couple, the Rev. Mr. Arnold and others presented a petition to his Lordship, praying him to consecrate and set apart the ground surrounding the Church, which had been cleared and nicely fenced with wire fencing, for the burial of the dead according to the rites and ceremonies of the Church of England and no other. After the deed of consecration was signed, the Rev. W. J. Arnold presented 17 more candidates for the Apostolic Rite of Laying on of Hands. In his address to the candidates, the Bishop feelingly asked them in they had sought the Lord in prayer, asking his blessing upon the step they were now taking, advising them to seek first the kingdom of God and his righteousness, then all other things should be added unto them. In his address to the congregation the Bishop committed the candidates to their earnest prayers,

asking them to pray earnestly that God's blessing may rest upon them, and that they by their future lives set a good example for these young people to follow. The confirmation service ended, a cup of tea was had at Mrs. John G. Henderson's and we started 9 miles over the Barrens to Cole Harbour, at Mr. Robert Jamison's at 9:30, where we spent the night. At 11 o'clock next morning the new Church was consecrated and 8 more candidates were confirmed, all prepared and presented by the Rev. W. J. Arnold. The Bishop here again very clearly explained the reason for setting apart a particular place for the worship of Almighty God, and why we should receive the sacred Rite of the Laying on of Hands. After another night's rest at Mr. Jamison's we started for Cape Canso, 25 miles over very rough roads. Mr. B. Colley, of Commercial Cable Co.'s staff, kindly entertained the Bishop and Mr. John Matthews, of Canso, the Rev. W. J. Arnold. Next morning, Friday the 26th, 4 more candidates were presented by the Rev. Mr. Arnold, and the Holy Communion administered to 24 persons, including the newly confirmed. We were all pleased to see his Lordship looking so fresh and well after his very serious illness. The Bishop's addresses at the various places were very attentively listened to and have done much good. On Friday night the Rev. W. J. Arnold reluctantly bid good-bye to the Bishop after nearly a week's very pleasant and profitable intercourse.

## Diocese of Fredericton.

### ST. JOHN.

It would appear that the new law school in this city in connection with King's College, Windsor, is an accomplished fact. The patron will be Chief Justice Sir John Allen and Judges Palmer, King, Tucker and Hanington will be lecturers together with other legal gentlemen of the city. The students will matriculate in King's College and obtain the degree of B.C.L. on completing their course.

The whole militia force of St. John attended service on Sunday the 21st August. The following corps were in line: the N.B.B.G.A. with band under command of Col. Armstrong; the 62nd Fusiliers with band under command of Major Tucker and the St. John Rifle Company under Capt. Smith. The artillery attended service at St. John's stone church and the Fusiliers and Rifles at the Church of St. John Baptist. The bands took part in the musical portion of the services which was very admirably rendered. The Rev. J. de Soyres preached at St. John's stone church and the Rev. Dr. Williams at the Mission Church.

### OROMOCTO.

A deanery meeting was held in St. John's Church here, on the evening of Wednesday the 17th August, when there were present the Revs. J. G. Roberts, Montgomery and Murray, and Messrs. Raymond and Scovil.

### MAUGERVILLE.

A missionary meeting was held in Christ Church on the evening of the 18th August, when addresses were delivered by the Revs. Montgomery, Parkinson and Murray.

The Deanery of Woodstock, met at St. John Baptist's Church, Edmundston, on S. Bartholomew's Day, 1892. There were present the Rural Dean, Rev. H. B. Morris, Leo A. Hoyt, C. A. S. Worneforde, Scovil Neales, A. W. Teed, D. Richards, J. J. Parry. The Holy Communion was celebrated at 9 a.m. Rural Dean Cele-

brant, Rev. Leo A. Hoyt; Gospeler, Rev. J. J. Parry, Epistoler.

The meeting was called to order at 11 a.m. In the absence of the Secretary, Rev. A. W. Teed, acted as Secretary pro-tem. The Parable of the Great Supper was read in the original and discussed. Reports of various committees were received. After some discussion upon the best method of advancing church work in certain localities of the Deanery, arrangements were made for holding the next meeting at Temperance Vale on Wednesday, October 12th.

At 7 p.m. in S. John Baptist's Church, full choral evensong was rendered, in which members of the Deanery Choral Union joined. The service was sung by Rev. D. Richard. The First Lesson was read by C. A. S. Worneforde, Second Lesson by Rev. H. B. Morris. A practical sermon, full of beauty was preached from I Kings XIX 11, 12, by Rev. Scovil Neales.

After the service the Chapter again met and passed the following resolutions:

We, the clergy of the Deanery of Woodstock desire to record our expression of sorrow at the continued illness of our beloved Bishop, and our prayer that God in His great mercy will give him a happy issue out of all his afflictions.

During an episcopate of forty-seven years, he has by his earnest devotion and single eye to God's glory won the affection and respect of all.

To the Church over which he has presided with a wise and beneficent rule, he has under God proved a great blessing.

We therefore desire to renew our expression of loyalty and affection to his Lordship, and to acknowledge with thanks to Almighty God, the privilege of being blessed with such a chief Pastor.

2. That we join in sincere sympathy with Mrs. Meddley in her great trial during his Lordship's illness.

3. That a copy of these resolutions be forwarded to Mrs. Meddley.

In the midst of the serious illness of their own Bishop, the Metropolitan of Canada, who is next to him in seniority of consecration among the Bishops of the Anglican Communion, the Clergy of the Deanery of Woodstock, in the Diocese of Fredericton, in chapter assembled desire to offer to the Lord Bishop of Guiana, who has on *this* day completed the 50th year of his episcopate, their sincere and humble congratulations on this great mercy which has been granted to his Lordship.

A. W. TEED.

Edmundston, N. B., S. Bartholomew's day, 1892.

### FREDERICTON.

ST. JOHN.—A letter appeared in the *St. John Globe* of August the 30th finding fault with an alleged statement of Rev. J. DeSoyres, in a late sermon as follows: "Other evils we may openly deplore. The suicidal action of almost forcing our old Church people into other communions in the country districts, is now bearing fruit in our greatly diminished numbers." A "Rural Churchman" finds fault with the statement as an apparent reflection upon the country clergy and energetically protests against the same and requires proof. There must be some mistake, as the faithfulness of the Rural Clergy as a rule, is well-known.

### SUSSEX.

The 100th anniversary of the organization of the first missionary, the Rev. Oliver Arnold sent to minister to the people of Sussex and

Studholm was celebrated last month commencing on the 26th August. The anniversary also included that of the first visit to Sussex of the first Bishop of the Church of England on the continent of America. The town was settled by a band of loyalists amongst which are found the familiar names of Arnold, Leonard, Fairweather, Patee, Vail, Barberie and Stockton. When Mr. Arnold arrived he found a mere handful of Church people but at once commenced the erection of a church which begun in 1793 was, however, not completed until 1818 owing to the difficulties which had to be overcome and which it is hard for the present generation to understand. In 1830 Mr. Arnold resigned and was succeeded by his son Rev. H. N. Arnold who occupied the Incumbency until 1848 and was then succeeded by the Rev. Thos. Magee who remained in office till his death. The Rev. C. P. Bliss succeeded him and retiring on account of ill health was followed by the late Rev. Canon Medley as Rector of the parish, who has done more for its advancement than any other Rector. He was instrumental in building the present handsome church finished in 1874 and which is a credit to the Province. He also caused to be erected two beautiful churches outside of Sussex one at Apohaqui and another at Mount Middleton. He died in 1889 beloved by all, not merely in the parish but in the whole Province and was succeeded by the present energetic Rector, the Rev. H. W. Little.

The service commenced with a Confirmation by his Lordship, the Bishop co-Adjutor, 11 candidates being presented for "the Laying on of Hands." On the following morning a celebration of Holy Communion was held by Dr. Kingdon assisted by the Rector, when there were present of the Clergy the Revs. M. O. Raymond of St. John; S. J. Hanford, Upham; H. Wainright, Kingston; C. Fullerton, Petitcodiac; A. H. Weeks, Sussex; A. Smithers, Westfield; and A. J. Creswell, Springfield. The afternoon centennial service was held in Holy Trinity Church when a large congregation was present and the Church was handsomely decorated with choice plants and flowers presenting a lovely appearance. The handsomely stained glass windows said to be amongst the finest in Canada, are chiefly memorial windows. The Revs. Fullerton, Hanford, Creswell and Wainright took part in the service, the preacher being the Rev. W. O. Raymond. He delivered an able sermon from Psalm 44, 1, reviewing to some extent the history of the parish.

After the service a grand collation was served by the ladies of the parish at the Rectory. On the evening of the same day a public meeting was held in the Oddfellow's Hall in behalf of the work of the diocese when addresses were delivered by L. Allison, Esq, Barrister; the Rev. W. O. Raymond and Mr. Little.

On the 29th of August, the third anniversary of the burial of the Rev. Canon Medley, the new building called the "Medley Memorial Hall" in connection with the Church of the Ascension at Studholm was formally opened. The present Church building was commenced in 1871 and consecrated on the 14th of May, 1872, during the Incumbency of Canon Medley. It is beautifully finished, most of the windows are stained glass and that in the east end is in memory of Canon Medley's mother having been put in by the Metropolitan. MEMORIAL HALL is a fine building 25 by 40 feet; high, well finished in different kinds of wood and built mainly through the efforts of the Church Guild and intended as a Parochial Hall and Sunday School room. There was a large attendance at the sup-



per which was given by the ladies, and afterwards at the public meeting in the interest of the work of the Church in the diocese. Addresses were delivered by the Revds. H. W. Little, W. A. Raymond and Lloyd of Rothsay; Major H. Montgomery Campbell occupying the chair.

ST. STEPHEN, N. B.

The Rev. O. S. Newnam, described in the *St. John Sun* as "one of the most active and highly esteemed clergymen who has ever located here" was lately presented with a Safety Bicycle by his parishioners and friends.

Diocese of Montreal.

MONTREAL.

ST. JUDÉ'S.—The annual picnic of the Sunday school of this parish was held on Saturday, 27th August, at Cushing's grove and was admittedly the most successful of all their pleasant outings. The Richelieu company's steamer "Cultivateur" took down a large party of the children and their parents and friends to the grove in the morning and a second contingent of about three hundred visitors to the merry-makers in the afternoon. The arrangements for the comfort of the little folks with their teachers and friends were cared by the rector (the Rev. J. H. Dixon), Mr. John Forgrave (churchwarden), and Mr. Norman Wight. The long list of sports were keenly contested and the goodly array of prizes were awarded by the rector. One event was a football match between some of the scholars and the No. 1 company Montreal boys' brigade, which was won by the latter.

Diocese of Huron.

Rev. T. H. Brown has entered upon his duties as Rector of Delaware and is getting on well. The rectory has been improved and thoroughly repaired.

Rev. Mr. Stout has succeeded Mr. Brown in Thamesford.

The Canon Richardson has gone on a visit to Halifax. Expects to be absent about five weeks.

The Very Rev. the Dean has been on a trip up the lakes. Rev. Mr. Shortt has also been on a trip for a few weeks but is now returned to the city.

Rev. Mr. DesBrisay, of Strathroy has been on a visit to his old home in Nova Scotia for the past month. Rev. E. Softley has been taking his duty during that time.

STRATFORD.

The Huron Anglican Lay Workers and Sunday School Convention, which held a most successful meeting last year at St. Thomas, has determined with the approval of the Bishop to invite all Church and Sunday School workers in the diocese of Huron to meet again in Convention this year, and on the invitation of Rev. Canon Patterson, Rector of St. James, endorsed by the Clergy and Laity of the City, Stratford has been accepted as the place. The Convention will meet on the 11th and 12th of October next in the Parochial Hall of St. James' Church, beginning at 2.30 p.m. on the 11th.

The annual meeting of the L. W. A. will be held at the same time and place. The Committee entrusted with the management and ar-

rangements for these meetings have sent out a circular to the diocese inviting the corporation of Clergy and Laity in their efforts to make the Convention and meeting a success. Speaking of the good effects of such a Convention the Committee say: "It affords to the members of our beloved Anglican community a grand occasion to meet together and discuss freely and without restraint, matters appertaining to the Church's duties and interests. It supplies an opportunity for Christian intercourse between persons actuated by a common object, and otherwise without means of communication. It presents for consideration the thoughts and suggestions of able minds and experienced laborers in various departments of Church work, and stirs up to increased zeal and activity in the Master's service. It strengthens the bonds of social union and furnishes in this way an element in which the members of our Church are sometimes felt to be wanting.

Any communications as to the meeting may be sent to A. H. Dymond, Esq., Brantford, or to Rev. Rural Dean Downie, Berlin, Ont.

Diocese of Algoma.

REV. E. F. WILSON'S RESIGNATION.

After 24 years and 3 months spent among the Indians, I am about to start (like Jacob of old) on my journey westward, with my wife and numerous children, to seek pastures new and to pitch our tent on the banks of a broad river in a country 2300 miles distant from our present home.

Failure in health, both on the part of my wife and myself during the last year or two, increasing antipathy to the intense cold of Algoma, together with a certain feeling of weariness (and possibly a little trouble about the "spots and streaks") are the primary causes that have decided us on making the move, and so, ere November snows have had time to whiten the shores of the St. Mary River, we shall, if God will, be away to the west—beyond the Rockies—to the Fraser River in British Columbia.

I am thankful to say that I am leaving both our Shingwauk and Wawanosh Homes in good shape. During the last week or two there has been a good deal of repairing, painting and whitewashing done, and the grounds have been put in nice order. There is also an excellent (though at present small) staff of teachers at each Home, and new pupils are gradually filling up the schoolrooms and dormitories. There is also, *no debt*, and, if only the Sunday schools and Church people will do their duty, there is no reason why the Homes should not continue to be successfully carried on. The pioneering work as regards these Homes is all over. Any man of ordinary ability, who will be kind and patient with the Indian children and make it his work in life to help them upward, ought to be successful as a Principal. My Branch Homes also I feel are left in good hands. My son Archie and his young wife are meeting with unexpected success at Eikhorn; and the Rev. W. Nicholls has taken the Medicine Hat Homes in hand.

I am leaving my Indian Homes therefore in full confidence that the work will be sustained; and I trust it may blossom out and become even more successful than it ever was under my own management. For ourselves it is certainly no small trial to sever our connection with this work in which we have been for so many years engaged,

and to leave the home which has been the birth-place of our children and around which many pleasant and tender associations are clustered. We regret perhaps most of all to leave the Memorial Chapel and the little cemetery in which loved ones have been laid. At the same time we firmly believe that Almighty God is with us in this move and that He will go before us and mark out our way. We are not seeking great things for ourselves. Neither myself, my wife, nor any member of my family desire city life. Let the prizes be for those who have earned them—each man in his own diocese. I and my wife began with my pioneer life in the Bush before our children were given to us 24 years ago; and now accompanied by our children, we are going back to pioneer life again. Our idea is to engage in mission work among the settlers on the Fraser River. I have written to the Bishop of New Westminster proposing this. To assist in earning a living we propose to have a small fruit farm and a dairy and poultry. We shall put up a shanty and lead a shanty life, and if God prospers us, as we trust He will, we shall soon have things comfortable again, and shall hope that many of our kind friends who have helped us so much in the past in our Indian work, will come and visit us in our home on the Fraser. We may want a little of their help also in putting up a backwoods church and starting a mission. Let no one for a moment pity us. My wife, myself and all my children are looking forward with the greatest pleasure to this new kind of life.

Paul laboured with his hands at tent making that he might not be burdensome to the Christian Church, and so will we labour on our fruit farm and try as far as possible to meet our own expenses and we trust that as much good may be done by thus leading a quiet, contented, happy christian life in this way, as by spending ones whole time in the regular routine work of a ready made parish.

The motto I began with 24 years ago was: "If God be for us who can be against us," and the motto I have given my children in moving to this new home is, "In the name of our God we will set up our banners."

E. F. WILSON.

Shingwauk Home, August 22nd 1892.

EMSDALE.

The Rev. Alfred W. H. Chowne, begs to acknowledge with hearty thanks the gift of a handsome sleigh robe from Mr. M. Partridge, Emsdale.

Province of Rupert's Land.

DIOCESE OF RUPERT'S LAND.

The number of clergy in the Diocese will, in a few weeks, be 75. The increase during the past year has been very large, and every effort has been made to keep pace with the growth of the Province. This involves a heavy strain on all available resources. Rupert's Land is the seventh Diocese in number of clergy in Canada, and has a larger percentage of clergy to the population than any of the older Dioceses. If the population keeps on increasing at the same rate we shall need 25 additional clergy within the next three years. The authorities are alive to the importance of the Church maintaining her position, and to do this, funds from outside are imperatively needed. England cannot be expected to do more than she has done, and it is hoped that Eastern Canada will supplement our local efforts by a fixed sum annually, on which we may depend. At present the sum given is so variable, that it cannot be depended on in making grants.

PERSONAL.

The Bishop of Moosonee will shortly resign, and will be succeeded by Rev. J. A. Newnam, now working in the Diocese. Probably the

Provincial Synod, which meets in Winnipeg next year, will witness the consecration of the new Bishop.

#### WINNIPEG.

Canon Pentreath of Christ Church has been advocating the wisdom of adopting some of the modern methods of Insurance for the purpose of removing Church debts and providing local endowments for parishes. One of the members of the congregation, as a response, in taking additional insurance on his life, has assigned \$2000.00 to the Parish, the interest of which, when it falls in, will be for the support of the services. Eight young men have had their lives insured for \$1000.00 each, the Church to pay the premiums. At the end of 20 years the cash sum, which can be withdrawn should they all live, will be \$12,400.00, more than sufficient to pay the whole debt of the Parish. The premiums form the sinking fund. The principle of insurance, in the new schemes, is capable of wide and useful application, in securing in the future, funds for the support and extension of Church work, local and general. Who will have the wisdom and courage to devise a scheme for the superannuation of aged and infirm clergy for the United Church in the Dominion, based on endowment assurance? It is a disgrace to the Church of England in Canada, that, except in a few favored dioceses, she allows the clergy, who have served her long and faithfully, to be turned out to starve in their old age, or be dependent on the bounty of others.

#### DIOCESE OF NEW WESTMINSTER, B.C.

##### THE KOOTENAY MINERAL DISTRICT.

SIR—May I beg your space to appeal to friends of mine in Ontario and New Brunswick and others who are interested in Western Missions for help towards freeing from debt the first Mission Room erected in this newly created field. Every one has heard of the Kootenay and the enormous possibilities of wealth that lie hidden in its everlasting mountains. Many exaggerated statements have doubtless been made of the present development of the country, though probably not of its resources and future greatness. Now however the country is but in the prospective stage, actual working of mines not having yet commenced in anything like earnest, and money is scarce except now and then, with a few lucky prospectors who strike it rich; but who often, I regret to believe, spend their find in ways far removed from God's glory. The religious element in the present unsettled population is comparatively small. Keepers and frequenters of saloons and houses of midnight carousals (and how many there are in this small town of some 500 people, I am ashamed to say) have little use for churches and the ministrations of our holy religion. Unfortunately too, those who would worship God in this wide district, are not only scattered like sheep upon the hills, but also unhappily divided in their religious conviction. Nowhere throughout my nearly eight years ministry in various parts of the Dominion have the unfortunate results of schism been more manifest than here, where besides myself and an R. C. priest, two Presbyterian ministers, and two Methodist are constantly overlapping one another in a get-at-able population not exceeding, I venture to think, 1,200 people. My own time is largely spent in travelling through the mission chiefly by steamers, holding services Sundays and week days wherever I can; sometimes in a barn dignified by the name of "Hall" as at Ainsworth, sometime is a disused log store (where I

also sleep) as at Balfour, sometimes in the comfortable parlour of the men's boarding house belonging to the Pilot Boy Smelting Work's Co., sometimes in a union meeting house built of a few rough boards as at Kaolo. The best I can do is to keep the few church people together and to encourage them to hope for the time when each *camp* or *city* will have a consecrated church served by a resident priest. Indeed one chief work seems that of nursing some six or seven infant congregation. Our biggest infant just out of long clothes, is Nelson, and for Nelson I am going to ask a little help. Here I spend two Sundays a month, and here we have just completed a well situated and fairly well furnished Mission Church and reading room combined. A debt of \$400 is still on the building for which I have made myself personally responsible to the Bank of British Columbia. Some \$200 of this is promised and when the great silver king mine is sold, and the boom comes in the fall or spring, I have no doubt it will be paid. Last week too, several energetic ladies and gentlemen with the editor of our weekly paper *The Miner*, as stage manager, gave a most successful theatrical and musical entertainment, the proceeds of which will go largely toward paying for a handsome Dominion organ just arrived from the works at Bommanville. And now before the snow flies and the river closes and the last boat leaves with those who prefer a winter to the coast rather than in the mountain, we want to get up a grand sale of work, Christmas presents, men's shirts, neckties, socks, all sorts of things for women and babies, in fact anything that the good people in the east can spare from their summer and autumn sales. Mrs. Sillitoe, the Bishop's wife, has already sent us articles valued at \$41. Will not ladies in the *in* "wild and woolly" East remember us too and donate, carriage paid, the surplus work of their guilds and sewing circles. Like the woman in the gospel we will only ask "for the crumbs under the table" and I feel sure we shall not ask in vain. Parcels should be addressed to Rev. A. I. Reid, Nelson, B.C., via Revelstoke, not later than the end of September.

I have one more request, and that for my reading room. I want friends who will regularly mail me copies of British, Canadian and American newspapers and magazines, religious and secular. They are very much needed and will I promise be much appreciated and when read through in Nelson will doubtless find their way into places even further away from civilization than the Metropolis of Kootenay.

Believe me your truly,

A. I. REID,  
Priest in Charge.

#### DIOCESE OF SASKATCHEWAN.

##### PRINCE ALBERT.

On Wednesday last two of the students of Emmanuel college, J. R. Settee and Louis Cochrane, left for Cumberland district, to enter on work as teachers and mission agents generally, under the supervision of the Rev. J. Hines. Mr. Settee is a son of the Rev. J. R. Settee of Sandy Lake Mission, and Cochrane is an Indian from the Pas. There are, at the present time, seven natives trained at Emmanuel College actually engaged in school teaching on Indian Reserves in different parts of the Saskatchewan.

The Bishop is expected to return to his dioceses in October. The Church people in Saskatchewan are hoping that the endowment for Calgary will be in such shape that Saskatchewan can have a resident Bishop. At present the Diocese of Saskatchewan provides the income, while the Bishop resides in the Diocese of Calgary. It is not surprising, therefore that the Church people of the Diocese, in view of this and the impetus which a Bishop would give to Church work should be eager to have a Bishop of their own.

#### The Creeds; Their Binding Nature.

Bishop Rulison, of the Diocese of Central Pennsylvania, thus gives his views of the binding nature of the creeds upon all members of the Church:

"That men may be able to give a reason for their faith, the Church comes into the court of an inquiring world, and gives the evidence of a witness competent in every way to testify, and impossible to be overthrown. That witness is in the Creeds which close and settle forever the essential Faith of the Church.....All who are members of the Church have accepted that testimony and have sworn allegiance to the facts and truths contained in it. I do not hesitate to say, therefore, that the layman or the clergyman of the Church who denies an Article of the Creed is false to his oath and a traitor to the Church. The man who reads into the Creed and then reads out of it only his own pet notions, disregarding its historic sense, is disingenuous, and the man who explains it by explaining it all ways is dishonest. The man who denies the miraculous conception and resurrection of Jesus Christ not only becomes himself an infidel, but also he strikes at the sacred heart of Him who died on the Cross for all, and tries to destroy the hope of the world."

#### GAMBLING AND BETTING.

"I do say that in young men with abundance of life within them and around them, gambling and betting, if they be not the result of much thoughtlessness, are signs of a premature demoralization which hardly any other vice can show. In social life, in club, in college, on the street, the willingness of young men to give or receive money on the mere turn of chance is a token of the decay of manliness and self-respect which is more alarming than anything besides. It has an inherent baseness about it, which not to feel shows a base soul. To carry in your pocket, money, which has become yours by no use of your manly powers, which has ceased to be another man's by no willing acceptance on his part of its equivalent—that is a degrading thing. Will it not burn the purse in which you hold it? Will it not blight the luxury for which you spend it? Will you dare to buy the gift of true love with it? Will you offer it in charity? Will you pay it out for the support of your innocent children? Will it not be a Judas-treasure, which you must not put into the treasury, because it is the price of blood."—*Bishop Brooks.*

#### SEPTEMBER MAGAZINES.

LITTELLS LIVING AGE—It is scarcely possible to take up a single number of LITTELL'S LIVING AGE and not find in it some specially valuable paper. In No. 2514 (Sept. 3rd issue) it is a biographical sketch that attracts particular attention.

Sir John Franklin is the subject, one of the most noted Arctic explorers, whose terrible fate was for many years shrouded in mystery and for whose rescue or discovery so many gallant efforts were made. The sketch is by one who, as a very young man, lived for three years an inmate of the great explorer's family.

It graphically portrays the character of the sailors of fifty to ninety years ago, the dangers, hardships and privations they underwent, and of which the subject of this sketch certainly bore his full share,—in battle, storm and wreck, for he partook—

"of most disastrous chances,  
Of moving accidents, by flood and field;  
Of hair breadth escapes 'till' imminent deadly breach;  
Of being taken by the insoleat toe."

But it is of his Arctic travels that this paper mainly treats and for which he is best known.

Correspondence.

Of the Oaths and Subscription of the Clergy.

SIR.—Some 28 years since, there was much discussion, even as in the present day, on the subject of "Christian Unity." At that time, one of the chief arguments used by the nonconformists in the controversy that arose was, that the acts of Parliament, canons and regulations which encircled the Church with a bristling "chevaux de frise" were tyrannous, arrogant, and wholly impossible for any conscientious dissenter to surmount. Repeated attacks on this ground gradually affected the public mind, and the desire for unity and the belief that the great obstacle in its way was this bulwark of subscriptions, led, at length to very important results.

On the 26th day of June, 1865, a Royal License was issued, declaring that for "divers urgent and weighty causes, and considerations, Her Majesty the Queen, of her special grace, gave authority to the Archbishop of Canterbury, and Convocation, to make a new Canon, in the place of Canon 36 of 1603, and also to alter and amend the 37th, 38th and 40th of said canons."

The Archbishop and Convocation lost no time in carrying out Her Majesty's wishes, for three days after the receipt of the Royal License, they had their work completed, that is, on the 29th June 1865, on which day they forwarded the result to Westminster. On the 5th day of July following an "Act" called the "Clerical Subscription Act," which put in Parliamentary form the proceedings of Convocation, passed its third reading. Its almost revolutionary character may be inferred from the fact that it repeals enactments in no less than eleven Acts of Parliaments, ranging from 28 Henry 8th, to 1st and 2nd Vict. However as an olive branch, or peace offering, it was a complete failure. It may be perhaps because it excited so little attention in this country, though the new Subscription Act was adopted by the "Provincial Synod" in 1887; yet I have been present at three consecrations since, and a few ordinations, where the obsolete and illegal forms were carried out. The new 36th Canon, however, declares: "And if any Bishop shall ordain, admit, or license, any, except he first have declared and subscribed in manner and form, as we here have appointed, he shall be suspended from giving orders and licenses to preach, for the space of twelve months. But if either of the universities shall offend therein, we leave them to the danger of the law and Her Majesty's censure."

There can be no doubt but that these new regulations might be used forcibly in conferences with our separated brethren, for they show how great an advance the Church has made towards them, by repealing regulations which might deter some of a sensitive conscience from joining Her Communion.

I will now point out a few of the changes made by these new Canons. "The unfeigned assent and consent to all contained in the Prayer Book," which led to the ejection of the nonconformists in 1662, has been abolished. So likewise "the declaration of assent and consent to all and every of the doctrines of the 39 articles," beside the ratification prohibiting "the least dif-

ference" from them, have been swept away. And in their stead is substituted a mere assent to the doctrine of the Church of England in Book of Common Prayer and Articles. Here the word doctrine was deliberately used in place of doctrines, for as one of the commissioners declared, that by this change, a candidate for orders would not bind himself to any particular opinions, but only the general doctrine.

I shall not dwell on the policy that led to such concessions, my object is only to show what the law of Church subscription really is.

As probably many of your readers are not aware of the forms of subscription, as adopted by our Provincial Synod, I beg leave to enclose a copy, which I trust you may find room for in your columns, in connection with this article:

"Every person about to be ordained Priest or Deacon shall, before ordination, in the presence of the Bishop by whom he is to be ordained, and every person about to be licensed to any curacy, or to be instituted to any benefice shall, before obtaining such licence or being so instituted, make and subscribe the following declarations and take the following oaths.

1. The 'Declaration of Assent' so called: 'I, (A. B.) do solemnly make the following declaration: I assent to the Thirty-nine Articles of Religion and to the Book of Common Prayer, and of the ordering of Bishops, Priests and Deacons; I believe the doctrine of the Church of England as therein set forth to be agreeable to the Word of God, and in Public Prayers and administration of the Sacraments, I will use the Form in the said Book prescribed, and none other, except so far as shall be ordered by lawful authority.'

2. The declaration of Submission to the Canons of the Provincial and Diocesan Synods, as required by Canon II of the Canons of this Ecclesiastical Province in the following terms: 'I, (A. B.) do willingly subscribe to and declare that I assent to and abide by the Canons which have been, or shall be, from time to time, passed by the Provincial Synod, or the Synod of the Diocese of.....'

3. The Oath of Allegiance: 'I, (A. B.) do swear that I will be faithful and bear true allegiance to Her Majesty Queen Victoria, her heirs and successors, according to law. So help me God.'

4. The Oath of Canonical Obedience: 'I, (A. B.) do swear that I will pay true and Canonical obedience to the Lord Bishop of..... and his successors in all legal and honest commands. So help me God.'

[No oath shall be administered during the service for the ordering of Deacons, or during the service for the ordering of Priests, or during the service for the consecration of Bishops.]

Before institution to any Benefice, the persons to be instituted shall subscribe the following 'Declaration against Simony':

'I, (A. B.) solemnly declare that I have not made by myself or by any other person, any payment, contract, or promise of any kind whatsoever which, to the best of my knowledge or belief, is simoniacal, touching or concerning the obtaining the preferment of (.....), nor will I at any time hereafter perform or satisfy, in whole or in part, any such kind of payment, contract or promise made by any other without my knowledge or consent.'

ALEX. DIXON.  
Archdeacon, etc.

The Rectory, Guelph, Aug. 30, 1892.

TO CORRESPONDENT "G. P."

We do not consider it seemly to enter upon the discussion of the matter referred to in your letter at present. The reference in the *Star*, appears to us regrettable.—ED.

He took part in four different Arctic expeditions; the first in 1818, and the last which resulted so disastrously in 1845, when in his sixtieth year.

This number of *The Living Age* also contains Historical Rimini; English Court Life in the Eighteenth Century; Lord Tollemache and His Anecdotes; with fiction and poetry.

THE CHURCH ECLECTIC for this month is especially interesting and instructive. It opens with an article by Dr. J. M. Clarke on "Authority in Religion" in which the writer reviews James Martineau's work "The Seat of Authority in Religion," and Prof. Briggs' "The Bible, The Church and the Reason." There is an excellent paper on "The Daily Service" in its relation to the minister and the people suggests new thoughts in regard to the rubrical requirement of daily service. The other articles are well selected and of general interest.

THE AMERICAN CHURCH SUNDAY SCHOOL MAGAZINE has certainly improved under its new editors and having been considerably enlarged is rendered more valuable than ever. In its Missionary department, news is given from month to month which should serve to arouse interest in the Sunday School in this important work. This number contains a paper by the Rev. John Lings on the remarkable influence of the Bible in Japan; besides a number of missionary facts and incidents; it also furnishes some Sunday School statistics of all nations which will be found interesting.

THE SPIRIT OF MISSIONS in its Foreign Mission Department contains the report of Bishop Hare on the China Mission, and the annual report of the Bishop of Haiti. In its Local Field it supplies a partial report of the Alaska Mission, and also a short account of Church work in Montana by Bishop Brewer and in Nevada and Utah by Bishop Leonard.

THE HOMILETIC REVIEW opens with a paper on the Study of the English Bible as a Classic, by Prof. Moulton, of Cambridge, England. In its exegetical section it contains a short sermon by Prof. Stevens, of Rochester, entitled "What Message has the Book of the Acts to The Church in our day?" in which occurs this sentence, "The true kingdom, the spiritual polity founded by Christ takes on in the Apostolic churches a visible and organized form. Christ had come to found an eternal kingdom and in pursuance of that plan to create a new society, which the Apostle Peter addresses as an elect race, a royal priesthood, a holy nation, a people for God's own possession." There is also a sermon by Rev. C. D. Bridgman, D.D. of the Protestant Episcopal Church of New York, and others by leading men of various denominations.

OUR LITTLE ONES AND THE NURSERY is full of beautiful illustrations and short stories containing good instruction for the little ones. It must be seen to be appreciated; but we can commend it to our readers as a safe and acceptable magazine for children. We have now had it on our table for some years and are always well pleased with it.

THE PANSY is intended for older readers than 'Our Little Ones,' and has ever been a welcome visitor to our table. The Pansy stories are well-known and the illustrations are always good. We can heartily recommend this magazine also, for the older children of the family.

THE ENGLISH ILLUSTRATED MAGAZINE for August contained a sketch of the firm of W. H. Smith & Son of London, the great news agents, book-sellers, &c., the history of whose career is interesting; "Racing Yachts" by Dixon Kemp; "The North Eastern Railway and its Engines" profusely illustrated, "Biscuit Town," otherwise "Reading," also well illustrated and instructive, by W. H. Margetson.



# THE CHURCH GUARDIAN

—: EDITOR AND PROPRIETOR:—

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ANNOUNCEMENTS SEE PAGE 16.

## DECISIONS REGARDING NEWSPAPERS.

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

## CALENDAR FOR SEPTEMBER.

SEPTEMBER 4.—	12th Sunday after Trinity.
" 11.—	13th do do do
" 18.—	14th do do do
	(Notice of St. Matthew and Emberdays; Ember collect to be said daily this week.)
" 20.—	Vigil of St. Matthew, <i>Fast.</i>
" 21.—	ST. MATTHEW, Apostle, Evan- gelist and Martyr,—Athanasian creed—Ember day— <i>Fast.</i>
" 23.—	} EMBER DAYS.— <i>Fast.</i>
" 24.—	
" 25.—	15th Sunday after Trinity. (Notice of St. Michael and All Angels).
" 29.—	ST. MICHAEL AND ALL ANGELS.

## EDITORIAL NOTES.

THE MARRIAGE LAW.—The *Southern Cross* of Port Elizabeth, South Africa, of July 15th refers to a new attempt made in Cape Colony to alter the marriage law, by an amendment opposed by Sir Thos. Scanlan. He proposes not only to make it lawful for any widower to marry his deceased wife's sister or for the widow to marry the brother's husband but also, would make it lawful for divorced persons, without regard to the cause or reason of the divorce, to marry again. Rightly as we learn from the *Southern Cross*, the proposal has been received with universal indignation as an insult to the common decency of all civilized people. No less than 121 petitions were presented to the Parliament of the Colony against this bill; 45 of them from

clergy and congregations of the Church of England in the Colony; 29 from the Dutch reformed Church, 4 from the Roman Catholic Bishops of the Colony and 17 from other Roman Catholics. In conclusion on a forcible article protesting against the bill the *Southern Cross* says:

When a man marries he ought to regard the members of his wife's family as if they were of his own family, so far as intermarrying with them is concerned. A man may not marry his own mother, sister or daughter. Therefore he may not marry his wife's mother, sister or daughter.

Directly we begin to tamper with the clear logical wisdom of this Divine Law of Marriage we cannot tell where to stop. *Facilis descensus Averni.* It is almost impossible for a country *revocare gradum*, if once its Parliament sanctions the legalization of incest. We trust that Sir Thomas Scanlan's Bill for the relief of guilty divorced persons, and for the abolition of sisters-in-law and brothers-in-law, will be definitely rejected by the Cape Parliament, and every good citizen must hope that this will be the case.

But it must be remembered that the English Church cannot change her own laws, whatever Parliament may do. The English Church will not admit to Holy Communion "those who are coupled together otherwise than God's Word doth allow," and the State cannot force her to recognise, directly or indirectly, incestuous and unlawful marriages, even if the State transgresses the law of God by sanctioning them.

The *Church News* of Port Elizabeth made the astonishing statement lately that the Church of England admits non-episcopal ministers to her ministry without re-ordaining them. The *Southern Cross* promptly repudiated any such doctrine and referred to the case of Whittingham in Queen Elizabeth's reign against whom as only a layman, not being episcopally ordained proceedings were taken to deprive him of the Deanery of Durham into which he had slipped. Our contemporary also refers to Bishop Cosin's letter written in 1650 relied upon by the *Church News* but explained in a subsequent letter written in 1657 in which he speaks of the *Jus Divinum* of of Episcopacy and states that he by no means intended to say that "Presbyters had any power of rightful ordination in the judgment of antiquity." The *Cross* concludes its article in words which we feel sure it will not be amiss to reproduce in Canada. It says:

But even if we make the *Church News* a present of Bishop Cosin (it is enough to make the good Bishop turn in his grave) still it must be remembered that the Church is not committed by the private opinion of a single divine, or for the matter of that by the private opinion of a dozen *isolated* divines, however, eminent.

But the Anglican Church of to-day stands morally committed to the authoritative *public* judgment of the Lambeth Conference of 1888. The 145 Bishops, gathered from far and near, bore a *consentient witness* to the doctrine of the Anglican Church on the Historic Episcopate. The *fourth* condition of the Lambeth reunion proposals is *finally decisive* upon the point that the Anglican Church has never admitted the validity of non-Episcopal Ordinations.

We fully and frankly acknowledge that all our non-Episcopal brethren, who have received valid Baptism, and who accept the truths of the Apostle's Creed, are members of the Holy Catholic Church as well as we are. We thankfully acknowledge the good works wrought amongst them, but we cannot acknowledge the validity of any ordinations of human origin and appointment. There is only one Divinely constituted Ministry and that is the Threefold Apostolic Ministry of Bishops, Priests, and Deacons, who

can trace their commission step by step to the Apostles of our Lord.

This is a plain truth which every loyal English Churchman is bound to hold and defend, as part of his Creed.

We do not wish to narrow those broad boundaries of mutual tolerance which knit together the three great schools of thought in the Church of England. The Church would be untrue to the width of her Catholic ideal, if she did not find room for High, Low, and Broad Churchmen within her pale.

But, to use a simile from Freemasonry, which our many readers who are brethren of the Craft will well understand, all Churchmen within the pale of the Church *must be true to the landmarks.*

The doctrine of the Historic Episcopate is one of the *landmarks* of a loyal Churchman.

DIVORCE AND RE-MARRIAGE.—HISTORICAL EVIDENCE.—An important contribution toward the determination of this question at the coming Synod of the Province is before us in the form of a pamphlet (107 pages) compiled by Bishop Kingdom, and now issued by Mr. E. Renouf, publisher, Montreal, from whom it may be procured. In this brochure the Bishop presents in concise form the historical evidence in favour of the Canon on this subject proposed, by the special committee of both Houses of the Synod appointed at its session in 1889, presenting such evidence under the following heads: (1) The New Testament Scriptures, (2) The Canons of The Church; (3) The Fathers of The Church; (4) The English Church; (5) The Greek and Roman Church; (6) Divorce in Canada. It would be well if this pamphlet were in the hands of the members of Synod prior to and at the time of discussing the Canon of which notice has been given.

## A BISHOP'S VIEW OF THE BROTHERHOOD OF ST. ANDREW.

BY THE RIGHT REV. N. S. RULISON, D.D., ASSISTANT BISHOP OF CENTRAL PENNSYLVANIA.

[One of the articles on "The Young People's Movement in the Church," in *The Independent* for July 7, 1892.]

NOTHING has been more remarkable in the spiritual renaissance of the Church of England, during the last fifty years, than the awakening of lay men and women to the sense of their responsibility for the use of their personal influence.

No one who has not studied the history of what even Mr. Spurgeon called "the revival of the English Church" knows how great that awakening has been.

Out of it (and especially during the last quarter of a century), have sprung the brotherhoods, sisterhoods, deaconess houses, guilds and lay helpers' associations that are so numerous, famous and successful in the mother Church.

The Protestant Episcopal Church has inherited her mother's blood and blessing, and if in time past some thought her too slow to recognize changed relations and front new conditions and questions, no one who has followed her recent history thinks so now. For to-day there is no Church that shows more courage or practical wisdom in the presence of dangers that menace our city and national life, or that is in closer or more sensitive touch with the best thought and work of Christian men for the relief of suffering

abolition of evil. And whatever may be said about her slowness as a student, it must be confessed that at least (if at last) she has thoroughly learned the wisdom of adapting herself to the genius of the people and the spirit of the institutions among whom and which she is placed; the grandeur and inspiration of the sense of personal responsibility for the doings of God's work; the value of youth with its vision, enthusiasm, energy and attractive power; and the foolishness of fearing that a large and free exercise of the priesthood of the laity will tend toward irreverence and the development of hysterical religion, fanaticism and vulgarity.

One of the causes and results of this new life is "The Brotherhood of St. Andrew." It seemed a little society at first, and no one thought it would spread beyond the boundaries of the parish in which it was formed.

But as "all holy desires, all good counsels" come from God, so especially was the thought of this Brotherhood that came to Mr. James L. Houghteling, a teacher of a young men's Bible class in St. James's Church, Chicago, born of God, and has been blessed by Him. It was in November, 1883, that Mr. Houghteling organized the Brotherhood for his own parish, and in October, 1886, all the parochial organizations that had been formed on this model organized the general Brotherhood of Saint Andrew.

Its founder learned by his own experience and his observation of other Christians that, as a rule, one grows towards the "perfect man" in Christ just in the proportion that he puts his heart into his work and goes outside of self to do something for others. The young men who acted on this thought soon found that the growth of Christ's Kingdom within their characters was simultaneous with its extension among their brothers, and so they put into the constitution of the society the following article:

The sole object of the Brotherhood of St. Andrew is the spread of Christ's Kingdom among young men, and to this end every man desiring to become a member thereof must pledge himself to obey the Rules of the Brotherhood so long as he shall be a member. These rules are two: The Rule of Prayer and the Rule of Service. The Rule of Prayer is to pray daily for the spread of Christ's Kingdom among young men and for God's blessing upon the labors of the Brotherhood. The Rule of Service is to make an earnest effort each week to bring at least one young man within hearing of the Gospel of Jesus Christ, as set forth in the services of the Church and in young men's Bible classes.

The rules are very simple and very spiritual, and because they are they have been objected to by many who would like to turn the Brotherhood into a debating society or social club; but the Brotherhood was not organized for the purpose of amusing people through the giving of oyster suppers and private theatricals and *opera bouffe*. Very likely its growth would have been more rapid if it had gone into the "show business"; but it has steadily refused to turn aside from its original purpose, it has steadily continued to transact the *Lord's* business, and it has steadily grown in numbers and power.

The Brotherhood has to-day more than ten thousand members, and is spreading into the Church of England and her provinces in Canada, Australia, New Zealand, and in the Episcopal Church of Scotland.

It works in and for that branch of the Catholic Church which we call the Protestant Episcopal Church, and only by the approval and under the leadership of the clergy. The parochial Chapters are independent of each other in local matters, but are bound together in general work and obligations.

Each year a convention is held, to which each Chapter is entitled to send representatives. This convention elects a Council, which is charged with the executive direction of the general organization. The Brotherhood has an official organ called ST. ANDREW'S CROSS, which is intended to help all the interests of the Brotherhood.

The simplicity of its machinery has had much to do with its success; and its broad-minded view of individual liberty and its clear recognition of the many-sidedness of truth and of men, has kept it free from internal dissensions and the wretched partisanship of ecclesiastical politics.

For this latter there is not much taste nor time with men who are really at work in Christ's Kingdom. And the Brotherhood is a company of workers, in such ways as the following: inviting men to attend church, visiting young men in their homes, acting as lay readers, assisting in general parish work, in Sunday schools and missions, visiting sick and poor, hospitals and prisons, taking charge of reading rooms, assisting church choirs and parish papers, and in a hundred other ways suggested by circumstances.

The organization has been recognized by the Committee on the State of the Church appointed by the General Convention, and nearly all the bishops have given it their official recognition and blessing. It is a society existing within a Church that considers herself much more than a society, and is not too indulgent toward self-appointed organizations; and yet its subordination is so perfect, its spirit is so loyal, its methods are so wise, and its purpose is so divine, that we are all coming to love it more and more; and some among us think we see in it a divinely appointed instrumentality for quickening the spiritual life of our Church people, kindling their enthusiasm, creating among them a better *esprit de corps*, and rousing broad brained and free-willed men to a keen realization of the meaning of their manhood and the obligations of their baptism, that representeth unto us our profession, which is to follow the example of our Saviour Christ and to be made like unto him."

#### ARCHDEACON SINCLAIR ON VOTING.

In a sermon delivered in St. Paul's Cathedral, London, England, in July last, on "The Christian's Duty in Political Contests", Archdeacon Sinclair said in closing:

Lastly, my brothers, let me offer a very few plain suggestions to the private citizen. First, I conceive it to be the duty of each, of whatever party he may be, to vote, and not to abstain from voting from any consideration whatsoever. Your vote is a direct trust from Almighty God. It is the means that He has permitted for the government of this country. The opinion of the country cannot be known if men refrain from performing this duty. Secondly, he must vote according to his conscience without prejudice and prepossession. Thirdly, in all cases there is some preponderating question before the country, on which he must make up his mind. He does his country serious, possibly an irreparable, wrong who votes on some other issue and leaves the main issue alone. Fourthly, he is right in having some special secondary interest of his own and in being loyal in pressing that, though without prejudice to the main question. Fifthly, he must take care that everybody alike is absolutely free to vote according to his conscience, that there is no interference or intimidation by either mob or potentate. On such terms alone can an election be of real value. Sixthly, he must steadily set his face against all misrepresentation, party spirit, vituperation, personal abuse, passion, and prejudice. Lastly, there is one resource which is too much neglected. He must pray earnestly and without ceasing. Whatever your honest and conscientious conviction may be, or wishes, you can bring them all to the throne of grace, and urge them even to importunity before your Father in Heaven. Nothing is too small to touch his heart. If you are in earnest about anything on which your mind is made up, be like Jacob wrestling with the angel. Take no refusal. God has again and again astonished us with His answers to our prayers. Is He tired of our im-

portunities? If your opinions are honest and unprejudiced—and there must be many different opinions in this Church—ask in faith, nothing wavering. If you begin indeed with being a true servant of the LORD JESUS CHRIST, "if ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you."

#### FASTING COMMUNION.

We have no objection to any one observing the custom of Fasting Communion from pious and reverent motives, provided it remains with himself, like his private devotions, and be not proclaimed from the housetops. But it is quite another matter to hear it loudly clamoured for on the plea that it is a rule of the Church. It is true the concession is frankly made that it is only a question of discipline and not of doctrine, so in this there is the relieving clause that even if it were a universal rule it is not an essential one. A claim to world-wide observance carries no weight unless very good reasons render it necessary; but these are not forthcoming to our mind in such arguments for it is as we have read. Fasting is certainly found in the first century on week days, but of *intentional* fasting before celebration on Sundays we read not a word. Nor can we find rich examples in the second and third centuries abundant enough to convince us that they knew such a rule and held it imperative. A celebration at daybreak is not to the point; but Sunday was a festival and not a fast in any sense. The 66th Apostolical Canon and the 18th of Gangra positively *forbade* any fasting on Sunday, and in the "Constitution of the Apostles" we read "he will be guilty of sin who fasts on the Lord's Day," and again "keep the Lord's Day festival." IGNATIUS wrote that any one fasting on either the Sabbath or on Sunday was a murderer, and TERTULLIAN'S *De Corona* deemed it unlawful. To quote ST. AUGUSTINE'S letter proves too much, and ST. CHRYSOSTOM'S oration rather proves too little, while SOZOMON lib. 5, cap. 22 is a fair comment on both. Besides, were it the rule we should, for the reasons enforcing it, be obliged for sake of consistency to continue such customs as fasting *before* and *after* a Baptism. But there is not even quasi canonical authority for it earlier than an African Synod in A.D. 397; subsequent approvals but witness to a growing custom; but, with due respect to the Synod at Trullo in A.D. 692, we venture to claim that fasting communion on Sundays, whatever apply to other days, rests on no unanimous expression of great General Councils. And therefore neither from primitive rule nor unbroken tradition can it be regarded as an essential custom; nor would a practice for the past thousand years strengthen the case. As to the Canons in DUSTAN'S day there is room for grave doubts as to whether these are more binding than injunctions issued at the time regarding "holy water" and other middle age fancies, particularly as the Church says not one word about reviving either. We presume, with old THOMAS FULLER, that she regards them as "dead canons;" but if she had spoken otherwise her opinion would be valuable only so far as it reflected primitive usage. Nor can we fall in with a rigorist observance that would physically incapacitate many a parson from duly discharging his Sunday eleven o'clock duties. As it is, few are proof against fatigue; but apart from the danger of unsettling men's minds over non-essentials, we think, as the Archbishop of Canterbury said, that a fierce insistence on this tradition "corrupts reverence into superstition," and breeds discords among friends. Thus, while we commend its observance in spirit at least to

those who follow it privately, and while we admire those old time Evangelicals who so humbly practised it: we yet deprecate strongly any Calvinistic conversion of our weekly feast day into a gloomy fast on the plea that the Church demands it.—*West Indian Guardian.*

## Family Department.

### "HOLD THOU ME UP."

"Hold Thou me up, and I shall be safe"—Psalm x. 117.  
"Lead me to the Rock that is higher than I." Psalm 2.

Safe shall I be, O Lord, if Thou uphold—  
When Faith and Hope decline, and Love is cold,  
When days are dark, and gloomy hours are told,  
Hold Thou me up.

The path is strew'd with crags, and thorns to clufe,  
But that from falls and wounds I may be safe,  
Hold Thou me up.

Higher than I, the Rock, oh! lead me there.  
When, tried with doubt, or soul-depressing care,  
That I ascend, and rise to full despair,  
Hold Thou me up.

Fain would I climb this Rock of Rest secure;  
Guide Thou my way, and that my steps be sure,  
Hold Thou me up.

If through the years of youth and prime I go,  
Age-bringing pain and weakness then to know,  
That faith-born trust and joyful hope I show,  
Hold Thou me up.

In life's last hours, and soon my course to end,  
Redeemer—Saviour—never-failing Friend,  
Hold Thou me up.

R. H. DAVIES, M.A.,  
Vicar of the Old Church, Chelsea, S.W.  
(In the *Church Monthly*.)

## A FARTHINGFUL.

BY L. T. MEADE.

### CHAPTER III.—Continued.

It seemed a pity after all that she should be 'took,' for her mother wanted her to help to clear up and tidy up, and her father wanted her to smooth out his leather and put on his patches, and the children wanted her to amuse them and listen patiently to their little grumbings, and Tom—baby Tom—wanted her the most of all. When Lassie thought of baby Tom without her at night, the tears fairly started to her eyes. No, she really could not be spared: gentle Jesus would not take away a useful little girl like her. She must make a valiant effort to get up, and to go herself to look for the men with the barrows who sold the cough lozenges.

Her father's back was turned to her—he was engaged over an intricate portion of a ladies' shoe—he was drawing his leather in and out, he was softly hammering small nails into the sole of the shoe. A wild wish came over Lassie that her father, Obadiah Minchin, could be induced to go out and buy the cough lozenges—she felt so weak and her head so dizzy, and then if the men with borrows were not near she would have to walk quite a long distance. She wished her father would go, but, alas! there was very little use in asking him. Obadiah was nothing if he was not lazy. If she wanted to be cured, she must go herself for the remedy. No time was like the present, while little Tom still slept. She slipped out of bed and began to put on her ragged, insufficient clothing. She tied her battered hat once more over her little thin wiseful face and then with her farthing lying like warm riches in the palm of one tightly clasped hand, she slipped out of the room. Neither Obadiah nor the sleeping baby heard her—she crept up stairs, and in a moment was in the street. The

fog still lingered around, and now it was accompanied by a cold driving mist.

A girl carrying a baby—a girl who coughed violently, and looked wretchedly ill—came slowly down the street to meet her.

'Why, Lassie Minchin,' she exclaimed in surprise; 'oh, my word, you does look bad!'

'I've got the brown kitis, I think,' said Lassie, in a hoarse whisper. 'Hilda, can you tell me where the men with the barrers of sweetsies is? I've got a farthing, and I'm going to buy some cough-no more lozenges. I expect as they'll suit me fine.'

'A farthing, have yer?' said Hilda. 'I'll turn and walk up with you, Lassie—there's a man with a barrer of sweetsies right at the corner. Oh, my word, them cough no-mores are mighty comforting when you is took with a fit of coughing.'

Here she went off into a violent paroxysm, and Lassie looked at her with a dim uneasiness.

'Haven't you got no cough lonenges, Hilda?' she said, 'and no money to buy 'em?'

'Not I,' answered Hilda. 'Where could I get farthings from? 'Tain't every one as is as rich as you Lassie Minchin.'

'I'll give you a lozenge when I buys 'em,' whispered Lassie, whose voice had now almost left her.

They had nearly reached the corner—at the next moment they found themselves in front of the sweetie barrow.

There is no easier process known in all the world than for a crowd to collect. The smallest event provokes the assembling of a multitude, and a little girl in ragged clothes—a little girl with a battered hat, a deadly pale face, and a husky voice—demanding a farthing's worth of cough lozenges from the owner of a large barrow of sweetsies, was quite enough to draw other children round her.

'She's buying cough-no-mores,' they whispered one to another, and straightway those who possessed coughs began to use them in effect, and those who did not to simulate the malady.

Lassie trembled as she found herself in possession of thirteen round, fairly large, and most comfort-looking cough lozenges.

'There, Hilda,' she said, thrusting one into her companion's hand.

Hilda instantly popped the treasure into her mouth, and began to suck with relish, while the crowd of children increased round the barrow, and the coughing became universal.

An anxious, almost frightened look came into poor little Lassie's eyes. From her very birth she had been an unselfish creature—to give, to give away, had been the unconscious motto of her short life. How dreadful to stand there with her oarful of cough lozenges, and to see their faces pressing her, and to hear the hacking, and the short, and the forced coughs coming from every side.

'Oh, ain't she rich?' whispered the children, as they looked greedily at Lassie's closed fingers which hid the coveted lozenges.

'Give us one, Lassie,' called out a child, and Lassie broke a lozenge in two with her sharp little teeth, and placed half a cough lozenge in two outstretched palms.

There was a clamor and a shout when this small action of self-denial was accomplished. The children pressed closer and closer, and a great many hands were stretched out.

'Give us some, Laftie, give us some,' they pleaded.

The tumult and the noise, added to the dreary wet and cold of the atmosphere, produced the finishing touches on the poor sick child. The sky seemed to go round to her, and the earth to recede under her feet—there ensued an agonized moment or two, in which she seemed to be cracking all the cough lozenges into two, and giving them away as fast as her feeble strength would admit. A lame girl, who reminded her very much of her friend Jerry, came up last.

'There, Sal, you shall have a whole one

'cause you're lame,' whispered Lassie—then she looked down at her little hand with a start—it was empty. All the cough lozenges had been given away, and like magic the crowd of greedy coughing children had dispersed.

Panting for breath Lassie leant against the corner of the barrow. Her farthing was gone, so were all the lozenges, which we to make her well. Of course she could never be well now, the magical cure could never be effected. She had chosen to give away rather than to get well. Perhaps that was best. Oh, how dreadfully her throat did hurt her! And what was the stabbing pain in her chest?

'Gentle Jesus,' she murmured, and then a very bright smile irradiated the white little face.

'In the kingdom of thy grace  
Grant a little child a place.'

she said under her breath.

She was quite sure to be 'took' now, and perhaps she had chosen the best after all, when she tried to cure the other children's coughs.

'How dreadfully ill this child looks! Why, she has fainted,' said a lady, who came up at that moment.

The man who owned the barrow instantly came forward. He had witnessed the little scene which had taken place, and in a fairly graphic way he now described it.

'I giv' her thirteen to the dozen,' he said—'thirteen, 'cause she looked so white and poorly, and my word, ma'am, if she didn't give every one of 'em away!—never seen a kid like that; they're most all for theirselves, but she worn't—she doled 'em out all round, and giv' the last to lame Sal 'cos she wor lame, she said. Poor little kid! No, I don't know her name, ma'am.'

The lady who was bending over Lassie was one of the nurses of the famous London Hospital, and so it happened that when the little girl awoke to consciousness she found herself in a comfortable bed in one of the wards, while a strange sweet face bent over her, and a gentle voice asked her how she felt now.

Poor little Lassie! Every breath was an agony, but she managed to smile, and by-and-by to whisper her name and address to the good nurse who was taking care of her.

### CHAPTER IV.

Mrs. Minchin had never worked harder than she did that day. Her whole heart was full of Lassie. It was really Lassie who moved her arms to scrub as they had never scrubbed before. It was Lassie who gave her strength to scour and peel and pare, and do the work of two char-women that day.

'Why, woman, you needn't kill yourself—why, Mrs. Minchin, you don't mean to tell me you has set that scul'ery straight in so short a time,' exclaimed the good natured, red-faced cook under whom the poor woman worked. 'Why, dear me, and beautiful you has done it, too. Now if I don't keep those white boards as a pattern for my new kitchen-maid when she comes along, my name ain't Harriet Weekes. But, my good woman, you look fit to drop yourself. Come into the kitchen, and have a drop of tea, and a cut out of this new pork pie.'

Mrs. Minchin did look fit to drop, and as she seated herself at the kitch-table, she wiped the moisture from her pale brow with a weary gesture.

'I'm anxious, and that's the truth,' she said. 'One of my little 'uns is down with the brown kitis, and like to be took bad, I'm afeard. You'll excuse my mentioning it, Mrs. Weekes, ma'am; but I lost two that way last winter, and Lassie were werry chokey when I left home. She's a peart kind of child is Lassie, and I'd miss her bitter, ef so be as she's took.'

'Oh, but she won't,' said the cook. 'I sympathise with you, I do ind'ed, ma'am. I has had a family of my own, and worries they was from first to last. It wasn't as I did't love 'em, but worries they was. You wrot the child up

warm, Mrs. Minchin, and rub a bit of bear's tallow on her chest, and don't let her in a draught whatever you do. Oh, there, you're not eating a bit; 'tis you'll be ill yourself, next. There, now, I know what you'd like to be after; you has done the work of two women in the time, and you shall have your day's wage now, and go home. There, I'll set it right with my missis, for to speak the plain truth I has nothing more for you to do. Here's a pie-dish full of broken meat for the children, and I'll give you some beef-tea for the sick child. Here, I'll pop it in a bottle. It's what I makes for our Miss Margaret, and I can tell you it's good. There, now, here's your half-crown and off you go, and God grant you find the poor sick child better. Good-bye, ma'am, I'll expect you same as usual on Monday.'

Mrs. Minchin hurried off, being quite cheered and happy. She had a splendid supper for the children in her basket, and delicious strengthen-inn beef-tea for Lassie, and half-a-crown in her purse, and she was going home quite early, quite two hours and more before her usual time. What a kind woman that cook was, even though she did speak of children as worries. Worries, were they? Well, though they did cause her heart to beat anxiously, Mrs. Minchin knew they were the joy and blessing of her life. They were all that, but Lassie perhaps was the greatest joy and the most treasured blessing.

'The peartest little 'un,' whispered the mother; 'the peartest and the gentlest. Oh, ain't I glad as I have got this beef-tea for her? God grant as she'll be better when I gets home.'

Mrs. Minchin called at the nearest chemist to Green street, and went to the great extravagance of laying out sixpence of the precious half-crown in a mixture which she was assured would do Lassie's bronchitis a vast amount of good. Then she hurried home, trembling with eagerness and excitement.

The little room looked much as she had left it--not tidily rigged up, as Lassie would have tried to make it, had she been well and strong, but with the beds unmade, the fire half-out, the children squabbling, the baby crying, and Obadiah sitting calmly with his back to them all, cobbling as usual, and looking as usual as if he were glued to his stool.

'Well, well,' said the mother; 'here I am, home earlier than usual and with a nice bit of supper for you all, pets. There, there, don't pull me to pieces--hands off, I say! Freddie, I'm ashamed, Katie, take your finger out of your mouth. Oh, then, and is my baby crying, and does he want his mammy? Come to me, then, mother's blessing that he is.'

Little Tom was taken out of Katie's very unsteady arms, and cuddled fondly; he laid his little head with a coo of pleasure on his mother's breast, and she stooped down to give him a hug.

'Well, and how's Lassie?' she continued, giving the baby an ecstatic squeeze, for her heart felt really light at that moment. 'Eh, but I've got a beautiful supper for you, too, child, and a bottle from the doctor's; you'll soon be as peart and hearty as ever. Oh, I say'--here Mrs. Minchin nearly dropped little Tom, and the note of pleasure in her tones gave place to a ring of alarm.

'Obadiah Minchin, where's Lassie?' she exclaimed. 'Whatever has come o' the sick child as I said should keep to her bed. Where is she Obadiah?'

Obadiah turned meckly on his stool.

'I don't know, wife,' he said. 'Ain't she here?'

'Ain't she here? I could shake you, Minchin, and that I could! Children, didn't you see nothing of Lassie when you came in from school?'

'No, mother, no,' they all exclaimed in a chorus. 'Lassie worn't in the room.'

'And who was minding the baby?' mother asked.

[TO BE CONTINUED.]

MARRIAGE.

KITTO-WIGGETT--At St. Peter's Church, Sherbrooke, P. Q., on the 25th inst., by the Rev. Canon Thornloe, John Kitto, of Montreal, to Luvia, youngest daughter of Wm. Wiggett of Sherbrooke.

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# Mission Field

## INDIA.

It is reported that a meeting was held at Hyderabad attended by 160 Montvies to discuss the question of sending a Mohammedan Mission to America. The results of Mr. Quilliam's Mission in Liverpool have not been such as to encourage them to repeat the experiment. Mr. Quilliam's work, "The Faith of Islam," has been translated into Arabic, and published by authority in Turkey and Syria.

The Mission to lepers in India has seven asylums at Asansob, Chagalpur, Chandal, Lohardugga, Mandalay, Neysor, and Purulia. There are also 3 homes for the children of the lepers. In 1891, the number baptized was 79. A lady from America, who had contracted the disease when employed in a mission in India, resolved to spend her remaining strength in the work of one of the asylums. In the Sabathu Leper Asylum, in the hill country near Sireba, about 40 lepers are maintained.

## LAHORE.

The Deva Dharma Mission of the Punjab Brahmos announces as one of its chief objects the education of public sentiment on the true position of woman, pointing out the mischievous results of her degradation in the old barbaric days when she was treated as a slave, and the necessity of recognizing equal rights for both sexes in matters relating to the life of the soul. The insincerity of the Arya Somaj in countenancing polygamy in the case of its officers is especially denounced. The present degradation of India is stated to be due only to the want of spiritual powers of her people, who are dreadfully depraved, and have no moral life in them. Such a body is bound to take the course of corruption and decay. The Deva Dharma Mission continues its itinerating work, following the lines of Christian teachers, delivering lectures, holding public meetings, and selling books and tracts. They meet with occasional opposition from the Aryas and Dayomardis, and their meetings at Karachi were interrupted.

According to the Punjab Mission News, Central Asia is the most inaccessible part of the world to Christianity. Africa is opening its doors more and more widely year by year. The Japan of 25 years ago has passed away; and the Celestial Empire is now being penetrated far into the west. But Central Asia, though bordering upon British India, where more Missionaries are to be found than in any country in the world, remains closed. The news of quarrels and barbarous cruelties among the Afghans are such as stir us up to prayer and effort that Christ's law of love and light of life may find an entrance there. If we are baffled in Afghanistan, there are tribes in Beluchistan to the west of the Sibi and Quetta hills, which are accessible, being more friendly and straight-forward and not less manly than the

Afghans. The British Revenue Agent stationed near Pashni is well acquainted with the country. He has found the Beluch tribes on the further side of the Persian frontier as well as those in Beluchistan proper, most ready to welcome intercourse with the English. A good opportunity is here offered for a medical mission which might work on the Beluch higher lands during the summer, and devote its energies to Muscat on the opposite side of the Gulf in the winter.

## BOMBAY.

The Industrial School of the Panch Howds Mission has secured a competent Christian resident Master, and it is hoped that the change will prove beneficial. A large order is being executed in the workshops for the Universities Mission to Central Africa; the order consisting of windows, doors, shutters, and iron grilles for the Church at Mbweni. An interesting lecture in English was delivered in the School of the Epiphany on July 7, by the Rev. Israel Jacob, Indian priest of the Chanda Mission. The subject was, "Chanda, its topography, places of interest, and inhabitants; the origin of the Chanda mission, its present position and future prospects."

The Rev. J. H. Lord has for some years been engaged in Mission work among the Beni Israel. His centre is at St. John's house. Umarkhadi, in Bombay. Here lectures are occasionally given, and they are invited to make use of a Reading-room in which Christian literature is provided for them. Tracts on the questions at issue between Jews and Christians, and a Marathi periodical, "The Evangelist," has been commenced for their use. The Beni Israel have for many centuries been insulated from the Jewish community, but of late they have been led to consider the question of a return to Judaism.

Since the Rev. C. S. Rivington's removal to Karli with his new Mission community, the work at Panch Howds, Poona, has been placed in the charge of the Rev. W. L. Nanson. An outbreak of cholera caused much anxiety during the past year both in this Mission and at Ahmednuggur. An increase of local contributions has greatly improved the financial position of the work in Poona. Father Benson's sojourn in Poona for some months last year, and the Rev. H. Whitehead's course of lectures on Faith in Christ, contributed much to the progress of the Mission. Amongst the institutions connected with it, the upper class schools, the orphanage, and the industrial school and village schools are worthy of mention. The work is carried on by the Clergy of the Society of St. John the Evangelist Cowley, assisted by the Sisters of S. Mary the Virgin.

Great efforts have been made to raise funds in England and America for an Industrial Home for women in Poona. The work is promoted by Miss Helen Richardson, aided by Miss Walker. The Bishop has expressed his warm approval of it, as the only work of that kind in that part of India, where an infamous

traffic is carried on in the souls and bodies of unfortunate girls from Austria and elsewhere, who, as well as their native sisters, need to be assisted back to virtue and to Christ.

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Mrs. Jane Smith, of Maitland, was cured of a grievous attack of erysipelas by using Minard's Family Pills 20 days, and applying Minard's Lintment to the parts affected.

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## NOW AND THEN.

Mr. Gladstone *once* said: "No one can become Rome's convert without renouncing his moral and mental freedom and placing his civil loyalty at the mercy of another."

Mr. Gladstone *now* thinks that Ulstermen are needlessly alarmed. "The danger," he argues, "is imaginary. Roman Catholics, you know, in Europe generally, but more particularly in Ireland, are very tolerant. In proof whereof observe the liberty accorded to Protestantism in Italy. Do they persecute Protestants there—where there are thirty millions to a few thousands? No, they do not (at present); therefore it is obvious that three million Irish Catholics could not possibly want to persecute one million Irish Protestants. Besides, the Irish Roman Catholics have no bitterness, no sectarian hate, as is shown by the fact that they sometimes elect Protestants to be their representatives in Parliament!" They even, on occasion, oppose the Pope. "I think," said Mr. Gladstone, "I have shown, gentlemen, that the Irish Roman Catholic body is not—as the experience of late years show—altogether incapable of showing a firm front, even towards the Pope, whom they greatly revere, and to whom they are entirely loyal, when the Pope in their opinion is wrong."

Lord Palmerston once said: "All history tells us that, wherever the Romish priesthood have gained a predominance, there the utmost amount of intolerance is invariably the practice. In countries where they are in the minority, they constantly demand not only toleration, but equality; but in countries where they predominate, they allow neither toleration nor equality."

And the Earl of Beaconsfield—then Mr. Disraeli—in the Irish Church debate, forecast no imaginary peril in his pregnant words:—

"The wise men who built up the realm of England devised the doctrine of the Royal Supremacy, which has given control over ecclesiastical affairs to laymen, and which is at present the only security for our religious liberty and the great security for our civil rights."

But the Lord Palmerston and Lord Beaconsfield thought *with Mr. Gladstone* in those days, and now he differs from them, and from the Ulstermen, as well as from *himself!*—*The News London.*

Six years ago Mr. Gladstone said:—"I will never be a party to any plan which gives the Irish a separate Parliament, and also gives them a voice in British affairs at home." A

few years before, referring to the same plan, he asked:—"Can any sensible man, can any *rational* man, suppose at this time of day, in this condition of the world, we are going to disintegrate the great capital institutions of this country for the purpose of making ourselves *ridiculous* in the sight of all mankind, and crippling any power we possess for bestowing benefits through legislation on the country to which we belong?" In his last Midlothian speech the same speaker declared that—"Every wise man, every good man, every patriotic man with a *glimpse of reason* in him, ought to endeavour to bring about Home Rule" with its separate Parliament!—*The News.*

## A GLENGARRY MIRACLE.

## MR. JAMES SANDS' WONDERFUL RESTORATION TO HEALTH.

After Three Years of Paralysis, Insensibility, and Uselessness, He Tells the Tale of His Recovery and Renewed Work in the World. His Story as Told a Free Press Reporter.

Ottawa Free Press

The town of Alexandria, some 55 miles south of the city of Ottawa, on the Canada Atlantic Railway, has been completely astonished, recently, at the marvellous experience of a young man, who, after having been bed-ridden for nearly twelve months, and his case pronounced incurable by Montreal and Alexandria doctors, is now restored to complete health and strength.

Mr. James Sands is a young teamster, well known and extremely popular throughout the country side, and his illness and wonderful recovery have been—indeed still are—the chief topics in the town and neighborhood. The story of his miraculous cure having reached Ottawa, a member of The Free Press staff journeyed to Alexandria and sought out Mr. Sands for the purpose of ascertaining the truth of the statements made regarding his recovery. Mr. Sands is a slimly built, but wiry-looking young man of about 82 years of age, and when met by the newspaper man the bloom of health was on his cheek and his whole frame showed signs of unimpaired vigor and vitality.

The newspaper man told Mr. Sands the object of his visit, and the latter expressed his perfect willingness to give all the facts connected with his case. "I was," said Mr. Sands, "a complete wreck, given up by the doctors, but now I am well and strong again, and gaining strength every day. I was born in Lancaster in 1860, and up to three years ago I way always healthy and strong, living in the open air and being well known throughout the whole county of Glengarry. It was in the winter of 1888-89 that I first felt signs of incipient paralysis. I was then teamster for the sash and door factory here, and had been exposed to all kinds of weather. I then experienced violent twisting cramps in my right hand. I was in Cornwall that winter when the first stroke fell, and remained there for three days before I knew anybody at all. A medical man was

called in but could do nothing for me. After that I came home and appeared to get all right for a time, but after a few days the old trouble began again, my hand continuing the twitching and cramping that had preceded the stroke. Up to twelve months ago these twitching fits were the only symptoms I suffered from. Then in August 1891, when I was in Huntingdon village, I sustained a second stroke, and remained unconscious for about seven hours. A doctor attended me and I recovered sufficiently to be brought home. After my return home the paralysis steadily gained on me, and I lost the use of my right arm and leg entirely; my right eye was distorted and my tongue partially paralyzed. I was prescribed for by an Alexandria physician whose treatment I carefully followed, but it had no effect. I still got steadily worse, and about a month before Christmas last, I went to the English hospital at Montreal. Prof. Stuart and all the doctors came around me, as mine was a curious case, and the professor treated me. All the doctors could give me no satisfaction, and did not appear to understand my case. I questioned some of them, but they told me it was a hopeless case. I remained in the hospital a month, without the least improvement, and was then brought home, and remained in my bed till May day. I had constant medical advice, but continued to grow worse and worse. My right arm withered and I grew so weak and useless that I could not turn myself in bed. Meantime I had tried all sorts of patent medicines without the least effect. In May I saw an advertisement of Dr. Williams' Pink Pills in the papers, and said I would try them as a last resort. I had heard of the wonderful cures worked by Pink Pills, and told my folks to get me some. I had not taken them long when I found myself improving, and this determined me to continue their use. My strength gradually returned, the muscles of my arm and leg became invigorated and stronger, and I was able to sit up. I still continued taking the Pills and gaining strength, until at last I was able to go about, and finally to return to my old place at the sash and door factory. I gave up the Pills for a while, but did not feel so well, so I again began their use. I now feel as well as ever, though perhaps not quite so strong as formerly. You can see my right arm, which was withered, is now all right," and Mr. Sands stretched out a muscular limb, which would have done credit to a blacksmith. In reply to the reporter Mr. Sands said he thought his trouble had been brought on through constant exposure to the weather. "I am completely satisfied," said he, "that it is entirely to Dr. Williams' Pink Pills that I owe my wonderful restoration. Besides the medical treatment I had tried electricity and patent medicines, both internal and external, but without the slightest avail. After beginning Pink Pills I began to mend, and they have made a new man of me."

The newspaper man then called on Messrs. Ostrom Bros. & Co., widely known druggists, and interviewed their representative, Mr. Smith as to his knowledge of the case. Mr.

Smith was fully conversant with the facts, and vouched for the story told by Mr. Sands, and further said, that his hopeless case and remarkable recovery are known throughout Glengarry County. In reply to the query if many of Dr. Williams' Pink Pills are sold, Mr. Smith replied that the sale was remarkable and that in his experience he had never handled a remedy that sold so well, or gave such general satisfaction to those using them, as everywhere glowing reports are heard of the excellent results following their use. Dr. Williams' Pink Pills are not a patent medicine in the sense that word is understood. They are the result of years of experience and careful investigation. They are not a purgative medicine, but act directly upon the blood and nerves, supplying those constituents required to enrich the former and stimulate and restore the latter.

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These Pills are manufactured by the Dr. Williams' Medicine Company, Brockville, Ont., and Schenectady, N. Y., and are sold in boxes (never in loose form by the dozen or hundred and the public are cautioned against numerous imitations sold in this shape) at 50 cents a box, or six boxes for \$2.50, and may be had of all druggists or direct by mail from Dr. Williams' Medicine Company, from either address. The price at which these pills are sold make a course of treatment comparatively inexpensive as compared with other remedies or medical treatment.

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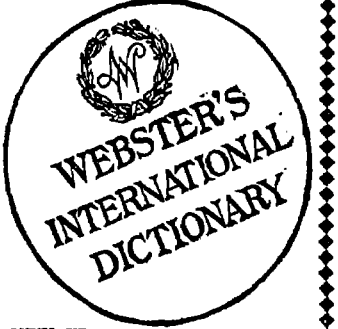
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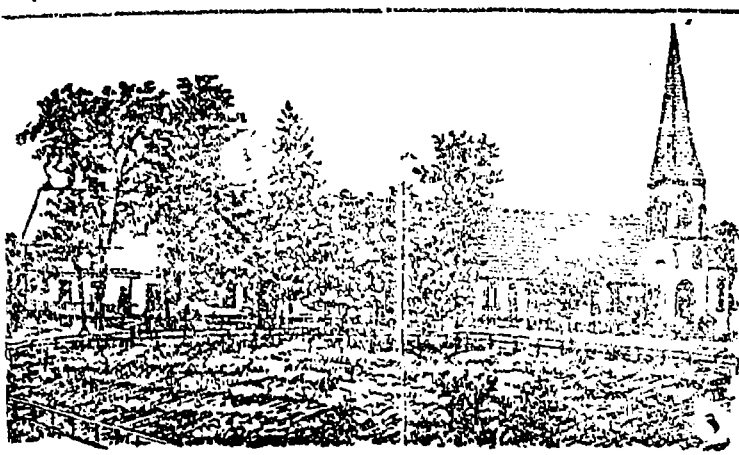
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