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# The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

"Grace be with all them that love our Lord Jesus Christ in sincerity."—1st. Ph. vi. 24.  
"Earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

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## ECCLESIASTICAL NOTES.

**THE CHURCH IN THE BAHAMAS.**—It may be difficult for people accustomed to regular Church services and ministration, even in a disendowed Church, to realise the dearth of such privileges, which is suffered by many of their fellow-Churchmen in other lands. The Diocese of Nassau is within a fortnight's voyage from Queenstown, going by New York. Here is a group of Islands, the Bahamas and the Turks Islands, with a population at the last census of over 43 000, all of them professing Christianity, under the charge of a Bishop, and yet many of these never can see a clergyman during the whole year. This not from inattention on the part of the clergy. It arises from the lack of clergy and the geographical conditions of the Diocese. The Bahamas contain eighteen islands, or groups of islands, of some importance, besides innumerable rocks and small islands called cays, inhabited, and lying off the main islands. These form the colony of the Bahamas. The Diocese also includes the group called "Turks Islands," which now belong to the colony of Jamaica. The Bahamas are not without historical interest. It was on one of these islands that Columbus landed on the 12th of October, 1492. For a long time it was supposed that the island commonly known in the Bahamas as Cat Island, was that on which the explorer of the New World first landed, and to which he gave the name of San Salvador. In consequence of this belief, this island is still called San Salvador. It is, however, now supposed that Watling's Island is the real San Salvador of Columbus.

It is a good sign to see several "Evangelicals," writing in *The Rock*, advocating the kneeling posture in prayer. One writes thus: "I certainly think that some instruction from many pulpits as to what worship is would be most desirable, as there appears to be much ignorance on the subject; in fact, there are many who do not even get to church in time to join in the General Confession (!), but go principally to hear the sermon, as if listening to a sermon is worshipping God! We hear a great deal of talk about worshipping "in spirit and in truth," but if the spirit is humbled before God, must not the body be humbled also?" Quite true. This is what the Church teaches.

What is a "Protestant appearance?" The Liverpool correspondent of *The Rock* says:—"Archdeacon Lefroy has returned from his Continental tour. He is looking well, and I never heard him preach better than on the first Sunday after his return from his well-earned holiday. This is saying a good deal, because the Archdeacon always preaches well. On this particular occasion, however, he appeared to excel even himself. St. Andrew's Church underwent a thorough renovation during the Archdeacon's absence. It is greatly improved, but still retains the ancient *Protestant appearance* for which it has been so long distinguished." In Ireland, we are sorry to say, a "Protestant appearance" generally means (it is fast passing away, however) four square walls, whitewash, high pews, or rather pens, three-decker pulpit, untidy surplice, cobwebs, etc.—at least so we remember it in our youth. We hope our old

friend Archdeacon Lefroy has not carried this part of his Protestantism over to Liverpool.—*Irish Ecclesiastical Gazette.*

What the English Church is doing may be gleaned from the report of the Rochester Diocesan Society. During the past year the missionaries of this society have paid more than 1,000 visits to police courts and cells, had interviews with 8,000 accused persons, visited 6 000 houses, referred 375 cases to the clergy, dealt themselves with 224 special ones, including 27 attempted suicides, induced 19 fallen women to enter "Homes of Hope," and taken 560 promises of total abstinence. The parochial societies continue to increase in numbers and membership, and in nine months the organising secretary has attended 135 of their meetings, and the missionaries in twelve months, 400. The number of meetings held during the year has been 3,453 for adults, and 5 992 for children. The number of affiliated societies in the diocese is 150, being an increase of 12 during the year. The societies report a local expenditure, not included in the balance-sheet of the diocesan branch, of £2 947 8s. 7d. The offertories and collections have amounted to £567 15s. 8d., being £33 13s. 10d., less than the previous year. The following forms a summary of the diocesan branch balance-sheet since its commencement: In the first four years it received £1 924 3s. and expended £1 615 3s. 4d.; and in the last four years it has received £2 863 1s. 1d., and expended £3 128 18s. Since 1879 its total income has been £4,787 3s. 1d., and its payments £4,744 1s. 9d., leaving a balance of £43 in hand at its ninth year.

**SISTERHOOD.**—A movement has been begun in the Diocese of Fond du Lac for the formation of a Sisterhood, to be devoted to works of piety, and charity. It is to be composed of Churchwomen, widows, wishing to do some of the labors usually performed by deaconesses, to take part in the education of girls, or to nurse the sick, either privately or in hospitals. A house adjoining the cathedral grounds has been purchased for the present uses of the Sisterhood. Mrs. Delano, the widow of Dr. Delano of Niagara Falls, will act as the House Mother, and will be known as Sister Caroline. "I cannot but think," says Bishop Brown, "that Christian women, always in their place in church, at daily Eucharists, and at Morning and Evening Prayer, caring for the sanctuary, skillful in ministrations to the sick, expert as catechists, guardians and advisers of young women, friends of the afflicted and poor, would exemplify the Church's teachings of practical faith and love, would earn for themselves a good degree, out of their sorrows bring comfort to broken hearts, and greatly glorify their God and Saviour." The title of the Sisterhood, will be St. Monica, in honor of the faithful, prayerful, holy, widowed mother of the great St. Augustine, and in perpetual admonition to the members of it, never to despair of any result for which God's grace may be required.

**A MUCH NEEDED SUGGESTION.**—The beauty of Church Services, and their value in inciting real devotion, depends largely upon the earnestness and heartiness of the devotion with

which the congregation take their part in them. I think it would be well if each clergyman would instruct his people in making responses. Show them how, by responding loudly and slowly enough, and especially by minding the pause that is somewhere about the middle of every verse of the Psalter, they can easily keep together. Point out to the children that it is for them to join also in the Creed, the Lord's Prayer, and the other parts. Disabuse reverent folks who may not be fully of us, of the mistaken idea that it is not proper for them to read aloud God's Holy Word with us—for this is really what responding is. Ah! how the chilling objections, that the Church Liturgy is awkward and formal, would vanish before the sun-warmth of such a service audibly read, heartily felt, and unitedly rendered, by the minister and the whole congregation.—*Bishop Tuttle.*

**THE MISSIONARY AND THE INFIDEL.**—I remember, says the late Bishop of Saskatchewan, many years ago listening with great delight to a story I heard from a missionary in North Canada.

He said that some years previously a humble Missionary was travelling through the Canadian backwoods. He lost his way, but presently he was rejoiced at the sight of a glimmering light. Soon reaching it, to his surprise he found a large congregation of settlers gathered round a fire listening to an able discourse. To the horror of the missionary, he found that the man was trying to prove that there was no God, no heaven, no hell, no eternity. A murmur of applause went through the audience as the orator ceased.

The missionary then stood up and said: "My friends, I am not going to make a long speech to you, for I am tired and weary; but I will tell you a little story. A few weeks ago I was walking on the banks of the river not far from here. I heard a cry of distress, and to my horror I saw a canoe drifting down the stream and nearing the rapids. There was a single man in the boat. In a short time he would near the waterfall and be gone. He saw his danger, and I heard him scream, 'Oh, God, if I must lose my life, have mercy on my soul!' I plunged into the water and reached the canoe. I dragged it to the land and saved him. That man whom I heard, when he thought no one was near, praying to God to have mercy on his soul, is the man who has just addressed you, and has told you he believes there is neither God, heaven, nor hell."—*Montana Churchman.*

**A COMPLAINT.**—There is just cause of complaint (says the *Living Church*) that in some parish churches the responses of the people are low and languid. They are wanting in the fullness and heartiness which befit the beauty of the service and the devotion of the worshippers. But it is not alone the people who are to blame for this form of insincerity and lack of devotion. They have been trained into it by the indistinct and drowsy tones of the ministers who have led their devotions. Dull reading will produce dead responses.

**BISHOP OXENDEN,** formerly Bishop of Montreal and Metropolitan of Canada, who is now living in retirement at Biarritz, has entered upon his eightieth year.

## EDITORIAL NOTES.

We extend a hearty welcome to our new fellow-worker, "The North Dakota Churchman," the third number of which we find upon our table this week. The Rev. T. B. Marsh, Jr., of Fargo, Dakota, is the Editor.

We are under obligation to Rev. W. Williams, Rhuddlarn, Eng., for kindly forwarding to us copies of the local English papers containing accounts of the proceedings of the Wolverhampton Congress. The fulness with which these are reported in the secular press affords unmistakable proof of the great interest taken by all classes of the community in these meetings. The reception accorded to His Grace the Archbishop of Canterbury as well by the Mayor and citizens on his arrival, as by the Congress itself, must have been extremely gratifying to him and to all Churchmen. *Church Bells* well says:—

The popularity of the Church as an institution has received a fresh testimonial at Wolverhampton where the Archbishop of Canterbury's visit to the Church Congress has been the occasion of a demonstration on the part of the citizens with the Mayor at their head, which must have more than repaid his Grace for his journey. The Congress has always had its social side in the Mayor's conversazione at the close of the week; but this feature of a *public reception* of the President and other dignitaries is a departure which deserves commendation. The English Church has nothing to lose and much to gain by showing herself as an important and dignified institution; and so long as she is represented, as she was on Monday, by prelates of the calibre of Archbishop Benson and Bishop MacLagan, the more frequently she is received in corporate fashion by the laity the better.

**AN EXAMPLE FOR ALL CHURCH CENTRES.**—In connection with St. Stephen's parish, Philadelphia, there has been set on foot an enterprise deserving of universal imitation in all larger centres of Church life and energies. Lack of knowledge, or what is sometimes worse, the pretence of knowledge based upon contracted or one-sided views, is fruitful of total inaction, or at best of misdirected and frequently pernicious zeal. The shibboleths of party find their origin in such a soil to the breeding of discord and the scattering abroad of dissensions. Since the Apostolic days and the acknowledgment of the Epistles—succeeding to the commendations of the Saviour in the Gospels—women have ever been the earnest and unceasing promoters of the work of the Lord in all its diverse applications. "St. Stephen's Churchwomen's Institute or Class for Home Study," therefore, exactly meets the requirements of the day. Knowledge is power, and as the influence of women is all powerful for good or evil; this enterprise has within it the seeds of healthy Church growth and the removal through woman's fine sensibilities and invincible energies, of much of those unhappy asperities which from time to time disfigure and reproach the Church. The course of study is divided into four departments, which may be pursued according to choice or leisure, simultaneously or separately, viz.: I. The Bible; II. Church History; III. The Prayer-Book; IV. Church Theology; each department being led by a special and competent clerical lecturer. The outline is good, but

evidently not exhaustive, and comprises *monthly Lectures* on such important subjects as these: The origin of Liturgies; His ory of the Prayer Book; Structure of the Daily Offices; The Lectionary and the Psalter; Venite, Te Deum, Benedicite, Benedictus, Magnificat and Nunc Dimittis; The Prayers; The Apostles' Creed; The Litany. A second course is mapped out as follows: I. Structure and Purport of Holy Communion office; II. The Office as far as the Creed; III. The Nicene Creed; IV. Creed to the end of Prayer of Consecration; V. Remainder of Office; VI. Baptismal Office; VII. Occasional Offices. Over and beyond the Prayer Book, and Barry's Teachers' Prayer Book as Text Books—names and pages of the books of reference are indicated in monthly notices. A more useful, far reaching enterprise for the welfare of the Church of Christ through her daughters could not be devised; and we would commend it for imitation to every city of our Dominion—and by a confederation of Rural parishes the same idea and scheme is capable of universal application. We are sure that if such seeds of knowledge as are above indicated be sown, new life will result, and dormant energies in many a Parochial limit would be aroused. The matter ought to occupy the attention of wide awake pastors and thoughtful parishioners.

THE Bishop of New York in his annual address to his Metropolitan Diocese in its 104th Convention assembled, uttered many wise words on living questions of universal concern, which may afford profitable reading to any who can possess it. It is full of the inspiration, from which great deeds are born, and displays the beauty of an Episcopate undimmed by narrowness, unfettered by prejudice, and brilliant with the accumulations of wisdom and experiences—chastened, sanctified and consecrated by a charity enforced by the Gospel, and as wide as the Church, whose Chief-Pastorship, in all humility, he adorns.

## THE APOSTLE'S CREED.

A Paper read by the Rev. George Rogers, B.A. Rector of St. Luke's, Montreal, at a meeting of the Diocesan Sunday-School Association, 17th October, 1887.

I cannot hope this evening to make my paper of any special interest, for a Creed is looked upon by many as something which is very important, but very dry. And there are others (I should hope outside of the Sunday-school circle) who do not even regard our Creeds as important. They are out of sympathy with the dogmatic teaching presented to us in the Creeds. For they think that Divine truth cannot be fully conveyed to the mind in human words. And they think that every man should find the truth for himself, as it is presented to him in the Word of God. They are those:—

"Whose faith has centre every where  
Nor cares to fix itself to form."

Such views are very popular, and harmonize easily with the advanced thought of our time; but such were not the views of the early fathers, who laid solid the foundations of our Church in definite dogmatic teaching, and gave us the three Creeds, which have done much in preserving the pure faith as we have it to-day.

The subject of my paper this evening is the

Apostles' Creed, but it will be necessary for me to lead up to its consideration by a few words on the origin and history of Creeds in general.

## I.—CREEDS IN GENERAL.

"A Creed is a form of words in which any Church or Council has embodied its faith." A Creed is more than a confession of faith. It is a confession of faith, in the doctrines of Scripture essential to salvation, in a fixed form of words, which has been received and sanctioned by the Church. Peter gave expression to his faith in the words: "Thou art the Christ the Son of the Living God"; and Martha said to our Saviour, "Lord, I believe that thou art the Christ the Son of God which should come into the world." But these confessions were not Creeds, because they only gave expression to the faith of the *individual* in the individual's words; and not to the faith of the *Church* embodied in words fixed and authorized by the Church. In the Creeds of our Church we have the great leading truths of the Bible brought together and expressed in a few words. It is very probable that the early Christian Fathers, in bringing together these essential doctrines of the Word of God, and framing them into Creeds, were but following a peculiarity of the Jewish Church; for the Jews had a distinct Creed, which stated that "Jehovah their God was one Jehovah, that He created all things, gave them their laws, and would bless or punish their nation according as they obeyed or disobeyed Him." But apart from the example of the Jewish Church, a sufficient reason for the formation of a Creed is found in Christ's command to His disciples, "Go ye therefore and teach all nations baptizing them in the name of the Father and of the Son and of the Holy Ghost;" for the disciples could not baptize in the name of the Father and of the Son and of the Holy Ghost, unless the candidate for baptism declared his belief in the Father and in the Son and in the Holy Ghost, and this is the greater part of the substance of our Creeds in a few words. And it is in fact from such confessions of faith, required of candidates for baptism in the early Church, that our Creeds have grown. St. Cyril writing in the year 347, required from those about to be baptized, a *confession of faith to be made in the following words*: "I believe in the Father, and in the Son, and in the Holy Ghost, and in one baptism of repentance." Earlier than this however, the outlines of our present Creeds are to be found—possibly as far back as the beginning of the second century. For in the Liturgy of St. James, composed in all probability about the beginning of the second century, but not committed to writing till a much later date, we find the words used by the Priest: "I believe in one God, Father Almighty, maker of heaven and earth, and in one Lord Jesus Christ the Son of God." This however may be an interpolation. Again we find in a letter to the Trallians, written in the second century, the following words which closely resemble parts of our present Creeds: "Jesus Christ who was of the family of Mary, who was truly born, did eat and drink, was truly persecuted under Pontius Pilate, was truly crucified and died . . . who also was truly raised from the dead, His Father raising Him." Irenaeus also writing in the second century, speaks of "the faith in one God, the Father Almighty, who made the heaven and the earth . . . and in one Jesus Christ the Son of God, who was incarnate for our salvation, and in the Holy Ghost." And Tertullian writing in the third century, refers to "the rule of the faith; that is, of believing in one God Almighty, maker of the world, and in His Son Jesus Christ, born of the Virgin Mary, crucified under Pontius Pilate, on the third day raised from the dead, received into the heavens, who sitteth now at the right hand of the Father, and will come to judge the quick and the dead." Now it is evident from these and similar passages to be found in the writings of the early

fathers, that they were familiar with some form of words, in which was embodied the Church's faith, and which closely corresponded to the Creeds of the present day. We find frequent reference to such in the writings of the early fathers, and it is called by them, "the rule of faith," "the symbol," "the instruction," "the evangelic and Apostolic tradition," "the faith." It was not for the first three centuries committed to writing, but was kept secret by Christians, and only made known to candidates for baptism before they were baptized, and used as a watchword by which Christians might recognize each other. Creeds multiplied as religious controversies arose, for we learn that there was no less than eleven forms of Arian Creeds, and we know that the Arian, Apollinarian, Nestorian, and Eutychian controversies did much in developing the Creeds of the present day. These Creeds were drawn up to counteract the heresies of the early Church, and they have been the stay of the Church down to the present time, and have made the Church of England what she is to-day, "grand in the fixity of her faith."

(To be continued.)

**NEWS FROM THE HOME FIELD.**

**DIOCESE OF NOVA SCOTIA.**

**HALIFAX.**—The annual meeting of the Halifax Branch of the Church of England Sunday-school Teachers' Association was held in Argyle Hall, on Monday evening, 17th inst., at eight o'clock. Rev. Dr. Partridge, rector of St. George's, President, in the chair. The meeting was opened with the singing of a hymn and with prayer, offered by Rev. Foster Almon, curate of St. Paul's Church. The President delivered a very able address, reviewing the work of this branch of the association during the past year and pointed out some special weaknesses which hindered the promotion of Sunday-school and for which he suggested certain remedial experiments.

The Secretary, J. Godfrey Smith, Esq., being unavoidably absent, his report was read by A. D. B. Tremaine, who acted as Secretary *pro tem*.

The Treasurer's report showed a healthy state of finances, with a good working balance to the credit of the Association.

Resolutions were passed, expressive of condolence and sympathy with Rev. Dr. Hole, rector of St. Paul's parish, one of the vice-presidents of the Association, and with his family in their affliction and bereavement, and the Secretary was instructed to forward a copy of the same to Rev. Dr. Hole.

The following is a list of the officers elected for the ensuing year:—President, Rev. F. Partridge, D.D., unanimously re-elected; Vice-Presidents, lay, D. H. Whiston, St. George's parish; H. H. Blackadder, Trinity Church, St. Paul's parish. Secretary, Rev. Clarence Watts McCully, B.A. Treasurer, W. H. Wiswell, Esq., unanimously re-elected.

**FALMOUTH.**—The Mission just closed in this parish has been productive of much good, and from evidences already manifested, will be of lasting blessing to many. Having made the mission a subject of earnest prayer to Almighty God, we believe, that He has guided us not only in the choice of the Missioner, but also in the opportune time at which the Mission was held. After frequent exhortation by the Incumbent, to make the Mission week a season of spiritual strengthening and awakening, the congregations both at Falmouth and Windsor Forks, were somewhat prepared for the extra efforts put forth for their good. The Missioner the Rev. W. J. Ancient, rector of Rawdon, commenced his series of special sermons on Monday evening, with an eloquent sermon on the "Love of God." The whole of the series were characterized by depth of thought, earn-

estness and practical bearing. Alternate celebrations of the Holy Communion, and alternate evening services in St. George's Church, Falmouth and St. Michael's, Windsor Forks, tended to keep alive the interest created in the Mission and focussed all our efforts in the setting forth of the Holy Eucharist as the highest of all Christian services. Meditations and sermons were delivered at all the services. It is impossible to do justice to the Mission in the limited space at our disposal, but a brief notice of the service held on Wednesday evening in Falmouth, when Capt. Howeroft, of the Church Army, was present, may not be without interest to readers of the GUARDIAN. An open air service was held at Falmouth Corner, where a large number of people congregated. After the singing of a hymn prayer was offered by the incumbent and Capt. Howeroft. The 53rd Chapter of Isaiah was then recited by the Incumbent, after which he also gave a stirring address. Then followed the hymn, "I heard the voice of Jesus say," "Come unto Me and rest," after which Capt. Howeroft addressed the bystanders. The hymn "Onward Christian Soldiers," was then struck up, and the Missioner, Incumbent and Capt. Howeroft, headed the crowd and marched into Church, where the Litany was said by the Missioner, who also preached an earnest and practical sermon on Repentance. Capt. Howeroft also gave an address on "Sin and its Consequences." The Incumbent presided at the organ. At the closing service in Falmouth twenty-seven persons signed the pledge or resolution to serve God more faithfully in the future, and at the Forks twenty-three did the same, making in all fifty persons who have practically acknowledged having been impressed with the Mission services. For such excellent results we owe sincere gratitude to Almighty God.

**HANTSPORT.**—The site for the new Church here has after most strenuous exertions, and in the face of the greatest difficulties, been secured. It is an excellent situation in the centre of the village. Our late lamented Bishop's advice in the matter has been followed, and thus, when the Church is erected her future is ensured. The site has cost us the large sum of \$350. Now we plead once more in the name of the Trinity for help. God grant it may speedily come. Subscriptions will be gratefully received by the Incumbent of Falmouth.

**LUNENBURG.**—The 48th Chapter meeting of the Lunenburg Rural Deanery was held at Petite Riviere on the 28th ult., when all the members were present. In the evening full Evensong was said in the new St. Michael's Church, Petite Riviere, with sermon on Jer. viii. 20, by the Dean, proving that venerable age in no way impairs his powers and gifts as orator. Offertory for W. & O.F. \$3.57. On the same evening Messrs. Gelling, Lockward and Mellor held Evensong at Broad Cove, and made addresses. Offertory for W. & O.F. \$1.36.

On St. Michael's Day all met at St. Michael's Church, which was neatly decorated in harvest style, for Matins and celebration; the Dean celebrating, and a thoughtful earnest sermon on St. Matt. xvi. 20-25, being delivered by Rev. George Haslem, of Lunenburg. There were 39 lay communicants, and the offertory for Deanery expenses was \$2.90. The chapter, which Messrs. Lockward and Mellor were invited to join, was convoked in the Rectory at 3 p. m. After routine business and the reading of St. John's Gospel ii. 19, to iii. 16, some interesting discussions arose about: 1st. the marriage of those divorced; and 2nd. the expediency of changing the title of the Church. No mature conclusion was reached on either point, though the preference of the Chapter appeared to be for the title, "The Church of Canada."

There was Evensong in St. Michael's Church at 6:30 p. m., with addresses by Messrs. Stamer, Grosor, Lockward, Roy and Mellor. Offertory

\$2.34 for W. & O.F. Likewise Evensong at Broad Cove, with addresses by Messrs. Butler, G. D. Harris, Brown and Haslam. Offertory \$2.54 for W. & O.F. At all the above services large congregations gave unwearied attention to the addresses; the music, at St. Michael's especially, (Mrs. Spencer ably presiding at the organ), was heartily and devoutly rendered. Petite Riviere appears to have been aroused into deep spiritual life by its genial earnest rector, to whom with his people sincerest thanks are due for kind hospitality extended to the clergy.

**BRIDGEWATER.**—On the 30th, twelve of the clergy tarried at Congreell Bank, in this parish, for a special service in the new St. Augustine's Church lately built there from plans and designs furnished the rector, Rev. W. E. Gelling, by Mr. Grosor; Matins at 10:30, the Dean celebrated, and Mr. Lockward delivered a telling instructive discourse on St. Matt. xviii. 20. Fully eighteen joined in receiving the Body and Blood of Christ, a goodly number for so small a district. The music was an excellent foretaste of the warm inviting services which may in future be enjoyed at that modest but neat and attractive little Church. We are happy to chronicle, in passing, the many tasteful renovations and fine improvements now progressing in Holy Trinity Parish Church.

After partaking of bountiful hospitality at Bridgewater Rectory, the clergy all separated with great satisfaction over the services and work of the week.

**DIOCESE OF FREDERICTON.**

**GRAND FALLS AND MADAWASKA.**—We have just had a visit from his Lordship the Metropolitan in company with the Rev. F. Alexander, sub-Dean of Fredericton, he arrived at Grand Falls on the 7th of October. On the following day accompanied by the Missionary, the Rev. W. B. Armstrong, the journey was made by rail to Edmundston, a distance of about 40 miles.

Here on Sunday, the 9th, the Consecration of the Church and also of the Church Yard took place. A new Chancel has just been added to this Church, at a cost of \$225, the east window of stained glass having been generously presented by the Metropolitan. The Bishop gave us an excellent Harvest sermon in the morning, and the Rev. F. Alexander preached in the evening. It is a great satisfaction to all parties concerned to have the Church completed and consecrated, as it is now more than 8 years since it was commenced.

On the following day the return was made to Grand Falls. Here the Church was beautifully decorated with fruits and flowers. The Rev. F. H. Roose, of Fairfield, Maine, presided at the organ, the Rev. N. M. Hanses, of New Denmark, also being present.

Here a very bright and hearty service was held, the Metropolitan in the course of his remarks, pleading earnestly in the cause of the Diocesan Church Society. Altogether it was a most pleasant and refreshing season to us all.

**DIOCESE OF QUEBEC.**

The Rev. Mr. Harding, of Durham, P. Q. has been appointed Missionary at Sandy Beach, P. Q. in succession to the Rev. J. Eames resigned. The reverend gentleman has entered upon his duties in his new sphere where we heartily wish him God speed.

Mr. S. Lloyd who has recently done such good work for the Church in the parish of Cookshire, has been serving the parish of Danville with the consent of the Lord Bishop of the Diocese, during the absence of its Rector the Rev. I. Thompson, who has been conducting a Mission in the city of Winnipeg.

The Rev. Mr. Cole, assistant priest of St. Matthew's Church, Quebec, has made a most favor-



able impression already on those who have heard him.

**PERSONAL.**—The Rev. W. B. Allen, of England, who arrived by the incoming mail steamer, on his way to assume his duties as a Missionary priest in the Diocese of New Westminster, B. C., occupied the pulpit at the Cathedral in the morning, and at St. Matthew's Church in the evening on the 19th Sunday after Trinity, and preached remarkably eloquent sermons.

**QUEBEC.**—*St. Peter's.*—The Harvest Thanksgiving services were held in this Church on the 16th inst., and were very hearty and attended by large congregations. The services were: Holy Communion at 7:30 a.m. Morning Prayer and sermon by the rector, Rev. M. M. Fothergill, at 10:30 a.m., and Evening Prayer and sermon by the Rev. R. H. Cole, of St. Matthews, at 7 p.m. The decorations were very handsome, especially of the altar and font, and reflect great credit on those who assisted in arranging them. The musical service was also very good.

*Cathedral.*—At a Special meeting of the congregation of the Cathedral held on Tuesday afternoon last, the following were elected as the Committee, with the concurrence of which the Lord Bishop of the Diocese, shall make the appointment of Rector of Quebec, now vacant by the death of the late Rev. G. V. Housman, viz; W. Rue, R. H. Smith, J. Dunbar, Q. C., R. R. Dobell, T. Bookett, E. J. Hule, E. A. Jones, Jas. Stevenson, H. M. Price, Sir W. C. Meredith, C. P. Champion, W. C. Scott, and R. Turner.

**QUIET DAY.**—The Lord Bishop of the Diocese held a "Quiet Day" in St. Matthew's Church, for those about to be ordained, on Saturday, Oct. 22nd. The services were as follows: 7:30 a.m., Holy Eucharist; 10:30 a.m. Morning Prayer and address; 5 p.m. Evening Prayer and address; and eight p.m. Evening Prayer and address.

**ORDINATION.**—An Ordination Service is to be held in St. Peter's Church, on the 20th Sunday after Trinity, when Mr. Roland Fothergill, a graduate of St. Augustine's, Cantorbury, and son of the Rev. M. M. Fothergill, will be ordained Deacon.

#### DIOCESE OF MONTREAL.

**ST. LUKE'S.**—As St. Luke's rectory is about completed and as the Rev. Mr. and Mrs. Rogers are soon to move into it, the members of the Ladies Aid of St. Luke's accompanied by their husbands met in the Lecture Room of the Church on Wednesday evening last, and presented the Rev. Mr. and Mrs. Rogers with some beautiful and costly furniture for the rectory. Mr. J. G. Snaddell in making the presentation for the Ladies Aid expressed his wish that the rector and his lady might be long spared to occupy the rectory. Mr. Rogers replied thanking the Ladies Aid for himself and Mrs. Rogers. After which all sat down to supper prepared by the Ladies and spent a very happy evening.

**DIOCESAN S. S. ASSOCIATION.**—The first of the regular Monthly meetings of this Association, since the vacation, was held on Monday evening, the 19th inst., in the Synod Hall, there being a fair attendance of teachers and friends. Of the city Clergy only the following were present: The Very Rev. The Dean, Vice President; Revs. Canon Mills, Henderson, Everett, Evans, and Rogers. In the absence of the President the Dean occupied the chair. A very interesting paper on "The Creed" was read by the Rev. Geo. Rogers, and another on "Sunday School Exercises" by Dr. Davidson, Q. C. The former is to be published *in extenso* in the GUARDIAN. Dr. Davidson urged the more extended use of the Prayer Book itself in the opening and closing exercises of the School, in

order that the children might be made familiar with its several parts and be prepared for taking their part in the service of the Church. If the Prayer Book itself was not used, he urged the adoption of such a form of service selected from it as would preserve the system and arrangement of the Prayer Book service, remarking that his experience had proved that in many schools there was nothing like a "general confession," the thanksgiving canticles nor the united recitation of the Creed. Greater attention to the responsive character of the Church service was needed.

Some discussion followed, several speakers strongly endorsing the papers read; one remarking that there was no *real Church* teaching in our Schools. During the evening several hymns were sung well led by members of St. Luke's choir; but it is a matter of regret that at these meetings the regular Hymnal of the Church is *not* used. The *example is bad.*

#### DIOCESE OF ONTARIO.

**JANESVILLE.**—The corner-stone of the new Anglican Church, in course of erection in Janesville, was laid Oct. 13th, by Lady Macdonald. The new Church is to be known as St. Margaret's and is being erected under the supervision of the Rev. E. A. W. Hannington, Rector of St. Bartholomew's Church, New Elingburg. The building is to be of stone and the lower courses of masonry are already laid, the wall having reached a height of four or five feet. It is situated about four hundred yards beyond Cummings' Bridge on the west side of the Montreal Road. The work has been in progress for about three weeks, and by Christmas it is expected to be completed. The Church will have seating accommodation for 150 people, and will be finished with a spire of 50 feet high.

The following clergy were present and assisted at the ceremony: Revs. E. A. W. Hannington; H. Pollard, of St. John's Church; J. J. Bogert, of St. Alban's; P. Owen Jones and R. L. Sloggett, of St. George's. Dr. C. F. Davies, organist of St. Alban's, presided at an organ placed within the rising walls of the new Church and the surpliced choir of St. Alban's led in the musical portion of the ceremony.

The proceedings opened with the singing of the hymn "The Church's One Foundation," after which prayers appropriate to the occasion were said by Rev. J. J. Bogert. Another hymn "We Love the Place, O God," was then sung and the corner-stone was lowered into its place over a cavity, in which was deposited a jar containing copies of the various local papers, a number of Canadian coins and a document stating that the site was deeded to the Synod by the Misses Esther, Jane, Hannah, Louisa, Eleanor, Gertrude and Augusta Olmstead, and giving the following names of those interested in the erection of the new Church:—Finance Committee—Miss Jane Olmstead, Miss Eleanor G. Olmstead, Mrs. Rebecca I. Butland, Mrs. Steele, Miss Alice Wilson, Miss Halliday and Mr. G. T. Pelton; Building Committee, Rev. E. A. W. Hannington, Messrs. Chas. Olmstead, Wm. H. Butland, Richard M. Brown, Stephen S. Slinn, Halliday and Simpson.

The stone having been duly lowered into its place Lady Macdonald, striking it three times with a silver trowel, reverently said: "I lay the foundation stone of this house of God, to be called St. Margaret's Church, in the name of the Father, and of The Son, and of The Holy Ghost. Amen." *The Gloria in Excelsis* was then sung by the choir and prayers for the protection of the builders were said by Rev. J. J. Bogert after which the Rev. P. Owen Jones and Rev. E. A. W. Hannington delivered addresses and the latter read a letter from Hon. Mr. Anson, aide-de-camp to the Governor General, apologising for His Excellency's inability to accept the invitation to lay the corner-stone. On behalf of the congregation of St. Margaret's Mr. Hannington thanked Lady Macdonald. He was

only one of a number who were in earnest in building this house to the honour of Almighty God. It was not a speculation but a work of faith. They were building the Church because they consider it to be needed. There were numbers of people settled all along the Montreal Road for five miles and the Church was intended for their use and benefit. It was wonderful that in three weeks they had been able to raise \$1,120 mainly among the residents of the neighbourhood. The Church would cost about \$2,000. Up to the present time they had incurred no debt and he hoped to see the building finished and consecrated free from debt. Now that so good a beginning had been made he was sure the balance of the funds required would be forthcoming.

The hymn "O Lord of Hosts, whose Glory Fills," was then sung and a collection was taken up; the sum of \$60.10 being realized. The benediction was pronounced by the Rev. J. J. Bogert and the gathering dispersed.

**THE BISHOP'S ANNIVERSARY.**—On the 25th anniversary of Bishop Lewis' consecration, a large number of ladies and gentlemen besides the Clergy assembled in St. George's Hall on the evening of the 17th November, to witness the presentation of vestments to the Lord Bishop of Ontario. Archdeacon Lauder said that at the last meeting of the Synod in Ottawa it was decided to celebrate the twenty-fifth anniversary of the Bishop's consecration, and the speaker, Archdeacon Bedford Jones, and the Rev. E. P. Crawford were appointed a committee to attend to the matter. The result was that ninety-two of the Clergy subscribed \$206.50 for the purpose of buying vestments. He then read an address to Bishop Lewis, welcoming him back to the Diocese, and expressing sympathy with him in his great loss in the death of his beloved wife. During his absence in England, the Clergy of the Diocese constantly remembered him in their prayers, and his return from the Mother country was hailed with joy. Desiring to mark the twenty-fifth anniversary of his Episcopate and show their loyalty, they asked his Lordship to accept two complete sets of vestments.

Bishop Lewis responded feelingly. He felt that words were wanting to express his appreciation of the offering presented to him. He was thankful that he had been able to bear his bereavement, but nothing helped him so much as the sympathy of the Clergy of the Diocese. Speaking of the work of his Diocese he said he did not think that in any time in twenty-five years was it more settled than it is now. Still the responsibility of the last twenty-five years he felt most deeply. After short addresses by Archdeacon Jones, the Rev. E. P. Crawford, and the Rev. Mr. Pettitt, the meeting was dismissed with the benediction.

#### SYNOD MEETING.

The Synod opened on the 18th October inst., with Communion held in St. George's Cathedral, at which there was a large congregation. The sermon on the occasion was preached by the Rev. R. L. Stephenson, M.A., of Perth, whose discourse was able and impressive. The text was the 11th, 12th and 13th verses of the 54th chapter of Isaiah.

In the celebration of Holy Communion His Lordship was assisted by Archdeacons Lauder and Jones and Rev. Messrs. Crawford, of Brockville, and Pettitt, of Cornwall.

The delegates adjourned to Synod Hall at 11:30, and the proceedings proper were begun at twelve o'clock. After roll had been called by the Secretary, Rev. Mr. Spencer, a motion congratulating the Bishop on his return to the Diocese in improved health and strength, and heartily wishing him a continuance of these and all other blessings, was carried unanimously, and His Lordship returned thanks.

The Auditor's report stated that Mr. J. S. B. McCann had been appointed to succeed Mr.

Lerichoux as one of the official auditors, and that the books of the clerical Secretary are in perfect order and a most satisfactory condition.

Rev. Mr. Spencer was re-elected Clerical Secretary; Mr. R. V. Rogers, Lay Secretary; and Mr. R. T. Walkem, Q.C., Treasurer.

Memorials were received from Bell's Corners; St. James Church, Morrisburg; St. Paul's Church, Caledonia; St. Mary Magdalene, Napanee; all of which were referred to the following Committee: Rev. Messrs. Lauder and Jones, Dr. Henderson, Judge Macdonald, and Mr. R. T. Walkem.

The Synod then adjourned.

At the afternoon session, Bishop Lewis, who wore his new vestments, delivered his charge. He said:—It is with gratitude to Almighty God that I meet you at the twenty-fifth Session of the Synod of this Diocese. My lengthened stay in England was caused by inability to discharge the duties through ill-health, but by God's mercy I have returned to my diocese in renewed health and vigor. I believe that at the diocese has not suffered by my absence, as all necessary official duties have been performed through the great kindness of the Lord Bishop of Toronto, and especially of the Lord Bishop of Niagara. Since last addressing you at recollections have been held, one by myself, August 23rd, 1886, at which William Webster Burton, of St. Augustine's College, Canterbury, was ordained deacon. The second ordination was held at Napanee, by the Lord Bishop of Toronto, on December the 20th, 1886, at which Messrs. Robert Atkinson, of St. Augustine's College, Canterbury, and David Jenkins, of the Gloucester Theological College, were ordained deacons, and the Rev. Messrs. Burton, Gorman, Young, Snowden, and Baylie, were promoted to the priesthood. A third ordination was held by the Lord Bishop of Niagara in his Cathedral, Hamilton, on the 29th of June, 1887, when George S. Anderson, of Trinity College, Toronto, and James Robinson, of St. Augustine's College, were ordained deacons for work in this diocese. His Lordship then referred to the assistance kindly given by the Lord Bishop of Niagara, and to the confirmations held by him; the total number confirmed by both being eleven hundred and eighty, of whom seven hundred and forty-nine received their first communion.

His Lordship continuing his address, said: On the 16th of February last, I made application to the Council of the Colonial Bishopric fund for a grant in aid of the proposed new Diocese of Ottawa, and the Council, with the Archbishop of Canterbury in the chair, made a grant of one thousand pounds, conditionally, on a sum of nine hundred pounds being raised from other sources before the 31st of December, 1893. The Society for Promoting Christian Knowledge, also made a grant of one thousand on similar conditions. This Society is entitled to our warmest gratitude not only for this fresh proof of munificence, but also for the great aid it has rendered to the diocese in the building of our Churches and the supplying of service books to them when they have been built. Let us express the hope that the Committee on the Division of the Diocese and the Churchmen throughout the diocese, may be stirred to exertion by those handsome but conditional grants from our brethren in England, and organize some machinery for a thorough canvas in order to the completion of the endowment fund for the new diocese. The addition of the District of Nipissing to this diocese by the House of Bishops, at the last Provincial Synod, made the necessity for a sub-division of the diocese more imperative than ever, and I shall be glad to cooperate with the Committee in their work; so far as I can consistently with the performance of my other duties. Let me remind you, dear brethren, that on the 25th of last March, I completed the 25th year of my Episcopate, so that the Diocese has had a quarter of a cen-

tury of sustenance. It is given to but few Bishops to preside for so long a period over a diocese, since among the seventy five Colonial Bishops, there are only *three my seniors by consecration*. The retrospect is to me sad, but hopeful. Sad in the thought that so few of those who took council with us in the first Synod remain unto this day; sad also in the feeling that so much more might have been done for God's glory and the extension of the Redeemer's kingdom, had every member of the Synod in his vocation and ministry more truly and godly served the Master. Still we have not been without indications of God's favor, if we apply those tests which are usually considered proofs of success. Twenty-five years ago there were but *fifty* licensed clergy, parochial and missionary, in the diocese; there are now *one hundred and twenty*, while *two new parishes or missions have been created every year*. One hundred and fifty-six new Churches have been built within the same period, and sixty-one parsonages have been either built or purchased. *Twenty-five thousand, two hundred and thirty-nine persons* have been confirmed, the vast majority of whom became communicants. There has been a marked improvement in the support given to the clergy, though it is still sadly inadequate. A Sustentation Fund amounting to \$34,500 has been created, and the gradual growth of the Trust funds administered by the Synod, cannot but be considered satisfactory when we compare the earliest financial reports of the Synod with that of the present year. This retrospect is not made in a boastful or self-satisfied spirit; far from it; it is rather to remind us that our blessings have been much more than our deserts, and to stimulate our best energies in that greatest of all works the extension and edification of the Church of God which He hath purchased with His own blood.

The Bishop next made reference to the work of the Church in England, saying, "During my enforced absence in England, I had many opportunities of witnessing the work and growth of the Mother Church, and of contrasting her present condition with the Church as I once knew her. I was aware, of course, from reading newspapers, and such works as the 'Official year book of the Church of England,' of her growth and prosperity, but lo, the half of it was not told me. In every diocese, with few exceptions, and in the two great Universities I perceived earnestness, zeal and self devotion, whether I applied the test of church building, works of charity or activity in parochial organization, and that amid commercial depression and agricultural disaster. But those seemed to be forgotten in the rejoicings of the Jubilee year. My impression was that these rejoicings were intensely national and fervently religious. The nation rejoiced before the Lord, and its festivities and pageants were preceded and sanctified by eucharistic joy *Te Deums*, general thanksgiving, culminating in the never to be forgotten scene in Westminster Abbey, when the grandest choir in England seemed to be hurling the benedictions of the 20th Psalm on the honored head of the kneeling Queen. No doubt the activity and earnestness of the Church in England was seen to the best advantage in the year of Jubilee, but even a superficial observer must perceive that never before has she so intensely realized the magnitude of the work that God has given her to do. The Jubilee thanksgiving was no lost service, for the outcome was memorial churches, parks and breathing spaces for dense populations, and hospitals, and asylums for all the ills and ailments of life. Of course, the machinery of the Church is worked in England under different conditions from those in Canada. There the vast wealth of the members of the Church enables them to glorify in a manner impossible with us. We can, if we like, have the same earnestness in giving to God according as he has blessed us. We can have the same motives to urge us as our brethren

in the motherland. We are of the same birthright, the same historic dignity and Apostolic lineage and we are engaged in a work that may well inspire us with enthusiasm—the work of laying deep and strong the foundations of the Church of England in the greatest of Britain's colonies. These remarks are, I believe, appropriate to this occasion when we have reached as a Synod a period in our history that is generally considered a fit time to pause and think, to see whether we cannot make the day a starting point for increased zeal in winning the race that is set before us, looking unto Jesus; and while feeling that our best efforts are but feebleness itself, let us act on the principle that nothing has been done, while there remains anything for us to do; and so 'Let us thank God and take courage.'

DIocese OF TORONTO.

TORONTO.—In the list of parishes about to hold Mission services, we omitted to mention St. Anne's. The Rev. Alex. W. Macnab, of St. Barnabas' Church, St. Catherine's, will be the Missioner.

ORILLIA.—The Rev. C. H. Marsh, Vice-President of the C.E.T.S. of this town, was presented by the members and their friends with a handsomely framed portrait of the Queen—one of the Patrons of the Society—as a memento of his worth. The Mayor in making the presentation expressed the regret with which the Society in common with the whole parish parted with Mr. Marsh. The latter made a feeling reply.

On Tuesday evening, the 18th inst., the annual meeting of the Society was held in St. James' schoolhouse.

TORONTO S. S. ASSOCIATION.—The fifth Annual Meeting of this Association was held at St. George's School House on Thursday evening, October 13th, and was well attended, about 200 being present. The Lord Bishop occupied the chair.

The report of the Treasurer, Mr. John C. Wedd, showed a balance on hand from last year of \$33.83, subject to a liability of \$20, appropriated for the "Toronto Church Sunday-school Association Prizes," offered for competition at the Diocesan S. S. Examination to be held on the 10th of December next.

The report of the General Committee evidenced a steady growth in the number of affiliated Schools, which must be very encouraging to those who are interested in the growth of the Association.

The comparative figures are as follows:

	Schools	Teachers	Scholars
1842.....	20	circ. 500	circ. 5000
1881.....	24	62	737
1886.....	35	135	1,810
1887.....	41	300	9,721

The Association now includes every Church Sunday-school in Toronto and in the suburban Parishes of Parkdale, Carlton and West Toronto, Deer Park, and Berkeley and Chester. It embraces 26 Parishes, with 46 Clergy. Of the 41 schools, 26 have Lay Superintendents. Seven are Mission schools.

The programme of meetings arranged by the General Committee for 1887-'8 is as follows:

2. November 10th, 1887.—St. Philip's Church—Annual service for S.S. Workers, Sermon by the Rev. W. C. Bradshaw, Chairman of the Diocesan S.S. Committee.

3. December 8th next.—St. James' Schoolhouse, Sunday-school Lesson—Geo. B. Kirkpatrick, Esq. Paper, "The Order for Morning and Evening Prayer" (continued)—Rev. John Pearson.

4. January 12th, next.—Church of the Ascension School-house. Sunday-school Lesson—Rev. T. W. Paterson, M.A. Paper, "The importance of Sunday-schools and some features of S.S. Work," Rev. Canon Belt, M.A.

5. February 9th, next.—Grace Church School house. Sunday-school Lesson, Rev. W. C. Bradshaw. Paper, "The Psalter," Rev. Canon Dumoulin, M.A.

6. March 8th, next.—St. Peter's School-house. Sunday-school Lesson, S. G. Wood, Esq. Paper, "The Bible Class and its place in the economy of the Sunday-school," Rev. J. Fielding Swoeny, B.D.

7. April 12th, next.—St. Matthias' School house. Sunday-school Lesson, J. C. Morgan, M.A. Paper, "The Rationale of the Liturgy," Rev. W. E. Cooper, M.A.

8. May 3rd, next.—St. George's Church, Choral Service and Sermon at 8 p.m. Preacher, the Rev. Hartley Carmichael, M.A.

Upon the invitation of Mr. S. G. Wood, the meeting of March 8th was ordered to be held at the School-house of Holy Trinity instead of St. Peter's.

The Committee's report was adopted with this amendment.

A motion by Mr. Currey that the Schools belonging to the Association be requested each to contribute the amount of one Sunday's collection toward the relief and assistance of the Church S.S. at Gravenhurst was adopted; as was also a motion by Mr. W. Cummings that the "Days of Intercession for Sunday-schools," annually appointed for many years past by the Church of England S.S. Institute, be hereafter observed by the Association.

Several Honorary Members were then elected, among them being the Rev. W. S. Rainsford, D.D., of New York; the Rev. W. C. Bradshaw, Chairman of the Diocesan S.S. Committee; the Rev. Canon Belt, M.A., of Burlington, Ont; the Rev. Hartley Carmichael, M. A., of Hamilton.

The officers for the current year were then elected as follows: President, the Lord Bishop of Toronto; Vice-Presidents, Clerical: Rev. Canon Dumoulin, M.A. and Rev. J. D. Cayley, M.A.; Lay: S. G. Wood, LL.B. and G. M. Evans, M.A.; Secretary, C. R. W. Biggar, M.A.; Corresponding Secretary, Mr. M. Currey; Treasurer, Mr. J. C. Wedd. Executive Sub-Committee—the above officers and Rev. A. J. Broughall, M.A.; Rev. J. F. Sweeney, B.D.; Rev. Richard Harrison, M.A.; Messrs. Grant Helliwell, W. Cummings and Douglas Sutton.

Viva voce examinations, lasting twenty minutes each, were then conducted by the Rev. J. D. Cayley on the Catechism Lessons, and by Mr. C. R. W. Biggar on the Scripture Lessons of the year, after which the Bishop pronounced the Benediction.

#### DIOCESE OF NIAGARA.

PALERMO.—The quarterly meeting of the Hatton and North Wentworth Rural Deanery was held in Palermo on Monday and Tuesday, October 10th and 11th. The Rural Dean, Rev. W. J. Mackenzie, of Milton, presided and conducted the opening service, assisted by the Incumbent, Rev. J. H. Fletcher, and Rev. J. Fennell, of Georgetown. The Rev. Canon Belt, of Burlington, preached the sermon. The administration of the Holy Communion at 8 a.m., commenced the session of the 2nd. day, Oct. 11th; and after a pleasant and profitable discussion the Chapter adjourned to meet in Burlington (D. V.) Dec. 5th and 6th.

Confirmation services were held in St. Luke's Church, Palermo, and in the other Church, Omagh, of this Mission, on Monday, Oct. 17th, by the Lord Bishop. Five candidates were confirmed at the former Church, and seven at the latter.

BURLINGTON.—The Sunday School, purchased a year ago by the Congregation of St. Luke's Church, after being thoroughly renovated and improved, was re-opened with Special services, on Sunday, Oct. 9th. The Rev. H. Carmichael, of Hamilton, and J. Francis, of Waterdown, were the preachers at the two services. The Sunday School appliances have been increased

by the addition of 150 volumes to the Library Maps of Palestine, etc., and a new Bookcase.

The Bishop of Niagara visited this parish for the purpose of holding a Confirmation on Sunday, Oct. 16th. Ten persons were confirmed, one of them having been brought up a Methodist. The Bishop also remained for the day, and preached in the new Sunday School in the evening.

#### DIOCESE OF HURON.

POINT EDWARD.—On Sunday, October 16th, the Bishop of Huron held Confirmation services in St. Paul's Church, where twenty candidates were presented by the Incumbent, most of whom were young people of both sexes. The congregation was unusually large, composed of many from all denominations; and the address of the Bishop was listened to with rapt attention by all present. At the earnest solicitation of wardens and other prominent members of the Church, His Lordship kindly consented to return from Perche and preach at Point Edward in the evening. Every available corner of the Church was filled with a most devout and appreciative audience, numbering nearly three hundred people, who listened most attentively throughout to the Bishop's sermon from St. Matthew vii, 13 and 14th verses. The singing by the Choir and congregation was most hearty, and the responses very general. A liberal offertory was presented both at morning and evening service.

PERCHE.—Confirmation services were held in the afternoon of the the same day in St John's Church, ten miles distant from Point Edward—where an overflowing congregation from all denominations of Christians greeted the Bishop's arrival. Eight candidates received the holy rite of Confirmation.

The Incumbent, Rev. Mr. Steele, is to be congratulated on the success of his efforts in building up the Church of Christ in those two Missions.

LONDON.—The Rev. Mr. Brick from the Peace River district, preached in St. Paul's, London, on Sunday, October 16th, and in the Memorial Church in the evening of the same day. His sermons were most interesting and were listened to with the deepest interest. On Monday evening the 17th, he addressed a large gathering in St. James' Schoolhouse, London South. His descriptions of the country, climate, inhabitants, and their customs, together with the great missionary work which the Church is doing in that far off land, and the hardships which the faithful missionary has to endure, were most touching and enlisted a deep and individual interest on the part of those who had the privilege of listening to him. The work which he is engaged in commends itself to the Church people here, and he is receiving a response which evidently encourages him.

On the 23rd, Mr. Brick officiates in Brantford.

His Lordship the Bishop, purposes holding an ordination in Woodstock, on Sunday, Nov. 6th.

INGERSOLL.—The W. A. M. A. of St. James Church, Ingersoll, Ont., since the organization in September, 1886, are enable to record thankfully a very considerable amount of success.

In December the members sent to the Rev. James Irwin, Lac Seul Mission, Saskatchewan two large boxes of clothing; in April a box of clothing, dressed dolls and furnished work bags to Miss Collison, Kichnagar, for the Zenana Mission in India; in June two boxes of books to the Diocese of Algoma, and now October 19th the W. A. M. A. are about despatching to the same place another case of literature (a gift from the Mechanic's Institute of Ingersoll) and designed especially for Bishop Sullivan. In a

few weeks the members hope to send a supply of clothing to Fort Alexander and Mapleton, two extremely destitute Missions in Saskatchewan, and to which as yet no assistance has been afforded.

In February the sum of \$10 was handed in to the Diocesan Treasurer.

GLENWORTH.—The new brick Church at Glenworth, is to be opened by the Lord Bishop of the Diocese on Sunday, the 23rd. There will be three services in the day, and special sermons by various clergymen during the two following Sundays.

PERSONAL.—The Rev. E. W. Hughes and wife, have gone to England for a three months holiday. A student from Huron College is doing duty in the Mission during Mr. Hughes absence.

The Rev. Mr. Robinson, who purposes going to Japan in the Spring of the year as a Canadian Missionary from Wycliffe College, is doing temporary duty in Wingham. Rev. J. H. Moorehouse has been appointed to that charge, but will not be able to move there until about the middle of next month.

#### DIOCESE OF ALGOMA.

The Bishop of Algoma acknowledges with many thanks the receipt of \$6, from "a Quebec Churchwoman," for the General Mission Fund.

#### CONTEMPORARY CHURCH OPINION.

The *Record*, (London, England), thus speaks of modern preaching:—

The prominence of the sermon in the services of Dissent has never appeared to us to be amongst the advantages of Non-conformity. We are profoundly thankful that the system of lessons in the Church of England gives us in our public worship a full measure of the Word of God untouched by human exposition, however excellent; and that our incomparable—even if it be not perfect—liturgy preserves us from being dependent for the mode of our united devotion upon the varying condition—mental, physical and moral—of the minister. But if, on account of these advantages, the sermon be neglected, an admirable opportunity is wilfully thrown away. And yet cases are not unknown in which the sermon at Church is, for common folk at least, in an unknown tongue, so that to "call upon a child to hear sermons" is necessarily regarded as the least efficacious method of affecting the end for which it prescribed in the baptismal service. Sometimes, of course, the teaching goes to the opposite extreme. But between the two errors of unduly appreciating and unduly depreciating the sermon lies the golden mean, which, though it does not attribute to exhortation the chief place in public worship, recognizes in preaching a great power and a solemn trust.

The *Rock*, (London), an Evangelical organ, under the title "Kneeling in Church," says:—

Is it not a pity that we Evangelicals, who find fault with the Ritualists for their observance of details and ceremonies, should give them occasion so often to retort upon us the want of a due observance, even according to our own standard, and of a seemly reverence? It frequently shocks me, and as it shocks it also saddens me, to see how stiff Evangelical knees are, in a great number of instances, in what are called, in the phraseology of the day, low Churches, although they hardly look like lowly ones. Is it because, as we confess, "there is no health in us" that so many members of the congregation have only strength to loll forward and not to kneel while they make the confession? "Hallowed be Thy name" comes the solemn—ah, the intensely solemn—prayer. Surely, it might be thought



that knees would bend in reverence while that prayer was breathed. "Let us pray," comes the earnest, grave injunction. Daniel and David kneeled down for prayer, and our Saviour; but our servants and young men and tradesfolk don't kneel until some especial wave of earnest thought or longing comes over them, and then it sucks them away to Dissent or Ritualism, because in our branch of Christ's universal Church they find very often an outward callousness and indifference, which repels their eager fervor of love and gratitude.

*Church Life, (N.Y.),* says of "the Sunday-school":—

To be a successful one, it must have regular teachers and regular scholars. When any teacher cannot be present, he or she should provide a substitute. It would prove very helpful if several would act as supplies, as occasion might require.

In these days, when so little religious teaching is imparted in the home, there is the greater need of training in the Church and Sunday-school. Children should be brought regularly to Church, and parents should see to it that their children attend the Sunday-school. You are not indifferent about their attendance at the secular schools; you do not permit them to grow up in ignorance. Neither should you be indifferent about their attendance at Church and Sunday-school, nor suffer them to grow up in spiritual darkness. Bring, or send, your children to Sunday-school.

*The Living Church,* says:—

It is a mistake in Church people to suppose that they are becoming sufficiently acquainted with the Holy Scriptures, by simply listening to the reading of the various lessons in the service on Sundays and other holy days. Let them recall how small a part of the whole is read, where there is no daily service; how impossible it is to give it, in the progress of the service, a thoughtful consideration; how, from regularity and repetition, it is mechanically listened to, and, in some main part, really not heard at all. Yet this, while so common, is a serious matter; for where there is no intelligent growth in the knowledge of the Word of God, there can be no religion with any substance or divine insight; and such knowledge can only be obtained by careful and prayerful study under the guidance of the Holy Spirit.

*The Church Helper* of Western Michigan, of which the Rev. J. W. Bancroft is managing editor, under the title "Vacation Trip" has the following kindly reference to this paper:—

We were indebted to the Rev. E. A. W. King, and L. H. Davidson, D.C.L., of Montreal, for courtesies which greatly enhanced the pleasure of a brief sojourn in that city. The latter gentleman is in practice as a member of the Bar, Professor of Commercial Law in McGill College, and Editor and proprietor of the CHURCH GUARDIAN, a sixteen page weekly devoted to upholding "the doctrines and rubrics of the Prayer Book." We had become familiar with the GUARDIAN as one of our best "exchanges," and admiration, especially for the good judgment of the editorial "scissors," made us wish to see the editor himself. On comparing notes, we were more than ever convinced of the sameness of human nature everywhere. National boundaries, at least, make no difference. Everywhere the Church militant has to face the same obstacles, among which nothing is more exasperating than the indifference of nominal Church people toward the diffusion of Church literature. "They will not be learned nor understand." Every week as we open our Diocesan exchanges, we are impressed with their increasing ability and painstaking earnestness. Yet, as a rule, the editorial work on them is all a labor of love. They barely pay expenses, if that; and even

then only by the resort to the miserable resource of advertisements.

The *Churchman* (N.Y.) says:—

One of the graces of Christian character which seems hardly estimated at its true worth and importance in these days is reticence, that careful guarding of the tongue which prompts to well-weighed speech from a deep sense of responsibility which the spoken word entails. Vaguely, doubtless, Christians depreciate gossip and slander, foolish jesting and like frivolity, but chasteness of speech, that communication which consisting of "yea and nay," avoideth the appearance of evil, seems sadly infrequent, even among the most earnest of Christ's members. Yet it would seem necessary but to ponder for one moment the vastness of a word's mission, the enormous forces for good or for evil which it inevitably sets in motion, to be awed into something like caution for the future. Some protest, indeed, has been made against the prevalence of foolish slang among young ladies especially. But blame should be carefully apportioned with strict justice. A protest might very fairly be entered against the exclusive use of the adjective "young" which generally qualifies the culprit in this charge. And we are in doubt whether slang is, from a Christian point of view, by any means the worst abuse of speech prevalent. That mild form of detraction which obtains in society when the conversation turns upon individuals not present, that half-concealed innuendo perhaps pointing a jest or else uttered in sheer carelessness, is a hateful irony on Christianity when it falls from the lips of one professing to follow the King of Love. Plainly, it is not well, were it only on practical grounds, to follow Luther in rejecting the Epistle of St. James, while there is so sore need of these burning words of his enjoining caution in the use of speech. Truly, "The tongue is a fire, a world of iniquity: so is the tongue among our members that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell."

### 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.—I crave space in the pages of the CHURCH GUARDIAN to call the attention of my brethren, the priests of the Canadian Branch of Holy Church, to the recent admirable charge delivered to his Diocesan Synod by the Lord Bishop of Argyll. The charge is published in full in the *Scottish Guardian* and copied from that paper into the columns of the *Church Review*. For myself I am constrained to confess that I have never read anything with such profound thankfulness, and I must add with such pricking of conscience. It is said by many in England and in the United States, and the same thing is believed but not openly expressed by many within her own pale, that the Canadian Church is not awake to a true sense of her position, that she is unfaithful to her sacred charge, that although first in the field in Canada she has been for a long time out distanced by some of the "Babel of the sects" Church. These are serious charges and, until they are disproved and shewn to be untrue, we have no choice but to believe them. Such solemn indictments, it is certain, could never be brought against an individual, a congregation, or a church whose energies were alive and vigorous; their very existence proving the exact opposite to be the case. If the Church in Canada lacks spirituality who is to be blamed first? and what is the remedy? To the first question I make the reply that the clergy alone are responsible generally speaking for the unspiritual lives of the

laity of which they are not only the keepers but are expected to be the models. The remedy therefore is obvious. Make the clergy spiritually minded men and devoted missionaries, and the spiritual condition of the laity will rapidly improve.

Now as a beginning must be made in every movement, and as the success of each movement depends upon the condition of its inception "a good beginning" being "half the battle," we, Canadian priests, who are conscious of our many shortcomings, of our stultic lives, and of the lukewarmness and niggardliness of our people, and see the necessity for reformation could not do better than procure at once, and read into devotion and prayerfulness, the charge of the truly Apostolic prelate referred to above. It is affectionate, fatherly, and entirely loyal to the formularies and doctrine of the Catholic Church; it is moreover marked by much earnestness intense tone, deep humility, and best of all with transparent sincerity. Such charges from our fathers in God are far too rare in the whole Anglican Church; but when shall we Canadian priests be the favoured and blessed auditors of such Apostolic and Christ like teaching from the lips of those who are set over us in the Lord? How often, alas, do we allow our lips to be sealed for fear of some one or other in our congregations who might not as we think, "agree with our doctrine," as the phrase is: when if we had been like the Baptist, we might have brought many to true repentance; and for this surely we could well afford to lose a "pillar of the Church" who could not "endure sound doctrine." Conciliation is a virtue with which no Christian Priest can afford to dispense; and there arise many occasions which demand its exercise; but we must take care lest we become traitorous, however unintentionally; for the deposit of the faith is not ours to lessen or increase, but to preserve intact, to teach unflinchingly, and highest of all to live blamelessly in accordance with a strict and loyal adherence to Catholic faith and practice, is the only thing that can improve our position, and this is in short the very soul of the Church herself. Protestantism as understood at the present day is a detestable "ism" affecting, I fear, not a few of our clergy, to their own and the Church's infinite loss. That there is a true Protestantism I do not deny, indeed in our sense every Christian man and woman whether Greek, Roman, or Anglican, can only be such; but the Protestantism which is not at the same time Catholicism is to be abhorred and shunned as dangerous in the extreme. I have penned these last few sentences in order to guard against any misconception that may arise from a perusal of those which precede them.

In conclusion, I think Sir, that if you were to print the charge to which I have endeavoured to draw the attention of my brethren in the columns of the CHURCH GUARDIAN, you would thereby confer a great boon upon our beloved Church.

A CANADIAN CATHOLIC PRIEST.

An examination of the *Illustrated London News* (American reprint) for Oct. 22nd, will show the English view of the trial yacht race; Illustrations in connection with the State of Ireland; Our Homeless Poor in St. James's Park, at Mid-day; The British Mission to Morocco; and Sketches on the River Congo. A Sleeping Beauty represents a handsome tiger at rest; while Christening Sunday presents infancy surrounded by admirers. The price of the number being only ten cents, places it within the reach of all. Every newsdealer has it. The office of publication is in the Potter Building, New York City.

A LAYMAN in P.E.I. writes: "The GUARDIAN is a fine paper, and well worth the price to any Churchman, who is at all interested in Church work."



# The Church Guardian

— EDITOR AND PROPRIETOR: —

L. H. DAVIDSON, D.C.L., MONTREAL.

— ASSOCIATE EDITOR: —

REV. EDWYN S. W. PENTREATH, RD., Winnipeg, Man

Address Correspondence and Communications to the Editor, P.O. Box 504. Exchanges to P.O. Box 1968. For Business announcements See page 14.

## Special Notice.

**SUBSCRIBERS IN ARREARS** are respectfully requested to remit at their earliest convenience. The LABEL gives the date from which subscription is due.

### CALENDAR FOR OCTOBER.

- Oct. 2nd—17th Sunday after Trinity.
- “ 9th—18 h Sunday after Trinity.
- “ 16th—19th Sunday after Trinity. [Notice of St. Luke].
- “ 17th—INTERCESSION for Sunday-schools.
- “ 18th—ST. LUKE—Evangelist.
- “ 23rd—20th Sunday after Trinity. [Notice of St. Simon and St Jude, A. & M. Athanasian Creed]
- “ 28th—ST. SIMON and ST JUDE, Ap Martyr's, (Athanasian Creed.)
- “ 30th—21st Sunday after Trinity. [Notice of All Saints.]

### ARE WE EXCLUSIVE?

EXTRACT FROM A SERMON PREACHED BY THE REV. MARCUS ALDEN TOLMAN.

The theory of the Sacred ministry, as held and taught by the Episcopal Church is sadly misunderstood and misrepresented. Some persons have not given one moment's thought to the question, "What Constitutes a Valid Ministry?"; while other persons, when they find it impossible to refute our claims by an appeal to Holy Scripture, Ancient Authors, or Church History, dismiss the subject with the ever ready charge of "exclusiveness."

The whole theory of the Sacred Ministry is briefly expressed in the following Preface to the Ordinal, as found in the book of Common Prayer:—

"It is evident unto all men, diligently reading Holy Scripture and Ancient Authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church—Bishops, Priests, and Deacons. Which Officers were evermore had in such reverend Estimation, that no man might presume to execute any of them, except he were first called, tried, examined and known to have such qualities as are requisite for the same; and also by public Prayer, with Imposition of Hands, were approved and admitted thereunto by lawful Authority. And, therefore, to the intent that these Orders may 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 thereunto, according to the Form hereafter following, or hath had Episcopal Consecration or Ordination."

The words "Or hath had Episcopal Ordination," mean that ordination can be rightly performed only by a Bishop who has been consecrated in the direct line of succession from the Apostles. No man can bestow that which he does not possess. One who ordains to the

Sacred Ministry must have authority to do so, and this authority can come only from the great Head of the Church. It was passed down from Christ to his Apostles, and from them to their successors, to be again transmitted to their successors in office until the end of time. This "law of succession" is plainly recognized by St. Paul in writing to St. Timothy, to whom was committed the charge of the Church at Ephesus. He says, "Wherefore I put thee in remembrance that thou stir up the gift of God which is in thee by the putting on of my hands;" or, as in another place, "With the laying on of the hands of the Presbytery," thus showing that Ordination then, as now, was performed by the Apostles with the concurrence of the Presbyters—now called "Bishops and Priests." St. Paul then provides for the succession in these words, "The things which thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." Here are four distinct steps in the line of succession. That these words were so understood in the early Church is evident from an allusion to them by St. Clement, who wrote at the close of the first, or beginning of the second century. He says:

"Our Apostles also knew, through our Lord Jesus Christ, that there would be strife on account of the office of the Episcopate. For this reason, therefore, inasmuch as they had obtained a perfect fore knowledge of this, they appointed those ministers already mentioned, and afterwards gave instructions that when these should fall asleep, other approved men should succeed them in their ministry."

The Apostolic office was to continue in the Church, otherwise our Saviour's promise to the Apostles, "Lo, I am with you always, even to the end of the world," could have no fulfillment.

This is the doctrine of the "Apostolic Succession" as held universally in the Church until within the last few centuries, and which is now held by fully FOUR-FIFTHS of all Christian people.

Let us look at the figures. The Bishop of Ohio, at the Consecration of the Bishop of Central Pennsylvania, made this statement:

"There are three hundred and fifty millions of nominal Christians on the earth. Of these, two hundred and ninety six millions are Episcopalians—round numbers as taken from late tables of authority. [i.e., Episcopal in government, and in ordination]

There are ninety millions termed Protestants in Christendom. Of these more than forty millions are Episcopalians, (some tables set the number much higher.) Of the remaining fifty millions, sixteen millions have adopted the Episcopalian principle and even adopted the formal name, although they do not preserve a distinct Order of Bishops." [i.e., they have the name without the thing.] The Bishop continues: "This fact of the comparative prevalence of Episcopacy at the present day, and over the whole surface of Christendom, was equally a fact in every one of the eighteen hundred years that have preceded. Indeed, as the student of history goes back among the centuries, concurrence in Episcopacy has fewer exceptions. Until about five hundred years ago, this form of government was absolutely co-extensive with the Church."

While we must admit that figures are not always found on the side of truth and of right, yet the above are certainly large enough to show that the charge of "exclusiveness" cannot be brought against those who hold to the doctrine of the "Apostolic Succession."

Let us look at some more figures. According to statistics published last year, there are in this country (the United States):

Methodists.....	3,793,724
Baptists.....	2,552,128
Presbyterians.....	1,002,944
Episcopalians.....	398,990
Congregationalists.....	387,619

According to the above table our Church ranks among the smallest of the religious bodies in the United States. There are two reasons for this: 1st. In our published statistics we give only the actual communicants, whilst the strength of many other religious bodies is estimated according to the number of persons converted, baptized, &c. 2nd. Our adherence to the principles and practices of the Primitive Church, and our connection with the Church of England, caused our system to be hated and opposed by many whose cry was: "A Church without a Bishop and a State without a King;" supposing Episcopacy and Monarchy to go together; while forgetting that Washington, Hamilton, Jay, Franklin, and many other leaders of the American Revolution were Episcopalians. After this hatred gave place to toleration our Church began to grow with great rapidity. The following table shows the ratio of increase during the later years, as compared with the earlier years of the Republic:—

In 1880 we had	11,978	communicants.
" 1850 " "	87,994	"
" 1860 " "	140,588	"
" 1870 " "	220,000	"
" 1880 " "	344,789	"
" 1835 " "	398,990	"

The above statistics are for this country alone. Let us look beyond our own borders, and extend our figures to the whole English-speaking people. This is the true way to estimate the prevalence of our "exclusive" doctrines. According to a table published in London, on the first of January, 1886, the numerical strength of the leading religious denominations among all English-speaking people throughout the world, is as follows:—

Congregationalists.....	5,750,000
Baptists (all descriptions).....	8,195,000
Presbyterians (all descriptions).....	10,650,000
Roman Catholics.....	14,000,000
Methodists (all descriptions).....	16,000,000
Episcopalians.....	21,300,000

By this table it appears that the Church has by far the strongest hold upon the mind and heart of the English-speaking people, and outnumbers, by many millions, the strongest of modern sects; while, taking the three great branches of the Catholic Church, (the Greek, the Roman and the Anglican—to the latter of which we belong), those who hold that valid ordination can be performed only by a Bishop in the line of succession from the Apostles, number fully four-fifths of the whole Christian world!

The charge of "exclusiveness" can not be brought against those who have such a preponderance of figures on their side.

The exhibit of our numerical strength should serve to make us humble, zealous and charitable.

It should make us humble, because according to our strength so is our accountability. Had the Church always been faithful to her trust, and come to the full measure of her responsibility as the custodian of divine truth and as a lineal descendant of the Church which the Apostles planted, far less heathenism would there be to-day, both in foreign lands and in our own. In view of the little that we can show in return for all that God has done for us, as a Church we may well to-day hide our head in shame.

This exhibit should make us zealous; because if we henceforth prove faithful to our trust, we need not fear for the Church's future. The divine word is pledged, "The gates of hell shall not prevail against it." Evidences of the Master's protecting care assure us of His presence. We may expect a continuance of His presence so long as we continue His work by making the world happier and better by our labors.

Finally, this exhibit should also make us charitable. We can afford to be charitable. Many good people do not think as we do, but while we wish that they could share our bless-

ings, yet we recognize their right to reject them. We should go directly forward in the path of Christian duty, keeping on in the even tenor of our way, enjoying to the full our own convictions of right, and letting others enjoy their convictions likewise. When we are reviled, we should revile not again. When, as we are misunderstood and misrepresented, the feelings of resentment clamor for outward expression, and a righteous indignation will scarcely be suppressed, let us look unto HIM who was likewise misunderstood and misrepresented while being persecuted even unto the death of the cross; and with Him let us also cry, "Father, forgive them, for they know not what they do!" Then shall we continue to put forth our strength, and the better prove our identity with the "One, Holy, Catholic, Apostolic Church" of primitive and undivided Christendom. Men on every hand will then acknowledge the soundness of our claims; and as they enquire for the "old paths," they will be led in the way their fathers trod, while they say to us "We will go with you, for we have heard that God is with you."—*Parish Record, Wis.*

### THE SUNDAY SCHOOL OF THE FUTURE.

Amongst many things which the exigencies of the day demand of the Church to rectify and adapt, the future organization and conduct of Sunday Schools is one of considerable importance. Sunday Schools are just now passing through a transition state which future Church History will record as being as distinct as the secondary and tertiary epochs of Geology. The past few years have witnessed a strange development of education, not only secular and for this present life, but markedly secular, as being free, so far as the Legislature cares, from one single atom of religion. The masters and mistresses may be infidels, and yet able to fulfil every requirement of the laws upon education.

Not to dwell now upon the sadness of all this, which must bring down direful results upon the nation, two important consequences have arisen out of it, which are bringing Sunday Schools, for a few years, into great straits. Because, first, the need of good Sunday Schools, which shall give sound and somewhat dogmatic teaching, has become greater than ever; and, secondly, the children to be taught in Sunday Schools have received so much more teaching than many of their Sunday teachers have received, and have been so trained and disciplined upon the most approved fashions of modern secular education, that they regard their Sunday school teachers as inferior to themselves, defy their authority, and either neglect Sunday Schools, or set up a defiant and imperious tone there. So that in very few places are Sunday Schools in a thoroughly satisfactory condition, albeit it is next to impossible to secure the immediate remedy.

But the Church ought never to know despair, or doubt for a moment that as 'All power was given' to her Great Head, so she can meet every difficulty, and provide whatever is wanting. If she will only believe, "All things are possible" to the believing Church. It is her lack of faith which alone restrains her action and fails of the blessing of her Lord. Speaking, however, after the manner of men, but confident that God will honour His Church in proportion as, with the deepest humility, she trusts Him and does what seems right, the following suggestions are thrown out for the consideration of others, hoping that some really good practical results may arise out of them.

Sunday Schools, then, must begin to 'respect themselves,' and to place themselves, as a part of the Church system, upon the footing of being willing and glad to serve any one, but only as servants for Christ Jesus' sake. Sunday Schools

must cease altogether to allow an idea which is now very prevalent that they exist just for the convenience of parents, who may send their children when they like and how they like, and many threaten to remove their children and send them to some other school, as a means of annoyance to the parson or of alarm to the teacher. The Church must simply ignore all this sort of proceeding.

Let the immediate consequence be what they may, Church Sunday Schools must no longer encourage in any way—as they have too often and too freely encouraged—the idea, until it is ingrained in the minds of multitudes, that a very great favour is conferred upon a Sunday School by sending children to attend it. This must all be put on the right foundation, and Sunday Schools will not effect much real good until it be done. To this end schools must respect themselves—(1), By being good schools in teaching and in discipline. (2), By aiming at quality, not at numbers; but letting numbers follow as the almost certain result, after a year or two, of quality. (3), By being very particular in admitting any child as a scholar.

The Sunday School must greatly 'respect itself' in the matter of Admission, and must make it a favour—or, rather, a privilege—to be allowed to belong to it; and this is possible where the school is a really good school. In many instances the school would be better if held once a day only, but this must depend entirely upon circumstances.

But the thing for which the Church has now the greatest need in regard to her Sunday Schools is 'systematic teaching by graduated lessons.' The number of new books of this character which are being published attests that the want is beginning to be recognized, and that there are symptoms of the need being supplied; but the schools do not require all sorts of publications, some to be used in one school and some in another, but properly constructed teachers manuals for, say, four distinct standards or classifications. Infants' Sunday Schools are, as a general rule, undesirable, and tend, like many other philanthropic movements, to alienate infants from their mothers, and mothers from their infants, even as much that is proceeding goes a step further, and tends to alienate fathers from their children and children from their fathers. (Notice the last verse of the Old Testament). But the Church needs suitable manuals, not to be changed every year, but for each standard or class. Suppose four manuals for as many standards (possibly three would be equally well) of all Sunday scholars from seven to twelve or thirteen years of age. The same manuals would be used year after year, but (generally) with a new set of scholars. At about thirteen they would enter upon the preparation class or Confirmation, and during this year the teaching would vary considerably from preceding teaching. The first or lowest manual would consist probably of the Church Catechism made easy, and learning of texts, a little history, collects, and hymns. The next would perhaps consist of the Catechism learned very accurately and recited quite correctly, Bible teaching, and a little Church history. The third would consist of all contained in the preceding manual, expanded and enriched. The Confirmation year could be devoted to a more doctrinal yet practical examination of the Catechism, of Confirmation and the Office, and of Holy Communion and the Office. After this the confirmed should become 'Bible classes,' wherein the sacred Scriptures, the Prayer book, and Church history, ought to be studied and read. Here, too, preparation ought to be made for becoming teachers whenever required.

Every year there might probably be an examination for, perhaps, each of the standards (certainly the higher standards), and a prize given to those who on examination proved most worthy. And a good medal would probably be more highly valued than a book for a prize. A well-conducted Sunday School, in which clear,

definite, graduated teaching was given, in which loving discipline was firmly administered, and where the whole object was to make a good school, altogether irrespective of numbers, would do a blessed work, and would produce results worthy of the Church of God.

If Sunday School 'treats' must be given, no scholars ought to participate in them who have not been at least six months at the school, unless 'transferred' by a letter from some other school. The tricks and immoralities which are practiced in regard to the school treat are the cause of very great harm. Probably it would be wise not to admit fresh scholars after the first three months of the commencement of the school year, unless by a letter 'dimissory.' The tone and character of Sunday Schools require to be greatly raised, and a great benefit will arise to Church and country if this be done.

The subject demands the deepest and most prayerful attention of practical and experienced Churchmen. Too many of our Sunday Schools are of but little service. Some Sunday Schools do positive mischief. But there is no great obstacle to their becoming more useful than they have ever been hitherto. It is hoped that this repetition of important principles and ideas in connection with them may lead to some practical result.

### THE BISHOP OF ARGYLL AND THE ISLES ON CHURCH PARTIES.

[FROM A CHARGE DELIVERED 23RD AUGUST, 1887.]

But, since then, two great religious movements have taken place in our midst, and the results of both are still going on. The first of these, which began before the last century had run its course, has been called the Evangelical revival; the second, which began less than sixty years ago, went by the name of the Oxford movement. Both of these revivals have been connected with the names of prominent preachers or writers of the two periods, belonging, according to popular estimate, to different or even to opposite schools of thought. And yet there was no real opposition. The two movements were, I am persuaded, the work of one and the same Holy Spirit. The first prepared the way for the second: the second was the necessary complement of the first.

The Evangelical leaders of the last century were foremost in awakening our Church from the spiritual torpor into which, at that age, she had sunk. Filled with a holy "enthusiasm"—a word which, at that day, was almost a term of reproach—they taught that true Christianity did not consist in the mere cold performance of a round of secular and religious duties, but rather in the exercise of that living Faith, the gift of the Holy Spirit, which finds its object in the Person of a Crucified Redeemer, the only Saviour of lost and ruined sinners. Well did they deserve the name of Evangelical, who preached such a Gospel! May we walk in their footsteps, and have some part in their reward!

But a living faith in Christ must bear fruit, and find outward expression, both in Christian life and in Christian worship. True religion cannot end merely giving the right answer to the momentous question, "What must I do to be saved?" It will "go on unto perfection." That union with Jesus Christ, which has its first origin at the moment of regeneration needs to be maintained and strengthened by the devout reception of His Blessed Body and Precious Blood. And as the soul can only live in the Light of Christ, who is the Sun of Righteousness, it craves through His appointed ministry of Reconciliation for the frequent clearing away of those mists of sin, which are ever gathering round it in its passage through this miserable and naughty world. And moreover, as the con-

stant aid of the Holy Spirit, the Guide and Protector of the faithful, is increasingly realized, the ordinance of Confirmation is proportionately valued.

Through such considerations as these there came with fresh force before the mind of the Anglican Church those Sacramental doctrines, upon which renewed stress had been laid by the leaders of the second revival.

And a realization of Sacramental grace led to a due estimate of the Christian priesthood, and of the office of those who are chosen to be the Ministers and Stewards of the mysteries of God. And further, from faith in Jesus Christ as Incarnate God, there arose a higher estimate of Christian worship, and little by little, that holiest of all services, in which He as the Propitiation for our sins is specially present, began once more to take its ancient and rightful place as the central act of Christian worship.

Mark then the privilege of our present position, living as we do in this period of the history of Anglican Christianity. We have been freed from manifold corruptions, and we also inherit the fruits of two great religious movements. But with regard to these two revivals let us see to it, that we do not separate their blessed results. For, as I ventured to remind you last year, all Sacramental teaching must be based upon the Gospel—that is, upon the setting forth of the Person and Work of our Incarnate God, Jesus Christ.

Let us then shun that popular but mistaken use of the word "Evangelical" which would identify it with an erroneous, or, at any rate, with a defective system of theology. To be "Evangelical" is one thing: to be "Protestant" is another. The two attitudes of mind denoted by these two words, are not only dissimilar, they are frequently opposed. Evangelicalism is that which we have heard from the beginning; Protestantism is a religion of yesterday. Only those whose teaching is based upon the truths defined in the Catholic Creeds can be Evangelical: anyone can be a Protestant so long as he is loud enough in his condemnation of the Catholic Church as a whole, or of any branch of it in particular.

## FAMILY DEPARTMENT.

### A STRAY LAMB.

"O, tender Shepherd, gather my lamb  
Into Thy fold!  
How can I sleep while he is astray  
On the mountain cold?  
Behold, I watch through the perilous night  
With dreary fears;  
Seeking my lamb with longing eyes  
That are dim with tears.

O, Infinite Heart! that for such as he  
Bore mortal woe,  
Is he not dearer to Thee than to me,  
Though I love him so?  
Seeking my lamb on the mountain side  
And wastes forlorn,  
I need Thee, Shepherd, with bleeding feet  
And crown of thorn.

And while thus watching, I hope and pray  
The long night through—  
It is comfort and rest to feel and know  
Thou art watching too.  
And surely thou, with Thy rod and staff,  
Wilt fold him in—  
Safe, safe at last from the snares of the foe,  
And the wiles of sin.

Oh, if he came not, my soul would stand  
At the pearly gate—  
Missing my lamb from the heavenly fold  
And weep and wait.  
Speak to me, comfort me, Lord of life!  
Make me sure of this—  
That he will be with me before Thy throne  
In the world of bliss."

## Taking the Tide.

A STORY IN TWO PARTS.

By Sarah Pitt, Author of "The way to Paradise," &c.—Part 2.—(From the Quiver).

(CONTINUED.)

Saturday morning Tom was sauntering soberly down the street, broom trailing behind him: the broom was a kind of barometer of the mental condition. When things were going well he flourished briskly over his shoulder, like a mackerel; when they didn't, it trailed dejectedly behind, as at present. He had to pass the boarding where the excursion train had been illustrated, and stopped to see if there was anything fresh to look at.

Pictures there were none this time: plenty of red and blue bills and printed notices, but nothing more.

"They might have left the train up a bit longer: there was plenty of other room," he remarked to himself as he proceeded on his way. He had scarcely taken a dozen steps when a sudden brilliant idea flashed into his mind. He went back to the boarding at a bound.

There they were! the very same letters he got in the book on Sundays. He recognized some that had given him a particular amount of trouble; and to think that they had been close at hand all the time, and he had never thought of it till now! Tom pounded the pavement with his broom-handle, in mingled joy at the discovery and exasperation at himself for not making it sooner.

The crossing was very little the better for any attention it received that day. The sweeper was engaged in improving his mind for the morrow. Some of the letters he failed quite to recall, but he made out sufficient to call forth an approving comment from his teacher.

"You have remembered what you were taught very much better this time," he said. "Persevere, and in time you will find you are making headway."

"Persevere!" It seemed to Tom that persevering was just the most difficult point in the whole affair. The first few letters he could manage easily, but there were twenty-six of them, and, as he feelingly expressed it, "they took an awful lot of remembering."

Behind the boarding a big warehouse was in progress of construction. Tom found time during his studies to keep an eye upon its progress; when that was finished he would probably lose his spelling-book. A gang of workmen were constantly employed about it: one of them, a stonemason, had his dinner brought to him every day by his daughter—a bright little lassie she was.

Tom watched her one muggy day picking her steps across the piles of loose bricks and mortar, and gallantly went to the rescue, and delivered her basket for her. They were on speaking terms after that, and she often stopped to look at the bareheaded boy who seemed to have nothing to do but stand there learning off the bills by heart.

"Are you put there to keep people from tearing them down?" she asked him one day.

"No; I'm only looking at them."

"But you're always looking at them."

"I say, do you know how to read?" demanded Tom abruptly.

"Of course, I do."

"Could you read all that bill?"

"Yes, why?"

"Well I can't; I'm only learning, and some of the letters I always go and forget. Look here, I'll carry your basket over all the dirty places every day if you'll tell me what they are when I don't remember."

"Oh, I'll do that easily."

Tom looked at her with profound respect as

she glibly read off the words he had been laboriously spelling out for an hour past.

"I'll learn in no time now," he cried. "I believe you're right. I never thought girls were clever before. You'll be sure and not miss coming, though? I might forget something any day?"

She laughed. "And father would want his dinner, whether you wanted a lesson or not."

Tom found his education progressing famously after that, and won golden opinions at the school in consequence, but he also found time was progressing likewise; he was a long way yet from the stage of proficiency, and the year was fast wearing away. He consulted with his small teacher about it often, but she always declined to commit herself to any decided opinion.

"You'll just have to go on practising and practising all you can, and then some day, when you aren't thinking about it, you'll find out all at once that you can do it easy."

But the blissful some day seemed very far off to the pupil who was only just into the practising department yet, and saw no end to it. The year had nearly come to an end: it was less than a week to Christmas, Tom discovered one day in conversation with Bob Somers.

"What with school on Sundays, the practising, the bridge, and the crossing all the week, I never get time to think of anything," he declared. "I was to have been in the station by this time almost, and here I'm not half read yet."

"Perhaps you may by the end of next year," suggested Bob consolingly; "but I don't think you will much before."

"You're a cheerful sort of person to have for a friend," retorted Tom indignantly. "I tell you what it is, Bob: you're getting tired of lending your cap, and want to back out, but I'll just go on wearing it till there's not a bit of it left, if I haven't learnt sooner: so you needn't try to turn me against the station."

Quitting his friend in high dudgeon, Tom went away to his perch on the parapet. It was a wild, stormy evening, and he was nearly blown over two or three times by the strong gusts that swept up from the sea behind. The lights flickered feebly down below; some went out entirely; the trains were late, and altogether there seemed no dependence on anything that night. Tom was obliged to descend from his perch at last. It took all his strength to keep his balance. On the other side of the bridge the lines wound away across some of the poorer streets, and away into the open country, flat and level along the coast edge.

Tom took a short cut he knew very well, to where the embankment began, and set off for a solitary prowl in place of going home. Bob's suggestions was still rankling in his mind, and the solitary darkness and howling wind suited him far better than the busy lighted streets. The broom would have trailed very far behind indeed if he had had it with him then.

For over a mile he marched along gloomily, and then, exhausted and quite out of breath, he crept down the bank to a sheltered spot behind a wooden shed, for a rest before he went back again.

The shed was in its place, safe enough, but to Tom's great astonishment, when he clambered down, the roof had disappeared entirely. He peered up and down the bank in search of it, then down at the railway track. He was a boy of quick imagination in some things, and the thought of any danger to his beloved trains stirred all of his pulses. He groped his way between the tracks, keeping a sharp look-out behind and before for approaching trains.

Twenty or thirty yards down the line he found it, a mass of broken timber, tightly wedged in between the rails. Tom tried his hardest to raise it, but it needed stronger hands than his; it did not take him many seconds to realise that, and the necessity of getting help as quickly as possible.



Away up the line, back to the station, he went like the wind. He had paid little attention to distance as he came, but it seemed interminable now, when he was struggling on against wind and time; nay, it might be for life itself.

(To be continued.)

**NEW BOOKS.**

**GRACE MAGNIFIED.**—Under this title the Toronto Willard Tract Depository have issued eighteen Evangelistic addresses and Bible Readings, given by Ferdinand Schiverea, together with a biographical sketch of the Author, and an introductory letter from S. H. Blake, Esq., Q.C., commending Mr. Schiverea for his whole souled, earnest, unaffected method of presenting the truth. The author was born in New York in 1832; his father being a Roman Catholic and his mother a Protestant. He commenced life as a dancer in a variety theatre; but was "converted" under Mr. Moody—and after three or four years of work and preparation by Bible study at such times as he could snatch from his duties, he started out in answer, as he believed, to a call from God as an Evangelist. He has for several years past labored chiefly in Canada and mostly with the Presbyterian body. His addresses are earnest, strongly personal in character, but as is usual in such efforts, wholly without system and ignoring the Sacramental element.

**MAGAZINE FOR OCTOBER.**

*The Church Review* for October contains amongst much else of general interest the first part of an article by the Rev. Arthur Lowndes, on "THE VOICE OF THE CHURCH OF ENGLAND ON EPISCOPAL ORDINATION," which we commend to the careful attention of any who may have received, or seen notices of the work of a certain Dr. Hatch, who himself a Priest in a Church which distinctly in the Preface to her Ordinal declares "that from the Apostles' times hath been three orders of ministers in Christ's Church, Bishops, Priests, and Deacons," yet took the opportunity of a lecture delivered under a foundation in defence of the Church, to attempt by specious arguments to deny this fundamental principle. This number also contains the 6th chapter of "The Laws of the Church in the United States" by the Editor, Rev. H. Mason Baum, showing the conflicting views among the framers of the constitution. We wish this admirable Review could be brought within the reach of all our Clergy.—(Baum and Geddes, N. Y., \$4 per an.)

*The Church Eclectic*, presents as first on its list of contents the concluding article of the Rev. W. Bolard on "The New Roman Dogmas." We are glad to know that this article will soon be issued in Tract form under the title "Papal History and Dogma—An introduction to Plain Reasons against the Church of Rome," [of Dr. Littledale.] "The Color line and the Church" a question engaging considerable atten-

tion in the Sister Church of the United States, is ably handled by Rev. Ransford.—(J. B. Young & Co., and Jas. Pott & Co., N. Y., \$3 per an.)

*The Homiletic Review*, contains as its opening paper one by Rev. Dr. Snively, of Brooklyn, being the 6th of its series on the question "How can the Pulpit best counteract the Influence of modern Scepticism"; also one on "Psychology for Preachers," by Prof. Stuckenberg; and another on "Etymology as an aid to the Preacher," by Prof. Wilder, (Funk & Wagnell's, N. Y., \$3.00 per an.)

*The Pulpit Treasury* in its sermonic section contains sermons on "The Bible—God's word," by Dr. J. B. Helwig; "The Supreme Gift," by Prof. Drummond, and "A Thanksgiving mode of Glorifying God," by Dr. J. I. Ward. Dr. Deems discusses "The Sermon" from its Pulpit side—Amongst the *Questions of the Day* "The liquor Traffic—magnitude of the Evil," is discussed by Dr. R. D. Harper. (E. B. Treat, 171 Broadway, N. Y., \$2.50, clergy \$2.00.)

*The Homiletic Magazine*, in its Expository section contains another of Dr. Bernards striking sermons entitled "Christ's need of sympathy" "Jottings on the Gospel of St. John," by F. H.; "Death to Sin," by Rev. Dr. J. Oswald Dykes, and an Exposition on the Epistle to the Ephesians, chap. vi. 20-24. The Rev. W. F. Adeney furnishes the short articles explanatory of the Scriptures for the Christian Year from the 17th to the 21st Sunday after Trinity. (E. B. Treat, N. Y., 30c. each.)

*Little's Living Age* for Oct. 15th, contains amongst others the following selections: From *Nineteenth Century*, A Great Lesson by the Duke of Argyll; from *Fortnightly Review*, Realism and Idealism; from *National Review*, The Last Day of Windsor Forest; from *Temple Bar*, Some Clerical Reminiscences; from the *Jewish World*, the Ubiquity of the Jewish Race; Farjeon's Secret Inheritance, and Norris' Major and Minor, &c., continued. Littell & Co., Boston, U.S., weekly, \$8 per an.

*The English Illustrated Magazine* furnishes its readers with an admirably illustrated, and most interesting account of "Coaching Days and Coaching Ways" in England by W. Outram Tristram. The illustrations are by Hugh Thomson, engraved by Watertow & Sons, and portray to the life incidents connected with the "old way." *Summer in Somerset*, by Richard Jefferies will also well repay perusal. The illustrations in this favorite monthly are always admirable. In this number the first chapters of a new Serial by Prof. W. Minto, author of the "Crack of Doom," and entitled "The Mediation of Ralph Hardelot" are also given.

*Our Little Ones and the Nursery.*—Completes with this number volume 7, and throughout the year the numbers have been so excellent that we have no hesitation in advising parents to subscribe for it, if

they would place in the hands of the little ones of the family that which will at all times be a welcome visitor.

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*The Pansy*—The five numbers for October (which come in one for the month) are fully equal to anything which had gone before. The stories are beautiful and instructive, and the illustrations good; and as issued monthly the magazine forms a desirable and acceptable gift for the elder children of the family. The new volume commences in November and the price is only \$1.00 per an., (D. Lothrop & Co., Boston, Mass.)

*The Interstate Monthlies.*—*The Grammar School, The Intermediate Monthly,* and the *Primary Monthly*—form an admirable and instructive series for young people. The former for this month contains in its History and Science department the following Magna Charta stories, Door Yard Folk, Old Ocean, (*Life under the waves*), Little Biographies, Music; Rosini and Hymn writers of the past; Health and Strength Papers; and they are all written in a pleasing style and so as to convey positively useful instruction. *The Intermediate and Primary* numbers are equally well adapted for the purposes they are intended to serve. (The Interstate Publishing Co., 30 Franklin Street, Boston. Grammar School \$1.00 per an.; Intermediate and Primary 30c. each per an.; 75 and 20c. respectively to clubs of 10.)

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**DUVERNET.**—Entered into the rest of Paradise, at the residence of her daughter, (the Rectory, Lakesport, N.S.), October 15th, Frances Eliza Ellegood, beloved wife of the Rev. Canon DuVernet, "And so He giveth his beloved sleep."

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**MISSION FIELD.**

**HOW MISSIONS ARE WORKED.**

Archdeacon Farler, of the Universities Mission, writes from Magila (East Africa) to the Times in reply to an attack on Mission in Africa by Dr. Lenz. He observes that, as that traveller's personal knowledge extends only to the Independents and Presbyterians on Lakes Tanganyika and Nyassa, his remarks do not directly affect the Universities Mission; but he wonders what Dr. Lenz expected to see, considering that the station he criticises have all been formed within the last twelve years. He gives the following account of his own work:—"Twelve years ago this station consisted of a mud hut the residence of the missionaries, a few sheds, and a small iron building used as a Church. The natives were always fighting; no man could travel alone safely; they clothed themselves with goat-skins, and their only means of exchange were beads or cotton sheeting. Now a Church holding 700 people, with nave, aisles, porches, an hospital, schools, house for the missionaries, dormitories for boarders, and dining hall—all have been built by our native converts in granite under the superintendence of an English mason. As I write I see eleven masons, native converts, nine of them apprentices, building a large house for Sisters. There is now perfect peace and safety in the land; a child can travel alone. The natives dress in well-made garments, sewn by themselves after the coast fashion. All use rice and rupees, and our wages are paid in money. Trade has been introduced; a large market established close to this station is attended by two or three thousand traders every market-day. The natives bring their rice, maize, sorghum, sansan seed, cattle, sheep, and fowls, and find ready purchasers in the coast people, who can now safely come. The offertories in the Church has amounted last year to £32, and as the rate of wages is 4s. a day it will be seen that our people give liberally. They also make offerings in kind; one day we counted 800 heads of maize which had been given in the offertory. I can see from my window a young native Christian, trained as a doctor, attending to a crowd of patients in a piazza near the dispensary, binding up their sores and giving them medicine. Finally, all our translations, some of which are now done by our native teachers, and our other literary works, are printed in the first instance by our native Christians who have been taught printing. The Times pronounced this reply to Dr. Lenz unanswerable, and deservedly contrasts the welcome given in Europe to travellers—"the spoilt children of society"—in acknowledgment of their brief dips into African darkness, with the neglect, if not aversion, displayed at home to missionaries, men who are content to pass their entire lives in isolation, insalubrious and peril.

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Temperance Column.

HOW CAN SUNDAY SCHOOL TEACHERS HELP IN TEMPERANCE WORK.

By KATHLEEN M. TOWNEND, in the Church of England Temperance Chronicle.

In considering how far Sunday School teachers can exert their influence over the children committed to their care, in special reference to this important subject, the following question naturally suggests itself—What is the object to be attained which each teacher sets before his or her mind in undertaking Sunday School work?

Is it that the children may become intimately acquainted with God's Holy Word?

Is it that they may be so taught the truths of the Christian religion, that at any time they may be able to give a "reasonable answer," if questioned, of the hope that is in them?

Is it that they may be able to join intelligently "with the spirit and with the understanding," in the public services of prayer and praise?

Surely we aim at nothing less as the result of our teaching; but I think there is one other object we desire to attain beyond all these, and it is this—That the hearts and minds of our Sunday School children may be so imbued with the truths of our holy religion, that they may go forth from our schools into the battle of life, armed to resist the temptations of the world, the flesh, and the devil, and ever seeking the Grace of God; that they may be enabled "to live godly, righteous, and sober lives, to the glory of His Holy Name." And, having in view so grand an object, why is it that we have so often sadly to face this fact, that a large percentage of our criminal population have been under the influences of, and even regular attendants at, Sunday Schools? Is it, therefore, reasonable to say that our Sunday Schools are useless pieces of machinery, and that, as part of our Church system, they are a failure? Indeed I think not, but rather it is our bounden duty to enquire and search out where we, as individuals, have failed in our teaching, and what is the great force outside our schools, which nullifies so much of the earnest, prayerful effort exerted within their walls. For one great cause we have not far to look, for the great curse of our country, the vice of Intemperance, rears its head so unblushingly in our midst, that many persons are scarcely shaken out of their apathy concerning it which they hear of young lads and girls falling early victims to its devices, as the Report issued by the Convocation of Canterbury, some few years since, and reliable witnesses, bear sad testimony.

What, then, is the duty of Sunday School teachers? How can or may they exercise their influence in this particular direction? That influence must undoubtedly be gained whilst the children are at school, whilst their minds are still

pliable, and before they consider it beneath their dignity to follow the advice of their teacher. And it seems to me, that Church Sunday School teachers have especially placed in their hands golden opportunities for impressing on the minds of the children the benefits and blessings that spring from the cultivation of the grace of Temperance, and the miseries consequent upon an indulgence in the opposing vice, without ever unduly forcing the subject. Take, for instance, the lessons that may be drawn from the sacred seasons of the Christian year; what can be more natural than when we are, during Advent, directing their thoughts to the second coming of our Lord to judge the world, that we should draw some practical Temperance lesson from His own most solemn warning given in St. Luke, "Take heed to yourselves, lest, at any time, your hearts be overcharged with surfeiting, and drunkenness, and the cares of this life, and so that day come upon you unawares."

Again, at Christmas, can we not point out that the great mystery of the Incarnation, "God manifest in the flesh," has for ever consecrated our bodies to His service, and we have, therefore, no right to defile them by Intemperance or any kindred vice? Lent, with its stern lessons of self-denial and abstinence, both for ourselves and others, is surely a special season for dwelling on this subject; whilst Whitsuntide enables us again to speak of the sanctity of the human body, the chosen Temple of God the Holy Ghost. And it would be interesting to show how some of those very Corinthians to whom St. Paul was writing on this subject had been rescued from the vice of drunkenness, as we gather from some of the earlier verses of the 6th chapter of the 1st Epistle, where the Apostle, after including "Drunkards" in his list of those whose sins would shut them out from "the kingdom of God," adds these words.—"And such were some of you, but ye are washed, but ye are sanctified." The life and mission of St. John the Baptist, gives us the opportunity of a lesson on the Nazarites, and their peculiar vow of Abstinence from wine and strong drink; whilst the 17th Sunday after Trinity supplies us with another, drawn from one of the first lessons, the 35th of Jeremiah, with its story of the abstaining Rechabites.

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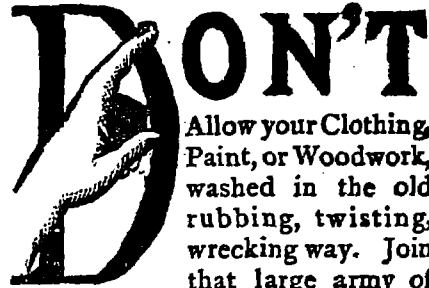
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