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# The Church Guardian

A. P. Willis  
1897  
96 St. George

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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## PROVINCIAL SYNOD OF THE CHURCH OF ENGLAND IN CANADA.

The next meeting of the Provincial Synod for the Ecclesiastical Province of Canada will meet at the Synod Hall, in the city of Montreal, on the 11th day of September next. The Bishops, Clergy and Lay Delegates will walk in procession from the Synod Hall to the Cathedral, where service will be held, commencing at 10:30 a. m. The preacher (appointed by the Most Reverend the Metropolitan) will be the Lord Bishop of Nova Scotia (Dr. Courtney). The business meetings will, it is understood, be held as heretofore in the St. George's School House, Stanley street.

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## ECCLIASTICAL NOTES.

We hear that the Bishopric of Sydney has been offered to, and has been accepted by, the Rev. Canon William Saumarez Smith, D. D., Principal of St. Aidan's Theological College, Birkenhead.

DR. CAMIDGE, Bishop of Bathurst, on last Trinity Sunday ordained nine candidates, three for priesthood and six for the diaconate; an unprecedented number for an Australian ordination service.

BISHOP JONES, the Metropolitan of South Africa, has returned to the field of his labours after a fifteen months' absence, with over £11,000, collected for Cape Town's ecclesiastical requirements.

A fund is being raised in Sydney to commemorate the five years' service of Dr. Barry as Primate of Australia. At the Bishop's own request it is to be called "the Ordination Candidates' Loan Fund."

THE Bishop of Lincoln has issued a number of interrogatories to his clergy, requesting them to state the number of persons in each parish (1) who attend The Church; (2) who attend a Dissenting chapel; (3) who neglect all public worship.

THE Rev. A. H. Whalley, lately the Reformed Episcopal minister at Belleville, Ont., has returned to the Church. We are informed that, according to the Report of the recently held P. E. Council in Boston U. S. A., the "Reformed" have lost 14 ministers, which means out of a total of 104 ministers, about 90 remaining, and all this in one year.

MUCH solicitude is felt about the appointment of a successor to Bishop Barry at Sydney. Every Monday afternoon a special service of

prayer for a fit appointment is held in the north aisle of the Cathedral, in addition to the constant use of a special collect in all churches.

THE vacant archdeaconry of St. Asaph, and the residentiary canonry annexed to it, have been offered to and accepted by the Rev. Herbert Watkin Williams, vicar of Bodelwyddan. The new archdeacon, who was educated at Westminster School, and Christ Church, Oxford, is a Welsh-speaking clergyman.

THE preacher at the late State Conference of the Orthodox Congregational body in Maine said, "There are districts in this State where many have lived year after year without any Christian privileges, and there is need of somebody to go to these neighborhoods with the words of salvation."

It is proposed to found a community of English clergymen at Monte Carlo, the favorite resort of fashionable gamblers. The plan will resemble that of the Oxford Mission to Calcutta, the object being to establish a source of private religious influence. Two or three clerics are expected to take up residence in November.

As an illustration of the esteem which Bishop Grafton has already won in his see city, we are informed that quite recently, the Presbyterian clergyman returning from his vacation learned that Bishop Grafton was to preach on the coming Lord's Day. He gave public notice that his own church would be closed, and he and a large part of his congregation attended the cathedral in a body.—*Living Church.*

THERE are five counties in Maine, out of the sixteen in the state, in which there is no church or chapel of The Church, and in some of them we doubt whether any clergyman of our branch of the Church Catholic has ever officiated. These counties contain nearly twenty-five per cent of the entire population of the State, and there are extensive sections of the State where no religious service of any kind is maintained.—*North East.*

THE following canon of the Diocese of Maryland sounds sensible. It seems hardly right to have to record year after year as communicants people who never commune. Their names might easily be restored to the list again, when they are ready to repent and resume their privileges: "Any communicant who shall neglect, for six months successively, to attend the Lord's Supper, having opportunity, may at the discretion of his or her rector, be stricken from the list of communicants, unless satisfactory reasons for such neglect be assigned to the rector."

THE eastern aisle of the north transept at Durham Cathedral has been curtained off and fitted as a chapel for private prayer. The aisle is three bays in width from north to south, and formerly had three altars, the centre one being dedicated to St. Gregory. On its site, and under a new window representing the saint, is placed the new altar of carved oak, enriched with painting and gilding, and standing before an oak retable, on which stands the cross,

candlesticks, and vases. Kneeling-desks and chairs have also been provided. The cost has been borne by the Dean and Mrs. Lake.

THREE missionaries to the Jews were advanced to priests' orders by Bishop Blyth at Christ Church, Jerusalem, on Trinity Sunday. Three who had been acting as catechists and schoolmasters were also ordained deacons. The ordination excited great interest in Jerusalem. The Armenian Patriarch and three of his Bishops were present, as were also representatives of the Syrian and other Eastern Churches. The Greek Patriarch was prevented by illness from attending. Some of his clergy were, however, there. The Bishop on the following Tuesday left for the Jaffa district where he held three Confirmations.

REALLY the Bishop of Guiana is a marvel. The Bishop, who was ordained in 1830, and being consecrated as long ago as the year 1842, is the Senior Bishop of the Anglican Communion, contemplates, and with God's help will doubtless carry out, the following plan:—"On Sunday next I enter upon the task I have set myself to do, and which, with only slight breaks here and there, will give me employment to the close of November. During this time I shall be occupying strange beds or using my hammock in the bush, as we term the forest, for eighty-one nights; but I am well and hearty, and I confidently expect to get through my Visitation pleasantly, and, as I hope, with some benefit to the diocese."

CHRISTIAN UNION.—At the annual meeting of the Home Reunion Society, Mr. Salt, M. P., made some practical remarks upon the subject of the corporate reunion of Christians. He said we ought to consider not how far we disagreed with Nonconformists, but how far we agree together; and he thought that Christian men who have been educated in different ways and under different habits were beginning to ask themselves seriously whether there would not be more strength for the good work they wished to see carried out if they were united, and if they were separate, how far they could agree, how far come together for their common work. It was possible that outward union was still far off: yet, without this outward union, there was a very strong feeling of union and useful alliance. Professor Sir G. Stokes said that a perusal of the seventeenth chapter of St. John shows that an outward unity as well as an inward was contemplated by our Lord. His words, "That the world may know," point to such. The world cannot perceive the hidden or inward unity.

GEN. JACKSON was once giving counsel to a young lady in whose welfare he took a deep interest. "I cannot forbear pointing out to you, my dear child," he said, "the great advantages that will result from temperate conduct and sweetness of manner to all people, on all occasions. Never forget that you are a gentlewoman, and all your words and actions should make you gentle. I am quick and hasty in my temper, but it is a misfortune which has caused me inexpressible pain. It has given me more trouble to subdue this impetuosity than anything I ever undertook."

## TEN THOUSAND KING'S DAUGHTERS

Who are these royal daughters of the King? What is their mission? What is the significance of the silver symbol they wear and the potency of the mystic motto, "In His Name"? In January, 1886, a circle of ten ladies adopting the system of Edward E. Hale's "Ten Times One" clubs constituted themselves a "central ten," around which should crystalize other tens or workers, not assuming any authority or responsibility over them, but simply to form a nucleus around which they might cluster, and from which might radiate encouragement, advice, and guidance. The name "King's Daughters" was taken, a small silver cross tied with royal color was adopted, the simple watch word "In His Name" was chosen. The mottoes of action selected were: "Look forward and not back," "Look out and not in," "Look up and not down," "Lend a hand." The society had no constitution, no code of laws save the one general regulation that whenever any reasonable request should be made "In His Name," it should be granted without question or delay. Since the immense growth of the order it has been deemed expedient to constitute the central ten an executive committee, or advisory board, with Mrs. Bettome as president. It was also decided as the Society increased that the formation of bands of tens was impracticable, and that a "ten" might comprise as many members as was deemed advisable by its leader. Never was less said or written, and never so few plans made for any work, as the design of the Society was to move silently and steadily, and to secretly accomplish its purpose of bridging the chasm between the rich and the poor, and to unite all women engaged in any kind of good work in such a way as to secure each the sympathy and co-operation of all. Yet from almost every State in the Union, and from the most remote countries over the sea—India, Australia, and New Zealand—from people in every walk of life, from pastors of churches, matrons of hospitals, teachers of schools, leaders of philanthropic societies, presidents of colleges, from the belles of Fifth avenue and the street gamins of the Bowery, come tidings of the continual organization of tens upon tens of King's Daughters, until 8,600 silver crosses have been sold, and 10,000 members have enrolled their names among the King's Daughters, although the Society has been organized only two years. In January of this year a branch organization was established, known as the King's Sons, and through their efforts already a missionary chapel has been built in the city of Baltimore, whose rector is to be supported entirely by the King's Sons. The work accomplished by this remarkable sisterhood is too varied and extensive to be recorded in detail. There are tens that visit the sick, tens that supply hospitals and homes with flowers, tens that support foreign missionaries, tens that sing, and tens that sew, tens that endow beds in hospitals, tens that provide pleasant country homes for deserving poor, and tens that simply "bridle their tongue" and "endeavor to live in love and charity with all men"; all, "In His Name." The cash girls in Macy's are known as "the little doorkeepers," whose unique motto is "Lord keep thou the door of my mouth;" and there are heartsease tens of little children who cultivate pansies for the hospitals. There are the quiet tens in schools, and the courteous tens, who claim that "King's Daughters should ever display the manners of the court;" the old maids' tens of helpful unappropriated blessing, and the old ladies' tens, whose youngest member is more than eighty years old, and whose oldest member donned the silver cross on her one hundredth birthday; the faithful tens, in guilds, the look-up tens, in deaf mutes' homes, and even in the Home for Incurables the pati-

ents waiting for death have organized themselves into a considerate ten, who shall endeavor to make their nurses' labors as light as possible. One of the young ladies' tens in Boston sent loads of sand to the tenement yards in the city for poor children to play in, and the graduating class of a fashionable boarding-school calling themselves the continuing ten have adopted a little girl, and intend to provide for her and give her all the advantages of culture and education which they have received. Musical tens of the most cultured and gifted ladies in the city devote their talent to the entertainment of the poor, and also, through their use in charitable concerts, accumulate funds for the support of various missions, thus bringing into use the talent of the wealthy for the benefit of the poor.—*New York Sun.*

## NEWS FROM THE HOME FIELD.

## DIOCESE OF NOVA SCOTIA.

PETITE RIVIERE.—*St. Michael's Parish.*—But few outside of this parish are aware of the vast amount of work which is being done in it for Christ's Church. Although it is not a large parish, and dissent has been strong and influential, yet the Rector, Rev. James Spencer, has seven stations, including the parish church, at all of which he regularly officiates, and keeps up good congregations. He has further shown his laudable desire to augment parochial work by procuring the assistance of a Lay-reader for the summer months. In this capacity Mr. Stanley Symonds, a divinity student of King's College, Windsor, is acting during the long vacation. By the united efforts of the Rector and Lay-reader the people of the parish are enabled to enjoy the advantages of five church services every Sunday, while six Sunday schools are regularly and constantly maintained. Five of the Sunday schools have been organized for some time past, but the sixth, at Vogler's Cove, has been started quite recently and there are good hopes of its future success. This is certainly a great deal of Sunday work for a small country parish.

The improvement and vigor of parish life, since the advent of the present incumbent in 1884, is manifested on all sides in a very material manner. A pretty and artistic little church well finished in every respect, has taken the place of the tumble down old building that served for a parish church five years ago. A small but neat and compact church has been erected on the La Have Islands, which is one of the most difficult of the Rector's stations in the winter season. And at New Italy is another new church building, which, when completed, both for its solidity and neatness will be a credit to the parish.

Being keenly alive to the prominent and important part, which music plays in the church's services, the Rector has spared no time and labor in bringing his choirs to a state of efficiency, and the result is, that when the great festivals come round, they are enabled to render our beautiful Liturgy and Eucharistic office in a manner worthy of choirs of larger size and pretensions.

In addition to the other improvements mentioned, the Rectory also is undergoing a thorough renovation, several well needed repairs being done, besides many additions made. This is quite an old building, and has been sadly neglected in the past. But when the colds of winter come, the Rector will no doubt find and appreciate a change in the comfort of his dwelling. He has laboured well for his parish during the past five years, never letting slip an occasion to advance the good and position of our Holy Mother, The Church; and in his various duties of organizing, exhorting, rebuking, &c., he has shown himself an efficient parish priest.

It is intended (D.V.) to hold a Harvest Thanksgiving, in the unfinished church at

Italy, late in September. There will be a silver collection which will go to the building fund. The regular choir of the place, assisted by that of the parish church, is holding frequent practices for this event, under the direction of the Rector, with the Lay-reader as organist.

And thus, at an early date, by the help of God, the people of Italy will be enabled to meet together for public worship, in a building consecrated to His blessed service, and for the maintenance and propagation of "the Faith once delivered to the Saints."

PORT MULGRAVE.—*St. Andrew's.*—A very beautiful new altar has been placed in the above church, designed by Mr. Mark Wright, of Charlottetown, P. E. I. The wood work of solid ash, beautifully polished with three panels, each of which is carved in the centre. There is also attached to it a super altar of the same wood, which at present lacks its required furniture. Perhaps some one of the many readers of your valuable paper would like to provide the necessary articles which would greatly add to its beauty.

The cost of the altar was entirely provided by the people of this part of the parish, viz: \$25. This fact shows that they take an interest in the work, and are anxious to beautify the Sanctuary of God. We sincerely hope that some kind friend will help us in the furnishing of the altar, and we are sure they will never lose their reward.

The bell which has been hanging in the tower of the above for many years, and the sound of it never heard, has been taken from its original position, and erected in the churchyard, and now, we are pleased to say, it can be heard for every service.

## DIOCESE OF FREDERICTON.

NEWCASTLE AND NELSON.—The principal item of news from this Mission concerns the repainting and decoration of St. Andrew's Church. It is with very grateful heart that we are able to report this work, as being now finished. The little Church—a gem in many ways among the Church buildings of the diocese—has for many years been in sad need of the painters brush. When the present Rector—Rev. J. H. S. Sweet—took charge of the parish some eight years ago, there was a heavy debt of over \$1000 on the Church property. This naturally and properly claimed his first attention; and it took three or four years before this incumbrance was entirely removed.

Next the tumble-down fences around the Church and school-house lot were replaced by a neat and substantial iron fencing, and consequently with other smaller matters claiming attention, it has not been till the last month that the painting of the Church could be attended to. It has now been thoroughly renovated on the inside. Special attention has been paid to the Church. The different divisions of the roof have been painted celestial blue, relieved by various ecclesiastical emblems in gold and red, and looks remarkably well. Over the handsome East Window,—on a Maroon foundation has been painted in white and gold, "Holy, Holy, Holy, Lord God of Hosts" on either side of the window,—on a scroll entwining a cross, are the words, "My Flesh is meat indeed," "My Blood is drink indeed." Along the North and South walls respectively, just below the roof, are the words, "Ye shall reverence My Sanctuary," "Strength and Beauty are in His Sanctuary." On the Vestry door are the words, "Let Thy Priests be clothed with Righteousness," and over the church door, "Behold I stand at the Door and knock."

The following text has been painted over the Church Archway, "I have chosen and Sanctified this House, that My Name may be there for ever." Over the entrance doorway are the words, "This is the House of God," "This is the Gate of Heaven."

The walls of the Nave have been painted a shade of buff,—the walls of the chancel having a deeper shade than in the body of the Church. The various monograms and texts which have been in the Church for many years have been all thoroughly cleaned and replaced, and the whole building looks remarkably well. It is needless to say how gratifying to the pastor the accomplishment of this work has been. He has looked forward to it for many a year, and, after that most discouraging of works—the paying off of old debts, for which one is not responsible, and having nothing to show for all the money raised—he is doubly thankful that he has something to show as the result of these years of labor. He cannot speak too highly of the ladies of "The young Women's Guild of St. Andrew" who, since their inauguration in 1882, have without ceasing, worked faithfully in the Church's interest, and without whose aid the money could never have been raised for the above purposes. Though their numbers have never been many, they have by constant and prayerful effort, cleared the Church property of debt; refenced the Church lots, and now—repainted and decorated the Church buildings.

This shows what can be done by steady persevering work on the part of a few,—may God bless them one and all, and, "Wipe not out their good deeds that they have done for the House of my God, and for the offices thereof!" It is only right to mention that the efforts of the Guild have been supplemented by some monthly subscriptions gathered in by means of a Mite Society, the collections of which have been very faithful in the districts assigned them.

There is much other work still in arrear on account of the time lost in paying off the old debt, but which we hope to accomplish in the course of time, if the Lord will.

During the painting of the church the various services were held in the School-house.

All is going well in Nelson, the congregation of late being unusually large. Before next month it is expected that the tender for the erection of a portion of the new church will have been given out.

**FAIRVILLE.**—Few parishes in the Dominion have made more rapid strides than this, since the present pastor, Rev. Q. C. Lebranche took charge. Considering the number and purity of the Church members when he came amongst them, and the works since accomplished, we have ample proof of how much may be done by one zealous priest with scanty resources and means. The congregation almost to a man are of the laboring and artizan classes, with large and helpless families many of them, and yet through their energy and cooperation with their esteemed pastor, have done work, of which any parish, with double their means, may well feel proud. Four years ago there was only a skeleton church, with a tiny vestry, no rectory nor Sunday school worth mentioning. To-day there is a handsome church, fully equipped, with two vestries, a beautiful altar surmounted with a cross, candlesticks, four sets of vestments and all the other appurtenances required to embellish God's house of prayer and lend solemnity and grandeur to the splendid ritual of our Catholic Church. There is a Sunday school, large, spacious and airy, with splendid Bible reading room to the rear, and at either side of entrance doors two nice rooms well stocked with a good supply of choice books for a lending library. There is also fast approaching completion a handsome rectory of ten rooms, designed not only for use but for ornament, for it is one that shall give to the location an attraction, style and appearance. Few, if any, shall pass it by without being struck by its unique and handsome aspect. And the happiest thing to be told of it is, that so far, there is not a cent of debt upon it; nor indeed on any other portion of the church property large as it is, in this parish. This speaks

well for the zeal of the people, for these works proclaim their faith. But one must see them on Sunday and at the week day services to fully appreciate the goodness of the congregation. Their reverence in church is very striking; the number of communicants is surprising, for its proportion is far in advance of other parishes relative to membership. The Bible class numbers thirty-two young men and women evidently not ashamed to come for instruction in the Gospel of Christ; the harmony prevailing amongst all sections is perfect; all, young and old working together as one man. The pastor's voice is law, his presence regarded with profound respect, all looking to him for counsel and guidance. As the priest, so the parish.

The parish is healthy in every respect, for so too the priest made it like himself. And we have no hesitation in saying that much of the marked reverence observable here, as also at the Mission Chapel under the charge of Rev. J. W. Davenport, is due not a little to the impressive manner in which our Liturgy is carried out, after the manner of primitive times.

#### DIOCESE OF MONTREAL.

**MONTREAL.**—The Women's Auxiliary to the Board of Domestic and Foreign Missions of the Church of England in Canada, will hold their Triennial meeting in Montreal at the same time as the Provincial Synod. There will be service in the Cathedral in the morning, on Wednesday September 11th, with Holy Communion. Members and delegates to the Woman's Auxiliary are expected to be present. The business meeting of the Auxiliary will take place on Wednesday afternoon at the Diocesan College Hall, 896 Dorchester street, beginning at 2:30 p.m. There will be two business sessions on Thursday, the following day, morning and afternoon. Representatives and delegates will be present from all parts of the Dominion, and several good speakers will give addresses. There will be a meeting of the Central Board on the 10th, at 8 o'clock in the College.

**SHAWVILLE.**—On Sunday morning, the 25th August, the Lord Bishop of Montreal, together with the Rev. Mr. Lampman of Ottawa, the Rev. Mr. Mills of Briotol, and the Rev. Mr. Roberts of Thorne West visited this Parish, when 20 candidates for confirmation were presented to the Bishop by the Rector, Rural Dean Naylor. The congregation at this service was very large, so large that the beautiful church could not contain the people. It is computed that at least 250 people were in the church. As usual the Bishop was exceedingly happy in his sermons and addresses. The number of communicants exceeded the number presented to His Lordship last year by eight—there being this year one hundred and forty-seven (147) who, on the present occasion, rejoiced to participate with the chief Pastor of the Diocese, in the highest and most precious privilege of the Christian Faith.

In the afternoon a Sunday School children's service was held, when a very large congregation of the parents and friends and guardians of youth, witnessed with intense pleasure the presentation of about one hundred prizes or more to the successful pupils of the S. S. The Rev. Mr. Roberts preached a well received and profitable sermon on flowers.

At the evening service, at 7 o'clock, a very large congregation again gathered, and much eager interest was manifested by the people in the services, from the time that the procession of Bishop, clergy and lay readers (to be admitted) entered the main entrance; the fine, efficient large choir singing with the congregation, a beautiful hymn. Miss E. Hodgins and Miss Letia Hodgins presided alternately and efficiently at the organ.

The procession consisted of the two Laymen, (Mr. Robert Smart and Mr. Brownlee) in sur-

plices, without stole &c.; followed by the Revs. Mills and Roberts, Rural Dean Naylor and Allen. The procession opened out and allowed the Bishop and clergy to pass in within the Chancel rails:—the gentlemen to be admitted by a special service to the responsible offices of Lay reader, remaining at the foot of the choir steps. The opening part of the service was said by Mr. Allen; the lessons read by Mr. Roberts; and a powerful sermon was preached by the Lord Bishop, from Revelation ch. XX., 11th to the 12th verse.

The Bishop and quite a number of Clergy and others went the next day to St. Luke's Church, Bristol.

**LESLIE.**—The Bishop of the Diocese visited the Mission during the past month and administered Confirmation and Holy Communion in St. James' Church.

**PERSONAL.**—The Clergy are returning to the city; the arrival of the Very Rev. the Dean, The Rector of Montreal (Dr. Norton), The Rev. Canon Mills, and Rev. R. Lindsay, R.D., being announced.

The Lord Bishop of Nova Scotia, (the Rev. Dr. Courtney) is the appointed Preacher at the Opening Service of the Provincial Synod, on the 11th inst. in the Cathedral. His Lordship has few equals as a preacher, and his sermons are models in composition, matter and delivery.

#### DIOCESE OF QUEBEC.

**MONTAGNAIS INDIAN CONFIRMED.**—A few weeks ago it came to the knowledge of the Anglican Bishop of Quebec that there were Protestant Indians at Lake St. John, and his Lordship proceeded thither and administered the rite of confirmation in the Hudson Bay Company's store to seventeen members of the tribe. The incident has created no little interest and surprise amongst the Protestant community in Quebec, who never even suspected the existence in that part of the country of Protestant Montagnais. The wonder is that despite the neglect with which they have been hitherto treated they should have maintained their adherence to the Church in which they were baptized. They owe their admission into the Anglican communion to the zeal of Bishop Horden, of Mooseonee, by whose missionaries they were baptized, some at Moose Fort, on James Bay, and others at Mistassini. In the efforts which they are now making to secure the erection of a little English church at Lake St. John it is believed that they will have the sympathy and assistance of their fellow-religionists of other races and color in various parts of the country. They have earned the right to this assistance by first helping themselves, one poor copper-colored trapper having given the Bishop \$20. Some of them showed the writer their Books of Common Prayer, printed in Moose characters, and translated for their use by the good Bishop of Mooseonee. It is unnecessary to say how highly they prize these books, and how rejoiced they were to receive the sacrament of the Lord's Supper at the hands of the Bishop of Quebec, many of them having been unable to attend the service of their church for many years past. The Rev. H. C. Stuart, of Bourg Louis, on the line of the Lake St. John Railway, has taken charge of the Church's work amongst the Indians at Lake St. John.

The new Anglican Church of St. George's, Beauce, was consecrated on Sunday last by the Lord Bishop of Quebec.

Mrs. Williams, wife of the Lord Bishop, who is said to be much improved in health, is believed to have sailed from Europe for Quebec with her son Rev. Lennox Williams, Rector of St. Matthew's Church, on Thursday last. Dean Norman is also thought to have sailed about the same time.



## DIOCESE OF ONTARIO.

**OXFORD MILLS.**—Mr. Charles F. Clay, late of St. Paul's Mission House, Burgh, Lincoln, Eng., has been licensed by the Bishop as Lay Assistant in this parish. This needed aid has enabled the Vicar to extend the ministrations of the Church to a distant part of the Township, Bishop's Mills. In this vicinity are a number of Church families, who have hitherto been dependent for services on the adjoining parish of North Augusta, but in the future will have a fortnightly service in their own village. If those who claim the Church of England as their spiritual Mother will do their duty, there is no doubt but that the venture will be successful.

## DIOCESE OF TORONTO.

**TORONTO.**—*St. Anne's.*—This Church is the happy possessor of a peal of tubular bells. The tone is sweet, and the sound is audible at a considerable distance. They are very much cheaper than the ordinary bells.

The Congregations have been much annoyed by the distribution of anti-Ritualistic tracts at the Church doors by strangers. Quite a scuffle occurred between a member of St. Augustine's Church and the distributor; and a scene between the Rector of St. Matthew's and the "anti-ritualist" threatened to end in a law suit. However all has been satisfactorily explained. Neither of these churches are "advanced."

The Rev. H. J. Hamilton has left St. John's Church, Port Hope, and is now at Wycliffe College. His loss will be felt at St. John's.

The custom of giving the Choir boys a week or two of camping seems to be growing slowly. This year we hear of St. Thomas, St. Matthias, and St. Matthew's, Hamilton, and Grace Church, Brantford, going under canvass, in charge of their clergy. The boys enjoy themselves, the clergy are the better for a little "roughing it," and the results to the choir ought to be satisfactory.

The corner stone of the new Church of St. Matthew, First Avenue, was laid on Saturday, St. Bartholomew's Day, by the Rev. J. S. Howard, Rector. The clergy present were Revs. J. Pearson, J. D. Cayley, J. McL. Ballard, R. C. Caswall, Chev. Bruno, F. G. Plummer, J. W. Blacken (Curate of St. Matthew's). The Rector deserves all the praise that can be given him for the devotion and zeal with which he has thrown himself into his work, and he has every reason to thank God for the success which has attended his efforts. The new church occupies a splendid site, and will be a handsome as well as dignified building when completed. It is intended to erect a parsonage opposite the west end of the church, sometime in the future. Messrs. Strickland and Symons are the architects.

A new church, to be known as St. Jude's, is in course of erection. It is in St. Anne's parish, and will be in charge of Rev. H. Softley.

A Retreat for Clergy will be held at Trinity College, from Sept. 24th to 27th. It is intended for the Clergy of Toronto and Niagara, and will be conducted by the Rev. A. C. A. Hall, of Boston. The Retreat is an annual affair now (this being the third) and is much valued by those who attend it.

## DIOCESE OF NIAGARA.

**OMAGH, PALERMO AND ZIMMERMAN.**—The Rev. John H. Fletcher thankfully acknowledges the receipt of the following contributions to the Zimmerman Church building fund, \$5 E. Sheridan, J. Billings; \$2 George Allen, T. A. Lepatourel, John Dalton; \$1 W. F. Burton, Friend, Rev. Wm. Craig, L. Hager, James Roderick, from a Friend, Wm. T. Acland; 50c. Abraham Wilson, Mrs. Capt. Sharpe. Total \$24.

## DIOCESE OF ALGOMA.

The Bishop of Algoma begs to acknowledge with many thanks the receipt of \$20 from "A. F.," N. B., under date of July 22nd.

**THESSALON.**—The incumbent of "The Church of the Redeemer," Thessalon, Ont., begs to acknowledge with much gratitude a donation of \$4, being a subscription from "A. T.," New Brunswick, to help in paying off the debt on the above named church.

The debt on this church has been reduced lately from \$485 to \$250. Will some kind friends assist us in wiping out this debt, so that we may be able to have our church consecrated? Subscriptions may be addressed to the Rev. P. G. Robinson, Thessalon, Ont.

**BURK'S FALLS.**—A Garden party was given by the Ladies' Guild of All Saints' Church, on Monday, Aug. 16th, in aid of the tower and bell fund. Unfortunately it was a pouring wet night, so that the amount cleared, \$26, was far smaller than it otherwise would have been. We have now \$90 towards this object.

On Saturday, Aug. 10th, a picnic was held at Sand Xalne, in aid of the Church of St. James the Apostle, Bethune, one of the out stations, at which \$16.50 was the amount cleared. The church badly needs lining before winter.

The Right Rev. The Lord Bishop of Algoma visited Cook's Mills, Algoma Mills, Walford and Blind River, on the 18th and 19th inst. Morning service was held in the school house at Cook's Mills at 11 a.m., Sunday the 18th. The school house was crowded to the utmost of its seating capacity. During this service the Bishop baptized five children and administered the rite of confirmation to two very worthy candidates. After the Sacrament of Baptism and the Confirmation service, the Bishop, from an appropriate text in beautiful and effective terms addressed the people relative to the importance of baptism and confirmation.

Service over, and the Bishop having dined and seen a large number of people, who were anxious and delighted to see him, he again boarded his steam yacht *Evangeline*, which ran 16 miles up the channel to Blind River, to take on a large party of almost all church people for the evening service to be held in Algoma. In a short time the yacht again steamed east and reached Algoma, which is eight miles from Blind River. At Algoma our people were anxiously awaiting the arrival of the Bishop. They were delighted to learn of his arrival with their Blind River friends. At the hour for evening service his Lordship found a densely crowded school house waiting with delighted expectancy to hear him. After prayers and the baptism of one child he preached in earnest, strong, clear and feeling language, from the well known but highly appropriate text, "The Lord is my Shepherd I shall not want."

When the service was concluded the Bishop, after much hand-shaking and warm greeting on the part of the people, again made his way down to his snug and commodious yacht. Though the night was dark and the appearances of ugly weather, the Bishop kindly took his Blue River friends back to their homes. Leaving Blue River, the yacht again steamed down to Cook's Mills, where we safely arrived at about 2 a.m. The Bishop here obtained a few hours' sleep. Having breakfasted and celebrated Holy Communion privately with a sick woman and those who had been confirmed the day before, he immediately set sail for Walford, near the Spanish River, about thirty-five miles from Cook's Mills. Leaving the Spanish River the Bishop, knapsack in hand, walked over to Walford through the woods. Here in the evening, after baptizing another child, he preached to another large congregation in his beautifully clear and trenchant style. By using many lucid illustrations he told the people that since

man was free and therefore responsible that they were undoing what Christ had done for them if they sowed unto the flesh. Universalism, though a fond belief, was unscriptural, for our Master, who is love itself, speaks with authority of the place of "weeping and wailing and gnashing of teeth, where their worm dieth not and the fire is not quenched." As the crop that is reaped from the farmer's field is thirty, sixty, and an hundred-fold greater than that which was sown, so most assuredly according to God's unalterable law will they who have been sowing to the flesh or sowing to the spirit respectively reap in the world of consequences eternal punishment, utter corruption, or eternal life.

The Bishops sermons and visits to these stations, where there are no laborers of the Church for the greater part of the year will be long and gratefully remembered.

It must be remembered that all those who came to hear the Bishop are not churchpeople. Dissenters and Romanists formed quite a percentage of the congregations. The Church is by no means strong here, but many of Her children are scattered here and there on the north shore. Dissenting workers from being in the field a longer portion of the year—in fact the whole year—come in contact with our people—our uncared for brothers—and wean them from the Church. This happens because the Church missionary or student is only here for, at the most, three months of the year. In some places from the fact that men will not come forward to work for Christ's Church many of our people are altogether lost to us. Two men are now needed to work along the line. Your brethren in Christ want your hearty and persistent assistance to teach them and their children. "Come over and help us" is the cry of the hardworking and considerate Missionary Bishop of Algoma, and of his too few clergymen and lay workers.

"The harvest truly is great, but the laborers are few." How long will Churchmen let the present state of things continue?

## DIOCESE OF QU'APPELLE.

The following is the Staff of Clergy of this Western Diocese, as given in the August number of *Our Messenger*, the Diocesan organ:—

*Bishop.*—Right Rev. the Hon. A. J. R. Anson, M.A.: D.C.L., of Trinity College, Toronto, Consecrated June 24th, 1884.

*Clergy—Priests.*—Revs. J. P. Sargent, M.A., Moosomin; Gilbert Cook, C.M.S., Touchwood; L. Dawson, B.A., Regina; William E. Brown, Whitewood; E. B. Cartwright, M.A., Moose Mountain; P. K. Lyon, Churchbridge; W. Nicolls, B.A., Moose Jaw; W. G. Lyon, M.A., Medicine Hat; Owen Owens, Touchwood Hills; Shatto Agassiz, Fort Pelly; F. V. Baker, B.A., Grenfell; A. Krauss, Qu'Appelle Station; R. C. Crokat, M.A., Medicine Hat; W. LeJeune (temporarily), Fort Qu'Appelle.

*Deacons.*—Revs. G. N. Dobie, Grenfell; T. W. Cunliffe, Fort Pelly; T. A. Teitelbaum, Sumner; G. T. Beal, Moosomin; W. H. Green, Qu'Appelle Station; H. S. Akhurst, Regina.

The following are also engaged as Lay-Readers:—F. F. Fatt, Medicine Hat; W. G. Knight, Swift Current; A. H. Salmon, Fairmede; T. G. Vidal, Katopwa; Jas. Humphreys, Cannington Manor; W. Outerbridge, English Village; John W. Harrison, Hednesford.

**ENGLISH VILLAGE.**—On Friday, the 28th of July, a little church was consecrated at English Village, about 20 miles northeast of Moosejaw. The church, which is dedicated to St. John the Evangelist, is beautifully situated at the junction of the Moosejaw and Qu'Appelle Valleys. The Bishop also admitted Mr. W. Outerbridge as a Lay-reader for the district at this service.

**QU'APPELLE STATION.**—The St. John School

for Boys, here, will open under Mr. T. A. Owen, in September.

**GRENFELL AND BROADVIEW.**—Mr. H. S. Akehurst, who had served for two years as Lay reader in this parish, was ordained to the office of deacon in the Church, on Trinity Sunday. He has been appointed to act as assistant-curate at Regina; while the Rev. G. N. Dobie, deacon, has come to Grenfell in his place, to act as assistant to Mr. Baker.

**DIocese OF BRITISH HONDURAS.**

*St. Mary's.*—Miss Thomson having resigned the position of organist, the Rector has temporarily appointed Mrs. Murray to supply the vacancy.

*The Old St. Mary's Church.*—The last celebration took place on Thursday morning, Aug. 8th, at 7 o'clock, when there was a large congregation.

The Rector addressed the congregation on the work that had been accomplished in the older building, which had no doubt become very sacred and dear with all the memories of the past; still all felt that the time had become when an extension of the accommodation for the increased and increasing congregations must be provided for. This laudable feeling had been energetically carried into effect, with the result of the enlarged and more beautiful structure having been erected, and which now only required the consecrating sentence to set it apart solely to the worship of God and the benefit of His children.

Some of those present had been baptized, confirmed, received their first communion and some of them too had also been married within the walls of the old Mission Church. It was only natural that the hearts of many would be saddened to-day at the thought of the change which was about to take place. Yet full of joy too that the work had been so blest as to require a larger building and more than rejoiced at the thought that even the new building, which was to be set apart officially by the Bishop's Commissary on Saturday next, was found to be sadly too small for the congregation which sought to worship therein.

We could but remember the past and benefit by its recollection by avoiding the errors and falls which had surrounded the soul in its spiritual life and lay them all before the King and resolve to go forward more earnestly for the future with the increased and increasing privileges, and so make the contemplated change one in every way for the better, both with regard to God, our neighbors, and ourselves. When we, as we assuredly must, recall the past to our remembrance to-day, let it be but to bring in the Blood of Jesus, that which had been wrong and faulty, and go forward to, renewed with the strength of the Blood of the New Covenant, and determine to make our hearts more and more meet for the reception of the King of kings, who deigns to communicate and unite Himself with our souls in this Blessed Sacrament of the altar, so that all of us who eat Him may ever live by Him; so that through His contact with us in this Sacramental Presence, others through contact with us may become united to Him. Much has yet to be done to make this union a perfect living union evidenced to the world, so that men may see that we communicants have been with Jesus, and that we ourselves may have our hearts burning within us when He makes Himself known to us in the breaking of Bread.

May we each go forward from this the Tabernacle of St. Mary's Parish into our new Spiritual Temple fully alive to the more extended sphere opened out to us whereby we may cause God's Name to be Hallowed—His kingdom more widely extended, and His will more effectively done by both priest and people.

Assuredly the blessed privilege of the Communion of Saints will be most fully realized to

day, when we remember that the beloved ones who have fallen asleep, both Priests and people, will still be with us in soul and spirit, uniting with us in our *Te Deum* of thanksgiving for the mercies of God in having enlarged the sphere of usefulness of the dear old parish of St. Mary's, and tend to make us work harder and harder that all who are brought into contact with us and with whom we are brought into contact may through the new St. Mary's have hereafter their perfect consummation with the dear departed ones both in body and soul in His Eternal Kingdom.

As Moses of old then was commanded to tell the children of Israel to go forward, or on to their earthly rest, heeding no obstacles, minding no troubles, and putting aside all hindrances, so may we hear the same command to-day; troubles there will be, obstacles will appear, hindrances will come—still onward we must press with our hearts ever heavenward—bringing all with us we can on to our Spiritual Canaan. Let this thought of the onward march the ever progressing spiritual state annunciate and quicken us one and all, priest and people, in our changed circumstances with regard to our worship of the Divine Master.

*Dedication of New Church.*—There being some uncertainty as to the exact time when a Bishop would visit our shores, the Rector and Churchwardens on behalf of the authorities and congregation of St. Mary's petitioned the Rev. H. Nethercott to set apart temporarily the new place of worship for the administration of the Holy Sacraments and other rites and ceremonies in connection with the worship of the Church of England, which petition was granted on the evening of Saturday, August 10th, at 6 p.m., when the Commissary attended at the new Church, and formally granted the petition presented by the Hon. J. H. Phillips, Rector's churchwarden, and who at the same time temporarily de-consecrated the old church, so that it could be used for the wants and purposes of the parish.

*The First Celebration* took place on Sunday, the 11th August, at 7 a.m., when 108 communicants received. The celebrant was the Rector, and the service was choral chiefly after Morbecke.

**BRITISH HONDURAS.**

The state of spiritual destitution in which the Colony had remained had been represented by the Chaplain of the United Settlements of British Honduras and the Mosquito Shore in 1780, but no steps were taken until 1810, when it was decided, in solemn assembly, that the Protestant religion known under the form and designation of the Church of England should be the "dominant" religion of the settlement. An endowment was voted for the support of a clergyman and the erection of a church. The Superintendent made a grant of land and in 1812 the foundation stone of the first Reformed Church in Central America was laid by Col. Smyth, and dedicated to St. John Baptist. It was consecrated by the Bishop of Jamaica the same year. The priest's stipend was fixed at £400 currency a year, with £100 for a clerk: the advowson vested in the Executive for the time being. St. John's, a plain brick building, capable of holding 450 people, still stands at the south end of the town. Amongst others, the Rev. Matthew Newport, D.D., held the incumbency for 34 years at an increased stipend latterly of £600 a year. He is said to have been a "High Churchman of the eighteenth century type." He died in 1860, and during his occupation a Rectory was built facing the sea. Both buildings are near Government houses. In 1851 the growth of the town on the north side of the river necessitated a second church in that quarter, and a wooden structure was put up, dedicated to St. Mary the Virgin. Later on an iron church took the place of the wooden erection, accommodating about 150 sitters. The priest's stipend was fixed at £400 with the

chaplaincy of the troops, worth about £400 a year. The latter emolument ceased on the removal of the troops in 1884. Meanwhile the Baptist and Wesleyan sects had commenced missionary work in the colony; the former in 1820, the latter in 1825. The Wesleyan Methodist society have been most successful, and are said to number over 5,000 attendants on public worship throughout the settlement. The Baptists, who are in connection with the Native Society of that sect in Jamaica, have 200 church members, or thereabouts.

It is ever an unpleasant duty to cast reflections on those who are gone, but it is impossible to deny the lack of zeal and energy of the adherents of our beloved church, clergy and laity alike, that thus allowed others to build on the foundation laid by her in 1812. She was the first to break ground here and started well, but her followers for many a long year failed to extend her influence beyond Belize, and even within that limited circuit showed such a listless regard for the beautiful services and efficient means of grace, such an apathy where her interests were concerned, that it required the knell of disestablishment to awaken her disciples to the call of duty. A Free Presbyterian church, founded in 1850 has a wealthy but not numerous following of the Scottish part of the population, but has been behind even the Church of England, in past times, in developing a missionary and evangelizing spirit. About the same time the increase to our population from the accession of Spanish refugees from politically disturbed neighboring republics led to the establishment of a Jesuit Mission, whose priests are as usual indefatigable in supplying the religious wants of their community.

In 1872, the example of disestablishment, the principles of which had been carried out elsewhere, was followed here. No scheme of commutation or compensation appears to have been practicable, but St. John's retained its church and rectory lands, St. Mary's, the plot originally granted for a church. St. John's the larger (until just lately) and wealthiest congregation has hitherto been self-supporting. St. Mary's formerly received aid from the S.P.G., and the little congregation, animated by the young priests who succeeded the Rev Alfred Field in the care of this younger parish, has struggled on since disestablishment. But since the event above recorded the reproach of listlessness has been taken from us. With the coming of the Revs. Messrs. Geare, Oldfield and Ward, and the Rev. Hugh Wethercote, the great Anglican revival, spreading its influence everywhere within the Church and extending her influence beyond old bounds, has reached us. We are no longer strangers to the more earnest views of Church doctrine and practice. The more correct and historic tone imparted to her ceremonies, and return to primitive teaching and celebration, which is the happy outcome of that movement.

*Church and Rectory Funds*, acknowledged with thanks:—The Lord Bishop of Moray and Ross, \$50; The Lord Bishop of Niagara, \$5; R. Hamilton, Esq., \$20; Archdeacon of Nova Scotia, \$10.

*St. Mary's Hall.*—An Academy for boys will be opened in the old Church, now St. Mary's Hall, on Sept. 17th, and will be conducted by A. R. Gibbs, Esq., assisted by the Rector.

A Public School for Elementary education will in all probability be commenced in the centre of the parish about the same time.

**BELIZE.**—*St. John's.*—On Friday, the 16th August, a service of song, entitled "the Life of John Wickliffe," was rendered effectively and well by the members of St. John's choir, augmented for the occasion by the voices of a few friends. Mr. Nethercote, who had also trained the performers, presided at the organ. The results of the painstaking preparation were evidenced from time to time in the rendering of several of the choruses, especially was seen

in the admirable way in which the anthem, "Oh Daughter of Zion" was given.

The various and noted scenes in the life of Wickliffe were ably and distinctly read by the Rector, the Rev. John Nethercote. The upper portion of the large Diocesan School was almost packed, so that it is expected that the funds of the said school will be considerably increased by this timely aid to assist its funds, and also happy attempt to cater for the wants of the public taste of Belize.

#### DIOCESE OF MONTPEAL.

**PORTAGE DU FORT.**—A Missionary meeting, largely attended, was held in St. George's Church here on the evening of August 21st when earnest addresses were delivered by the Rev. Mr. King of the Diocese of Ontario; the Rev. W. H. Naylor, Rural Dean, and the Lord Bishop of Montreal. The Incumbent of the Parish, the Rev. A. A. Allen, presided—and also made a short address in opening the meeting. Hymns suitable to the occasion were admirably sung by the choir, well supported by the congregation.

#### CONTEMPORARY CHURCH OPINION.

*The North East, Portland Mo., says:*

The answer to the first two questions in the catechism assure the inquirer that the child has been duly taught not only what his Christian name is but also that it was given him when he was made a member of Christ, a child of God and an inheritor of the kingdom of Heaven.

This name may be seemingly an inappropriate one, it may describe qualities or virtues or characteristics entirely unlike those apparently possessed by the child, it may perpetuate the names of heathen deities or noted despisers of the Christian faith; nevertheless it is the name by which the person is known and to be known in the Christian Church, and although he may by processes of law acquire another name he can never be known on the Parish Register by any other name than that of his baptism. A consideration of this fact, ought, it would seem, to make sponsors more careful in giving names to their God children and not leave them to be afflicted by such names as are too often given when they are called upon by the Priest to name this child.

So long as there is so lengthy a list of names of Christian men and women from which a selection may be made, there seems to be no reason why our baptismal registers should bear the names of the heroes of mythologic lore or those whose origin is only to be found in the romantic imagination of some novelist.

Names are important things and a little practical teaching on the care that should be exercised in giving names would be useful in many parishes.

*The Church Times, London, Eng., says of the burial of the unbaptized:—*

While our Burial Service undoubtedly needs supplementing by offices for the burial of infants, and for those who have died un-baptized by mischance, it is a serious question how far Christian burial can be accorded to those who have wilfully ignored and contemned the initiatory sacrament of the Christian Church. The service sanctioned by the Bishop of St. Alban's for use in his diocese has just been used at Coggeshall, where a gentleman, a regular attendant at the parish church, died un-baptized, having definitely declined the condition laid down by Christ Himself as necessary to admittance to His Church. We have not seen the service drawn up and sanctioned by Bishop Cloughton, and therefore we are not able to express an opinion whether it was adapted to the circumstances of this painful case. But speaking generally, if a service is provided, and we believe in the interests of discipline it should not be provided, for this and similar

cases, it can only be justified by a rigid adherence to such a penitential character as shall not only mark it off distinctly from the Prayer Book office, but also deprive the occasion of the Church's official declaration of Christian hope. The Divine Head of the Church has laid down the conditions of admittance into His Kingdom, which conditions no human authority can alter, and where they are wilfully disregarded, it is beyond the power of the Church to treat as other than excommunicate those who have so rejected them. And this is not to limit the mercy of God, whose grace is not tied to the sacraments. It is simply loyal obedience on the part of the Church to her Head, in that she does not presume to go beyond the commission entrusted to her.

*The Church Record, Conn., says:—*

If the following recommendation were generally observed it would tend to make sick-visiting at once more easy and more edifying: "When notice of sickness has been given to the minister of the parish, in compliance with the rule of the Church, the response to that notice is in the nature of an official, not a social visit. He goes to see the sick not the well. Thus going it is barely possible that the sick man or woman may have something special to say to the priest. It is barely possible that he may have something to say to the sick. In the nature of the case it is not a time for crowding the sick chamber with all the relatives and friends available to hear what the parson is going to say. That of itself is sufficient to seal the mouths of most priests except to the merest generalities. And a sick room may, oft-times, afford an opportunity for particular and individual instruction, which does not occur at other times. Remember that it might be an act of consideration and kindness to leave the sick with the minister, at least, once in a while."

#### REVERENCE.

"Solomon kneeled down on his knees."  
"Daniel kneeled three times a day on his knees."  
"Jesus kneeled down and prayed." "Stephen kneeled and cried with a loud voice." "Peter kneeled and prayed." "Paul kneeled and prayed." "Solomon rose up from kneeling on his knees."

With these examples from Holy Scriptures as to posture in prayer, we wonder that people can ever assume any other position when they come before the Lord in worship. Above all do we wonder that anybody can consider that resting the head on the seat before them, or putting their hands before their eyes, is a proper way to come before the Lord in Christian worship.

In like manner, when the Scriptures declare that at the name of Jesus, every knee should bow, we wonder how people can refuse this recognition of the Son of God as their Lord and King; especially, as when in the creed, they, with their mouths, declare their belief in Him.

We go to God's house to worship him, not as to a meeting place or club, where we expect to join our friends and neighbors, to exhibit our clothes, or to listen to literary essays.

Our sole duty is to assemble in His presence, to do homage and reverence to the King of kings and Lord of lords, and our only thought when entering His house should be how most reverently and fittingly we may pray to Him and praise His Holy name. Rev. Dr. Williams, in a late address remarks fittingly on this subject, as follows:

We are very sorry to notice now and then that *sham kneeling*, which is one of the worst of irreverent shams, is found in churches and elsewhere.

It can hardly be thought that people say

their prayers by *sitting down and leaning over*. Nor can we imagine that they intend to dishonor God in His Holy place by a mere pretence.

It may be true that seats in the churches are quite too narrow for proper kneeling. If it is true, the necessary change should be made at once. Meanwhile, although the effort may be awkward and painful, it is better to be earnest than merely to be comfortable.—*Selected.*

#### CANON ON THE OFFICE AND DUTIES OF ARCHDEACONS.

1. The Archdeacon is an ecclesiastical officer appointed by the Bishop of the Diocese with a view to the conserving and promoting the general interests of the Church, and responsible to the Bishop for the discharge of duties hereinafter specified.

2. He shall within a jurisdiction prescribed by the Bishop visit and inspect any Parish and Church therein at pleasure, or when required by the Bishop, and make such report as he may deem proper in respect to anyone or all of the following particulars:—

a. The condition of the Church-fabric Parsonage or Glebe House, Burial ground, and other Church property, together with the need of repairs or otherwise.

b. The condition of the Ornaments, Vessels, Books and Furniture necessary for the decent performance of Divine Worship, and their sufficiency.

c. The condition and correct keeping of the Parochial Registers and account books.

d. The Insurance effected on the Church and Parsonage, or Glebe house.

3. He shall visit and inspect for the purposes above stated each and every Parish and Mission within his Archdeaconry, once in the course of every three years; and it shall be the duty of every clergyman having a cure of souls therein, and of the churchwardens thereof to give the Archdeacon free access to the Church or Churches, Parsonages and Glebe houses for the purposes of said inspection; to produce the Books, Registers, Insurance receipts of payment, appertaining to the said Parish or Mission, and to supply such information as the Archdeacon may lawfully require.

4. Furthermore, the Archdeacon shall enquire and report the number and nature of the *religious services* and other spiritual duties discharged in the Parish or Mission, including:

a. The usual attendance at the Sunday and week day services.

b. The number of the Parishioners in membership with the Church.

c. The number of Communicants.

d. The number of Sunday school Teachers, pupils and assistants, together with all matters of like nature desired by the Bishop.

5. Furthermore, the Archdeacon shall enquire and report the amount of *stipend* promised and paid; of arrears, if any, unpaid by the parishioners, and the cause or causes of the deficiency.

Also, the amounts contributed for the maintenance of the Church services, and for extra parochial, Diocesan and Missionary objects during the year.

6. For the purposes of the Report on these matters printed forms shall be provided at the expense of the Synod of each Diocese.

7. The Archdeacon may hold a *general visitation* of the Clergy of his Archdeaconry once in every two years for the purposes of consultation as to the temporal interests of the Church within his jurisdiction, and at such visitations the Churchwardens may be summoned to take part in the deliberations. For the sake of convenience the Archdeaconry may be divided into districts, and a visitation held in each one.

8. When ordered by the Bishop the Archdeacon shall visit a Parish or Mission on the



removal or death of the Clergyman and make all necessary arrangements for the due payment of stipend to the incoming Clergyman, reporting the results to the Bishop; provided always, that in case of his inability from sickness, or any other lawful cause, to perform this duty, the Archdeacon may depute a Rural Dean to act on his behalf.

9. Whenever a Clergyman shall have been licensed by the Bishop to a Parish or Mission, the Archdeacon shall induct him publicly after due notice, according to the form prescribed by Canon, and give him possession and charge of the Church property therein; provided always that in case of his inability from sickness, or other lawful cause to perform this duty the Archdeacon may depute a Rural Dean or Clergyman of at least five years standing in the Diocese to act on his behalf.

10. In the discharge of his official functions the Archdeacon is to be considered as possessed of only such authority as is derived from and conferred by the Bishop of the Diocese, and for the exercise of which he is accountable to the Bishop.

**CORRESPONDENCE.**

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

To the Editor of the Church Guardian:

SIR,—May I through your columns, thank those friends, who have by their donations, given practical proof of their sympathy with the proposed work of our undertaking, as a Women's Auxiliary to Missions, the occasional education of their children of some of our far away missionaries? and also tell them that in accordance with their desire I will bank the amounts received, with the hope that their forethought will save much needless delay in bidding welcome to Huron the first daughter of her Branch of the W. A. M. A., at the very earliest possible moment after it is decided at the representative Triennial gathering in September, that it is a work which has very especial claim upon the hearts and sympathies of its members. The names of the donors with those of the many friends who are only awaiting this decision to be arrived at in September, for a fuller development of the work, to give liberally systematically, and heartily, shall be published later. Can you once more, let me share with your readers the words of encouragement which have reached me from those whose experience and position render their every utterance, worthy of our sincerest respect? The Bishop of Algoma, who has honored me by deputing me to act as delegate to his Diocesan Branch of the W. A. M. A., at the Triennial meeting in Montreal writes as follow:—"The discussion of the educational question is already bearing fruit. Yesterday I had a letter from two ladies, who have a small boarding school expressing their willingness to take a missionary's child about twelve, and educate her. Is not this generous? If two ladies eking out a subsistence by the drudgery of teaching are willing to render such a service, surely it might not be a heavy strain upon the energies or sympathies of the whole Church, to grapple successfully with the problem! We must simply work on, leaving all in His Hands whose work it is, and who will in His own time bring about what is most for His own glory."

From the Bishop of Nova Scotia, 18th July 1889;

The work of endeavoring to provide an education for the daughters of Missionaries of the Church, so unable from scanty means to provide such for themselves, is one which must claim the solicitude and support of all who will spare enough time to think of the need, and the opportunity:—the need so great and pressing of the due development of faculties derived

from educated parents, ready to be educated in all useful knowledge and the opportunity, to so furnish and train these children, that they may be fitted to further the establishment of those principles of knowledge and right action in the world by which ignorance and sin shall be finally banished and all shall know the Lord. What possibilities of heroic life are at present hid in these children which must be denied accomplishment unless they are properly educated, no tongue can tell; and there are some among them, who may, if we will do our duty as a Church, become as glorious in the service of God and their fellow creatures, as any whose names the Church holds dear. I most heartily wish success to your efforts and God's blessing upon them. Yours very sincerely,

F. NOVA SCOTIA.

From Dr. Potter, Bishop of New York:

"The work is certainly an admirable one, and the scheme of education, one which is entitled to the sympathy of all Church people. May God prosper it and all who labor in its behalf."

The Rev. Dr. Herriek, himself a well known missionary, speaking "of the lives, disciplined by suffering, and unselfishly devoted to the highest ends, of the wives of missionaries," adds, "I never yet saw a missionary's wife whose companionship did not double her husband's usefulness; truly, one of the choicest things of missionary work is the unwritten heroism of missionary homes."

Seeing that it is not given to us to share in this honored though often thorn strewed pathway of active service in the ranks of mission workers, yet it can, and should be our blessed privilege to lighten the burdens, and remove what thorns we may, from the harder pathway of duty which our sisters in their far off homes amongst the heathen, have daily to tread. Their cry has reached us:—"help us to educate our little ones." Let our answer be, "God helping us, we will."

Thanking you, sir for the invaluable aid your permission to use your columns gives to every effort of our Auxiliary work; believe me gratefully yours,

H. A. Boomer.

**BROTHERHOOD OF ST. ANDREW.**

SIR,—May I ask through your columns for information as to the number of branches of the Brotherhood of St. Andrew which may have been formed in this Ecclesiastical Province? I have one in my own parish; and it would be a good thing if during the meeting of Provincial Synod the branches now existing could be organized into a Central Council with jurisdiction in Canada. I invite correspondence from any of my brethren who have branches with this end in view.

It would save time could they bring this subject immediately before their chapters, and elect delegates to represent them at such Central Council.

I am, sir, your obedient servant,  
FRANCIS PARTRIDGE.

**CAN A DIOCESAN SYNOD ENACT "CANONS."**

SIR,—This question was lately talked over in my presence, and I was requested to put my opinions on paper.

Now according to Reeves' History of English Law, a work of high repute, "Canons are Ecclesiastical laws, consisting of Legatine constitutions, or laws made by national synods, and Provincial constitutions, or the decrees of Provincial Synods." Barn's great work on "Ecclesiastical law" (see preface) confirms this view of the nature of Canons, and of the authorized framers of them. I find a further definition of the word, as "A regulation of policy or discipline, by a General or Provincial Council, and

also, "a law or rule concerning Ecclesiastical doctrine or discipline enacted by a council and duly confirmed."

Both Collier and Palmer take a similar view of the force and character of Canons; and Bingham defines them as "The public voice and rubrics of the Church, and so much the more carefully to be read or that account." Lyndwode, also, in his Provincial Constitutions, Ed., A. D. 1521, takes a like view.

I am aware that our Legislatures have given power to Diocesan Synods to enact Canons and By-laws, but I think as regards "Canons," it is *utra vires*, for according to the authorities given above, the power of making Canons is confined to National and Provincial Synods. My view is that the power thus given, like the power given to our clergy to marry a man and his Deceased wife's sister, by the Dominion Parliament, or the law of the Ontario Legislature authorizing a marriage on one calling of banns, either before or after, or during service, (a law enacted to coax the Romish priests into obeying it), are opposed to a higher law, by which the Church is governed.

BY LAWS.

This word is derived from the Scandinavian word *Bi-lager*, which signifies a private or local law,—a law or regulation, or subordinate law, made by a corporation for its own government. A law made by an incorporated body for the regulation of its own affairs; See Imp. Dictionary, and Webster, and Worcester. I hold then that Diocesan Synods have power to enact these, but not Canons. My impression is that they were considered as synonymous terms by our legislators. In our Diocesan Synods I never yet got a clear definition of the difference between a Canon and a By law. I hope that in our Provincial Synod, should the relative functions of the Provincial and Diocesan Synods be discussed, that the question I have introduced to your readers may be considered.

ALEX. DIXON,  
Archdeacon, &c.  
Guelph, Aug. 28th.

ST. GEORGE'S RECTORY,  
Antigua, Aug. 13th, 1889.

SIR,—I observe that in your issue of date July 10th, you say that "The Venerable Bishop Jackson, of Antigua, has addressed a letter of greeting to the Conference of the Ministers of the Moravian Church lately held in his diocese." As a matter of fact it was not Bishop Jackson who wrote the letter in question, but his Coadjutor, Bishop Branch; and I have been authorized by the latter to draw your attention to the mistake.

At the same time, he desires me to add that both the sending of the letter of greeting, and the sentiments expressed therein meet with the full approval of our Venerable Bishop.

I am, sir, faithfully yours,  
ARTHUR L. MOORE,  
Ed. "Antigua Churchman."

THE most effective workers in this world work out of sight. It may not have occurred to you, my brethren, that at the last day we who are so prominent in this world will take back seats. There will be a mother's day in that great procedure—these women who work out of sight, the guardians of our childhood, companions of our youth and manhood. There is no velvet so soft as a mother's lap, no rose so sweet as a mother's cheek, no music so charming as a mother's voice. The fathers are conspicuous here; when great events are transacted, they are associated with them; but at the last day these more potent workers shall be called forth to receive the crown.—Newman.

A Rector in New Brunswick writes: "I am always glad to get the GUARDIAN and always find it worth reading through thoroughly. Am sorry you are obliged to increase the subscription."



# The Church Guardian

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## CALENDAR FOR SEPTEMBER.

- SEPT. 1st—11th Sunday after Trinity.  
" 8th—12th Sunday after Trinity.  
" 15th—13th Sunday after Trinity. (*Notice of Ember Days and of St. Matthew*).  
" 18th }  
" 20th } EMBER DAYS,  
" 21st }  
" 21st—ST. MATTHEW. A. Ev. and Mar. (*Athanasian Creed*).  
" 22nd—14th Sunday after Trinity. (*Notice of St. Michael and All Angels*).  
" 29th—17th Sunday after Trinity, *St. Michael and All Angels*.

## THE SOURCE OF AUTHORITY TO EXERCISE THE OFFICE OF THE MINISTRY.

From a Sermon Preached Oct. 20th, 1839, at an Ordination in Gambier, by the Right Rev. Chas. Pettit McIlwaine, D.D.

The fundamental principle, as to authority in the ministry, is contained in the declaration of St. Paul: "No man taketh this honor unto himself, but he that is called of God, as was Aaron," (Heb. iv, 4). The plain meaning of which is, that the honor of God's ministry cannot be assumed on our own right, nor conferred by any mere human authority; but he only can be God's minister, who is called of God, as Aaron was called. Then, if we inquire how Aaron was called, we shall understand how men at the present day are to be called.

In the call of Aaron, there was first his being chosen of God for the office of the priesthood. This occurred, and was made known to Aaron, long before his entrance on the duties of the priesthood. But to be chosen of God, was not to be authorized of God. A second step was necessary to complete the call. Aaron must be visibly ordained by some one commissioned of God for that purpose; so that although he knew himself to be divinely chosen, yet because of having not been ordained, he esteemed not himself to be a priest, nor attempted to minister in holy things, knowing that to do so would have been a high offence against God. But in process of time, he was visibly ordained by the agency of Moses, whom Jehovah had specially authorized to perform that service. And thus was his call completed, and the full honor and authority of the priesthood were upon him.

Such likewise, were the steps by which the first ministers of the Christian dispensation were called to their office. They thought not of any possibility of taking that honor unto themselves. They waited for the call of God: and as in the case of Aaron, their call consisted of two parts; the being chosen and then ordained. "I have chosen you [said the Saviour] and ordained you."

As in Aaron's case, so in that of the Apostles, there was a considerable interval between the choosing and the ordaining, during which, though it had been told them, that they were chosen from the fisheries of Galilee, to be "fishers of men," they never thought of possessing any right to preach or minister in the things of the Gospel. It was not till *commission* was added to choice, by the express ordination of the Lord, that they were fully called of God to the work of the ministry.

Now, this union of *divine choosing* to the ministry, and *divine ordaining* to the ministry, is a standing and perpetual requirement in the Church of Christ. It is required *now*, just as much as in the days of Christ's ministry on earth, that no man shall take the honor of the Christian priesthood, but he whom Christ, as Head of the Church, hath chosen and ordained to that office. His call, to be perfect, must contain, like the sacraments which he is to minister, these two parts, the outward and visible, the inward and spiritual; the latter being that secret influence of the Holy Ghost upon his heart, whereby he is chosen of God to the ministry; the former being that outward ministerial act by which, when done by an agent whom Christ hath authorized, the candidate is solemnly set apart, commissioned, and ordained to the work.

Precisely on this basis, is the Ordination Office of our Church constructed. In the solemn examination of the candidate by the Bishop, before the latter proceeds to the laying on of hands, the first question is the following: "Do you trust that you are inwardly moved by the Holy Ghost to take upon you this office and ministry, &c. This, you perceive, refers to the *inward operation* of God upon the mind of the candidate, choosing him to the ministry.

The next question refers to the *agency of the Church* in completing the call:—"Do you think that you are truly called, according to the will of our Lord Jesus Christ, and according to the Canons of this Church, to the ministry of the same?" wherein the concurrence of the Church with the inward motions of God's Spirit, is recognized as necessary to all rightful approach to her ministry. This concurrence being secured, ordination ensues; and thus the call is ratified, and the candidate becomes "a minister of Christ and a steward of the mysteries of God."

Now we say that, whenever, in any man, such ordination administered by *rightful authority*, is joined with such choosing on the part of God, it may be said of that man, with quite as much truth, as of the Apostles, that Christ hath chosen him and ordained him, and that he is "called of God as was Aaron." But how is this? Is not ordination always now performed by man? True. And therein it differs circumstantially from that of the Apostles, which was performed immediately by the hands of Christ Himself. But the presbyters of Ephesus, whom Paul addressed at Miletus, were ordained by only human hands, quite as much as are presbyters now; and yet St. Paul declared that the Holy Ghost had made them overseers of the flock of God. So that under the laying on only of human hands, men may receive their ministry from God, if they who ordain them, minister in the *Name* and by the *Authority* of God. Give us then the case of an ordination performed in that Name, and by virtue of that authority, and it matters not by how long a line of descent the commission has descended; by how long a chain of communication it is connected with the personal minis-

try of Christ; if no link be wanting, the last link is as truly fastened upon the throne of God as the first, and he who receives his ministry by such succession, is ordained of Christ and called of God, as was Aaron."

In regard to that particular line of descent, by which the authority to ordain has been handed down from age to age—the line of succession—I shall go no further in this discourse, than to state, without argument, the doctrine of the Church with which we are connected.

That it is the doctrine of our Church that the line of succession has been through a ministry consisting of three orders, and through the highest order of the three, the Bishops of the Church, needs no illustration. But what is the doctrine as to the nature of the evidence on which the belief of that succession is built? Does she decidedly rest it upon the word of inspiration? What stress does she lay upon that succession, as to the lawfulness of a ministry that cannot claim it? And how far does she expect the opinions of her ministers to be conformed in this matter? These questions may be briefly answered.

As to imparity, or, in other words, "divers orders of ministers," the doctrine of the Church is, that this feature of the ministry is of divine appointment. You need no stronger evidence of this than the declaration, in so many words, contained in the Collect in the Office for the Ordination of Priests: "Almighty God, Who, by Thy Holy Spirit, hast appointed divers orders of ministers in Thy Church." This declaration, the Church has taken pains to insert also in the Collect for the Ordination of Deacons, and in the Office for the Consecration of Bishops; of course expecting her ministers to join heartily in those prayers, and so express their belief. Then, as to when this imparity began, and on what evidence the belief of it is based, the preface to the Office for the Ordination of Deacons, speaks explicitly: "It is evident unto all men, diligently reading Holy Scriptures and ancient authors, that from the Apostles' time, there have been three orders of ministers in Christ's Church—Bishops, priests, and deacons."

From this declaration, it is clearly the doctrine of the Church, that not only ancient authors, but *the Holy Scriptures* teach the Apostolic origin of an Episcopal ministry, in the three orders just named. And since it is by none pretended that there were, of right, two descriptions of ministry in the Apostles' time, the one such as has been mentioned, the other of an essentially diverse kind; it is evidently the doctrine of the Church that, from the Apostles' times, and by the evidence of Scripture, *there was no other ministry* than that which subsisted under the several gradations of Bishop, Presbyter, and deacon.

And then, in evidence of the great stress laid by the Church on the necessity of Episcopal ordination, the Preface to the Ordination Office proceeds: "To the intent that these orders should be continued and reverently used and esteemed in this Church, no man shall be accounted or taken to be a lawful Bishop, priest, or deacon in this Church, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereto, according to the form hereafter following, or hath had Episcopal Consecration or Ordination." These words require no comment to make them plainer.—*Living Church*.

## USE OF THE SCRIPTURES.

It does not take much experience to convince one that tools and implements used improperly not only fail to produce good work, but even may do great harm. If one should try to use a chisel for instance, handle down, he would not only do no good, but would cut himself badly; or if he pounds his thumb with a hammer instead of the nail, nothing but anguish is the result, except perhaps the showing what kind of a bridle he wears on his tongue.

The Scriptures may be reckoned an instrument for the use of the Church, and a good deal depends upon the proper use of this instrument. "All Scripture is given by inspiration of God, and is profitable for teaching, for reproof, for correction, for instruction in righteousness, in order that the man of God may be complete, thoroughly furnished for every good work," are the words St. Paul writes to Timothy, showing clearly that the Scriptures are like a tool or an implement to be used in certain work. Of course no one would confuse the carpenter with his chest of tools; no one would think only of hiring or buying a chest of tools to do a job of work, he would hire the carpenter and leave the question of tools entirely to him. And yet a great many Christian people do this very thing, they confuse the tool with the workman, or rather put the tool in the place of the workman. All those who try to get the Church out of the New Testament and appeal to it only as the source and foundation of the Church practically try to make a carpenter out of a chest of tools; the result of a course is absurd.

In his first letter to Timothy, St. Paul speaks of the Church as the pillar and ground of the truth; he does not give the least hint that it is to be evolved in some future time out of a tool, any more than he gives a hint that the Scriptures are a receipt book, from which can be made all sorts of Churches, by following the directions.

By sticking closely to these ideas, so clearly set forth by the Apostle in regard to the Church and the Scriptures, and which really are self evident, we can easily avoid all confusion in our own ideas as to the Church now, and the proper use of the Scriptures.

The Scriptures then are an implement for the use of the Living Body, the Church of the Living God. They are not to be used to form a Church according to the whim of the user. The Church is *already* formed, a living organization, and the implements known as the New Testament Scriptures were given *afterwards* as aids and counsels to the Living Body, the Church. This accounts for the omission of so many matters from the New Testament that would be incomprehensible if the modern notion was right, that one is to make the Church out of the New Testament. No where do we find express deductions as to the organization of the Church; no constitution, no by-laws, no rules of order, all such are taken for granted as already known, and at work, and why? because *the Church was well established every where before hardly a line of the New Testament was written*; and for the different writers to go over all the details as though beginning anew, would have been very useless as well as absurd. They did not lay again the foundation of repentance and faith in any such queer fashion as that.

Suppose a farmer, absent from home, should be careful in his letter to his boys, to tell them to feed the stock, milk the cows, cut wood, &c., &c., the lads would not have a very high regard for their father's good sense or think he had much confidence in them. Nor would any one in after times, reading the letter, infer that they fed no stock, milked no cows, &c., on that farm, because he finds no directions about it in the letters; nor would one be a very successful farmer if he tried to farm, guided only by a few letters a farmer might write to his boys at home. And yet there would be advice and hints plenty, from which one would infer a good many facts, especially if he was a farmer himself.

This is just the relation that exists between the Church and the New Testament. The Church is already in existence, a living organization, and letters are written to various portions of it for certain reasons, self-evident on reading them, and four writers give their versions of the Gospel story for the use of all. The

omission of all particulars as to organization, &c., is most natural and reasonable therefore. But there are abundant hints, which taken with what we know from history, make a clear showing what the Church was. It consisted of all those who believed the story of the Cross, and who repented of their sins, and who were baptized; the number of pints of water necessary being utterly indifferent. They met for public prayer and the partaking of the Lord's Supper upon the first day of the week. They had of ficers who had been ordained by the laying on of hands of the Apostles. These officers led in the public prayers, administered the sacrament of Baptism and the Lord's Supper, dispensed the offering for the poor and the needy, and over each city or community was a general officer, making three distinct offices,—the general overseer; the elders or presbyters who chiefly officiated at the public services and in looking after the poor. The names of those officers except that of deacon at first were used somewhat promiscuously, and therefore are confusing to careless readers. The terms Apostles, Elders, Presbyters and Bishops, are used in the New Testament with considerable indiscrimination, but there is not the least indiscrimination among the officers; the *three separate offices are ever clearly defined*.

Such a simple organized body needed no constitution and by-laws and rules of order. Their living faith in the risen Jesus was constitution enough, and renouncing the devil and keeping God's commandments were by-laws and rules of order enough. The creed was the only thing they had in words handed down as a sort of guide, and that is morely a summary of the life of Christ with some consequent facts.

In using the New Testament therefore, the fact must never be forgotten that *The Church was established first*, and that to try to get the Church out of the New Testament is an upside down, wrong end to, use of it, and such a use will only do harm and make confusion, as we see sadly enough in the present state of the followers of Christ. To use it only to establish certain notions is to do it violence, and is a savour of death unto death; but to use it as St. Paul suggests, life unto life.—H. H. TEN BROEK, in *The Church News, Natchez*.

#### THE CHURCH OF ENGLAND.

Archdeacon Blakeney, preaching at Sheffield Parish Church, referred to a correspondence which had taken place in the *Sheffield Daily Telegraph* between Churchmen and Romanists, and said: "The question has frequently been put—Did not our Cathedrals and ancient parish churches originally belong to the Roman Church? or, in other words, were they not the property of that Church before the Reformation? Any one who carefully studies Church history will see that our Cathedrals and parish churches always belonged to the English Church, and were never the property of the Roman Church. When the Church in this country became reformed she retained her property—her cathedrals and parish churches; they were built by English Churchmen, and have remained the property of the Church up to the present day. It is true, as I have already stated, that the Papal See acquired great power and influence in England during the middle ages, but its supremacy was never completely established, and at the Reformation was completely thrown off. Bishops, clergy and laity were thankful to be free from all foreign influence and control, and to go back to the practice of the primitive Church, the history of which is most interesting to study. It has been affirmed from time to time that this Church in which we are now assembled once belonged to the Roman Church, but I have already shown that this was not the case. The parish Church

of Sheffield always belonged to the Church of England, and when she was reformed certain practices and uses which were observed here were given up. This Church with others, shared in the blessings of the Reformation, so that now we have a simple, reasonable, but stately ritual, which all can understand, and in which all can join—a ritual which is intended for the edification of the body of Christ, which is the Church of the living God. Of late years we have restored and beautified it at a cost of about £22,000, and never since its foundation did the people of Sheffield more appreciate its ministrations. They feel that it belongs to them, and that they are welcome here whenever they enter its hallowed walls. Speaking of the Church of England some few years ago, even Cardinal Manning said, 'Destroy her not, she is the great bulwark of Christianity in this land.' Her Bishops and clergy are the greatest defenders of Christianity in the world. There is no Church which has such a body of learned, earnest, godly divines, who can meet the advances of agnosticism, or infidelity, with the same effect. Her clergy and people are foremost in every good, philanthropic and Christian work. She is sending the Gospel to the ends of the earth. She is working with a zeal and assiduity among the people in a way never known in any other age. She has been, and is, the great educator of the people. Her benign influence is interwoven with every department of social life; in every place of suffering and distress her comforting and soothing presence is felt. It would be impossible to measure the amount of good she is effecting. She is not perfect, no Church on earth is perfect; but with all her blemishes and shortcomings is the most tolerant and Christ-loving Church in the world. While we are thankful to see good effected by other Churches, and the cause of the Divine Master advanced thereby, let us cleave more and more to the grand old national historic Church of England."—*London Guardian*.

#### FREQUENT COMMUNION.

Bishop Coxo, of Western New York, thus counsels the clergy of his diocese:

The New Testament tells us clearly to hallow the Lord's Day by the Lord's Supper. This is our law and our rubric; and to this reformation I call you all, in God's name. I consider our neglect of Scripture and of the primitive example, in this respect, a grave abuse, and a sad impeachment of our sincerity in claiming to follow Scripture and the Primitive Church. The Prayer Book itself is against us; we are all wrong in our practice, however orthodox in theory; therefore heresies (concerning the Lord's Supper) are permitted, and they are the lash of God upon our inconsistency. I say, then, very solemnly and earnestly, let the weekly Eucharist be restored, as soon as possible, in all the churches and chapels of this diocese. \* \* \* It will be a blessing to the pastor himself and a blessing to those who may be disposed to join him in this act of practical obedience. With all my heart I exhort you to this obedience; with all that I can do or say as a bishop, I will support my brethren in it. Who will gainsay? I counsel nothing hasty or inconsiderate. Even reforms may be rendered useless by rude remedies and ill-considered movements. Do nothing prematurely. Instruct first by Scriptural exposition, and do not drive, but lead. Be wise and prudent; be tender and sympathizing; avoid "the appearance of evil," and indulge in nothing sentimental; but trust in God, do your duty, and he will not leave you nor forsake you. Where two or three are gathered for this service, there He is especially present by His Spirit; and surely there are two or three in every parish who, as often as the day of the Lord returns, will rise early to commemorate Christ's resurrection,

and, after the example of the Apostles and their immediate disciples, to join in that breaking of bread which he has commanded to be done for a perpetual memorial.

### FAMILY DEPARTMENT.

#### WHAT A SERMON SHOULD BE.

It should be brief; if lengthy, it may steep  
Our hearts in apathy, our eyes in sleep;  
Attention flags and memory's portals close;  
Old, young and middle aged we yawn and doze.

It should be reverent, a live altar coal  
To meet the heart and vivify the soul;  
A sapless, dull harangue, however read,  
Will never cheer the faint or wake the dead.

Tender it should be and affectionate,  
As His who wept o'er Salem obdurate,  
The fiery law, with words of grace allay'd,  
Will sweetly warm or solemnly persuade.

It should be manly, frank and natural,  
Wisely conceived and well expressed withal;  
Not fraught with speculations which but strain  
The sacred text, and mistify the brain.

It should possess a well-adapted grace  
To circumstances—audience, time and place;  
That which was meant for scholars, statesmen,  
lords,  
With minds untutored only ill accords.

God's love should be its strong pulsating heart,  
His spirit breathe and work through every  
part,  
Arms it should have, inviting, outstretched  
wide;

Feet, to run after those who turn aside.

With evangelic beauty it should bloom,  
Like Paul's at Corinth, Ephesus, or Rome;  
Of new philosophies let others dream—  
Christ dying, risen, reigning is our theme!

It should be mixed with many an ardent prayer  
That may reach men's hearts and fasten there  
When God and man are each in turn addressed,  
God grants a blessing, man is truly blessed.

It should be closely, well applied at last,  
Each nail *clean-hit*, and made securely fast,  
"Thou art the man;" this, this alone will make  
A Felix tremble and a David quake.

It should be such that men may clearly see  
The preacher's individuality  
Of mind and character thereon impressed—  
Not David in Saul's heavy armour dressed.  
—Clergyman's Magazine.

## Daddy's Boy.

(By L. T. MEADE.)

### CHAPTER XIV.—[Continued]

"Well, we'll see; but answer our question first, Ronald. You don't care for Miss Green, do you?"

Ronald looked thoughtful.

"Miss Green doesn't quite suit me," he answered after a pause. "I mean—I mean—you know I think I'm the kind of boy who ought to be at school—Miss Green is such a frozen statue, you know."

"Oh, catch us not knowing; we had our turn with her. I say, Ronald, those fireworks of yours would have been grand."

"Yes, wouldn't they?" said Ronald, his eyes sparkling. "I'm so very sorry Aunt Eleanor doesn't see things the way I do. Uncle Ben does; but then he's a man; he has a very manly soul, Uncle Ben has.—Yes, I'm very sorry about the fireworks," proceeded Ronald; "and it would have been so nice giving all the villagers work laying down the fountain in the

garden; and then I think Gladstone on fire would have been such a grand wind up to the whole thing."

Guy and Walter both laughed.

"Well, we must give up the fireworks," they said. "Why, you have not a notion of what a lot of money it would cost, you silly little chap—But I say, we're inclined for a bit of fun for all that, and we'll have it, too, if you'll help us. See here, we don't love Miss Green a bit better than you do; and what do you say to setting her on fire?"

Ronald's face grew pale.

"Why, you little muff, not really; but there's a firework shop not farther away than Conton, and Guy and I will walk over there to-morrow, and we'll get them to make up a little frame, just like Miss Green. We will take over her photograph, so they'll catch something of her style, and it shall blaze away on New Year's night just under the school-room windows; and we'll dance round it, we three boys, and shout hurrah. Won't it be no end of a lark?"

"I don't know," said Ronald very slowly.

"Why, of course it will. What an awful little muff you must be; and you don't like her; you said you didn't."

"But she may be hurt," said Ronald.

"Well, you are a donkey! Why, it would be a great compliment to her, if you put it in that way, the same as having a great hero like Gladstone on fire. She'll be the heroine of the night; why, she'll be as proud as Punch! Look here, Ronnie, we'll do it, and we'll keep it all to ourselves; and it will be no end of a lark. Guy and I will walk into Conton to-morrow, and you may come too, for that matter, if you please. You'd like that, wouldn't you? Only you must get us Miss Green's photograph; you must open her album and take it out. We won't keep it very long; we only want to give the man an idea of her general style, poor old lady. Now, Ronnie, you'll get us the photograph and we'll beg mother to let you off your lessons to-morrow, and you shall come into Conton with us; you are sure to want to buy something, aren't you?"

"Well, I rather wanted some powder and shot for my gun," said Ronald.

Just then Aunt Eleanor came into the room, and the boys had to break up their conference.

### CHAPTER XV.

Ronald's bedtime followed soon after, and he went up stairs, feeling a good deal excited, considerably tempted, and not a little undecided how to act. It would be so nice to get away from Miss Green for a whole morning; it would be so nice to get that powder and shot that he wanted so badly; it would be delightful to listen to Guy's and Walter's conversation; then, too, his visit to the fireworks shop would be more than enchanting. Perhaps, if the owner of the shop was very good natured, he would tell him how Catherine wheels were made; and he might ask him if he kept guns, and in case he did, if he would be so very kind as to show him exactly how to load a little gun, such as his father had bought for him only a week before he died. That little gun, silver mounted and exquisitely finished, had never yet been used, and it was one of Ronald's most poignant troubles that Uncle Ben would only talk about taking him out to shoot, and would never really go. Ronald felt that the disgrace of going to his father without being able to handle the gun he himself had bought for him could never, never be got over.

"Even in heaven father would be put out by a thing like that," he said over and over again to himself.

Now, all night long he dreamt of this delightful shop where fireworks were sold, and where most likely powder and shot, and guns, and rifles were kept. The man in the shop was almost sure to be good-natured, and he would just put Ronnie up to the little wrinkle he wanted in the management of his own gun.

All through the night he thought of his coming pleasure, and gave very few considerations to the primary object of the walk. In the morning, however, it came back to him with some little pricks of uneasiness and discomfort. He was not quite sure as the big boys were that Miss Green would consider it an honor to have a little figure made of her and to have it burned with laughter and jest under the school-room window. He did not at all like the idea of stealing to her album and taking away a photograph, even though it was to be only borrowed; and his father's words kept recurring to him over and over:—"Never do anything to hurt a woman—never do anything to hurt a woman." He felt quite wavering and undecided when he went down to the school-room after breakfast, and had Miss Green not been in her very worst humor he would have made up his mind to give up that delightful visit to Conton, and to trudge wearily through his uncongenial task by her side.

But Miss Green, worthy woman though in some ways she was, had never yet found the fortunate knack of getting into the heart of any little boy or girl; she never for an instant tried to put herself in the place of the little child, nor to see things from its standpoint. She had long ago made up her mind that Ronald was a naughty, troublesome, unreasonable boy; and she went on the principle of driving, not leading; of trying to break instead of to bend, a really fine and generous spirit.

As Ronald was coming downstairs his eyes were attracted by a lovely piece of pink azalea, which grew in rich bloom in the recess of a sheltered window. He had a great passion for flowers, and he picked one of the blossoms and walked into the schoolroom, looking at it lovingly.

"Sir Ronald," exclaimed the governess, "did not your aunt forbid you to pick the flowers on the stand halfway down the stairs?"

"So she did," said Ronald; "I'm ever so sorry; I quite forgot."

"I must punish you, however," said the governess. "You shall learn ten extra lines of your Wordsworth before you stir out this morning.—Don't attempt to answer me, sir; take your place at once at the breakfast table, say your grace, and begin your breakfast."

Ronald had intended to offer the lovely pink flower to the governess. Had she accepted it and given him a kiss, and told him to remember his aunt's words in future, he would have given up Conton on the spot.—Now he sat down to his meal feeling sore and angry, and misunderstood, and loathing the idea of struggling through those ten extra lines in the hated Excursion. The winter sun was shining brilliantly in at the schoolroom windows; the hoarfrost sparkled on the grass. Ronald pined with a longing which was almost passionate for the free outside air—for any companionship but that of Miss Green's.

Just as he was finishing his breakfast Guy dashed noisily into the room.

"I say, Miss Green, mother has promised that Ronnie may have a holiday and come with us to Conton. Come along, old chap, get on your great coat, and let us be off."

"I am afraid, Guy," replied the governess, stiffly, "that Sir Ronald is under punishment. I cannot permit him to stir out until he has learned his usual twenty lines of the Excursion, and ten extra lines on account of disobedience."

Ronald felt his face turning very white. He stood up and looked appealingly at Guy.

"Oh, I say," he began. "Oh, Guy—"

"I'll manage it," said Guy. "You had better come down with me, Miss Green. See and get what we want, Ronnie; I'll put it right with mother."

The governess and the big boy left the room together; and Ronald—every idea of right and wrong turned topsy-turvy, his little heart surging with a passionate sense of injustice and anger—flew to the governess' album and subtracted the most worn-looking and most angu-



lar of a series of photographs which were placed side by side on a certain page of the book.

He had the photograph in his pocket when young Frere and Miss Green came back. Aunt Eleanor had been won round by the persuasions of her favorite son; the crime of picking the azalea was not magnified into a very serious offence, and, provided Ronald agreed to learn his Excursion that evening, he might go to Conton with the big boys.

The little boy spent a wildly exciting day—the photograph was quickly delivered into Walter's charge, and after this Ronald almost forgot this special part of their business at Conton. He had never visited the little town since his father's death, and he was very busy trying to recall the different streets and the shops where he had gone with his father. There was a stationer's shop in the little High street of the town which the late Sir Ronald Jefferson never passed by. Ronald felt he must go in there now. A white headed man used to serve behind the counter, and an elderly woman with a cherry blossom face always showed him pictures while his father chose stationary and blotting paper, and perhaps talked politics with the white headed old man.

"Oh, Guy and Walter, I must go in there," he said to his two cousins; "I've got sixpence in my pocket, and I—I—want some sealing wax." He dashed into the shop and walked straight up to the counter. The cherry-cheeked woman alone was in the shop.

"How do you do, Mrs. Kemp?" said Ronald, stretching out his little hand. "I want to buy something, please—some sealing wax, please.—It's a good bit of time now since you've seen me, isn't it, Mrs. Kemp?"

"Why, bless my heart," said the good woman, the ready tears springing to her eyes, "and ain't I glad to see my dear little master again? and how are you, my dear?—well, I hope. Oh, dearie, dearie me, how strange it seems to call you Sir Ronald, darling."

"Don't do it then, Mrs. Kemp; I had much rather be 'little master,' the way you used to speak. But father's not lonely, you know," continued Ronald, raising his blue eyes and speaking earnestly; "he isn't really, and it's silly to cry. Now I want some sealing wax, please—I've got sixpence to spend on sealing wax, and that'll buy six sticks. I'd like red ones, please. I hope your shop is getting on very nicely, Mrs. Kemp, and that Mr. Kemp is quite well."

"Well, my dear young gentleman," said the cherry-cheeked woman, placing a drawer full of sealing wax before Ronald to select, "trade's slack and the times is bad, and we're but doing middling. Yes; Mr. Kemp is quite well, and will be sorry to miss you, dear."

"Oh, well, I may be coming round another day, and I'll look in. I'm awfully sorry trade is slack, Mrs. Kemp, and I wish I had more money to buy things out of your nice shop, but I've only got this sixpence and a shilling wrapped

up in a little bit of brown paper in the left-hand pocket of my waist-coat. I want that shilling very badly for powder and shot, or you should have it; but you won't have done badly in the sealing wax line, will you, Mrs. Kemp, this morning? You can't say that trade is slack in the sealing wax line?"

Mrs. Kemp had to acknowledge that trade was certainly going up in this one special quarter, and Ronald left the shop in excellent spirits.

At the shop where fireworks were made his most glowing hopes were realized; the man did sell powder and shot, and became interested in Ronald's eager questions. He assured the little gentleman that the late Sir Ronald had more than once honored him by purchasing ammunition from his store; and looking through a collection of rather rusty and antiquated firearms, he showed Ronald, as best he could, how to load a gun. He assured the young gentleman that he considered it the greatest pity he should give up shooting.

"It ain't worthy like of a Jefferson not to be a crack shot from his earliest days," he said more than once. "It runs in the blood," he remarked; "and if I were you, sir, seeing that it has been the will of the Almighty to remove the poor, dear gentleman, your father, I'd go out with one of the keepers. I would indeed, sir; I would indeed."

"We have a warrior at home," said Ronald; "a very great hero, and one of the best shots in the whole of the British army; he's my own uncle, and he's been wounded very, very often in gory fights. I'd rather take my lessons from him, and he has promised to teach me as soon as ever his gouty rheumatism is better. Thank you very much, Mr. Mason, and I'll take sixpennyworth of powder, if you please. Make them up in two little brown paper parcels, and I'll pop them into my pocket.—Thank you very much indeed, Mr. Mason."

(To be Continued).

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In Christ Church, Albion Mines, N.S., Aug. 2nd, George Robert Perkins.  
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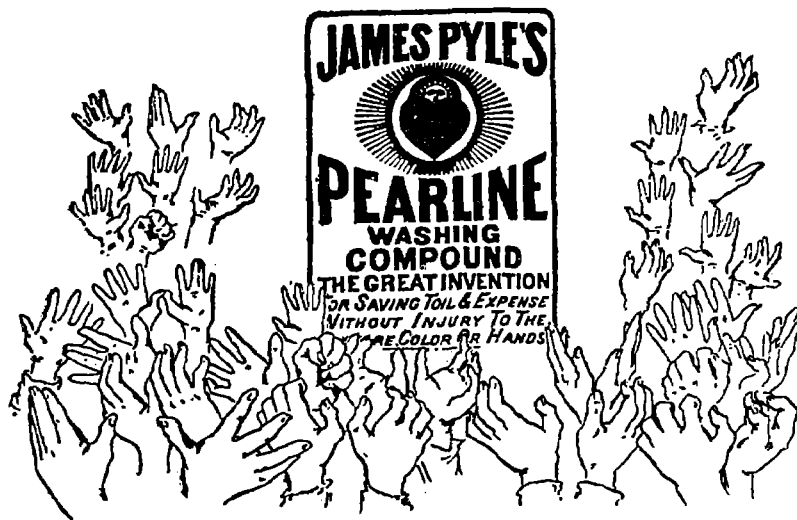
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That is, Christ has died for me and delivered me from the pains of eternal death, He has saved me from sin. How can I sit quietly when so many are still in sin, still in the power of darkness. I must do something to carry the Gospel of good tidings—of salvation, to them. If I do not—if I sit quietly at home in my own spiritual selfishness, "how dwelleth the love of God" in me? The Christian disciples must be a believer in Missions and Missionary work—i.e. he must believe that it is the duty of God's Church—and of himself as a part of it—to be always spreading abroad the message of Christ's love, to "compel" the people to hear of the salvation offered in His Name. Moreover, the Missionary spirit always blesses the individual as well as the Church. For if Christ's love is realized in any degree it must result in widening that person. It takes him out of himself, it makes him feel the brotherhood of man to such a degree that he must do something to help men to the knowledge of the Saviour. It takes away his selfishness, i.e., his spiritual selfishness, because it brings him into contact with those needing and desiring the salvation of Christ. Then, too, it brings larger giving and better giving. Never yet has a person or Church been found which has suffered or died from *overgiving*: invariably the blessings, both material and spiritual, have been greater and more abundant.

It may be easier not to give either labor or thought for missionary work, yet it is the missionary spirit which keeps the Church alive. Tie up your arm, let it do no work because it is herd, or because you do not wish the arm to help the rest of the body, and your arm will die, and be fit only to be cut off. So it is spiritually with the person or parish which has lost the missionary spirit, and of those who have failed to realize that Christ's love is for *all* men, and not for a chosen few. But do we find this missionary duty realized? Ah, no! Both individuals and parishes fall short in this most solemn, binding duty. When we consider what the people of this country (the U.S.) do for missionary work, we find that they give annually about five



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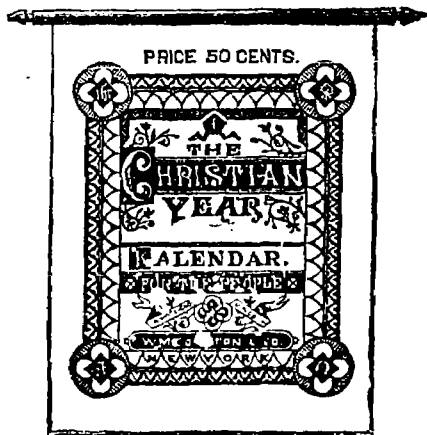
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