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# The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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MONTREAL, WEDNESDAY, SEPTEMBER 5, 1888.

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PER YEAR

## ECCLESIASTICAL NOTES.

CANON KNOX-LITTLE is coming to America in November.

THE Church Missionary Society has appointed the Rev. B. Baring-Gould, vicar of St. Michael and All Angels, Blackheath, its Home and Central Secretary. The post has been vacant for twelve months.

THE Archbishop of Canterbury has conferred the "B.D." on the Rev. Thomas R. Wade, C.M.S. Missionary at Amritsar, in the Punjab, for having translated the New Testament and Prayer-Book into Cashmere.

AMONG the candidates at a Confirmation service held at Caverswall in July by the Bishop of Shrewsbury, was a father, son, and grandson—three generations from one family—a circumstance perhaps almost unique.

THE Bishop of Chester loses rather than gains by his transference to Oxford, as the late Bishop will retire on a pension of £1,500 a year, reducing the value of the See during Dr. Mackarness' lifetime to £3,500.

DR. MACKARNES, who has been Bishop of Oxford, England, for eighteen years, resigned his See June 22d, on account of ill-health. He succeeded the famous Dr. Samuel Wilberforce when that prelate was translated to the See of Winchester.

THE Church Army, which is conducted on strictly Church lines, is in need of young men willing to work. Many of its officers have given up comfortable situations for a very uncertain and diminished income in connection with the Church Army. Full details can be had from 130 Edgeware Road, London W.

ST. IGNATIUS, (N.Y.), Rev. Arthur Ritchie, rector, has been attended by more than 50,000 people the past year. The total receipts of the parish foot up \$27,000. The communicants have increased from 112 in 1884 to 265 in 1888. A debt of \$4,000 has been paid off and \$9,000 expended in alterations and improvements.

STRANGE to say, the first marriage ever celebrated in the Cathedral of the Incarnation, Garden City, took place August 2, none but Bishop Littlejohn officiating; the happy pair being Rev. Dr. Darlington, rector of Christ Church, Brooklyn, and Miss Ella Louisa Beames of the same city.

AT Cambridge an "African Prayer Union" has been started by friends of the late Bishop Parker. Objects:—(1) To pray definitely on one day in the week for the spread of the Gospel in Africa. (2) To read regularly about one or more of the African mission fields. (3) To correspond with some African missionary. A quarterly paper will be issued.

No missionary serial has ever been produced to compare with the *Church Missionary Gleaner*. It is so admirably conducted that it can be

equally relished by young and old. The illustrations are masterpieces in their way, and the letterpress is intensely interesting. The paper brings missionary enterprise before the public in the most realistic manner.—*Irish Ecclesiastical Gazette*.

ON September 2, 1838, the present Bishop of the Diocese of Connecticut, and Presiding Bishop of the American Church, was ordained Deacon by Bishop Brownell in Christ Church, Middletown. September 2 therefore was the *fiftieth* anniversary of that ordination, the beginning of that long career which has won increasing honor and—perhaps even better—increasing affection from all with whom he has had to do.

IN the interval between the two full sessions of the recent Lambeth Conference, a most successful 'Retreat' for Bishops was held under the superintendence of the Bishop of Lichfield. Many of the Bishops who were able to be present testified to the spiritual blessings which they had won from the Retreat. It was a new departure and experiment, but having been so blessed it will be more fully developed in a subsequent Conference.

THE Rev. A. Williamson, vicar of St. James', Norlands, Notting-hill, three years ago instituted a Sunday-school for children of the upper classes, Miss E. Lord (who has a large Kindergarten school in the parish) kindly lending a room for the purpose. The scheme has been appreciated, and there is now a good attendance on Sunday afternoons. Parents are glad to avail themselves of the opportunity of gaining religious instruction for their children, as it is scarcely obtainable in public schools of the present day.

A VERY interesting meeting in connection with the Old Catholics was held at Salisbury on Saturday, August 4, among the visitors being Bishop Herzog, of Berne, and several Old Catholic pastors. The Bishop of Salisbury, in his address, referred with stern rebuke to the increasing laxity of morals manifested by the latest news from Italy, namely, that the present much-vaunted "reforming" Pope has, for a consideration of £4,000, given a dispensation to the Duke of Aosta to marry his own blood niece. Count Enrico Campello was present and addressed the meeting in Italian. Bishop Herzog and the other Old Catholics spoke in excellent English.

A SPECIAL meeting of the College of Bishops of the Church in Scotland, was held within St. Ninian's Cathedral, Perth, on Friday the 3rd of August last, at 11.30 a.m. There were present the Right Revs. the Bishops of Brechin, *Primus*; the Bishop of St. Andrews, Dunkeld, and Dunblane; the Bishop of Moray and Ross; the Bishop of Aberdeen and Orkney; the Bishop of Argyll and the Isles, and the Bishop of Edinburgh. Amongst other business done the Bishops unanimously agreed to confirm the election of Canon Harrison, when all the conditions of Canon III. had been complied with, and it was resolved that the Consecration should take place on the 29th day of Septem-

ber next, being the Festival of St. Michael and All Angels.

THE average yearly income of St. Peter's Eaton-square, London, Eng., from all sources—taking the last five years as the basis of computation—is no less than £16,365. St. Peter's, it should be stated, is a purely voluntary church, and has no endowments whatever. It has of late years been enlarged, and will now accommodate nearly two thousand persons. It has also a daughter church (St. John's), and a chapel, which will hold about a thousand and seven hundred respectively, bringing up the total provision to about 3,600 or 3,700 sittings for the whole parish, the population of which is about 14,000. In Mr. Storrs' opinion it would be a low estimate to say that on an average 3,000 different persons attend at St. Peter's, 1,000 at St. John's, and 300 at the chapel on Sundays, making a total of 4,300, or nearly a third of the gross population. The number of confirmees during the five years Mr. Storrs has held the vicarage have averaged 210 a year, which is equal to as many young persons as reach the confirmation age in a population of 10,000. The number of communions made at St. Peter's is 18,000 a year, at St. John's 8,700, and at the chapel 1,400, making a total of 28,100. The number who received last Easter was 1,742, and 1,492 in 1884; but a considerable number of communicants always leave home on Maundy-Thursdays and spend the holiday in the country.

BURIAL REFORM.—The Rev. W. S. Boardman, of the Episcopal Church of the United States (New York Diocese), and Honorary Secretary of the New York Burial Reform Association, preaching in York, said that the English Burial Reform Society had been the means of stirring up the people of America, who had now started a Society for a similar purpose in the United States, and he, as Hon. Secretary, was unable to express the debt of gratitude which America owed to the English Society. The Burial Reform Association desired to put in the power of the poor man to bury his dead naturally in the earth, at a moderate outlay. The Society took its stand upon Holy Scripture, "Dust thou art, and unto dust shalt thou return." As the leaf falls to the ground, and is gradually absorbed without any of the odor of corruption, so the human body received into the earth, is dissolved by a natural process, and does not remain in putrefaction, but disappears in the way God has appointed.

THE Bishop of Indiana will visit the Holy Land in company with the Bishop of North Dakota, returning to Indiana about the first of November.

WE WANT a Correspondent and Agent in every Deanery, and in the large cities. It is suggested to us that the Clergy should choose such an one.

WE WANT 10,000 Subscribers; who will help in securing them?

## WOMAN'S WORK IN THE CHURCH.

Extract from a paper read before the Ladies' Guild of All Saints' Church, and St. Agnes' Altar Guild, by the Rev. B. W. R. Taylor, Rector of Riverside, California.

The self-denying labors of earnest Christian women for advancing the interests of the Church of God is no new thing. Women have always been foremost in the exercise not only of faith, but of good works. They have often borne the banners of the Church to victory, where men have thrown them down disgraced and defeated. And so it is not to be wondered at, that very largely to them does a parish priest look for aid and co-operation when the men of the Church are engaged in purely secular labors. To enlist the service of women in the work of the Church various schemes have been from time to time set on foot, and those which have proved the most successful are the ones handed down to us. Occasionally some novel method is set on foot, but I should be uttering a calumny against the gentler sex were I to intimate that they are induced to labor for the advancement of the Church chiefly by the attraction of novel methods. In the heart of every true woman, whose deeds are not formed by Rider Haggard, and the Duchess, and whose thoughts soar beyond lawn-tennis and five o'clock teas, there is implanted a stern and unerring sense of duty, and it is simply in discharge of that duty that women are always to be found who will give of their time, their means, and their abilities, to advance the glorious gospel of Christ. Women are more honest than men, as a rule, hence their conceptions of duty invariably bear the fruit of works.

The idea, and the discharge of duty should obtain among all true daughters of the Church, for the possibilities of her doing the work of the Blessed Master are terribly lessened by the apathy, neglect, carelessness, indolence and selfishness of those who are only too willing to get all the spiritual advantages they can out of her, without giving her—not an equivalent, for the grace of God cannot be measured by equivalents, but—some return for the benefits they receive. In a word these people say as the Pharisees of old, as they gladly snatch at the privileges of the Church: "It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me."

Truly interesting it is to note how often the weary Saviour found loyal, noble, and true women to comfort and sustain His humanity in the most trying moments of His life! The quiet home of Mary and Martha on the green hill-slope of Bethany was often his resting place; the penitent who washed His tired and travel-stained feet with the precious perfume, and wiped them with her lavish tresses, was His cleansed and forgiven friend; His mother and Salome and Joanna often ministered to Him. And to-day as he looks upon us from the right hand of His Father, He sees the Marys and Marthas, and Salomes and Joannas, who are ministering to the Church which He has purchased with His own precious Blood.

The work of women in the Church may be divided into three classes. 1st, Manual work. 2d, Social work. 3d, Spiritual work.

**FIRST.—Manual Work.** This can be done by sewing guilds, etc., the object of which is to give a certain portion of one's time to making articles for sale. Once upon a time this was an honored and legitimate method of making money, but lately it has sadly fallen into disrepute. A sale of fancy and useful articles now-a-days must be made attractive by raffles, grab-bags, guessing at names, and dozen

other tricks of decidedly questionable utility. \* \* In fact the novelty of "bazaars" has ceased, the work in connection with them is much greater than the returns obtained, mistakes are made, misunderstandings engendered, and tempers too often ruffled into angry agitation. I hope the day of bazaars and fancy sales has seen its sunset.

**SECOND.—Social Work.** In this also women are specially strong, and can be of incalculable strength to a parish. The Church of God is not an institution for aristocratic ladies to walk in and out, and to elevate their noses at those who are strangers within their gates. Many and many a time has my heart pained me as I have seen strangers looking for a welcome from some one in the congregation, and look for it in vain. Now I deprecate conversation in the church; one should never converse in the House of God except in a whisper; but yet after the service is ended there is no reason why the regular attendants of the church should not go to the strangers in the vestibule of the church, and bid them welcome in the name of the Lord; other bodies of Christians do so, and we might well take a leaf out their book. . . . In this connection comes in parochial visiting, in which duty ladies can be of much service in finding out strangers, calling on them, and notifying the Rector of their advent. Among the denominations, church connections are formed to a great extent among those who accord the stranger the heartiest social welcome. We regret of course that this should be so; but until the masses are educated up to look on the Church of God as a Divine Body, to which their loving obedience is due, they will "unite" with whichever sect best suits them. Such people as these we must meet on their own ground, welcome them in their own fashion, and having gained a hold on them, educate them up to the Church standard. . . . I know of many cases where whole families have been brought into the Church by a little kindness and attention, and they oftentimes prove most useful members.

**THIRD.—Spiritual Work.** I have put this last, because it is the highest and noblest work. It means visiting the fatherless and widows in their affliction. It is the most Christ-like of all, for He came "not to be ministered unto but to minister, and to give his life a ransom for many." For works of this kind, woman is pre-eminently fitted. The tender heart full of melting sympathy is hers. The gentle hands, whose very touch seem to alleviate pain, are hers. The noble devotion which prompts a true woman to sit at the bed-side of the sick, night after night, and never tire of her ceaseless watch is surely a devotion which manifests the grace of God in her heart. Oh! if woman-kind would only realize how much stronger is their influence at the bedside than as lecturers and preachers! When the political platform or the pulpit is mounted by women, it seems to me that they lose that retiring modesty which is essentially the precious jewel of womanhood.

Thank God! in one sense we recognize the ministry of women whether they make garments for the poor as Dorcas did, or whether they are "sisters" as was Phoebe. Who, having read the life of Sister Dora, can fail to form some conception of the ministry of women? On the field of battle amid the dead and the dying, in the hospitals and slums of plague-stricken cities, and in the dirt and filth of the vilest abodes of humanity, there women of the Church are found, banded together as Sisters of Mercy, cleansing, elevating, ennobling, purifying everything around them. When the plague-stricken city of Memphis, Tenn., appealed to the men and women of America in God's name, a band of these noble sisters of the Church taking their lives in their hands, and commending their souls to God, entered that doomed city, and left it not until the last case of the plague was recorded. Clad in the sombre garb of their order, they were often

mistaken for Sisters of the Roman Church, and our Church received no credit in the eyes of men. But He who seeth in secret will reward openly, and then the true daughters of the Church will shine forth with radiance like the stars of heaven. To-day, there are hundreds of Sisters of Mercy in the Church, in England, America, and the British colonies, and only One Eye sees the whole result of their work. We catch but fragmentary glimpses of. . . . I have often wished that in this parish we had a band of women who could always be depended upon to watch at the bed-side of the sick stranger who is away from all friends and relatives. Too many who have come here for their health, die simply for want of better care. Who are there among those who I am addressing this afternoon who will band themselves together for this purpose. There need be no vows taken, no garb assumed. Simply a promise and mutual understanding that in extreme cases your rector may be enabled to call on one or two watchers to do God's work. Having such an organization, would not the work of the Church commend itself to others as being of a practical Christian character? May God put it into your hearts to minister to those sick strangers among us, who are as dear in His sight as we are, and to earn for yourselves the promise which is implied in the words: "Inasmuch as ye did it unto one of the least of these My brethren, ye have done it unto Me."

## WANTED—"TEACHING BROTHERS."

Some few years before his death, we sat talking with, or rather listening to, the aged Bishop Smith when he quite started us by the statement that he thought the true way to carry the Church into one of our Western villages was to pack it up in the knapsack of a smart, active schoolmaster. He expounded his parable at length, to the effect that a band of "teaching brothers" would be an agency of tremendous efficiency in extending the Church, and we are made more certain of this fact every year that we live and labour for Christ and His Church. Because such a band of devoted men, devoted to Christ and to His Church, untrammelled by family ties, content to live in plainest simplest fashion, and eager to bring to their countrymen the elevating blessing of the ancient faith and the ancient methods, would overcome the two greatest difficulties now standing in the way of the Church's growth in Kentucky, and in almost every Western state. Confessedly our first difficulty is the lack of means to pay the minister who shall devote his whole time to clerical ministration. Already we have in our diocese a number of feeble parishes quite unequal to pay even a respectably starving stipend to a parson, and equally unable to be content with less than the full service of a man. And the towns in the state where hopeful work might be begun had we the means to support the workmen are not to be counted on the fingers of both hands.

Ah! if we could find some men, young men, unmarried men, and content to bear in their youth the yoke which unites to no mate but duty; educated men content to give for a term of years the benefit of their talents to the poor and the ignorant, and at the same time to the Church and her Lord! We feel confident that fifty towns in Kentucky could be named wherein a man of force, and of fitness, could find support in teaching a school.

And, secondly, the class-room would give him access to the minds and hearts of the boys and girls of the community, and his ability to unlook for them the gates of secular learning would so establish his influence that his pupils would even enter with him the doors of the ancient Church, which ignorance and prejudice

had barred against their ancestors and them. Self-supporting, and with opportunity to teach the truth, could success be doubtful? And surely teaching is no less honourable an occupation than tent-making which we remember once supplied the needs of a quite distinguished preacher.

We have been thinking and speaking thus far of men not in Holy Orders, but is not the argument just as good, if not better, for the newly-ordained deacons if only we can be rid of the tradition which makes the office of holy matrimony an appendix of the Ordinal?

William Rogers, in his recently published *Reminiscences* says in his quaint fashion: "The waste of clerical power and shot is lamentable, and a proportion of the time and energy expended on services, held at unseasonable hours and attended by very sparse congregations, might fairly be devoted to the children." Yes, the school-house platform is a grand pulpit, and from it mighty effects may be wrought.

Where are the young clergy who will unite thus to labour, and having food and raiment be therewith content? So Nashotah was founded, and lakesides and mountain sides, through out our broad land are waiting for such occupation in the name of the Lord.

The Presbyterians and the Methodists have come at last to recognize the value of deaconesses. It is true that we take another step in advance and seek to obtain the organized brotherhood which, be they clerical or lay, shall work as they alone can, self-sustained, and with opportunity gained by their very independence, for the extension of Christ's Kingdom.—*Church Chronicle, Kentucky.*

OUGHT THE GENERAL THANKSGIVING IN MORNING AND EVENING PRAYER TO BE SAID BY THE MINISTER ALONE, OR BY THE MINISTER AND PEOPLE TOGETHER?

(From the Church Review.)

THE RIGHT REV. JOHN WILLIAMS, D.D., LL.D.  
(Presiding Bishop of the P. E. Church in the United States).

I believe the reasons generally alleged for the saying of the "General Thanksgiving" by the people, as well as the minister, are that it is impressive, or pleasing, or consonant to our ideas of propriety.

The only other reason I have ever met with is, that because the minister and people say the "General Confession" together, therefore they ought to unite in saying the "General Thanksgiving." But, surely, this puts a strain on the word "general" which it cannot be made to bear.

Suppose that in the rubric following the title a "General Confession," the words "to be said by the whole congregation after the minister" did not appear; suppose that in the rubric preceding the "General Confession" in the Office for the Holy Communion, the words "and all those who are minded to receive the Holy Communion" were not found; would the mere use of the word in question carry with it the duty or the right of joint utterance by minister and people?

Or, again, if the word has such force, how will it affect the saying of the "Litany or General Supplication?"

Besides, in the case of both the Confessions mentioned above the Amen at the end is printed in Roman letters, while at the end of the General Thanksgiving it is, and always has been, printed in italics. We were always taught, and I believe correctly, that when the Amen was in Roman letters it was to be said by the person or persons who had been directed to say that

which preceded it; while, on the other hand, where it was printed in italics the minister alone said that which preceded it, and the people alone said Amen.

For these reasons I believe it to be liturgically incorrect and unlawful for the people to join with the minister in saying the General Thanksgiving.—*J. Williams.*

RIGHT REV. WM. CROSWELL DOANE, D.D., LL.D.  
(of Central New York).

The modern innovation of encouraging and permitting the congregation to join with the minister in repeating the words of the General Thanksgiving is against all liturgical use. The printing of the Amen at the end of the General Thanksgiving, in the same way as it is printed at the end of the prayers, shows that it is intended to be used as the prayers are—that is to say, that the priest is to say it, and the people are to respond to it with the Amen. It is a violent interruption of the decent habit of the service to have the people break in at this time; and it is based, so far as there is any argument for it at all, upon a mistaken idea of the meaning of the word "general." What the Church means by this word is perfectly plain to see. It is simply opposed to special thanksgivings which follow when there is occasion to use them, from the forms provided after the Litany. It is the thanksgiving we ought to say for general mercies, as they are for special mercies. And it will be noticed that when in the Book of Common Prayer the words "General Confession" are used, that the description is not considered enough to indicate the Church's mind, that the people are to say it with the priest; but there is added to the title a rubric, "to be said by the whole congregation after the minister, &c. No such rubric follows the title of "General Thanksgiving," and therefore its saying by the people is by analogy against the intention of the Book of Common Prayer. The rubric in the Communion Office is equally explicit. That "General Confession" is to be made by the priest and all those who are minded to receive. The General Confession is the opposite of the private confession; the General Thanksgiving of the special Thanksgiving. People who want authority to repeat the General Thanksgiving must agitate for a rubric after it, "To be said by the whole congregation," or else they must not repeat it, or else they must acknowledge their practice unauthorized.—*William Crosswell Doane.*

THE REV. SAMUEL HART, D.D.,  
Custodian of the American Book of Common Prayer.

The question proposed is: "Ought the General Thanksgiving in Morning and Evening Prayer to be said by the Minister alone, or by the Minister and People together?" This may be understood either as a question of rubrical interpretation or as a question of devotional and ritual propriety.

1. I have no doubt that in the use of our present Prayer Book the General Thanksgiving in Morning and Evening Prayer should be said by the minister alone, the people saying Amen at the end. There is no rubrical intimation that it is to be said in a different way from the prayers which precede or follow it; and the fact that the Amen is printed in italics shows that it is to be said by the people, the Thanksgiving having been said by the minister. If it had been intended that the people should say the Thanksgiving as they say the General Confession and the Lord's Prayer, with the minister, a rubrical permission would have been made in this case, as in the others; and, again, this rule is absolutely without exception in our Prayer Book that, when the Amen at the end of a pray-

er, or thanksgiving, or doxology is printed in Roman type, it is to be said by the person or persons who have said that which precedes (and if this has been said by the minister alone, that the people shall not join in the Amen), while in every case in which the Amen is printed in italics it is to be said by the people, the minister alone having repeated the preceding words of prayer or praise. This last rule has been specifically recognized by the last two General Conventions, which, wishing to authorize the customs that the people should say with the minister a thanksgiving in the baptismal office, ordered, with all the formalities attending a change in the Book of Common Prayer, that the Amen at the end should be printed in Roman letters, stating expressly in the resolution that it was done for this purpose.

No argument, on the other hand, can be rightly drawn, I think, from the use of the word "general" in the title of the Thanksgiving. It is used here as in distinction to "special" or "particular," just as the "general" Confession is a public confession couched in general terms. The confession is not said by the people because it is called "general," but because it is specially provided that the people shall say it; and a general thanksgiving should not be said in the same way unless there is a similar rubrical direction.

II. As to the propriety or desirability of inserting a rubrical direction for this purpose, I do not care to express as positive an opinion; yet my judgment would be decidedly against it, both on devotional and on ritual grounds.—*Samuel Hart.*

THE REV. JOSEPH F. GARRISON, D.D.,  
Professor of Canon Law, Liturgies and Church Polity in the Divinity School of Philadelphia.

As to the General Thanksgiving, I do not recall any high liturgical source for the usage of its joint repetition by minister and people. The grounds on which the custom has been introduced seem to be only a sort of feeling that the structure of the prayer itself indicates such use. On the other hand, the printing of the Amen in italics and different from the Text has always seemed to me decisive against this mode of saying it.

While there is considerable diversity among liturgists as to the precise significance of the Amen when printed in the same type with the body of the prayer or other form which precedes it. There is an almost universal agreement in the opinion that when printed in italics, and different from the Text, it is intended to indicate that the Text is to be said by the minister alone, and the people are simply to reply with the "Amen." If this be accepted as a principle in practical liturgies, and I think it is well established, it will, of course, confine the saying of the thanksgiving to the minister, leaving the people, as in all the other prayers, &c., of this portion of the service to respond alone with the "Amen" at the end.—*J. F. Garrison.*

CHRISTIANITY is making rapid headway in Japan. A recent number of the *Japan Mail* reports a remarkable series of preaching services in Tokio, in the largest theatre of the city. The audiences were estimated at from 4,500 to 6,000, and the preaching was mostly by native Japanese pastors. The people listened for hours each day while the Gospel was preached to them, and the *Mail*, which is a secular paper, says: "The large attendance, the earnest attention, with so little dissent or interruption, in so public and free a place as the most popular theatre in Tokio, gives evidence of a marked advance in favor of Christianity within the space of one short year."—*Church and Home.*

"An ounce of cheerfulness is worth a pound of sadness to serve God with."

**NEWS FROM THE HOME FIELD.**

**DIocese OF NOVA SCOTIA.**

The Lord Bishop of Nova Scotia leaves England in September 4th. It is expected that he will leave Halifax for a visitation in Cape Breton about the 21st. and will officiate in Baddeck on the 23rd. Thence he will proceed to N. Sydney, Sydney, Cow Bay, Louisbourg, &c.

**PERSONAL.** The *Daily News* states that the Rev. J. Worthington Bliss, M.A., Oxford, rector of Betteshanger, Rural Dean, has been colated by the Archbishop to an Honor. Canonry at Canterbury Cathedral. Mr. Bliss is a son of the late Mr. Justice Bliss, of Nova Scotia.

**SYDNEY.**—This interesting parish is rapidly pushing ahead under the inefatigable efforts of its present rector, Rev. David Smith, B.D., and Rural Dean. The town is a quaint one, and the resort of many excursionists in search of magnificent scenery and cool bracing breezes. The parish Church is a stone structure, capable of seating about 400 persons, and is neat in all its appointments. The evening congregation fairly fills the building. Under the energetic endeavours of the present churchwardens many changes and advances in Church work are contemplated and signs of life are markedly manifest. The musical part of the services was remarkably well done, the chanting of the psalms being perfect as the evening your correspondent was present. In addition to the central town work Mr. Smith has a country circuit affording sufficient work for another clergyman. A fine congregation and Church exists at Coxheath, about 5 miles from Sydney; another Church at N. W. Arm, 9 miles distant; and services are held at Low point, a mining centre 9 miles in an opposite direction from Sydney. It is hoped that ere long an assistant may be found to work up the outlying work which has been so faithfully upheld by the present rector. The old parish records, going back over one hundred years, afford material for interesting study in the ancient history of Cape Breton, and are startling in some of the revelations of family relationship. One entry specifies "Baptized this day Shadrach, Mescheth, and Abednego, &c." Sydney is a liberal contributor to the various funds of the diocese, and gives promise of a still more brilliant future in the progressive Church movement which is taking place all over Cape Breton.

**DIocese OF FREDERICTON.**

**PERSONAL.**—The Most Rev. The Metropolitan will leave Liverpool in the "Vancouver" on the 6th of this month. He will come via Rimouski.

Rev. O. S. Newnham, of Hampton, has received and accepted an invitation to St. Stephen, to succeed the Rev. T. E. Dowling, as rector of the parish. He will enter upon his new work in September.

**DIocese OF QUEBEC.**

**LAKE BEAUPORT.**—Mr. J. Edgar Hatch, of Oxford University, Lay reader of St. Matthias Church, Quebec, has been doing Mission work in Montmorency and Lake Beauport during the summer months, and has been most successful in his work. The Rev. Mr. Cole, of St. Matthias, baptized a number there last week.

**QUEBEC.**—*St. Peter's*—The Rev. M. M. Fothergill, of New Canaan, Conn., will return in September to bid adieu to his old congregation, and the induction of the new Rector, Rev. A. J. Balfour, M.A., will take place about the 30th September.

*St. Matthews.*—On Sunday last, the Encyclical Letter of the Bishops assembled at the

Lambeth Conference was read in this Church, and the reports of the various Committees will be read on a future occasion.

**WEDDINGS.**—A remarkably large number of weddings have taken place in St. Matthews lately, no less than 5 during the past week.

**WOMEN'S AUXILIARY.**—A sale of useful and fancy articles is to be held at the Bishop's residence, in aid of the Quebec Women's Auxiliary on September 13th, and the proceeds devoted to Missions.

**LEVIS.**—The Rev. Mr. Thompson, rector of Holy Trinity, Levis, is expected to leave shortly, as he has accepted a Parish in the United States.

**JOURNAL OF SYNOD.**—The Journal of the Proceedings of the Synod of this Synod have just been published and circulated. In a table appended therein, it appears that St. Matthews Church, Quebec, has the largest number of communicants of any church in the Diocese. St. Peter's, Sherbrooke, comes second, and the Cathedral, Quebec, is third on the list. Among the other churches St. George's, Drummondville (Rev. F. G. Scott, rector), seems to have made remarkable progress. Great credit is due to the present Rector, who has also established daily matins and evensong.

**SUNDAY-SCHOOLS.**—The Sunday-schools of the Cathedral and St. Matthews Churches, reopened on Sunday last after the summer holidays.

**PERSONAL.**—The Bishop of Quebec and Niagara are expected to sail for home on Sep. 5th, reaching about the 15th.

Rev. L. W. Williams, M.A., and the Rev. Canon Richardson, return from their holidays on September 1st, and a great many of the families who have been at the seaside are now returning to the city.

The Rev. Mr. Meek, of Glen Sutton, Diocese of Montreal, and the Rev. A. Bareham, of Trinity Church here, who had exchanged duties during July and August, have again assumed charge of their respective Churches.

**DIocese OF MONTREAL.**

The following additional appointments are announced by the Lord Bishop of the Diocese:

Sept. 5th, Wednesday, Piche, Rev. C. Boyd.  
Sept. 6th, Thursday, Chelsea, Rev. G. Johnson.

Sept. 7th, Friday, Chelsea, Rev. G. Johnson.

**ST. ANDREW'S DEANERY.**

Sept. 8th, Saturday, Portland, churchwardens.

Sept. 9th, Sunday, Buckingham, churchwardens.

Sept. 10th, Monday, Papineauville, the Rev. E. J. Saphir.

Sept. 11th and 12th, Montreal.

Sept. 13th, Thursday, Como, churchwardens.

Sept. 14th, Friday, St. Andrews, the Rev. R. O. Sullivan.

Sept. 15th, Saturday, Lachute, the Rev. Rural Dean Sanders.

Sept. 15th, Saturday, Lakefield, the Rev. R. Irwin.

Sept. 16th, Sunday, Mille Isles, Mr. Taylor, catechist.

Sept. 17th, Monday, Morin, Mr. Taylor, catechist.

Sept. 18th, Tuesday, Grenville, &c., churchwardens.

The Bishop's address during this Visitation will be as follows:

From Sept. 7th to Sept. 9th, care of churchwardens, Buckingham, Q.

From Sept. 9th to Sept. 15th, care of Rural Dean Sanders, Lachute, Q.

From Sept. 15th to Sept. 18th, 42 Union avenue, Montreal.

**DEANERY OF IBERVILLE.**

Sept. 22nd, Sabrevois, Rev. J. Roy.

Sept. 23rd, Lacolle, Rev. J. G. Garrett.

Sept. 24th, Hallerton, Mr. Wood, student.

Sept. 24th, Hemmingford, Mr. Wood, student.

Sept. 25th, Edwardstown, Rev. E. G. Sutton.

Sept. 25th, Havelock, Rev. N. P. Yates.

Sept. 26th, Franklin, Rev. N. P. Yates.

Sept. 26th, Hinchinbrook, Rev. N. P. Yates.

Sept. 27th, Huntingdon, Rev. H. Gomery.

Sept. 27th, Ormstown, Rev. A. D. Lockhart.

Sept. 28th, Lacadie, Rev. P. B. Lewis, Christeville.

Sept. 28th, Chambly, Rev. E. McManus.

**THORNE.**—This interesting Mission was visited by the Lord Bishop of the Diocese on the 20th, 21st, 22nd and 23rd of August. Twenty-five persons received the Apostolic rite of Confirmation, and 120 communicants joined with the Bishop in the Holy Eucharist.

His Lordship's visit was made specially interesting this year by the consecration of the new St. James' Church, Leslie. This Church has been built through the generosity of R. A. A. Jones, Esq., who most kindly placed a sum of money for this purpose in the hands of the Bishop.

The situation is charming. The Church stands in the midst of a considerable valley encircled by hills, and upon the high bank of a beautiful lake. It is built of Laurentian rock, and consists of nave, tower, sanctuary and a commodious vestry, and will seat 150 people. The wainscoting and ceiling are done in ash, and the furniture is red oak. Everything is complete. A solid silver communion service was presented by a kind friend.

The service of consecration took place on Wednesday, the 22nd inst. The Revs. N. A. F. Bourne, incumbent; A. A. Allen, of Portage du Fort; and S. A. Mills, of Bristol, assisted in the service, and A. Lyon, Esq., M.D., of Shawville, read the sentence of consecration. At the end of the service all partook of an excellent outdoor lunch, and the day closed with prayers and addresses from the Bishop and the visiting clergy.

Too much can not be said in praise of the untiring care with which the Rev. N. A. F. Bourne has superintended the work of construction, nor of the hearty readiness with which the people responded to the frequent calls for voluntary assistance in the work.

**ONSLow.**—St. Matthew's Church, North Onslow, was full to overflowing on Friday the 24th inst., to receive the Fatherly counsel of the Bishop. Most heartily did the congregation join in the prayers and praises, and most carefully did they listen to the word preached. Two candidates received "the laying on of hands."

**QUIO.**—St. John's Church, Quio, was visited on Saturday, the 25th inst., by the Bishop, with the same large attendance and deep interest on the part of the people with which the Bishop is always received.

**DIocese OF ONTARIO.**

**ASHTON.**—The picnic under the auspices of Christ Church, held in Mr. John Stewart's grove lately, was a great success, notwithstanding drawbacks owing to weather and other causes. The committee endeavored to have amusements to suit the varied tastes of all present, and great praise is due the ladies of the congregation for the magnificent spread, which adds very materially to the success of social gatherings. A very fine cake was presented to the committee by Mrs. Jos. McFadden. Two ladies, Miss Anderson and Miss Massey, having been nomin.

ated to cut the cake, a vote was taken, resulting in favor of the former. The literary part of the programme was struck off on account of the pastor, Rev. H. H. Johnston, B.A., being called away to a funeral in a neighboring parish. A pleasant day was passed and all returned to their homes evidently well pleased. The results financially amounted to nearly \$100.

**DIOCESE OF TORONTO.**

TORONTO.—Most extensive alterations are being made at St. James' Church, and when all the contemplated changes are carried out, the Church will be one of which Toronto may be proud. It is hoped that the authorities will see their way to keep the Church open on week days.

Trinity Church, King street East, has been renovated and handsomely decorated.

A large three manual organ has been placed in All Saints' Church.

The Bishop of Toronto will return from the Pan Anglican Synod in September. He has, during his absence, preached several sermons on behalf of the "Society for the Propagation of the Gospel."

CAMPBELLFORD.—The Rev. W. C. Bradshaw, of St. Luke's Church, Ashburnham, intends conducting a Mission in Christ Church, Campbellford, commencing on Sept. 18th and ending on Sept. 28th. On Sunday, Sept. 23rd, Mr. Bradshaw will preach morning and evening

ATHERLEY.—A garden party in connection with St. John's Church congregation here, was given on Wednesday last in the charming grounds of Invermara House, the beautiful summer residence of Mrs. Macklin. The ladies of the congregation made ample provision for the enjoyment of the many guests. Amongst others present there were the Rev. W. J. Armitage, Rector of St. Thomas', St. Catherines. The proceeds of the *fete* amounted to over fifty dollars.

ORILLIA.—The Rev. W. J. Armitage has been visiting his old field of labour here, and preached in St. James' Church the Sunday before last, from the words, "Whom will ye that I release unto you." In the course of his sermon he said: "There are many Pilates—many who are afraid to do their duty from a base fear of men. Many in public positions who sacrifice principles for which our forefathers went to the cruel stake. Sacrifice honor for the sake of vote or influence. And there are many who have no settled principles, because if they had it might mean a loss of business or position, or friends. What we need most of all, in the public life of this country as a whole, and in every city, or town, or municipality in particular, is men of settled and firm convictions, treating others who may differ from them, with civility, courtesy and respect, but yet knowing what they believe, and, unlike Pilate, doing what is right though the heavens fall."

Rural Dean Stewart has returned from the seaside, reinvigorated in health. He resumed his duty in St. James' on Sunday week and preached at morning service. In the evening the Rev. T. W. Armstrong read the lessons and preached.

The Rev. Prof. Clark, of Trinity College, Toronto, preached in St. James', Orillia, on Sunday evening last; at St. George's, Medonte, in the afternoon, and at St. Luke's, Price's Corner in the morning. He is pleading in behalf of the Widows and Orphan's Fund.

**DIOCESE OF NIAGARA.**

BEAMSVILLE.—The Church congregation here, organized last Easter, and this the youngest in the Diocese, is making slow but steady progress; evensong every Sunday, and a

monthly celebration of the Blessed Sacrament, comprise the services at present. It is not going too far to say that both are well attended, hearty, devout, and congregational, all non-communicants remaining throughout the entire celebration, thus reverencing and adoring the One offering, as commanded by the Master.

Last Sunday, Thirteenth after Trinity, August 26th, the Sacrament of Holy Baptism was administered to three adults, two men and one young lady, while five others, two of whom were adults, were publicly received into the Church, one from the Baptist body, of which he had been a member, the others after private Baptism. Immediately before the words, "Seeing now dearly beloved," and after the sacred rites proper had been performed, the hymn "In token that thou shalt not fear," was sung with good vigour by the congregation, and after the third collect "Oft in danger oft in woe," hymn 271 A. & M. After evensong a short but powerful sermon on Holy Baptism was preached by the Incumbent, Rev. F. C. Piper, from the text "The promise is to you and to your children"; and at the close of the service "Onward Christian Soldiers" was sung as heartily and as vigorously as had been the other hymns for the day by the large congregation, amongst whom were present representatives of the four sects of the village, namely, Presbyterian, Methodist, Baptist, and Disciples.

**DIOCESE OF HURON.**

WOODSTOCK.—The Sunday-schools of the old and new Churches united this year and went for their Annual picnic to Mr. Green's park, Inverkip, where they were met by the Inverkip Sunday-school; upwards of 450 children sat down to dinner. Numbers of the congregations kept arriving from town throughout the day, until it was estimated that about 1,000 were on the grounds. The Thomas Organ Co's Band were in attendance and played at intervals throughout the afternoon. Games of all sorts were played by the children. The weather was very fine, and a most enjoyable day was spent by all present. This picnic is a notable event in the history of the Church in Woodstock; it being the first time the congregations have met socially since the re-opening of the old church in 1882. The picnic was a most happy one and great thankfulness is expressed, and hopes for a brighter future for the Church in Woodstock. *Laus Deo.*

**DIOCESE OF ALGOMA.**

PORT SYDNEY.—On Sunday, the 19th ult., the Bishop of Algoma held an ordination at Port Sydney, assisted by his chaplain, Mr. Osborne, of Gravenhurst; Mr. Lloyd, Rural Dean of Muskoka, and Mr. Chowne, Rural Dean of Parry Sound, in the presence of a large congregation. The Rural Dean of Muskoka preached the sermon—a very instructive and impressive one.

SHINGWAWK HOME.—My Indian Homes are in great need of increased help. My own time is now so entirely occupied that I find it really impossible to write as I would do and keep up the interest in our work; but it does seem hard when sometimes two or three weeks pass with only an average of \$25 or \$30 a week receipts, and all the expense of keeping up three Indian Homes to meet. It seems to me it is all organization now and no money. The contributions go away on their long tedious unsatisfactory journey through the hands of so many appointed officers instead of coming to us direct as they used to do, and by the time they get to us we are all mystified as to where they come from and do not know whom to thank, and in the meantime there is a great deal of anxiety as to how to provide the ways and means for carrying on the work. Applications come to us for the admission of pupils and we don't know whether to accept them or not be-

cause the means of support are so precarious. I do not know whether it is that the recent Government grant we received the promise of for our new Elkhorn Home has given people the idea that our coffers are now so overflowing that we need no further help. If this is the idea it is indeed a fallacious one; when the Government made this grant it was conditional that I should raise a proportionate sum from outside. If we give you \$8 000 a year towards support of 80 pupils at Elkhorn, what will you raise among your friends? they asked me, and I said \$2,000. This is how the matter stands. And yet nothing whatever is at present coming in for Elkhorn, and far far short of what we require for the support of our old Institutions the Shingwauk and Wawanosh Homes. I have never asked for money for any object when I did not really need it; my friends know that. Every cent as it comes in is employed, none is put by; we live from day to day like the birds. I publish full reports in detail of all receipts and all expenditures, and when I have money sufficient to complete some object I at once make it known; I have always done this. Just now we are really in great need. We had to borrow money for draining our land last year, and now we have to borrow again to build a barn. The Washakada Home at Elkhorn is running up a bill which we have no funds to meet. I need an Assistant superintendent, but cannot pay his salary. I can only go on my knees and pray God to raise up friends to help us at this critical time. Please send soon and send direct. REV. E. F. WILSON.

The Bishop of Algoma it is said, brings back from England the handsome sum of £1,500 sterling for his diocese.

**CONTEMPORARY CHURCH OPINION.**

The *Church Year*, Jacksonville, Florida, says: A correspondent asks certain questions in regard to the Catechism of the Church, and the doctrine with regard to the sacrament of Baptism, raised in his mind by the reading of a volume of sermons, published some seventy-eight years ago. We answer, first, that the Catechism of the Church of England and America are identical. Next, there has been no change in the Catechism since first adopted. As to the doctrine of Baptism, or any other teaching of the Church, all her doctrinal teaching is in the Prayer Book. She is not responsible for the declarations of "a grand old Churchman of an hundred (or a thousand) years ago." She prays her creed, and the devotions provided for her children embody the "faith as delivered" at the beginning. If you desire to know her teaching as to the ministry, you go not to a sermon preached by one of the clergy, but to the "Ordinal." If it is the Sacrament of the Holy Communion, read the office prescribed. If it is the Sacrament of Baptism, examine the appointed service for its administration. So, "until cooler weather," we ask our esteemed correspondent to cogitate upon the exhortation, following in the Office for Infant Baptism—"Seeing now \* \* \* that this child is regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God, for these benefits," and the prayer following—"We yield Three hearty thanks, most merciful Father, that it hath pleased Thee to regenerate this infant with Thy Holy Spirit, to receive him for Thine own child by adoption, and to incorporate him into Thy Holy Church." These settle the whole question as to the teaching of the Church, and no "musty sermon," of any age, can reverse, or destroy it. We frequently hear the fathers of the early Church, Nicene and Anti-Nicene quoted to strengthen arguments, on one or the other side of doctrinal discussions. With regard to these, it must be ever borne in mind that they are not authorities as to doctrines, but simply and only, witnesses to facts. They are no more authorities than the

published sermons, or opinions of the clergy of the present day ought to be to our great grand children in the years to come. And we would be very sorry if one hundred years hence, the mind or thought of the Church, as a body, should be influenced and guided by some printed volumes of sermons, by popular preachers of to-day, which we have fresh, and not "musty" on our bookshelves. The Liturgy of the Church is her authoritative declaration of all doctrinal teaching, and for that alone she is responsible. But with all that concerns the Church it must ever be remembered that religion, and all that concerns it, is a reality. There is nothing of show, or pretence. "Figments" are unknown to her. There are "signs" but only as associated with the things signified. There are sacraments, but only as means of grace. There is the outward body, but only as the tenement of the inner life. She repudiates the idea that Baptism is the mere decent and religious form of bestowing a name upon a child, or the other idea, that the Holy Communion is a mere act of Christian fellowship. The elements, the outward "signs," have meaning only as representing the inward grace, the thing signified; and they who are brought to baptism in infancy on the assured faith of their natural guardians, and those who came to it in mature life, penitent and believing, do actually and really receive the inward grace. If this be not true, then religion is a myth, lacking the substance of reality.

The *Living Church* regards the Lambeth Encyclical which we published last week, as deserving the high praise which has been awarded it on all sides. Indeed, the more carefully it is examined the more it impresses the candid mind with its value and importance. While it is prudent it is aggressive; while it emphasises dogma it manifests a generous liberality towards the advanced thought of the age; while it exalts the precepts of the faith it is profoundly wise in dealing with practical problems. Notwithstanding the disparaging criticism of some journals not in sympathy with the Anglican Church, we cannot believe that the more intelligent of our brethren of other communions will fail to note the Catholic spirit, practical wisdom, and wide scope of this important document, and be ready to accord to it the respectful attention which it deserves. It cannot fail to have an influence for good much wider than the limits of our Communion, and we believe it has set in motion more than one agency and operation which will eventuate in lasting good to the entire body of Christ."

The *Church Record*, of Conn., says:—

It often seems to us that we of the clergy take too much for granted. It is so long ago that we learned the fundamentals of the Church idea,—perhaps we were so blessed in our early surroundings that we imbibed Church principles as unconsciously as the air we breathed—that we do not realize that these fundamental truths are not the A. B. C. to others that they are to us, and ignore the needed remembrance that the majority of those now connected with the Church have been drawn according to the very law of her being from other Christian bodies, and many of those truths that to us are axioms to them are propositions to be proved. This non-realization of the lack of knowledge on the part of laymen, is the fruitful cause of much strife. Criticisms which might easily be converted into questions for information, and lead to instruction of the best kind, are too often met by dogmatic questions, which initiate and produce strife, and contention. A little recognition of the character of the age—so busy that men must get their knowledge crystalized and compact—and of the way in which many laymen have come to the Church—from without and for various reasons—would result in more patience, more of the

primary teachings, greater influence of spiritual life and deeper peace.

*Church Bells*, London, England, remarks that:

Lord Carnarvon and the Archbishop of Canterbury, in a brace of letters which will commend themselves to all who value the religious character of the nation, have combined to advocate the more general opening of churches during the week for private prayer, rest, and meditation. That there are practical difficulties in many places in the way of acting upon the suggestion cannot be denied, but by a little energy and self-sacrifice on the part of the few for the good of the many they can easily be overcome, and no one who has watched the plan in operation, especially in crowded centres of population, can question its benefit. The publication of the letters of the noble Earl and the Primate, supplemented as they are by the approving signatures of the Bishops of London and Durham and many other well-known Churchmen, will at any rate serve to call attention to the subject, and may possibly lead clergy and churchwardens to adopt the practice which has so much to recommend it.

The *Young Churchman* makes these eminently wise remarks regarding Vested Choirs:

The rapid multiplication of vested choirs must attract the attention of every thoughtful Churchman. It is the most aggressive movement in Church life, aside from doctrinal issues, that has ever taken place. It is placing the music of the congregation in a leadership at once churchly and decorous. But with the choir comes a great responsibility. If the leadership is not in the hands of the rector, great care should be taken to have it placed in proper hands. He should always be a devout communicant, reverent in manner, and consistent in his daily life. Unless one can be found possessing such qualifications it were better to defer the formation of the choir until such a person is available. The boys who can sing, are frequently those who have had no previous training in the Church, and hence are raw material to be moulded in character. To allow them to officiate in the uniform prescribed as a fitting garment for the choir, and to be unruly and irreverent, brings disgrace upon the Church, and is an injury to the boy. When once a boy enters the choir, the discipline should be such as to make him conform to proper behaviour; for if permitted long to go unchecked without respect for God's house, there is danger to the soul of the boy. Therefore any looseness or freedom that tends to dwarf the spiritual life, instead of cultivating it for a higher appreciation of holy things, is risking the souls of young people, where a careful guardianship should be extended. It is to be hoped that the great responsibility resting on those who have charge of such choirs will be thoroughly appreciated, and that the young souls may be trained to give of their talents to the glory of God.

The *Southern Churchman*, Richmond, Va., (Evangelical) under a title "I Believe—The Church," says:

*Strong convictions are the need of to-day. Opinions are plentiful, convictions are rare. Opinionated men—there is no lack of them—but it is only once in a while you find a man of strong convictions. His is an unquestioned power. The world gives way right and left before the man who believes intensely.*

We are thinking of this in relation to the Church. We have a Church with *distinctive doctrines*, sharply defined principles.

Do you believe the Church? Do you believe its doctrines? Do you believe the *principles which differentiate this Church from every other religious organization*? It is to be hoped you do, but many do not. Many are Churchmen because their fathers were, and their church-

manship came to them along with the family spoons. Many are Churchmen because their friends are, and their churchmanship is the result of social influence.—Many are Churchmen from sentiment, and their churchmanship is the product of aesthetic taste. A fig for all such churchmanship. *That alone is valuable which rests upon conviction.* He who believes in the Church with a well founded faith, he alone will truly love it; and he who thus loves it alone will work for it. Knowledge before faith, faith before love, love before work, this is the natural order, and along this line must all true development proceed.

The *Family Churchman*, London, says:—

The ENCYCLICAL LETTER is an eminently comprehensive and profoundly sensible document. Its grasp of the needs of the day, and the immediate duties of Churchmen, is masterly, discreet, and practical. It posts (so to speak) up to date the Church's accounts with her fellow-Christians of other folds. The balance is one of mutual love and charity. To our readers we commend a careful and prayerful study of the letter as being addressed to each one of them individually. Though it would be rash to predict either that it will pass uncriticized or that cavillers will not find in it food for complaint, yet we venture to think it is less open to controversy than could possibly have been expected. A letter of large-minded, humane intention, its pursuit will give pleasure, instruction, and profit wherever the English language is the mother tongue of the people.

BISHOP HUNTINGTON in his recent Convention address goes to the root of Christianity, as he is wont to do. He puts "distracted" as one of the perils of our day no less than heresy, schism, unbelief, and materialism:

"In the multiplying of the arts, pursuits, studies, interests of modern life, there is a multiplying of objects of attention and subjects of discourses even in the pulpit. It falls to me to meet young men who are beginning to think of the ministry. I am apt to ask them why they want to be clergymen. Their answers show how vague is the common conception of a calling which is really, in its Divine appointment, as specific as any in the world. Because religion touches everything that men do, it comes to be imagined that everything that men are doing is in the province of an order of men whose only business it really is to be ambassadors of the King who is our Saviour. It takes all the binding power of Scripture, the Christian year, the solemn traditions—and more too, sometimes—to keep preachers from straying off into every green field of fact and fancy, of letters and manners. Our Lord saw how tempting these attractions would be when He set all things in their order, and put the supremacy where it belongs. He said: "Seek ye first the Kingdom of God and His righteousness." All other seekings fall aside to the right and left, all educational, financial, industrial, intellectual, political ambitions."

Putting character as the result of seeking God's kingdom and righteousness, and saying that in the phrase *Christian character* the modifying word points to "the one governing law, the one determining principle, which is union with Christ," the address proceeds:

"See then precisely, you who minister in this Household, what your calling is. For this you are trained, for this ordained, for this sent, for this suffered to continue without rebuke. See then, also, you who are ministered to, what you ought to expect, what you are shepherded for, what alone can justify you in any visible relation to the Church. You may be sure that all the world's industries and gains will be taken care of. You are not bidden to fly from them or despise them. But you are commanded to make them secondary, in every thought and

plan and hope and labor. "Seek ye first" puts an evident space between all else and the 'Kingdom of God.' Whatever else our ecclesiastical system, our notes of the Faith, creed, worship, sermons, sacraments, may yield, they are to you a failure except they beget in you character. That will be known, it will tell, it will weigh, it will attract, it will make strong by making holy, as certainly in market-places, in legislatures, in courts, in schools, in banks, in families, as at the altar. We are here in Convention to that end. We are here under some illusion, and in vain, unless we look steadily to the ripening of one and another and another, and each one first of himself—in that character of 'holiness, without which no man shall see the Lord.'—*Standard.*

THE RELIGIOUS NEWSPAPER.

One of our exchanges comments upon the benefits of having a religious newspaper in a family in such wise, that we want our readers to know it:

The presence of a good religious newspaper, visiting a family every week, bringing more or less choice religious thought, selected or original, is an educating and Christianizing agency. It is profitable for the older members, making them acquainted with current religious thought and what is transpiring in connection with the upbuilding of Christ's kingdom in the world. It is good for the young members, forming in them a taste for profitable reading, and giving them many thoughts, suggestions and facts respecting a right life and work for God. No family can dispense with a religious weekly newspaper without loss. It fills a place in family culture all its own. It adds something to the intelligence and better life of every household where it is constantly welcomed and read. Its cost is small in comparison with the benefit actually derived from it. The pastor who desires to increase culture, piety and a general acquaintance with the progress of the kingdom of Christ on earth can do much to accomplish this by securing the taking of some good religious journal by all the families in his parish. We have never known a family who took and were readers of a religious newspaper for any length of time that did not give clear evidence of greater intelligence and breadth as the result. We have never known a professed Christian family that read no religious journal, that did not show in the clearest way that they were suffering loss from the lack of this cultivating agency. Their religious life is not expanded, enriched and mellowed by growing knowledge of the efforts constantly being made to advance the kingdom of Christ among all men. Their minds are not fed, and their hearts are not enlarged by an acquaintance with what the Church is doing, and what God is doing through His Church to set up His Kingdom among the nations and in the hearts of men. To induce such persons to become the subscribers to some good religious paper is a great favor to them personally.

All this of course goes upon the supposition the religious paper is read, and while it is to our advantage to have this paper circulated, both the pastor and family will find it of greater advantage to the parish.—*Southern Churchman.*

A BETTER DAY HAS DAWNED.

The London Times in a leading article on the Episcopal Conference grows eloquent over the marvellous development of the Church of England and her branches that now cover the entire globe. The following coming as it does from a journal that has in past years been no friend of the Church has especial significance. We trust that our Canadian brethren who still

hanker after the strife of party controversy will mark, learn, and inwardly digest the statement of the Times as to the folly and wastefulness and unprofitableness of such a policy. The London Times says:

"The Church of England grows apace, and its organization improves, its officers become more bound together as the years go on. Nothing is more curious than the manner in which, while outside the Church speculation is busying itself more than ever with fundamental questions, the parties within the Church have drawn together, or, at least, have agreed upon a programme of mutual toleration. Of course, there are still extreme men. There are still on the one side clergy to whom the most important matter in the world is correctness of ritual. Our columns still occasionally contain protests against Romanism within the Church of England, signed by Church Associations and similar bodies, but they seem to fall upon stony ground and nothing grows out of them. The records of such meetings as the Church Congress show in each succeeding year a preference for moral as opposed to doctrinal questions, and to the spectator from outside it would seem as though the clergy were fairly agreed upon a working basis of opinion, while their attention is becoming more and more absorbed by the question of how to cope with practical evil. The truth has been borne in even upon the more pugnacious spirits among the clergy that it is better for them to close ranks and unite forces against the universal enemy than to waste time and strength in falling upon one another."

"Nothing grows out of them" is a notable phrase, but save as the reference is to nothing of good to the Church it is not correct, for strife has created offices of emolument and positions, if not of honor at least of prominence, and it is the interest, and the interest only, of those who occupy them to keep alive the miserable contentions out of which nothing grows that is good.

"Everybody who is not fanatically opposed to the Church of England must be glad to welcome so large a gathering of its Chiefs as was seen in Canterbury Cathedral on Saturday. Their presence is a visible sign and symbol of two great facts—of the ubiquitous activity of the English race, and of the success, speaking generally, of the work of the Church. We may be quite sure that if the Church did not more or less respond to the needs of the time and to the best character of the race, it would not multiply its dioceses and find numbers of capable men ready to give up a career at home to take charge of distant settlements. But it does so, and a mere comparison of the present Conference with the two that have preceded it shows that in spite of difficulties the Church grows. People will have their different explanations of this indisputable truth. To our mind the one cause which is sufficient to account for it is that which we have indicated already—namely, the increasing attention which the clergy and the Bishops have been paying, and are paying, to the practical needs of men. The spirit which is now so prevalent among the clergy of our great towns—in the East End of London, in Manchester, in Leeds—the spirit of self-devotion and of an open-minded desire to make every sacrifice for the benefit of the people, is the great contemporary fact in the history of the Church of England.

Of course, the Bishops and all other ministers of religion would be the first to confess that their work is imperfect, only partially successful, and threatened by a thousand difficulties in the way. But so long as they devote the greater part of their energies to what is unquestionable, so long as they hold to the teachings of experience, so long as they organize themselves to fight against sin and misery with the weapons that experience has shown to be effective, we may be sure that they will fight with ever increasing success.—*The Church Year.*

MAGAZINES.

*The Century for September.*—An unfamiliar face greets the reader in the frontispiece of the September Century, that of Edward Thring, the late Head-Master of the Uppingham Grammar School, England. This is a compliment paid to an educator pure and simple. Mr. Thring has been said to have been, since Arnold of Rugby, the most highly esteemed educator of England. George R. Parkin's illustrated article on Uppingham describes "an ancient school worked on modern ideas." The pictures are by Joseph Pencil and Irving R. Wiles. This is, in fact, an educational number of the Century. Other articles on this subject are "The Industrial Idea in Education," by Charles M. Carter; "The University and the Bible," by T. T. Munger; "Women who go to College," by Arthur Gilman; and a profusely illustrated paper on "College Fraternities," by John Addison Porter. In addition to these, readers will find an "Open Letter" by President Seelye of Amherst, on the same subject of "College Fraternities"; also an "Open Letter" on "Art Education," by W. L. Stillman, and two editorials having to do with teaching. Century Co., N.Y.

*The Atlantic Monthly.*—"A Week in Wales" is a series of fresh travel sketches by Mrs. Julia C. R. Dorr, in the September number. Mrs. Lillie B. Chace Wyman adds a new paper to her Studies of Factory Life, this time giving several touching instances of hardship among the women. These studies should be carefully read by all. W. H. Downes furnishes his third paper on Boston Painters, and Abram S. Isaacs contributes "Stories from the Rabbis." Houghton, Mifflin & Co., Boston.

*The Church Eclectic* for September is an admirable one, and contains a number of most valuable papers. Amongst those is one by Rev. Dr. Wilson, entitled "The Practical Point in the question of Church Unity"; another on the neglect of the use of the Institution Offices, by Rev. B. S. Sanderson, and the second of the Catholic Papers, entitled *The Terminus ad quem* of the Catholic movement. James Pott & Co., N.Y.

*Littell's Living Age.*—The numbers of *The Living Age* for August 18th and 25th contain the Poems of Michael Angelo, *Edinburgh*; Beaconsfield, *National*; Impressions of Australia, *Blackwood*; The House of Percy, and Benrowski, *Temple Bar*; Public Schools in the Olden Time, *Murray's*; Lights and shadows of Sketching, *Argosy*; A Village Festival, *Spectator*; From a Falkland Islander, *St. James*; Insect Torments of Brazil, *Chamber's*; A Tragic Page from the History of an Old City, *All the Year Round*; The Avocet Rock, Vegetable Rennet, and the Poisonous Snakes of Bombay, *Nature*; with "An Elie Ruby," the conclusion of "Caroline," and poetry. For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American \$4 monthlies or weeklies with *The Living Age* for a year, both postpaid. Littell & Co., Boston, are the publishers.

A Subscriber in *Ontario Diocese* writes:—"Enclosed find our order to renew subscription for the CHURCH GUARDIAN. I consider the GUARDIAN the best and most welcome among the many daily and weekly papers that I receive."

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# The Church Guardian

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## CALENDAR FOR SEPTEMBER.

- SEPT. 2nd—14th Sunday after Trinity.  
 " 9th—15th Sunday after Trinity.  
 " 16th—16th Sunday after Trinity. (Notice of Ember Days and St. Matthew).  
 " 19th—EMBER DAY.  
 " 21st—St. Matthew. Ap. E. & M. (Athenasian Creed).  
 " 21st } EMBER DAYS.  
 " 22d }  
 " 23rd—17th Sunday after Trinity. (Notice of St. Michael).  
 " 29th—St. Michael and All Angels.  
 " 30th—18th Sunday after Trinity.

## WEEKLY COMMUNION.

Our inquiry thus far has shown that weekly Communion was the undoubted practice of the Apostolic and primitive ages, was clearly contemplated by the Anglican Church at the Reformation, is implied in the structure and purpose of our own Liturgy, and that the restoration of it is involved in any true and healthy development of spiritual life in the Church of the present generation. After such conclusive evidence it would hardly seem necessary to add anything further; but it may be of some

service to allude here to the testimony of a single writer in the early Church.

Justin Martyr, if not a contemporary, was at least an immediate successor, of the twelve Apostles. He speaks of himself as "a disciple of the Apostles," and is mentioned in the history of his time as "a man but little behind the Apostles either in time or virtue." He was born near the close of the first century, when S. John, the last of the apostles was approaching his end. His knowledge of the Christian Church and faith was unquestionably derived from Apostolic sources, and in harmony with the teaching and practice of the age of inspiration itself. His testimony on all matters affecting the constituted order, worship, and usage of Christ's kingdom must be regarded as standing next to, and sanctioned by, that of the apostles themselves, and bearing thus the official seal of inspired authority. This holy man, in an apology written in defence of the primitive Christians, tells the Roman Emperor that "on the day called Sunday all that live in town or country come together and hold a religious assembly, in which the writings of the prophets and apostles are read. A sermon is then preached in explanation and enforcement of some portion of holy Scripture; after which the whole concourse unite in prayer, and when the prayers are ended, bread and wine are brought to the presiding minister—the officiating bishop or priest—who consecrates them with prayer and thanksgiving. Then all the members present partake of the Eucharist, and it is also carried to the absent by the deacons." Now this account corresponds exactly with the custom which prevailed among "the apostles and brethren," who in all their weekly gatherings for worship and instruction are spoken of as coming together to "break bread" and for "prayers." There seems to be no question, then, that the original, inspired conception of Church worship, in obedience to the faith and purpose of Christ, not only included, but concentrated itself upon, the celebration and partaking of the Holy Communion as the one great office which gave its true meaning and significance to all else that entered into that worship.

Perhaps we shall be excused if we take occasion here to go a little out of our way, merely to add that, according to Justin Martyr's account, this holy feast, which entered into all Sunday worship, was always accompanied with the offerings of the people. No such thing was known in the early Church as worship without sacrifice and offerings, as religion without loving gifts to its great Founder, as a gospel which does not disturb the pocket, as any possible sanctification of life which grates its teeth when "the plate is passed" and the Church goes a "begging"!

But we must now have done with this part of our subject, merely remarking that the same testimony which Justin Martyr thus furnishes is to be found, in substance, in the writings of Ignatius, Clement of Alexandria, Tertullian, and others of the primitive Catholic Church; showing clearly enough that weekly Communion was the universal rule and the established practice of the Church, for the first five hundred years after Christ. Our next inquiry concerns the Church's Eucharistic doctrine, which, we shall find, sets forth that any successful attempt to lead a devout and consistent Christian life in the Church of God must include frequent and constant communion at the altar of Christ.

The Church teaches us from our earliest childhood, from our baptism into Christ's Body, that the Sacrament of the Lord's Supper is "generally necessary to salvation"; that it is an outward and visible sign of divine appointment, for conveying spiritual grace and blessings to the soul, and that "the benefits, of which we are partakers thereby, are the strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by

the bread and wine" (Church Catechism). Now what does this mean? It means that this is a Sacrament of the grace of Christ, and that it is spiritual food, strength, and life to the soul. It means that the soul is here subject to a mysterious, yet real and effectual, process of spiritual nourishment and invigoration, analogous to that which the body undergoes as the result of receiving natural food.

The XXV Article of Religion (see toward the end of the Prayer Book) says that the two Sacraments, Baptism and the Supper of the Lord, are "not only badges or tokens of Christian men's profession"—which is the ultra-protestant idea—"but rather sure witnesses and effectual signs of grace and God's good-will towards us, by which He doth work invisibly in us, and doth not only quicken, but also strengthen and confirm, our faith in Him." This great sacrament of the death and sacrifice of the Incarnate Son of God is no mere solemn spectacle, by the observance of which, amid devout meditations and moving influences, we are to enlarge the religious emotions and experiences within us; it is no sublime ceremony whose impressiveness and efficacy require that it should not be made too familiar to us by frequent repetition; it is the "Lord's Table"; it is a veritable heavenly "Feast"; it is the "living Bread which came down from heaven," of which our Saviour spake when He said, "The Bread that I will give you is My Flesh, which I will give for the life of the world."

In much the same strain the Communion office itself invites us to the Eucharistic altar, with the comforting assurance that we shall find "our spiritual food and sustenance in that holy sacrament." The Church, in fact, in various expressions in her liturgy, reiterates the truth that "Christ does as really nourish and sanctify the soul as the elements of the body" (Jeremy Taylor).

Here, then, is a fundamental idea of the Lord's Supper; it is a spiritual feast designed to nourish and strengthen the soul, through the visible agency of material emblems, which are themselves also nourishment and strength to the body. What should any reasonable and earnest Christian infer from this but that, in his spiritual services, devotions, and struggles amid the powers of this world, he needs, and therefore is invited, and ought, often and continually, to supply his soul with this spiritual food, for the same reason that he often and regularly renews his physical powers by natural food, for the successful accomplishment of his earthly work? The essential import and meaning of this sacrament may be assumed, therefore, to find its only rational interpretation in a celebration repeated as often as Christ's people come together for the worship, the holy rest, and the spiritual refreshment of "the First Day of the week."—R. N. P. in *North East*.

## THE GOVERNMENT OF THE CHURCH

From *Home Reunion Notes* by Earl Nelson in *Church Bells*.

The vision of our Blessed Lord sitting in the midst of the seven golden candlesticks with the seven stars symbolises His present rule over His Church on earth. And the Book of the Acts really reveals to us the way in which that Government was carried on 'from the time that He was taken up.' But as the Candlestick with the seven branches was One, so the Church is revealed to us as ever One—the Bride of Christ, the perfect City four-square, the Net gathering of every kind, the One Body under Christ the Head, the One Fold under One Shepherd.

There may have been, from the first, and very certainly as numbers increased, many different congregations of Christians in the same city, and we read of 'the Church which was

in his house; but they were all essentially one in doctrine and in fellowship, and were all under Christ as the Head, and under the direct government of the Apostles, 'to whom He had given commandment by the Holy Ghost.'

I think there is also very clear evidence of special work in the government of the Church having been committed to the faithful—'Where two or three are gathered together in My Name there am I in the midst of them.' But there is a very particular meaning of the 'My Name,' similar to that of the baptizing them 'into the Name of the Father, and of the Son, and of the Holy Ghost;' and the united prayer of true believers, meeting together in accord with the full mind of Christ, may call forth those extraneous outpourings of the Holy Spirit which are to be found recorded outside the regular form of Church Government. But as a normal state the rule of the Apostles is manifest everywhere. The one hundred and twenty were associated together in the election of St. Matthias, but it was Peter, as the head of the Apostolic band, who called them together; it was he who directed them what they were to do, and who told them the qualifications for the Apostleship; and it was Christ who gave the direct answer to their prayer.

Again, the first recorded exercise of Church discipline in the matter of Ananias and Sapphira was the independent act of St. Peter speaking for the other Apostles in the Name of Christ; and it is specially recorded that 'the Apostles were all with one accord in Solomon's Porch, but of the rest durst no man join himself unto them.' Though we read there were being 'daily added unto the Church those that should be saved.'

Again, when the brethren were disputing about the giving away of alms, it is 'the twelve,' not the brethren, who proposed the remedy, and the special qualification of those who went to receive the delegated power—'Chose ye out seven men, of good report, full of the Spirit, whom ye may appoint over this business;' and the brethren chose the men 'and set them before the Apostles, and when they had prayed they laid their hands upon them.' It is manifest from this account that the minute details of the ministry were from the first left in the hands of the Apostles; so that not even the distribution of alms could take place without a special delegation of the Apostolic power.

We must, however, never forget, that although it was Christ Himself governing His Church, and though He was pleased to do so primarily and ordinarily through the Apostolic ministry, there were also direct ministrations by Himself, or by the Holy Ghost in direct answer to the prayers of the faithful few gathered together in His Name. These direct ministrations are shown by the first outpouring of the Holy Ghost on the great day of Pentecost; by the conversion of St. Paul and the other appearances to him; by the visible outpouring of the Holy Ghost on Cornelius and his family, as the first Gentile converts; and in answer to prayer, 'The lot falling on Matthias;' the 'Separate me Paul and Barnabas;' and perhaps in the general call of the Prophets of the New Testament, who seem to have acted in an independent way, and who were to be judged (not so much by any formal appointment as) 'by their fruits.'

But, side by side with all this, the government through the Apostles was ever recognised. When Samaria receives the Word the Apostles send out two of their number to confirm the brethren, and they receive the Holy Ghost at their hands. It is the Apostles who appoint Elders in every Church, even in the same way as they first delegated some of their power to the Seven. So, again, at the Council or Synod over which St. James presided, apparently with the delegated power of the future Episcopate, in the Church at Jerusalem. The Elders and the brethren came together to consult and advise, but St. James, as the head of

the Church there, in the Name of Christ and of the Apostles, gives the decision. 'It has seemed good to the Holy Ghost and to us'—a decree binding on the whole Church everywhere, and evidently accepted by all as such.

It is impossible to ignore these things. It is equally clear that St. Paul was the special ruler of all the new branches of the Church that he had won to the faith at Corinth, at Ephesus, in Crete, &c., and that he ruled over them all directly until he delegated his power to Sts. Timothy and Titus, or others, for a time or for a continuance; but he himself bound all the branches of the Church into one by collecting alms from all for the poor Saints at Jerusalem, and by himself reporting to St. James and the Church at Jerusalem all the great things that God had wrought by him.

It is true that in the branch Churches founded by St. Paul, though under him they were governed by Elders or by such as Timothy, who had direct power to appoint Elders, the faithful were associated in the work of Church government; they were exhorted to carry out special discipline; they are rebuked for not doing so effectually; but though St. Paul ruled them with a rule of love it was a very real and sensible guidance. He tells them very plainly what they are to do, and if when he comes again it has not been done he tells them very plainly that he will not spare them; and in one case he threatens a special anathema. This is a very different thing from being left alone to their own guidance, or to the congregations of the faithful being specially left with the supreme power of self-government. Everything was done ordinarily for the Lord Christ, either through the Apostles themselves or through those to whom from time to time, or for all time, they delegated different portions of their power.

This apparent unity in the primitive Church does not compel a strict uniformity. And this paramount overruling power of the Apostolic College does not militate against the existence of large powers among the faithful in the various congregations, in regulating the form of their service, in the choice of those who shall be placed before the Apostles on whom they may lay hands, or in the exercise of Apostolic discipline even in the case of priests or elders who may have gone astray.

Nor does the existence of the normal rule of Church Government, and of the normal rule of Sacramental Gifts, given through the outward and visible sign as specially ordained by Christ, overrule or restrict the free outpouring of God the Holy Ghost in answer to private prayer or to the united prayers of the faithful. Nor does it necessarily ignore the witness of the power of the Holy Ghost, given from time to time by the faithful work and lives of many at present unconnected with the visible communion of the Church.

If we once accept the principle of the Apostolic rule, as foreshadowed by the sitting on twelve thrones, judging the twelve tribes of Israel, and as clearly revealed in the New Testament as the normal rule of Church government, it becomes a matter of comparatively small moment how the present Episcopate arose; whether from direct appointment as a separate order, or out of the priesthood. We have seen that the Apostolic power was specially delegated by them to others: first to the seven, then by the appointing of Elders in every Church; then by the appointment of others, such as Timothy and Titus, with special power to appoint Elders, and to transmit the gift conferred on themselves. So that, whether our present Episcopate comes direct from the Apostle St. John, to represent the Apostles after his decease, or whether they be chief among the Elders (as Rome of the present day and the mediæval Church teaches), they inherit alike a delegated Apostolic power, and with such an inheritance they have become the Centre of Unity of the branch of the

Church, whether it be large or small, over which they are appointed to preside.

There is no principle at stake as to the size of the Diocese, as to the territorial position, as to the formation of a National Church, or of a Patriarchate, and the like. Of course these things could only be a matter of growth, and a thing that may alter to accommodate itself from time to time to the relative positions of the Church and of the world, and could not be expected to be clearly found in the New Testament record. Yet the germ of many of these things is clearly discernible. St. James' position as first ruler or Bishop of Jerusalem preparatory to the departure of the Apostles from Jerusalem on their different missions, is very like the Episcopate which obtained universal acceptance when the last of the Apostles was called to rest. St. Paul clearly exercised a sort of Patriarchal Jurisdiction over the different branches of the Church founded under his preaching in the great cities of the Roman Empire, and apparently as they grew committed them specially to the charge of others, who should rule them after his decease.

But there is no doubt that the delegated power of Bishop, Priest, and Deacon, has descended to our day, and that the Episcopal form of government, forming the centre of Unity in every Diocese, has kept the Church together from the decease of the last Apostle to the present time. Where the Episcopate has failed, there ever-increasing divisions have entered in; where the Episcopate has been maintained, there is the nucleus of a Unity, which, by God's mercy, may once more present to the world that outward Unity which is to convince all of the power of the God of Love as the Great Ruler of the Nations of the earth. For ever all He is the Great Ruler of His people, and the more individually we endeavour to live after His likeness, and in our daily life to spread the leaven of His Example through the world, the more shall we take our share in the restoration of that outward Unity, and the fulfilled success of that Great Kingdom of Love, which will verily subdue all things unto itself.

#### CONGREGATIONALISM.

(From the Church Times).

The initial difficulty about the Congregational theory is that it requires the rejection of the whole body of evidence making for local Churches regarded as aggregates, and the substitution of "congregation" where the facts obviously do not bear out that interpretation. Another and much more serious difficulty is that it is perfectly clear that no local Church in New Testament times was independent and autonomous, with a right to appoint its own officers and to manage its own concerns without external interference. The council of the Apostles and Elders, so long as it was in session at Jerusalem, dictated the conduct of the Church there and everywhere else (Acts xvi: v. 4); the Churches of the Gentiles were strictly ruled by St. Paul, who gives his orders distinctly, and threatens severe penalties for any disobedience, not only in respect of doctrine, but of discipline also (1 Cor. vii: 17; xvi: 1; II Cor. xiii: 2, 10, &c.); while the ordination of elders and the rite of laying on of hands has to wait for the arrival of an Apostle, even in places where there is already a Christian body with elders. (Acts viii: 14-17: xiv: 23). It is no answer to this objection to reply that the peculiar commission and inspiration of the Apostles gave them rights which must have died with them; because if independent Congregationalism had been the divinely appointed method of Church government, unquestionably the Apostles would have set it up, and instead of St. Paul giving his orders he would have gone no farther than offering advice, telling the particular congregation he happened to address, that it was for

them to take it or leave it, but he had no title to control their action or abridge their liberty of choice. Nor is there one hint discoverable to the effect that a time was coming when this temporary despotism would disappear, and independency begin as the model polity for Christians. Yet if such were indeed the fact, we are entitled to look for some preparation for the change, some suggestions to the various flocks how to fit themselves for the exercise of such important functions. The absolute silence of Scripture upon the matter is extremely difficult to reconcile with such a view, especially in the face of the clear language as to just such a gradual training of the Jewish people for the reception of the newer dispensation, for the abrogation of the rigid ceremonial law, for the acquisition of spiritual freedom. The only reasonable inference is that no alteration of the sort was contemplated.

## FAMILY DEPARTMENT.

### LIFE.

*Gal. II. : 20.*

Life is not living  
Just for to-day;  
Life is not dreaming  
All the short way.

To live is to do  
What must be done;  
To work and be true  
For work is soon done.

'Tis living for others  
To lighten their load;  
'Tis helping your brothers  
And trusting in God.

—James H. Hoadley.

### DEATH.

*To die is gain.—Phil. I. : 21.*

Death is not ceasing  
Ever to be,  
Death is not sleeping  
Eternally.

To die is beginning  
Really to be,  
Freed from all sinning  
Immortally.

'Tis passing from darkness  
Into the light;  
Just putting off weakness  
Putting on might.

—James H. Hoadley.

### REST.

Rest is not quitting  
The busy career;  
Rest is the fitting  
Of self to its sphere.

'Tis the brook's motion  
Calm, without strife.  
Fleeing to ocean  
After its life,

'Tis loving and serving  
The highest and best;  
'Tis onward unswerving  
And that is true rest.

—Anon.

## THE NEW SCHOOL-HOUSE.

"Oh, Herr school-master, when can we go to our new school-house?" "Dear Herr school-master, will our new school-house be ready soon?"

These were the questions that had been asked ever since the old school was burned down. Oh! what fun it was to watch the big blaze, and to think of all the tiresome books being

gobbled up by the hungry flames! The children danced for joy and shouted with glee as they saw the bright sparks shooting up towards the sky.

"There goes big A, and there goes B, and all the other horrid letters," shouted Emil, as spark followed spark.

"And there are all the hard new words we had to day," said Hans.

This was the largest bonfire the children had ever seen. They were very glad, most of them, that it was the school-house.

"Now we need never go to school again," cried Jacob, throwing his cap up in the air.

"No, we need never know anything at all," cried his brother Henry, throwing his cap up, too.

"We need never learn any wise, good things again."

"Hurrah!" cried Jacob, "we can have a holiday all the time till we grow up!"

"Hurrah!" cried all the boys together.

"Hurrah!" echoed Henry, "we can all grow up like dunces! We can all be silly babies and know-nothings when we're men!"

All the little boys looked at Henry. They knew now that he was making fun of them, and they did not shout again, though there were many hurrahs in their foolish little hearts.

But the Herr school-master was a wise man. He told the village people that the children need not lose a day.

"Let them come to my house to-morrow," he said, "and I will teach them there until the new school is built."

So for many weeks they had had school there—the big boys and girls in the best room, the little boys and girls in the dining-room. Now that the new school-house was standing there, painted and seemingly all ready to enter the children were impatient to have it opened.

"Be patient," the school-master said at last, "a few days more. I expect some maps and pictures to hang on the wall, and I do not want you to go in before they come."

Many days they were disappointed. But at length one morning the school-master told them that the maps had come.

"I am going to leave you alone a little while," he said, "while I make the school house ready for you. I will give each of you some work to do, and if you finish that before I come back, you may copy some words from your readers. I do not want to find any one idle when I come back."

The scratching of pen on paper in the best room, and the scratching of pencils on slates in the dining-room was the only sounds to be heard for a long time, so anxious were the children to show good work when the master returned. But presently the shuffling of feet and the drawing of long breaths began to disturb the workers in the dining-room. They were growing impatient.

Suddenly up jumped Fritz and walked about the room whistling.

"Oh-h-h!" said all the children in a loud whisper.

"I've done work enough," said Fritz.

They looked at one another.

Emil looked as if he would like to put down his work, too.

Presently Fritz walked to the window and stood looking out.

"Here, puss, puss!" and ran to the door to let her in.

Outside the door hung the big cage with Zip, the jack daw, in it. Without stopping a minute to think, Fritz opened the case door, and out came Zip, and into the room.

Down went Emil's book. Here was fun! Puss and Zip were great friends—they played with and teased one another, but would never seriously quarrel.

"Oh Fritz," cried Sophy, "what if the master should come!"

"Oh! he will not come yet. He has too much to do. And we can see him come down the road."

In a few minutes they were all on their feet, joining in the fun. Sophy kept her book under her arm in case the master should come, and Bertha carried her slate, ready to go on with her work at any moment.

"I wish we had some milk for you, pussy," said Hilda.

"Perhaps there's some in the closet," said Fritz. "I can get the key;" and he climbed on a chair and brought down the key from its nail.

The children were a little frightened at this bold disobedience, for no one was ever allowed to unlock the closet door.

Fritz found no milk; but he found some bright red paint mixed in a cup, and a number of paint brushes.

"Hurrah!" he cried, clapping his hands, "we can paint pictures!"

They all crowded into the closet to help themselves to the brushes, and soon every one was busy working the brilliant paint into marvelous pictures.

"Here's my horse that the Herr school-master took away from me last week," exclaimed Emil, "I'm going to paint his nose—it isn't red enough."

"I'm going to be a real painter, some day," said Fritz, "and paint beautiful pictures on the walls in the churches. This is the way they do it," he added, climbing upon the table, and beginning to decorate the walls with red strokes.

The naughty spirit had driven the good spirit quite away from the children's hearts for the time, and so they only laughed at Fritz.

"Besides," they said to themselves, when they thought of the schoolmaster, "we didn't do it—its Fritz."

"It's a man, it's a man!" cried little Augusta, her head just peeping above the top of the table.

"Oh, it's the Herr schoolmaster!" exclaimed Bertha, "look at his spectacles!"

They all jumped to their feet to look.

"Good, good, Fritz, go on!"

And Fritz did go on, proud of the successful likeness.

It was pretty quiet after that in the dining-room, for the children were busy enough with brushes and pencils.

The school-master, standing for a moment outside the door and hearing no sound smiled as he said to himself:

"Ah! they are good trustworthy children! They deserve to have a new school house!"

But alas! when he opened the door—not the door the children expected him to enter—and saw the disorder, not one boy or girl in the right place, he stood still in amazement. Puss lifted a scarlet nose and scarlet whiskers, which she had found in the cup of paint, and mewed piteously. Zip waddled up to him and croaked. But Bertha, Augusta, Sophy and Hilda, Emil, Jacob, Hans, Martin and Fritz made no sound.

"Stay just where you are," said the master, sternly; and then he stepped out in the hall and called: "Herr Pastor, will you come in here?"

They heard the pastor come in, but not one saw him—for their heads hung down with shame, and their eyes were fastened on the floor.

"I thought I could trust them," said their master sadly. "I went to make ready their new house for them, and now they are not ready for it."

"Ah, children," said their pastor, "suppose that the dear Lord, who has gone to prepare a place for you, had come this morning, not one of you would have been ready to meet Him."

The heads sank lower, and lower, and tears began to fall. Poor Fritz, perched on the table, his face almost as red with shame as the face of the scarlet school-master on the wall, tried hard to speak, he did not want to be a coward.

"I am worst of all, Herr school-master," he said at last, "I began it, and I made this picture on the wall."

"That is well, Fritz, to tell us," said the pastor, "that is right and brave."

The Herr pastor came to walk with us to the new school-house," said the school-master, "and the boys and girls in the other room are ready to start; so we must go now. You can not go yet. You must stay here another week and prove to me that I can trust you. Each day I will give you work to do alone, and I will come in often through the day. You have made a new master for yourselves, so I will leave you with him while I am at the new school with the boys and girls that I can trust. If, at the end of the week I have no fault to find, you, too, may come there."

Fritz tried, with his handkerchief, to rub the red school-master from the wall.

"No, no, Fritz," said his master, "let it stay. Come down now and go to work."

What a hard, long week, that was! They wondered that they could ever grumble at lessons when their dear master was with them, to help them and make hard things easy, to tell them stories, and, in play time, to join in the games.

The grim old man in red paint stared at them fiercely all day long and Fritz longed to hide him by covering him with white-wash.

"I did not make him because I did not love you, Herr school-master," he said, one day.

"I know, I know," was the answer kindly given; "it was for fun; and the likeness is not bad. Some day, when you are an artist, you must paint me a true picture."

"I will, I will!" cried Fritz.

One of the tasks given the children that week was to paint, with great care, some letters which the schoolmaster had drawn on a large piece of white cardboard. Each child was to paint one or two letters at a time; the master would look at them whenever he came in, paste board to cover them up, and then draw one or two more.

"Do not try to look at what is already done," he said, "but do your own part with the greatest care, or it will all be spoiled."

The week was nearly over. Good work had been done in the little dining-room.

"You have earned a good name, the school-master said as he left them about an hour before the school closed; "to-morrow morning I hope to take you all to the new school-house."

In this last hour, Sophy was to paint the last two letters on the cardboard. She finished before the schoolmaster came back, and wished very much to see the whole thing. Carefully she raised the paper a little way (it was pasted only at the back); she could see two more letters. She pushed her fat hand further in, hoping to see more, when crack went the paper.

(To be Continued.)

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**DIED.**

**NAYLOR.**—On the 3rd August, Cyril Amos, infant son of the Rev. W. H. Naylor, of Shawville, aged five months.

**NAYLOR.**—On August 3rd, John Arthur, infant son of the Rev. W. H. Naylor, rector, Shawville, Que.

**MOORE.**—At New Glasgow, N.S., Charlotte Elizabeth, wife of Mr. Baldoock Moore, formerly of Montreal.

**MCPHERSON.**—On August 4th, at the Pictou County Asylum, Stellarton, N.S., Archibald McPherson, in his 7th year.

**WILLIAMS.**—At Lakeville, Carleton Co., N.B., after a lingering illness, George Frederic, youngest son of Mr. and Mrs. Isaac P. Williams, aged 19 years 3 days, leaving a large circle of relatives and friends to mourn his departure.

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## MISSION FIELD. MISSIONS IN INDIA.

The President of the Hindu Society, formed in connection with the Oxford Brotherhood in Calcutta, has contributed a most useful article to the *Nineteenth Century* on this subject. After speaking about the work as it has been carried on in the past, and bearing evidence to the devotion of those who performed it, he refers to the wiser methods now adopted. The *Guardian*, commenting on this article, says:—

But still, after all is said, after justice has been done to all these grounds for thankfulness and hope, there is left in one's mind a certain sense of a grave lack. There has been much indeed that is excellent, noble, wise, and dutiful in the past work—much that will always tell for good, for conscientiousness and perseverance cannot lose their power or their task; they will go on bearing their constant witness. And yet the sense remains that something more is needed. This does not look like the way in which the East is to be won—in which the heart of India, reserved, susceptible, passionate, and enduring, can be pierced and thrilled and liberated by the truth of the Crucified and Risen. All nations, it may be, have their own estimate and settled expectation as to the way in which religious energy is to be embodied; and this steady, respectable, sensible, cautious work, this work that, unworldly and spiritual as it may be in its motives, seems usually in its methods and outward expression to fit in so smoothly with the world around it, this may appear to the Hindu or Mohammedan no less strange as an expression of religious intensity than the ways of a Scotch Presbyterian might look to a devoutly minded Tuscan peasant. There is need of something more incisive, arresting, venturesome, irrevocable, unearthly. It seems to be the sense of this need which brings a new tone into Sir William Hunter's language as he speaks of the most recent form in which the missionary spirit of Englishmen has approached its task in India. It is, indeed, a form which has, beside the fresh hope it brings for Indian Missions, a great significance as to the character and life of the English Church. It would be hard to mark the note and meaning of this most impressive outcome of the revival which God has granted to us in words more just and deep than those Sir William Hunter uses: "A new form of missionary effort has arisen in India. The great evangelical societies to whom the rapid progress of the last thirty years has been chiefly due go on with their work more actively than ever. But side by side with them small Christian brotherhoods are springing up—ascetic fraternities living in common, and realizing the Indian ideal of the religious life. In Bombay, in Calcutta, in Delhi, certain houses of Christian celibate brethren are becoming recognized centres of in-

fluence among the Indian University youth. They consist of English gentlemen of the highest culture, who have deliberately made up their minds to give their lives without payment to the work. They are indifferent to hardship, fearless of disease, extraordinarily patient of labor, and in no hurry to produce results." Then, after speaking with somewhat more detail of the work of the Cambridge Mission at Delhi and of the Oxford Mission at Calcutta, Sir William Hunter concludes: "The truth is that the example of these Oxford men's lives, their simple and ostentatious asceticism, their daily service to others without a thought of themselves, are creating a deep impression. Their deaths produce a deeper impression still. It would be unwise to overrate the narrow sphere within which they at present work. But it is difficult to over-estimate the value of their influence within that sphere. I myself do not expect that any Englishmen, or any European, will in our days individually bring about a great Christian awakening in India. But I think it within reasonable probability that some native will spring up, whose life and preaching may lead to an accession on a great scale to the Christian Church. If such a man arises he will set in motion a mighty movement, whose consequences it is impossible to foresee. And I believe that, if ever he comes, he will be produced by influences and surroundings of which the Oxford Brotherhood in Calcutta is at present the forerunner and prototype."

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HOW TO CONDUCT A TEMPERANCE MEETING.

We take the following extract from an admirable letter signed J.H.T. published in The Record, on the debateable question, How to conduct a Temperance meeting, with the greatest prospect of success:—

"As an abstainer for more than forty years (life), and the son of one of the early workers in the cause, I beg leave to give a little of my experience as to the right sort of 'Temperance meeting.' Temperance work, if it is to last, must be a religious work, and long before the C.E.T.S. was founded, or Gospel Temperance thought of, I was accustomed as a boy to attend Temperance meetings founded by my father, who, though squire of the parish, and not a clergyman, opened them with prayer and reading of the Bible, and thus gave the right tone to all that followed. Subsequent experience has shown me that this is the only kind that really takes hold, and does permanent good. Temperance 'entertainments' with comic songs, &c., are in about as bad taste as anything that it is possible to imagine. Open and close the meeting with part of the admirable little service supplied by the C.E.T.S.; read a few verses of Scripture, almost always the Epistle and Gospel of last or next Sunday will supply something that bears upon the many-sided Temperance question; this, with five minutes exposition, gives a 'note' to the meeting. In a large town where I had a share in beginning C.E.T.S. work some ten or eleven years ago, the chairman and I were the regular speakers every month for about three years, and, judging by the crowded room, holding over 300, the people did not tire of it. We had a Temperance song or hymn out of the C.E.T.S. book between the speeches to make a variety. Nor need anyone think that the meetings were dull. Stories only a week old and points out of the daily papers were largely used. Pathos and humour are very near together in life and in the heart, and there can be plenty of the latter in a good speech without weakening the religious tone of the whole. After three years, when a good number of workmen had joined us, I instituted 'five minute' speeches from working men—'Temperance Pills' we called them—and they were a vast success. The Scripture-reader stationed near the door sent up to me a list of Temperance men in the room, and from these a few were called up to speak and pulled by the coat tails when time was up. I recollect after one of these meetings a lady coming up to the platform and saying to me, 'I come from another parish where our meetings are a failure; we have tried amusing the people, but they don't come: what is the secret of your success?' I replied, 'The secret lies in this:—Make Temperance work a religious

thing; let the Gospel be heard in the speeches; have recitations, &c., in a small way if you like, but let everyone remember that the meeting is of a religious character.' I am certain that this is the right view to take of the question. Do not let us clergy go in for amusing the people; they can do that for themselves without our aid. Our work is higher; it is to show them at all times the attracting, healing, and elevating power of the Cross of Christ. There is, however, an important adjunct to the Temperance meeting which should not be passed over without notice. Remembering the loneliness of the working men who leaves his old boon companions, and the power of temptation in such a case, we instituted a 'Barnabas Society' of men, whose business it was to seek out their brothers, as Barnabas sought Saul, and to be 'sons of consolation' to them.

We divided the parish under different letters of the alphabet, each man taking a section, and after each Temperance meeting the working man who was A, or B, &c., received the name of any new member living in the district which he had undertaken. His business was to look after such a one immediately, be a friend to him, and bring him to the next meeting; this plan also succeeded well, and largely helped our meetings."

To this Canon Ellison desires to add his own experience, one of fifteen years at Windsor. The meetings there were "arranged on a precisely similar plan to those which J. H. T. describes, and with similar results. He is confident that any gentleman who will make trial of real Temperance rescue work of this character, will never afterwards place his reliance on 'entertainments,' however desirable it may be to devote an evening to them occasionally. 'The weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strongholds.'"—The Temperance Chronicle, London, Eng.

BE REVERENT.

In many of our churches as soon as the last word of the benediction has been uttered by the officiating minister there is on the part of the congregation an unbecomingly rush for the doors, as if the place were on fire and the people thought their very lives depended upon being first to escape from the building. To the onlooker it has the appearance of great irreverence, or at the least, of thoughtlessness. As a slight corrective of this bad habit, and to afford to those who desire it a moment of undisturbed devotion, the custom has been introduced in some of our churches of singing after the benediction, while all are still on their knees.

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SAULT STE. MARIE CANAL.

NOTICE TO CONTRACTORS.

SEALED TENDERS, addressed to the undersigned and endorsed "Tenders for the Sault Ste. Marie Canal," will be received at this office until the arrival of the eastern and western mails, on TUESDAY, the 23rd day of October next, for the formation and construction of a Canal on the Canadian side of the river, through the Island of St. Mary.

The works will be let in two sections, one of which will embrace the formation of the canal through the island; the construction of locks, &c. The other, the deepening and widening of the channel-way at both ends of the canal; construction of piers, &c.

A map of the locality, together with plans and specifications of the works, can be seen at this office on and after TUESDAY, the 9th day of October, next, where printed forms of tender can also be obtained. A like class of information, relative to the works, can be seen at the office of the Local Officer in the Town of Sault Ste. Marie, Ont.

Intending contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms and be accompanied by a letter stating that the person or persons tendering have carefully examined the locality and the nature of the material found in the trial pits.

In the case of firms, there must be attached the actual signatures of the full name, the nature of the occupation and residence of each member of the same; and further, a bank deposit receipt for the sum of \$20,000 must accompany the tender for the canal and locks; and a bank deposit receipt for the sum of \$7,500 must accompany the tender for the deepening and widening of the channel-way at both ends, piers, &c.

The respective deposit receipts—cheques will not be accepted—must be endorsed over to the Minister of Railways and Canals, and will be forfeited if the party tendering declines entering into contract for the works, at the rates and on the terms stated in the offer submitted.

The deposit receipt thus sent will be returned to the respective parties whose tenders are not accepted.

This Department does not, however, bind itself to accept the lowest or any tenders.

A. P. BRADLEY, Secretary. Department of Railways and Canals, Ottawa, 8th August, 1887.

ST. LAWRENCE CANALS.

NOTICE TO CONTRACTORS.

SEALED TENDERS, addressed to the undersigned and endorsed "Tender for the St. Lawrence Canals," will be received at this office until the arrival of the eastern and western mails on TUESDAY, the 25th day of September next, for the construction of two locks and the deepening and enlargement of the upper entrance of the Galops Canal. And for the deepening and enlargement of the summit level of the Cornwall Canal. The construction of a new lock at each of the three interior lock stations on the Cornwall Canal between the Town of Cornwall and Maple Grove; the deepening and widening of the channel way of the Canal; construction of bridges, &c.

A map of each of the localities together with plans and specifications of the respective works, can be seen on and after Tuesday the 11th day of September next, at this office for all the works, and for the respective works at the following mentioned places:

For the works at Galops, at the Lock-keeper's House, Galops. For deepening the summit level of the Cornwall Canal, at Dickinson's Landing; and for the new locks, &c., at lock-stations Nos. 18, 19 and 20 at the Town of Cornwall. Printed forms of tender can be obtained for the respective works at the places mentioned.

In the case of firms there must be attached the actual signatures of the full name, the nature of the occupation and residence of each member of the same, and further, a bank deposit receipt for the sum of \$8,000 must accompany the tender for the Galops Canal Works, and a bank deposit receipt for the sum of \$2,000 for each section of the works on the summit level of the Cornwall Canal; and for each of the lock sections on the Cornwall Canal a bank deposit receipt for the sum of \$4,000.

The respective deposit receipts—cheques will not be accepted—must be endorsed over to the Minister of Railways and Canals, and will be forfeited if the party tendering declines entering into contract for the works at the rates and on the terms stated in the offer submitted. The deposit receipts thus sent in will be returned to the respective parties whose tenders are not accepted.

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By order, A. P. BRADLEY, Secretary, Department of Railways and Canals, Ottawa, 8th August, 1888.

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