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The Church Guardian

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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ECCLIASTICAL NOTES.

SCOTLAND.—The building of the Chapter House of the Chapter of St. Mary, Edinburgh, is making rapid progress.

THE Rev. Ernest Maitland, the Roman Catholic chaplain of the Marylebone Infirmary, Eng., is about to seek a curacy in the Church of England.

THE Rev. Sir John Warren, who was rector of Arborfield from 1839 till 1880 has just attained his ninety-first year. His father, the first baronet, was Physician to the Forces during the first American war, and was created a baronet in 1797.

MR AND MRS. GLADSTONE are among the contributors to the pastoral staff presented to the Bishop of St. Asaph (Wales) at the diocesan conference held at Oswestry on September 4 and 5. The staff was ornamented with jewels and figures of the Welsh saints to whom the parish churches in the diocese are dedicated.

A WRITER in the *Church Review* says that according to statistics published in San Francisco some time since, over twenty-nine millions and a half of the people of the United State do not profess any religion at all. And the writer adds, "Surely this falling off from membership with the sects and return to paganism is due in a large measure to the want of Christian education of the young."

It is widely announced that the Bishop of Winchester (Eng.) has definitely decided to resign the Bishopric, and has made domestic arrangements to leave Farnham Castle towards the conclusion of the present year. The severance of Dr. Harold Browne's long connection with the See, over which he has presided for more than seventeen years, will cause the greatest regret.

THE difficulty of writing in plain language, on the powerful and widespread sin of impurity, has been met by the *Missions to Seamen*, in compiling extracts from the Bible itself, showing what God thinks of breaches of the seventh commandment. These are printed under suitable headings, on tinted paper, in good type, in a little booklet of sixteen pages, which is sold at two shillings per hundred.

THE parish of *Upton Bishop*, in the diocese of Hereford, Eng., vacated by the death of Prebendary Havergal, is, says *Church Bells*, in the temporary charge of the Rev. D. C. Moore, late rector of Albion Mines, and Rural Dean of Amherst, Nova Scotia, who left Nova Scotia to become curate to Dr. Havergal, but before Mr. Moore's arrival sudden death removed the vicar. The Bishop of Hereford has given Mr. Moore permission to officiate in the church and parish till December 31, by which time a new vicar will doubtless be appointed.

FROM the letter of invitation to the Old Catholic Congress at Cologne, to be held on the 12th, 13th, and 14th September next, we extract the following paragraph:—"It will be a great

means of spreading information in regard to Catholicism, and will furnish a proof that men have not only discovered on all sides that they must step forward to oppose the attacks made along the whole line by the Papal party upon the Church of Jesus Christ, but that proper means will be found for an unanimous and successful resistance."—*Family Churchman*.

THE consecration of the new nave of St. Ninian's Cathedral, Perth, Scotland, took place on the 7th August. There was an early celebration at 7 30 a.m., at which the Scottish Office was used. Matins commenced at 11 o'clock, with a subsequent Choral Celebration according to the Book of Common Prayer. The gathering both of clergy and laity was large and representative, including the Archbishop of Dublin, the Bishop of Lichfield, all the Scottish Bishops, the Dean of Manchester, and all the Scottish deans, with one exception, besides many of the diocesan clergy, and others from a distance.

ANOTHER munificent gift has been given to the Church in Wales by Mrs. Llewellyn, of Baglan Hall. The livings of Aberavon cum Baglan are about to be separated. To do this the living of Aberavon, which is a parsonage, had to be augmented, otherwise the Ecclesiastical Commissioners would not consent to the separation. Mrs. Llewellyn has handed over the sum of £3,000, the interest on which sum will go to the augmentation of the living. The sermon at the dedication service was preached by the Bishop of Llandaff, who, speaking afterwards at a luncheon, said that during the period he had been Bishop (seven years) seventy churches or mission churches had been erected, and over £100,000 had been subscribed. The Bishop's fund, which was started only a few years ago, at present amounted to £32,000.

IN an interesting article on 'The Decay of Nonconformity' in the *Newbery House Magazine*, the Rev. R. Free deals somewhat severely with the manners and customs of his former co-religionists. The old severe school of Nonconformity is surely passing away; it has been touched by the 'Time Spirit.' No longer are Dissenting chapels characterized by their baldness. 'Congregationalists,' says Mr. Free, 'are very anxious to have their places known as churches,' and it is often nowadays impossible as you pass by to distinguish them from the latter. The old square simplicity of the meeting-house, its stern refusal of every touch of adornment, has passed away. In their place rise up on all sides florid Gothic buildings, with spires and crosses and painted windows. What is the meaning of this? Is it too sanguine a hope to see in the change some prospect of a day when Nonconformists will come to draw nearer to the Church in more ritual things than questions of architecture and decoration? The Dissenter of a bygone age would have deemed it impossible that he should ever assimilate himself with the Churchman even in these external matters. The Dissenter of to day who has so assimilated himself deems it, perhaps, impossible that the essential boundaries between himself and the Churchman should be ever overpassed. But is it so? When the heaven

begins to work there is no telling what changes may come about. Almost every Dissenting body owes its existence to some unbalanced insistence on a point of doctrine of which the Church acknowledges the truth when it is ranged in its due relation with other doctrines. A greater reasonableness has come about and broken down the Nonconformist's prejudices in the matter of many external Church forms. May not this reasonableness gradually and silently increase till his more radical prejudices disappear too, and he wakes up only to wonder at them as past curiosities?—*Church Bells*.

MADAGASCAR.—Lord Salisbury's announcement on Monday afternoon last in the House of Lords with regard to Madagascar will be some relief to all who are interested in mission work in that country. The Anglo-French Agreement, it appears, professes to give explicit guarantees to missionaries and missions, and to secure freedom of religion and religious practices and teaching. It is feared, and the conduct of the French in many French colonies well justifies the alarm, that when they obtain a free hand in Madagascar they will use their power in a way which will practically annihilate missionary work and its results. So far as an agreement is likely to operate in preventing them from carrying out such a policy, mission work is safe, but we are afraid that the safeguard is not a very substantial one. England has no right to do anything which will put the Malagasy people into the power of the French. It has no right to make any agreement bartering away their liberties for some real or fancied advantage elsewhere. It has the power but not the right. It is not a question of the French civilizing a barbarous people. Nor is it a question of making Christianity known to such a people. The Malagasy people are far from being either un-Christian or uncivilized, thanks to the English missionaries—chiefly, all honor to them for it, the agents of the London Missionary Society. Tens of thousands of children have been gathered into schools, a great school system has been established, converts can be reckoned by hundred of thousands, the language has been reduced to a written form, the Holy Scriptures have been translated, a literature has been formed, and many of the arts of civilized life are firmly established in the land. Our own Church has not been backward in the work. Antananarivo, the capital, has a cathedral-church, and numerous other churches, school-churches and schools are dotted over the land. There is a devoted band of clergy, at whose head is Bishop Kestell Cornish, who has for sixteen years labored in the cause. Thousands of converts, and the rapid civilization of the people, testify that our labors, and the labors of others, have been not in vain. The people are high-spirited and will not consent to be enslaved without a struggle. This is the nation which, to our shame, we are about practically to hand over to the tender mercies of the French, whose way of civilization is generally extirpation. In the struggle which will inevitably take place, the agreement guarantees will be disregarded, and all that has been accomplished will be undone. We have in effect cried havoc, and let loose the dogs of war, and if no greater punishment than the destruction of our work, our

expulsion from the land, the loss of Madagascar trade, and the hatred of the Malagasy people, follows our wicked and selfish action, we may consider ourselves fortunate.—*Church Bells.*

THE Rev. G. C. Ommanney, vicar of St. Matthew's, Sheffield, England, from which church the Rev. S. Benson Thorp, seceded a few weeks ago, referred to the latter gentleman's action in his sermon on a Sunday evening lately, and in the course of his remarks said:—Mr. Thorp, in taking advantage of his (the vicar's) absence on a holiday to join the Roman Church, without a word of warning to him as his vicar, and by remaining in the parish, frequenting the clergy house, and using his position of trust to injure his vicar's work, when by his own account he had had doubts for some time, had shown that loss of moral tone and gentlemanly feeling which was nearly always to be seen in converts to Romanism. They were asked to believe that men in such cases were guided by the Holy Spirit and led by the grace of God to take this step. But the Holy Spirit could never lead anyone to actions dishonorable or deceitful. A priest was bound before all others to be firm in keeping the faith and in resisting temptation, but this one had failed in the hour of trial. The Church of England possessed all the marks of unity with the rest of the Church which are mentioned in the Roman Catechism, and as to the living voice of the Church, which Mr. Thorp mentioned in his "reasons" for joining the Roman Church. The Roman Catholic body might have a living voice, but it was not that authorized by our Lord Jesus Christ, and, therefore, not a reliable one. English Churchmen rejected the doctrines of Papal infallibility and Papal supremacy, not on the ground of private judgment, but because neither of them formed part of the great body of Catholic truth taught by the whole Church. Moreover, the Roman Church was no safe guide. Twice within the last forty years she had changed the conditions of communion, and what was there to prevent her changing again? The Roman Catholic body in England was a modern body, of foreign extraction, with a line of Bishops dating from not quite forty years back. Conscience, then, informed of these facts, could never acknowledge the claims of the Roman Church.

CARDINAL NEWMAN has passed away quietly, and after an illness of only three days, at the Oratory at Edgbaston. Although he was so advanced in years, although he was comparatively withdrawn from the world, yet the space which he filled in many men's hearts and interests was very large, and cannot easily be estimated. We have lost a famous link with past days, a great personality, an epoch-making man; and although his death has long been looked forward to as being, in the natural course of things, imminent, yet the news came on Tuesday with something like a shock. An able pen has well written of him: "Thus enviably closes a most noteworthy life; a life that in itself sums up in the best and most attractive way one side of the religious life of the century. At ninety years of age, full of years, full of honor but not of honors, in the obscurity of his almost private home, the great man receives the last summons, and quietly obeys. A most interesting chapter of our history closes with his death, and a life that bears strange testimony to the permanence of certain types in human nature becomes a part of the past. Once more the world is reminded of the degree in which respect and love still attach to the saintly life, when it is coupled with one or another kind of intellectual leadership. Cardinal Newman is literally the last of his generation. Many of his old friends and colleagues he has long survived; others have but lately passed away; but he, to all appearance the most fragile of all, has remained till now. It is nearly fifty years since Arnold died; Whately has been

gone twenty-seven years; Keble died twenty-four years ago, Pusey eight, and Hawkins and "Ideal" Ward at the same distance of time. The men who followed Newman in his passage across the Roman Rubicon have almost all predeceased him. He has remained, looking out from those mysterious eyes of his upon a world that has changed enormously since the days of the Tractarians, and changed, it must be feared, in ways that he often liked but little. He liked them less, perhaps he understood them less, than the eminent foreign contemporary with whom one naturally compares him, Dr. Dollinger. Far more learned than Newman, far more active, endowed with more physical vigor and a greater force of will, Dollinger never stood aside, like the great English dialectician, from the course of affairs. The one, therefore, is the more interesting as an example of intellectual energy and critical alertness; the other, as a poet, a mystic, and as a thrice-refined example of the unworldly life. John Henry Newman has always appealed in three distinct ways, to three different classes of mind. To the scholar and the thinker his writings have an inherent charm of their own, apart from their polemical issue; to the earnest Christian, of whatever school, it has generally been evident that Newman was in earnest, and that he seceded to Rome because he felt that his conscience led him thither; while to the simple minded and humble his beautiful hymn, 'Lead, kindly Light,' has become almost a classic in our language. To the English Church his loss was very great, while to the Roman Communion the gain of so powerful and good a man was equally valuable. It is forty-five years since he joined the Church of Rome.—*Church Bells.*

WINCHESTER DEACONESS HOME.

Twelve years ago the work of the deaconesses was begun at Farnham, in the Winchester diocese, by Sister Emma, under the immediate care of the Bishop. It was soon found that a large population would furnish a better training ground, and that wider field of work which became necessary as the community increased. The Deaconess Home was accordingly transferred to Portsmouth, where up to the present time the Sisters have occupied several rented houses, which were adapted as far as possible to their purpose. Their work has been carried on with great devotion and most encouraging success in Portsmouth, Gosport, Aldershot, and Bournemouth, in which places the Sisters visit the sick and whole, conduct mothers' meetings, and in many ways assist the clergy and bring comfort to darkened homes. A new stage in the development of their work was reached last month, when the new St. Andrew's Home (to accommodate fifty persons) and Chapel were dedicated by the Bishop of Guildford.

At the dedication service a large number of clergy from various parts of the diocese were present. At the conclusion of the service the Bishop of Guildford read the Office for the Admission of a Deaconess, and two probationers were received into the community. To each one of these the Bishop handed a cross as a symbol of their profession, and then committed them to the care of the Superior, Sister Emma. After an admirable address on the development of woman's work in the Church, a celebration of the Holy Communion followed. At the luncheon held afterwards there was no toast list, but the Warden (Canon Durst) read a letter from the Bishop of Winchester, which said:—"I cannot tell you how grieved I am to be unable to be present and take my part in the education. My heart will be with you, though I am not bodily present, and, as Mary said of Calais, I think the words 'Deaconess Cause' will be found written on my heart at last." The financial statement showed that £4,650 had

been collected, and the expenditure so far had been £4,300. The Warden expressed a most earnest hope that the buildings would soon be finished. They ought to have forty Sisters in Portsmouth alone, whilst Southampton and other places were strongly desiring that Sisters might be sent. It may be added that more ladies are urgently needed for the work, which is opening out in all directions.

THE QUALIFICATIONS OF SUNDAY SCHOOL TEACHERS.

(S. S. 1. Tract No. 3)

[CONTINUED]

IV. ABILITY.—I put this qualification last, although this arrangement is widely at variance with the spirit of our day. Mere intellect and ability have assumed a very false position, and many look upon them as if they were to do everything. Such forget what the sacred Scripture says (1 Cor. iii. 19), that "the wisdom of this world is foolishness with God." Sunday school teaching is eminently work for God; it is not therefore to be approached in the pride of intellect, and the self-sufficiency of that knowledge which "puffeth up," but in the humble dependent spirit of self-renunciation, feeling that "we are not sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God" (2 Cor. iii. 5). And a man of great ability in the sense, if deficient in the qualifications previously mentioned, will cut but a sorry figure in a Sunday school; while a man blest with Godliness, power of control, personal propriety of conduct, and yet possessed of but moderate ability, may be an incalculable blessing.

It includes,

1. *Acquaintance with the Scripture.*—As a whole: the historical, typical, prophetic, doctrinal, preceptive parts; and their bearing and connection upon and with each other. For want of a "sound mind" in these respects, very great mischief will soon accrue. A man should labor for a "right judgment" in bringing forward Scripture in its due proportions, otherwise, while desiring "to declare the whole counsel of God," if he give undue prominence to any part, he will unconsciously inculcate error instead of truth. This has been so well illustrated by a friend of mine, that I feel sure he will pardon my using his words.*

"Without the greatest care, a man will fall into the mistake of preaching error by truth; inasmuch as every truism taken from its proper place in the Christian scheme, and brought into undue prominence, conveys an erroneous impression to the mind, and produces exactly the same effect, as if in an historical picture the order of the group were reversed, and one of the minor figures introduced into it chiefly for effect, were brought forward into the position occupied by him, whose achievements form the subject of the piece. Thus, for instance, let the subject be the battle of Waterloo, the Duke of Wellington, the prominent object in it, and Corporal Shaw drawn in a conspicuous place in the back ground; the arrangement itself will be sufficient to convey a just idea of the relative importance of the part, which they acted respectively on that memorable day; and the picture will represent the triumphs of the Duke. But simply let their positions be exchanged, and instantly the whole becomes a representation of the valour of the heroic life-guardian. Or again, if amongst the objects in the picture, there be no one that stands forth in particular prominence, the impression conveyed will be the general history of the event; but only let any one of them be singled out as an exception, and the brush be drawn across all the others, so as to throw them into the shade, and immediately that one comes forward as the

chief subject; the picture becomes the commemoration of his deeds, and all else are but accessories to him.

"Now the Bible, like a picture, is designed to produce a certain effect; and so long as each subject maintains its proper relative position, and the same measure of light and shadow be made to fall upon it, however often it may be copied, it is virtually the same picture still.

This subject derives additional importance from the fact, that it will be found upon investigation, that sects, divisions, heterodox opinions, and all the grievous errors with which the Church of Christ abounds, arise for the most part, not out of error, but out of truth mis placed."

We are fallen upon days in which almost every man hath a doctrine—bath an interpretation" (1 Cor. xiv. 26) to which he is inclined to give undue prominence; so that instead of teaching the Bible, he is merely inculcating his own thoughts about it. Labour to understand Scripture comprehensively.

2. *Aptness to teach, so as to be able to impart instruction.*—In order to this, you should strive to think of things as children think, and power of illustration should be cultivated. Children love to learn by pictures and parables, as our Lord taught.

3 *Attractiveness of manner, so as first to win attention, and then to keep it.* There should be liveliness and sustained interest in the style of teaching, or the child's attention will flag. But avoid appealing too often or too much to the feelings, they will either become dull and worn through unhealthy excitement, or they will usurp the place of judgment and understanding; the child is injured by either result. Be careful not to make the lessons or hours of instruction too long, children are often wearied, but length of lesson does not necessarily insure edification, and we ought to remember that the demand made on Sunday school children, who attend Church after the school is very, very great.

4 *Discrimination of character and temper, and qualities of mind, and wisdom in treating them.*—All will not bear the same mode of instruction. It is impossible to lay down rules in these respects, because the differences and shades of difference are so various. But this wisdom, this discrimination, is amongst the "all things" which the believer in the Son of God is privileged to expect, in answer to prayer, as he lays the case of each child, and its peculiarities of mind and disposition, before the Lord.

5 *Judgment in encouraging or reproofing:* how to notice, excuse, or punish faults, and when to pass them over. "The spirit of power and love, and a sound mind" are of inestimable value here. Immense mischief is sometimes done by approbation or reproof, private or public, but especially the latter. In either case the child may quite deserve it, but he may not be able to bear it. I once knew a case of a boy, singled out for public approval before the whole school: he could not bear it; from that day his course was downhill, and he was at last expelled from the school. This, like the last, must be a special matter of prayer and heavenly guidance.

These are some few points of importance as qualifications for teachers. You must always bear in mind that they are all to be enriched and sanctified by earnest simple "looking unto Jesus," by prayer and study of God's Word, by self-cultivation and preparation out of school, that in school there may be no hesitation as to what to do or say, and by a loving spirit which makes the school felt to be a place where good things are taught both by precept and example.

Be not discouraged if you do not possess all these qualifications; be thankful for one; use it diligently and pray for the rest, pleading, "Whosoever hath to him shall be given, and he shall have more abundance," (Matt. xiii. 12.)

"Consider what I say, and the Lord give you understanding in all things," (2 Tim. ii. 7).

VESTED CHOIRS.

'How shall boy choristers be trained and disciplined?' Since it is exceedingly desirable that choirmasters and the reverend clergy should share in the deliberations, the prevailing methods, if they may be thus specified, are on the face of it, for the most part, worse than failures. Discord, irreverence, insubordination, slovenliness, priggishness, and not infrequently demoralization, may be found in unexpected places, and far too frequently. The result, which is the fatal element, is too often found in the development of the boy chorister into hardened impiety, not only indifferent to the Church and churchly living, but drifted far beyond her reach. Here, the boy choristers are held to be a lot of young reprobates and inchoate rogues, to be cuffed, berated, and outrageously abused, at the least delinquency; there, the irate choirmaster expresses himself in coarse or profane objurgations, flings a book at the head of an offender, leads him out of the choir-room by the ear, and flings him into the street with dangerous violence. Elsewhere, he is put upon a severely mercenary basis, as in most 'paid' choirs, and the neophyte is taught to place himself under a pecuniary tariff, in his dealings with the Lord's House, even in his early childhood.

Under all of these methods the spiritual good of the chorister is ignored and imperilled, and that which should prove a nursery and training school, during the germinal and critical years of these young souls, is turned into an occasion of falling and failure at the last. In too many parishes the clergy know and care little about the spiritual and temporal welfare of the vested lads who surround them in chancel and choir. This is deplorably true, incredible as it may seem. Such 'lambs' find sour and indigestible pasturage, and such shepherds will some day find themselves confronted with a fearful accounting.

The clergy should recognize and accept the responsibility of jurisdiction with the vested choir, and it cannot easily be ignored or declined. The choirmaster is the deputy of the clergy, and is in immediate supervision. He must, therefore, be not only a conscientious, blameless, and masterful person, but he should be practically and heartily religious. The drill-master is not enough. That there must be perfect order and propriety of behavior is a truism. The spiritualities involved demand conscientious and capable stewardship. These lads are in the wax, impressionable and ductile, as they never will be again. The opportunity lost or sacrificed is irreparable. In the true Church choir the lads 'grow up' in supernatural grace, and becomes Christian men. We know choirs, where gray-headed basses and tenors began their work in childish treble; where choristers grew up into great organists, reverent composers, beloved and valuable priests. Why not? Why should any other general result be possible?

Begin with the right lads. Then take loving, intelligent, sincerely religious care of them, and whether 'paid' or 'volunteer,' such a choir will not go astray. A child's heart is susceptible, and loving, easily warmed and gladdened, easily chilled and embittered; and woe to that system, or steward, under which the child's heart suffers loss and wrong. How Dr. Muhlenberg's 'boys' loved and revered him! How they continued his 'boys' all their lives long, even as scholars, statesmen, commercial magnates, and great ecclesiastics! Is the Church soil so poor and sterile that a Muhlenberg should stand well nigh alone among the boys, as a fountain of light and refreshment for chorister life? Dr. James De Koven was another in this high succession. Here and there

stands another. But why not in every parish having a vested choir? That priest who cannot 'feed the lambs' of his flock, who does not know how, or does not care to, should go back to the rudiments, and with St. Peter, sit at the feet of Christ until the three fold lesson is well learned.—*The Living Church.*

THE MINISTRATION OF THE SPIRIT.

"Come from the four winds, O Breath, and breathe upon these slain that they may live."
—Ezek. xxxvii. 9.

St. Paul, when writing to the Corinthians, constantly impresses upon them the special mark of the Christian dispensation in the gift and operations of the Spirit of God, as the Spirit of Christ. "By one Spirit are ye all baptized into one body." "If the ministration of death . . . was glorious . . . how shall not the ministration of the Spirit exceed in glory?" And, on another occasion, he warns them against confounding the natural and the spiritual: "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned." Thus the Jews, though God's chosen people, and the Greeks, though versed in this world's wisdom, stumbled at the Cross of Christ, which stands at the entrance of the new kingdom, into which, as our blessed Lord himself said, "Except a man be born of water and of the Spirit," he cannot enter.

The Church of Christ is no mere human institution, but is 'from above,' and was brought into being by the operation of the Holy Ghost on the Day of Pentecost. Everything pertaining to her life, progress, and perfection, is to be found in that great gift then bestowed, and it is the forgetfulness of this truth which has caused her many divisions and the loss of that unity which in the beginning was her essential mark. What Ezekiel saw concerning Israel is true in measure concerning the Church. Thank God, she is not dead, but her members lack power and the full manifestation of life, because of their separation one from the other, because of the schism in the one body. Various remedies have been suggested and applied, and in them all, the peculiar character and standing of The Church, as the election out of mankind, seems overlooked, and her heavenly origin lost sight of. Hence it comes to pass that some persons imagine that all that is required, is to bring her doctrines and formularies into harmony with 19th century thought and taste, and that then men of intelligence will be found seeking admission to the ministry, and the scientific world will not be ashamed to sit and listen in the pews. It is almost impossible to imagine anything more opposed to the teaching of the New Testament than such an idea as this. What the Church really needs is to be recalled to a sense of her true spiritual standing in the sight of God, to be reminded of *Her Heavenly calling*, and to be led to see that her growth and perfection is not an intellectual matter, but an operation of the Spirit of Christ, working according to His own will in the different members, and by diverse ministries, in the body of Christ. It was so in the beginning, and we have no reason to think it will or can be otherwise as the time of the end draws near. The words of Ezekiel quoted above are full of glorious promise to the Church of Christ, and read with those in the book of the Prophet Joel (ii. 28) we have a clear indication of that reformation and restoration which can alone prepare the Church for her Lord's return. 'Not by might, nor by power, but by My Spirit, saith the Lord of Hosts.' This is the direction to which the eyes of those must be turned 'who sigh and cry for all the abominations that be done in the midst' of the baptized—God's covenanted people. We must not and dare not

limit or prescribe the operations of the Spirit of God, but should rather stir up our faith, that so it may be said to us 'According to your faith be it unto you.' Until our blessed Lord comes back, we can plead before God the promise in the book of the Prophet Joel, and earnestly pray for those 'times of refreshing from the presence of the Lord' spoken of by St. Peter, only a few days after the outpouring of the Spirit at Pentecost. All we have to remember is that the Church is the Body of Christ, and that the indwelling of the Spirit in her is entirely different from His presence in the world, and His dealings with mankind in general. When God has prevailed to perfect His Church—His election—then will the way be prepared for the further manifestation of 'the manifold wisdom of God'—of 'the exceeding riches of His grace' in Christ Jesus to all mankind, and throughout all creation.

For Thee, O Lord, we long, for Thee we wait:
Have mercy on us in our low estate,
And while the world with sin and death is rife,
Thou art the Resurrection and the Life.

—A. B. C. in *Family Churchman*

THE SOCIAL PROBLEM AND CHURCH UNITY.

Prof. Charles W. Shields, D. D., in *The Century*,
New York, September.

The situation of Christian denominations in modern society in that of a wrangling army among invading foes. It is no petty quarrel before the onset, but a bitter feud in mid-battle. Surely, if social ills are fast coming to a crisis, it is folly to ignore them; and if organized Christianity is their only perfect remedy, it is madness to withhold that remedy.

* * * * *

More Christian unity, the so called unity of the invisible church, does not meet the social exigency. The invisible unity of the wrangling denominations must become visible, potent, aggressive. They cannot rouse their common foes by attacking them single-handed or in scattered bands. They cannot cope with the social perils surrounding them, until they have some outward agreement, some concentrated leadership, and some concerted action; in a word, some *organic unity*. The untaught masses do not want a *sectarian* Christianity. How can the denominations teach them Christian brotherhood, when they do not themselves treat one another as brethren? How can they teach Christian spirituality, when they are scrambling for worldly place and power? At a time when the wildest notions of social problems are abroad, it is *imperative* that the denominations should as one Church speak with one accordant voice in the name of their common Head and Lord.

Such a true church unity is becoming intelligible and practical in American society. The long lost idea of our Catholic Church is sweeping the popular mind like a passion, and melting away all prejudices. It is no longer Utopian to look for an ecclesiastical unity which shall embrace dogmatic differences and allow them due scope and action. Such a unity once prevailed. In the New Testament Church there were no Episcopalian, Presbyterian and Congregational denominations, but only congregational, presbyterial and episcopal principles and instructions as duly combined in one organization. The Catholic and Apostolic Church might now return, if our congregations would associate in free presbyteries, our presbyteries commit their episcopal functions to bishops, and our bishops become conjoined in the same *historical succession*, whatever views might be held as to the need or value of that succession. The most extreme views of churchmanship, as well as the most varied forms of denominationalism, would be retained in such an ecclesiastical system.

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

WALTON.—The Chapter of the Avon Rural Deanery assembled at St. Matthew's Church in the parish of Newport, on Tuesday evening, 26th August, when the following clergymen were present: Rev. W. J. Ancient, M. A., R. D.; Canon Brock, D. D., Revs. F. J. E. Axford, K. C. Hind, M. A.; L. H. Fullerton, B. A.; J. M. C. Wade, M. A.

Canon Brock was the preacher at this service, using for his text Ps. xlv. 14; he urged upon the large and attentive congregation the thought of the beauty of our Liturgy, that the Church in her services was indeed decked in garments of wrought gold.

The Chapter assembled again for the Deanery service on Wednesday at 11 o'clock. Shortened Morning Prayer was said by Mr. Fullerton. The Dean was celebrant, assisted by Canon Brock, and the sermon (a very practical one) was preached by the Dean on the subject of 'Worship.' The business meeting of the Chapter was held in the Church during Wednesday afternoon, the Dean in the Chair. The meeting being opened in the usual way, the order of business was taken up; minutes of last meeting read and approved. The service for the ordering of Deacons was read. The Chapter decided to hold its next meeting at Hantsport in the parish of Falmouth, on the occasion of the opening of the new church there, on the festival of St. Simon and St. Jude, Oct. 28th; Dr. Partridge to be asked to preach the opening sermon. The subject for discussion, 'Having in view the advancement of the unity of Christendom, what should be the bearing of the Church and her clergy towards the sects and their ministers,' was introduced by a few words from Mr. Axford, followed by the other members of the Chapter. It was finally decided that under present circumstances no unity in practical work could exist, while socially every country should be shown.

On the motion of Dr. Brock, seconded by Mr. Wade, the following resolution was passed: 'That whereas the Synods of Nova Scotia and Fredericton have sanctioned the establishment of a Church school for girls at Windsor.

Resolved, 'That the clergy of the Deanery of Avon do all in their power in their respective parishes and spheres of labor to promote the success of such a school, by publicly advocating its claims; by urging persons to become shareholders, and by advising parents to send their daughters to this school.'

The Chapter then closed its session by the usual prayers.

A very successful Missionary service was held in the Church in the evening, when, after Evensong, addresses were given on Holy Communion by Mr. Wade; Board of Home Missions by Mr. Axford, and Household Religion by Mr. Fullerton.

The offertories at the various services was given in aid of the W. & O. of the Clergy Fund.

The thanks of the members of the Chapter are due to Mr. Hind for his kindness in providing conveyance from the railway station to Walton and back, as well as for hospitality by the way. And to those kind people of Walton who made us so comfortable during our stay among them. We all regretted exceedingly the unfavorable weather which prevented many from a distance from enjoying these special services.

TIDNISH.—The Rev. C. A. French, of Baie Verte, N. B., begs to acknowledge with thanks the receipt of \$1 from Rev. W. B. Rally, of Bothwell, Ont., towards a church for Tidnish. He also desires us to say that Rev. V. E. Harris, of Amherst, N. S., and himself as most anxious to commence the church at once, but they have not as yet sufficient funds. If friends of this new Mission would kindly remember the old

adage, *bis dat qui cito dat*, he gives twice who gives quickly, they would confer a great favor on a struggling feeble flock. The Missionary is in the field, and Tidnish is certain to become an important place in the near future, because of the Marine Railway. This Mission ought to be strengthened now. Are we going to waste another opportunity and let others take away the hold we have there to day? It is to be hoped this will not be the way we shall act. Mr. French is willing to work up the Mission, but he cannot build the church without outside aid.

DIOCESE OF FREDERICTON.

BAIE VERTE.—The Rev. C. A. French, the Missionary at this place, begs to acknowledge a gift of books from Rev. Canon Brigstooke, of St. John, N. B. He is most thankful to those kind friends who are aiding him in his work. Of course the establishment of three new missions involves a good deal of labor and anxiety, but labors are very much lightened and anxieties are lessened by the knowledge that friends of missions may be found in many a city, many a hamlet, and many a country-side.

ST. JOHN.—*Trinity*.—The Rev. A. J. A. Gollmer has severed his connection with Trinity Church. On Tuesday afternoon, 9th Sept., the superintendent, officers and teachers of the Sabbath school presented him with an address and a handsome travelling case as a slight remembrance of the pleasant associations which they had during the five years of which Mr. Gollmer had been curate.

The death of Mr. R. A. Gregory removes from the business life of St. John a very active, hard-working man. Mr. Gregory came to this country from Ireland when he was about thirteen years of age, and after he left school went to work; and since then he has never been idle. He knew the lumber business of St. John in all its moods and tenses, and worked at it from the pond to the mill. He has met with many ups and downs, but was never discouraged, and his industry, cheerfulness and hopefulness were most agreeable qualities of his nature. In addition, he was a very kind hearted man, and was always ready to assist any good enterprise. In Portland, where he lived many years, and where he was well known, he will be greatly missed. He had filled the office of a vestryman of St. Luke's Church for twenty years and has been one of the church wardens for the last five years. Mr. Gregory leaves wife six sons and two daughters. Three of his sons are in this city.—*St. John Globe*.

DIOCESE OF MONTREAL.

MONTREAL.—There are no less than three vacancies in parishes in or near the city. The Rev. Geo. Rogers, B. A., Rector of St. Luke's for several years past, has resigned, having accepted a call to Brandon, Manitoba. We have not heard any names men ioned as his successor.

The Rev. J. Newnham, M. A., Rector of the Church of St. Matthias, Cote St. Antoine, has resigned, in order to take up work in Moosonee. Our Rupert's Land correspondent intimates that after some training to the hardships and peculiarities of that work, a higher position, presumably that of Bishop of the Diocese will be accorded him. It is said that the name of Mr. Almon, Rector of Yarmouth, N. S., has been sent in to the Bishop for appointment as rector. Mr. Almon did duty in the parish as *locum tenens* during Mr. Newnham's absence in England.

St. Mary's Church, Hochelaga, is also vacant through the resignation of Rev. J. Elgecombe, who has accepted a call to a parish in the States. The Lay Helper's Association is aiding in carrying on the work there; but the posi-

tion is too important a one to be kept without a Priest in charge. It is to be hoped that a wise, earnest and true Churchman may be found: one who will go actively to work amongst the large population of working people residing in this section of the city.

CHAMBLY.—Only twelve miles from Montreal has also been vacant through the appointment of Rev. Mr. McManus to the position of City Missionary, Montreal. At the Vestry meeting held last week, the names of Rev. W. Ross Brown, M. A., Rural Dean of Brome, and Rev. F. G. Scott, B. A., Drummondville, P. Q., were selected for submission to the Bishop. Mr. Brown has labored long and faithfully in the Diocese, and it is supposed will receive the appointment.

DIOCESE OF ONTARIO.

KINGSTON.—The Inter Diocesan Sunday school Committee appointed under the authority of the Provincial Synod of Canada and consisting of sixteen delegates from that body, and of two from each diocese in the Ecclesiastical Province, is to meet here on Thursday, Oct. 9th, in St. George's Hall. The Committee is charged with the duty of selecting a uniform series of Sunday school lessons, for 1890-91; and of preparing a three years scheme of Sunday school lessons on the Bible and Prayer Book.

DIOCESE OF TORONTO.

EDUCATION OF MISSIONARIES CHILDREN.—A subscriber in the Diocese of Toronto sends us two dollars to help onward this cause explaining that he sends it to us, because he is not aware whether the W. A., of the Diocese of Toronto has taken up this work or not. Will some of the members of the Woman's Auxiliary in that Diocese please advise us as to this and state to whom subscriptions from their Diocese, for this purpose, should be sent.

PETRABORO.—The Rev. John Cheyne Davidson has issued a letter to the members of the congregation of St. John's Church, mapping out the work in the parish for the winter, in which he says that he has prevailed on the well-known Canadian missionary, the Rev. F. H. DuVernet, of Wycliffe, to hold an eight days' mission in St. John's, beginning on November 22nd.

ORILLIA.—The Ladies' Aid Society of St. James' Church, Orillia, held their picnic at Geneva Park on Thursday, Sept. 11. The receipts of the picnic are to be devoted to the Sunday school. Notwithstanding the wet and unpleasantness of the evening, the picnickers seemed thoroughly to enjoy themselves.

The prizes offered by the Orillia Church of England Temperance Society, for answering on the temperance papers at the High School entrance examination here, were won by Miss Ida Hutchins, Brechin; Miss Lizzie Thornton, Warminster, and Fred. Martin, Hillsdale, equal; and Miss Ellen Horne, Rugby.

DIOCESE OF HURON.

ST. MARY'S.—The harvest home services of St. James' Church were held on Sunday last and were conducted by the new rector, the Rev. W. J. Taylor. It was his first duty in his new charge and he was greeted with overflowing congregations. His discourses were clear, forcible and eloquent and created a very favorable impression upon the minds of his hearers. The church was beautifully decorated with all the emblems of a rich and bountiful harvest. Long wreaths of golden grain, appropriate mottoes and handsome emblems graced the walls. The pulpit, prayer desk, choir seats, gaseliers, etc., were tastefully trimmed, and the rich stained

glass windows were charmingly decorated and loaded with fruit, grain and vegetables. That which was perhaps most admired was the huge anchor on the centre of the chancel steps, wholly covered with the rarest of cut flowers. The vestibules as well, as the space in front of the chancel, were loaded with vases full of flowers, carefully and tastefully. Miss Nellie Sharp had charge of the decorations, and to her and those who assisted her in carrying out the designs is due the credit of so delightful a scene.—*St. Mary's Journal.*

A reception was given to the new Rector and his family on the Thursday evening, in the Opera House, which was filled. The decorations were very tasteful, and the refreshments abundant. An address of welcome was read by Mr. T. D. Stanley. The Rev. W. M. Seaborn, of Thorndale, acted most efficiently as chairman.

DIOCESE OF ALGOMA.

HOMES FOR INDIAN CHILDREN.—The Rev. E. F. Wilson acknowledges the receipt of \$223.57 from the Treasurer D. & F. M. S. for the following purposes:—For Home at Medicine Hat, from Fredericton \$90.03; for Shingwauk Home from Fredericton \$31.93; for Shingwauk Home from Montreal \$5; for Wawanosh Home from Fredericton \$10; for Indian Homes from Fredericton \$52.44; from Indian Homes from Montreal \$35.12.—Total \$223.57.

BURK'S FALLS.—The Rev. Alfred W. H. Chowne begs to acknowledge the gift of a surplice, and Altar linen for a needy Mission in the Rural Deanery of Parry Sound and Mission, per Miss Ellen Halt, Secretary W. A. A., St. John's, Quebec.

NOTES FROM MY HOLIDAY LOG.

By a MEMBER OF THE WOMAN'S AUXILIARY.

In venturing to offer a few extracts from my jottings in my old Log; of course I do not intend to inflict upon the readers of our excellent Church papers every little detail of our long trip to and from the Atlantic Coast, nor all that happened during a five weeks delightful visit there, the retrospect of which will always be a very pleasant one, and with not only its instructive, but with its comic side also,—nay, it was very near having a very tragic side likewise, for, but for the merciful Hand of our God, who honors human instrumentality always by using it when freely offered to carry out His will, the life of one very precious to the American Church would have been sacrificed. I allude to the rescue from drowning of Dr. Neely, the Bishop of Maine. I have been surprised to see no record of this in any of our Church papers, and have, therefore, less hesitation in including it amongst my jottings. It occurred on one of the most glorious days of the many with which our stay at Scarborough Beach had been so exceptionally favored. So glorious a day was it that a few of us planned a coast trip together and it was on our return home that the graphic account was given us of the rescue of "the Bishop." Faces were still blanched with the horror of it, pulses throbbing with the excitement of it, and hearts beating with intense thankfulness that it had been granted to those chiefly of "our own household" to man the little lifeboat and bring the nearly spent swimmer in safety to the shore. The mishap had occurred at the usual hour for bathing at Scarborough, when the guests of both hotels were either in their bathing houses, in the water, or on the beach as amused lookers on. The breakers were unusually high, and that expression may be taken at its fullest meaning, for Scarborough breakers are no caressing little wavelets amongst which bathers even in ordinary times can quietly disport themselves, but they 'mean business' and it requires a watchful

eye, a firm foothold, and a strong grip to hold your own when amongst them. 'Look out! here comes a terror,' was often the watch cry of the good guardian angel of the many members of the bathing ring who, hand in hand 'jumped' to meet its onslaught; and on this day, as I say, the waves had been higher than usual. At the hotel 'over the way' had been staying as guests for some time, a Bishop of the Reformed Episcopal Church,—'the Reformed Bishop' as one of our little party, partly for fun and partly for brevity's sake had persisted in calling him, which may be forgiven her as she had no personal acquaintance with that excellent man. When the cry reached the bathers of, 'help! help! help!' from the Bishop, who apparently was drowning, every one concluded it was he instead of Bishop Neeley, who had meanwhile driven out from Portland with his wife, in their carriage, and who had quietly gone in for his bath. Being a strong man and a good swimmer, Bishop Neely had struck out not only too boldly and had been carried away by the force of the tide and was helpless in the swirl of the dreadful undertow which cannot be dared, on that grand Atlantic coast, with impunity. Our only boat, seldom used, except for purposes of rescue, lay under the bath houses, its oars up at the hotel and therefore it was valueless until they were fetched. At this juncture, the ubiquitous boy element which hitherto had been partly the delight and partly the 'bother of our lives' developed into a heroism worthy of all praise. How those boys flew on their mission in breathless haste, flung in the oars to those already in the boat who had been selected from the volunteers for their better seamanship. The launching, and again the beaching of that boat was neither a safe nor an easy matter, so no small praise is due to those who ran no trifling risk in their skilful manning of it. Their best reward was in its grand results—the landing of the Bishop, clinging to its stern (for the boat would certainly have upset had he attempted to get into it) in safety upon the beach. Probably from a fear of alarming his wife, or perhaps because he did not realize his danger, the Bishop made somewhat little of his peril. True, strong man as he was, he might have held out for some ten minutes more, (he thought for an hour!) but each moment would have carried him farther away from rescue, therefore, if 'by reason of strength' he had floated for the longer period the sequel would without doubt have been the same. Truly this day was not without its lessons, which will not readily be forgotten by any who witnessed its eventful issues.

Monday—Well, this 'Dolce far niente' kind of a life is all very well in its way: One certainly takes in health at every pore, and as one comes for health that is a good gained and one to be very thankful for, only one would so like to be able to distribute it! In this great growing age of astonishing developments one almost wonders that there should be no machine invented for bottling up the sea breezes as they bottle up the human voice, to be given out in condensed but invigorating puffs to those dear hard working souls in the far away mission fields, who it faithful to their trust have to resign so much that makes life beautiful and for whom a whiff of salt air, a vision of a stretch of white sand or of sea weed crowned rocks is naught but a childhood's memory. . . Well! thank God though we cannot give them these, yet we, as members of a band of sisters pledged to help them in every way possible to us, may give them proofs of our sympathy in far more practical form.

In our dear little messenger, the *Monthly Letter Leaflet*, for July, I see at the previous meeting of the Toronto Diocesan Board it was resolved: 'That the members of the Board pledge themselves to do all in their power to advance the objects of our Association during the summer vacation, and that they shall try

to interest others in the various funds we have undertaken to raise.' This resolution they commend to the attention of all members of the W. A. M. A. I only hope that the rest of my sisters do not feel as guilty as I do on this count. What have I done? Literally nothing! and as if to drive the nail in a little harder comes the following question from the C. M. S. Gleaner: 'Are we remembering our work in our holidays.' As for opportunities, they will come to whomsoever is guided by the Master. A fresh series of wheat cars are within reach of every gleaner on arrival at seaside, woodland, or holiday home.

[To be continued]

DIOCESE OF QUEBEC.

DURHAM—A most enjoyable meeting of the subdeanery for the district of Richmond was held at the Rectory, Kirkdale, on Monday and Tuesday, 8th and 9th Sept. The clergy, Revs. Jas. Hepburn, of Richmond; Scott, of Drummondville; Biaylock, of Danville; Cox of Windsor, and Robertson of Durham; met on Monday evening. Service was held in the Church at Kirkdale, an excellent sermon was preached by Rev. Thos. Biaylock, the subject being, "Fellow Laborers with Christ."

On Tuesday morning the brethren met and partook of Holy Communion. The meeting for study began with Mattins at 10 a. m. followed by a short devotional meditation on Psalm 153. Then an Old Testament subject was taken up, viz:—'The Introduction to the Prophet Isaiah.' Mr. Hepburn, the Sub-dean, read a paper on the "Study of Prophecy" with special reference to Isaiah, and a most animated and interesting discussion followed.

The clergy took dinner at the Rectory, and before beginning the afternoon's study, had a pleasant social chat. At 2:30, Greek Testament Study,—Acts I, verse 6 to 15, occupied nearly two hours, and was followed by a paper on "Women's Auxiliaries and their work" by Rev. J. C. Cox. A very pleasant feature of the day was the presence as visitors, of Rev. A. H. H. Judge, formerly Rector of Cookshire, now of New York; and of Mr. B. G. Wilkinson, B. A., a distinguished student of Bishop's College, Lennoxville. The whole meeting was most refreshing to both mind and soul, and the clergy departed for their respective parishes cheered and strengthened by their brotherly intercourse.

PROVINCE OF RUPERT'S LAND.

Including the Dioceses of Rupert's Land, Saskatchewan, Moosonee, Athabasca, Qu'Appelle, Mackenzie River and Calgary.

DIOCESE OF RUPERT'S LAND.

ACCESSION.—The Rev. Clement Williams, a clever young Methodist minister, is about to enter the ministry of the Church of England, and will shortly be ordained Deacon. He was presented at Carberry on the 24th August, to the Bishop of Rupert's Land for Confirmation by the Rev. H. Gomery.

SELKIRK.—Rev. G. Hovey has resigned the parishes of Selkirk and Mapleson. He was presented with an address and purse before leaving.

The Indian Industrial School is prospering. There are now over fifty scholars.

WINNIPEG—The Rev. J. W. B. Page, curate in charge of Holy Trinity, has been ill with typhoid fever, but is now convalescent. Archdeacon Phair took the duty during his illness.

St. John's College and Boys' School have reopened with encouraging prospects. Ladies are admitted for the first term to the lectures at the College.

BIRTLE.—The Mission of Birtle is fortunate in having as incumbent the Rev. Welburg T. Melton, M. A., a young clergyman from Yorkshire. The following account is very encouraging: The opening of St. George's Church, Birtle, and the consecration of the new chancel took place on Sunday, Sept 7th, by the Most Reverend the Lord Bishop of the Diocese. The chancel and all the internal fittings are the gift of the congregation of St. Michael's Paddington, London, Eng., in memory of Edward Prescott, son of the Vicar, the Rev. G. F. Prescott, who died at Birtle during last year. The chancel is built in concrete in form of an apse. The window in the centre bay is of stained glass, the figure being Christ; the idea of the picture is taken from the 285 hymn, (A. & M.), Christ soothing the Apostles on the stormy sea. The Communion Table is covered by a new cloth presented by Mrs. Hutchings, of Kirkby, Misperton Rectory, Yorkshire Eng., a beautiful new linen cloth also is the gift of the same person. The chancel is divided from the nave by a screen of pine. The design being a central arch surmounted by a Maltese cross, the sides being twelve small gothic arches, six on each side of the central arch. The plans for both chancel and screen were prepared by T. C. Dudley, Esq., of Warleigh and Birtle. The font and pulpit are both the gift of the Rev. G. F. and Mrs. Prescott, in memory of their son; they are made of sycamore wood, the design and work being from Mr. McGurl, of Moosomin.

The Morning service was, the consecration of the chancel; Morning Prayer; sermon by the Bishop, and a celebration of the Holy Communion. There was a decidedly good congregation, though the previous days' rain forbade many coming from a distance.

The vestry of St. George's Church meet on Sept. 15th, and plans for a tower for the west end will then be discussed.

DIOCESE OF QU'APPELLE.

QU'APPELLE.—Rev. W. Nicolls, B. A., Principal of the Boys' School, has returned from England, where he has been in the interest of the institution.

The Bishop has been visiting the Missions along the line of the Manitoba and North Western Railway, and at other points in the diocese.

DIOCESE OF MOOSONEE.

Ven. Archdeacon Vincent, of Moose Factory, after travelling over 1,100 miles principally by canoe, arrived a few days too late for the Provincial Synod. After visiting Port Hope, Ont., he has returned to his diocese.

Rev. J. A. Newnam, of Montreal, has gone to the diocese. It is generally understood that after a suitable training in the languages spoken there, if he is adapted to the work of the Diocese he will be called to a higher office. It is well known that Bishop Horden, owing to advancing years, has been anxious to resign his arduous post, which he has filled so faithfully and admirably as Missionary and Bishop for nearly forty years.

DIOCESE OF NEW WESTMINSTER, B. C.

APPOINTMENTS.—Justinian Pelly, Esq., of New Westminster, has been appointed Registrar for this Diocese.

The Rev. William Perry Ireland has received a temporary license to officiate in Christ Church, Hope; St. John's Church, Yale, and at Harrison Hot Springs.

In an account of the Bishop's journey into the interior of his diocese, reference is made to Nelson, situated on the Kootenay river, 28 miles above its junction with the Columbia and 20 miles below its outlet from Kootenay Lake. It owes its existence to the discovery of Silver ledges upon Toad Mountain and its vicinity. The 'Hall' Mine which is situated

nearly at the top of the mountain, about six miles back from the town, is the richest of these and is confidently asserted to rival the famous 'Comstock' in its almost inexhaustible wealth.

It is on the strength of these discoveries that the C. P. R. has undertaken to build a short line from Sproat's Landing to Nelson in order to afford facilities for transporting the ore to Smelter erected last year at Revelstoke. In addition to which the projected line through the Crow's Nest Pass will probably pass a few miles South of Toad Mountain on its way to the coast, and a branch of the Northern Pacific is under construction to Bonner's Ferry, on the upper Kootenay River, whence there is the finest water communication with Nelson.

All these circumstances combine to make the rapid growth of Nelson a certainty in the near future, even if it should not become the inland capital of the Province.

NEW WESTMINSTER.—*Holy Trinity*.—The marriage of Mr. Gerald H. Cross, of New Westminster, with Miss Amelia Matilda Kinsey, of Victoria, was celebrated in Holy Trinity Church on Monday, August 25th, by the Lord Bishop of the Diocese, assisted by the Rev. Hy. Irwin, M. A.

The fishing season brought a large number of Indians to New Westminster as usual, and special services have been held in the Church for them.

Our Sunday school is increasing and doing a good work. Great credit is due to the Teachers.

SABERTON.—Archdeacon Woods, referring to his visit as one of the delegates says:—

'The gathering of Bishops, Priests and Lay Delegates from all parts, even the most remote, is an event to be remembered by those whose privilege it was to take part in what was again and again emphatically declared by speakers of all shades of thought to be the most important meeting of the Church which has ever taken place in British North America.

I could not but feel as I looked around the well filled hall of St. John's College that I was in the presence of representative men. The interest in the work in hand manifested by the Bishops and Priests might be considered a matter of course, but the interest of the Lay Delegates was not a whit less keen, and their loyalty to the Church; their grasp of the questions under discussion; the clearness and ability which marked the expression of their judgment shewed them to be men of power and ability. Nor were they men of leisure who could readily afford the time to devote to the discussion of questions in which they took a passing interest. They were (as far as I could learn) busy men of the world, many of them holding high positions in their professions, to whom it must have cost more than money to have given time and thought to the work in hand. They were there because they felt the importance of the work to be done.

The general result of the work done is for the present only suggestive. The Conference will not meet again till 1893. Meanwhile the Church will have before her the outline of a proposed basis of unification, which with proper safe guards so as to secure at all cost Catholic tradition, carried out on Catholic lines of action will prove by God's guidance and blessing a source of strength and increased vitality.'

VANCOUVER.—*St. James*.—The Rector of this parish has been seriously ill for some time past, but is now progressing favorably towards recovery. It is hoped that before many Sundays he will be seen in his accustomed place at Church. During the month of August the Rev. S. C. Scholefield has been assisting in the work of this parish.

On Wednesday, August 13th, the Sunday schools of the Parish of St. James held their

annual picnic in the grounds of St. Mary's Mount, Sapperton. One hundred and seventy children and ninety adults left the station at Vancouver.

CHILLIWHACK.—The Bishop and Mrs. Sillitoe, visited St. Thomas' Parish on the 17th, August, and were the guests of Mr. and Mrs. Allen at the Parsonage. The Bishop preached morning and evening, and at the conclusion of evening service admitted the two Churchwardens and one of the Sidesmen. An era of prosperity has dawned upon the district, of which the tokens are manifest on every side.

CONTEMPORARY CHURCH OPINION.

Church Bells, London, England, says:—

The good nature of the Prince of Wales is, it appears, the cause of the placing of the name of Cardinal Manning after his own, and before the Lord Mayor's, in the Commission on the Housing of the Poor. The incident is an unfortunate one. We yield to no one in our respect for Cardinal Manning, but the question really lies beyond him. What was accorded to him because he was Cardinal Manning, what was, in fact given him as an individual, and not because he was a Cardinal, might very possibly be some day claimed by Rome as a right. We fear that it looks very uncharitable to say this, but the past of the Papacy and the present acts of some of its agents must not be forgotten. It is therefore important, most important, that it should be at once made widely known that Cardinal Manning has no legal right to the precedence which the Home Office gave him at the suggestion of His Royal Highness. It is curious that Sir William Harcourt, who was at the time Home Secretary, did not call attention to the irregularity. We do not for one moment suppose that Sir William was, as one of our daily contemporaries suggests, influenced by the wishes of his royal relative. As, however, Sir William cannot be supposed to have forgotten the relationship which he so proudly made known to an ignorant world on the memorable occasion, when he as a descendant of the Plantagenets, gave his sanction to the marriage of the Princess Louise with the Marquis of Lorne, it is curious that he did not guard himself against the suspicion of family partiality. Apart from this, the ardent constitutionalism which he always professes ought to have saved him from anything so unconstitutional. Still, Sir William's family arrangement—family by virtue of his descent from the plantagenets, the exact nature of which may be easily ascertained by an inspection of the family genealogical tree—does not make an *ill-gal* act a *legal* one, which is all that we desire to make known to our readers.

New York Observer:

Filling the Church Treasury.—It is an indisputable fact that many of the ways in which money is raised for the cause of Christ are questionable. Indeed, this term is far too mild to characterize some of them. They are positively worldly and calculated to hinder the prosperity of souls and the welfare of our churches. It is a question whether the Church will ever be the successful opponent of evils in the world if she leans for her financial support upon worldly men or worldly measures. We congratulate ourselves if we can escape giving. All sorts of subterfuges are adopted to escape the direct transfer of what we owe God from our pockets to his treasury because it seems to savor of taxation. When church fairs and church festivities come in at the front door, spiritually passes out at the rear portal. We believe that in a multitude of cases a church were better blotted out than kept alive by recourse to such unhallowed schemes. In the name of religion all manner of evil schemes have been promoted; so much so, that the

dividing line between the world and the Church has become almost invisible.

Faith and courage will be needed to shake off the old habits of money-raising, and to return to David's methods and apostolic rules, and Macedonian customs, but the truest interests of the Church demand such a return. Our churches need to be purged of every evil thing, and then shall our sanctuaries be the abode of our God, whose glory shall fill the house of the Lord and the hearts of his saints.

The Living Church, Chicago:

It seems strange to those who are not familiar with the 'drift' that is taking place in the popular religion of the day, that such a point as the substances to be employed in the Lord's Supper could become an open question even among the most ultra Protestants. For is it not commonly asserted that 'the Bible and the Bible only is the religion of Protestants'? And could anything be clearer than the fact that it is 'Bread and wine which the Lord hath commanded to be received'?

There are, however, large numbers of people calling themselves by the Christian name, throughout the Western if not the Eastern States, who do not hesitate to deprave that which they have hitherto respected as the Supper of the Lord by the substitution of something else for wine. The wide and increasing use of juices, and even so repulsive a liquid as water in which raisins have been soaked, is a testimony to this substitution of human for divine authority.

THE CHURCH'S WAYS.

BY S ALICE BANLET.

In no slow fashion are the denominations adopting, one by one, the ways and beauties of the Church. While the question, "Shall we have a liturgical form of worship?" is agitating the various bodies and offering a prolific theme to conferences and denominational newspapers, many religious assemblies have already taken forward steps on the road liturgy-ward. The responsive reading of Scripture selections, the singing of the *Gloria* while the people stand, the recitation of the Apostles' Creed sometimes alas! in a mutilated form, and the frequent use of many of our soul lifting collects, indicate a view of worship wonderfully different from that of the days not so long passed, when the long metre hymn, the longer metre prayer, and the doctrinal sermon measured by the sands of the hour glass, constituted the *act* of public worship.

A writer in a late issue of the *Congregationalist* expresses his satisfaction at a novelty which he recently witnessed—the decorous reception by the preacher of the offerings of the congregation,—and adds a wish that the custom might be generally adopted. The writer says nothing, possibly knows nothing, of the reverent reception and humble presentation of alms as prescribed by our rubric, but evidently the pastor and the people whose place of worship he visited knew and appreciatively adopted this way of the Church. At a recent conference meeting of the Congregationalists in Massachusetts, President Carter of Williams College read an important paper upon sisterhoods; he referred to the New Testament as offering warrant for the establishment of religious orders, quoted the wise and appreciative words of Bishop Potter, and described the noble work done by many of the orders of the Church. He concluded by expressing his conviction that there is an open place in the Congregational Church for the sisterhood, and by explaining what its work should be, namely, prayer, teaching, especially instructing the young in religious truths—a work now neglected or im-

properly conducted—and the care of the sick and suffering. This thoughtful address was listened to with close attention and deep interest, and it may well be the entering wedge for the consecrated and devoted labors of the sisterhood among the Congregationalists.

With joy the Church sees accepted, one by one, the jewels from the treasures which she freely offers. With greater joy would she welcome all the peoples to a full share in the great inheritance which she has ever faithfully held, while, like Saint Christopher, she has struggled through the stormy tide of the ages, bearing the precious burden which shall be for the healing of the nations.—*The Churchman.*

CANON LIDDON.

It will cause our readers profound sorrow to learn of the too early demise of the greatest of English preachers, Canon Henry Parry Liddon, D.D., Canon of St. Paul's, and Ireland Professor of Oxford University. What Newman, by peculiar perversion deserted, it was Canon Liddon's mission to promote, and to apply with consecrated powers, to the exigencies of his own generation. He was a worthy successor of such eminent names as Koble, Pusey; and by unflinching maintenance of truth; by unhesitating defence of right; and by powerful expositions of the Divine harmony of Faith—Reason and Apostolic Orders—placed coming and successive generations under lasting obligations. It would appear amid divergent currents of Royal favor, political exigency, and vague religious conceptions, he has evidenced all those signal qualities of a martyr in will, and in deed. Wherever Canon Liddon found the sphere of duty—alike in personal form and gigantic intellectual powers—he stood the peer of the foremost ecclesiastics of the day. It was proof of the discrimination of the great Bishop Wilberforce, that he presided over the Theological College, at Cuddesdon, from 1854 to 1859; thence he advanced through a Prebendaryship of Salisbury Cathedral, in 1864; and the Bampton Lectureship of 1866, to the Canonry of St. Paul's, which he adorned till last week with singular gifts of logical acumen, fervency of spirit and profound learning, all finding vent in such matchless eloquence as placed him on the pinnacle of sacred oratory. England and the Ancient Church of his affections and devotions may well join in deploring the extinction of such a luminary. Aside from discreditable opposing influences he would have filled to the credit of the Nation and the Church, the loftiest position in the gifts of Crown or Prime Minister. It is a testimony that by divers First Ministers his worth and charms were neither obscured nor ignored. The tributes borne, and which find a fitting conclusion in the honored sepulchre in the great Cathedral wherein he had electrified vast assemblies with messages of Divine Love, inspiring to Divine Life, only express too tardily an appreciation which he had earned, but which never influenced his brilliant career as a champion of the Christian Faith. C.

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CALENDAR FOR SEPTEMBER.

SEPT. 7th—14th Sunday after Trinity.

" 14th—15th Sunday after Trinity.

[Notice of Ember Days.]

SEPT. 17th—

" 19th— } EMBER DAYS.

" 20th— }

" 21st—16th Sunday after Trinity. St. Matthew A. & M. Athan. Cteed.

" 28th—17th Sunday after Trinity. Notice of St. Michael.

" 29th—St. Michael and All Angels.

THE POSITION AND WORK OF THE LAITY IN THE CHURCH.

By THE REV. MELVILLE M. MOORE, Rector of
THE CHURCH OF THE HOLY TRINITY,
NASHVILLE, TENNESSEE.

(Continued.)

HELPING.

The work of the Church is two fold. First, to turn souls to Christ, and secondly, to train them for Heaven. Having won them, she must help them; help them to live holy lives, help them to conquer in the long and weary struggle against sin. This, undeniably, is the Church's mission. Here on earth, she is not an association of immaculate saints. She exists solely to help men to become saints. She is sent to convert the sinful, to enlighten the ignorant, to alleviate the miseries of suffering humanity. But to do this successfully there must necessarily exist a condition of mutual help between the Church's component parts of Clergy and people. It will go without saying that neither part can do the work alone, at least in this day. This mutual help must be given in two ways. First, in regard to the work among men within and without the Church. And, second, in regard to maintaining the Church itself. We know that God's especial messenger, the Priest, is charged with the duty of caring for the saved, as well as seeking for those who are lost. He must carry every member in his mind, and bear every soul on his heart. To instruct the ignorant, to en-

treating the negligent, to reprove and warn the unruly and the obstinate, and to encourage and comfort the faithful—these are his ordinary duties. But he must also seek those who stand aloof from the Church, who oftentimes make a mook of religion, and of his own holy calling. He is to be all things to all men, if by any means he may save some. In the working of a Parish there are many means to be employed not only to keep a live Parish alive, but to build up a dead or dying Parish. A constant and oftentimes dreary round of parochial visiting must be maintained; private as well as public exhortations be given to secure the regular attendance and the labor of the negligent and indifferent; society or guild work be planned, watched, and encouraged; the Sunday school carefully directed and teachers therefor secured and instructed. And, besides all this, the temporal concerns of the Parish seem to gravitate naturally to the Priest's shoulders. These details of parochial work are considered indispensable to success. Neglect of any one of them will speedily beget weakness, and neglect of all of them surely produces failure and deadness. This is so fully recognized by the Laity that a Vestry almost always carefully makes inquiry concerning the next new pastor as to his proficiency or past success in attending to these details—an inquiry, by the way, which often amounts to asking if the man has proved himself successful in doing the legitimate work of ten men. But let it be understood that

THE PRIEST IS NOT ALONE

in the responsibility for doing this work, because the work is Church work, and must be mutually done by Priest and people. Without the help of the Laity his labors are all but fruitless. If lay hands are held off, if lay hearts are cold and unsympathizing, if lay lips are silent, if lay energies are selfishly repressed, or but indifferently given, why, it is easy to calculate just how long one brave heart can bear the burden alone, and at last sink under it, or flee to another part of the Lord's great field, hoping for better success in going over precisely the same old round of duties. We repeat, in the practical working of any Parish or Mission, the obligation to work is upon the Laity as well as the Clergy, and the man or woman who shirks clearly defined duty will no more escape the consequences than will the Priest who shirks his duty. God will insert failure somewhere in their lives, and if the fault be a general one in any Parish, God will there, too, insert failure, and finally death. Says one 'we need on the part of the people a fuller and more unreserved recognition of their Parish duties, and on the part of the Parishes—both clergy and people—a fuller and more unreserved recognition of their Diocesan duties.'

A few facts may now be noted about

MAINTAINING THE CHURCH,

or in plain language, about paying its running expenses through the world. It is nothing new to say, that while God is omnipotent, while He has but to will to execute, yet in mostly all His dealings with man, so far as we know, He works through agents, and uses intermediate means to accomplish his purposes with men. For example, God revealed not His law in the fullness with which we have it, to all men, but only to some. The Decalogue is not spoken in the thunder tones of Sinai to every man as he comes into the world, but was once given to all men through Moses. And God saves men by men in the preaching of the gospel. Christ pardons men by men in the administration of His Sacraments. And so the Church, at once Divine and Human, must needs work among men with human means. Hence, for the purpose of maintaining the agencies for preaching and spreading abroad the Gospel, for administering the saving Sacraments, yes, for helping Christ Himself in the persons of His sick, and poor, and afflicted—for these works

the Church needs the currency of the earth, the gold and silver of the world, as well as the currency of Heaven, the prayers and praises of human souls. And this currency of the world must flow into her coffers if she is to do the work of her Lord and Master. The remark was once made by a man, that he 'didn't see the use of so much money going into the Church's treasury if the Gospel was free and without price.' It was an absurdly shallow remark. He might, with equal wisdom, have quailed about the amount spent for bread, because the moisture, the air, and the sunshine produced the wheat, or grumbled about paying for the clothing he wore, because the goodness of God turned grass into wool. So the work of maintaining the Church, of paying its running expenses, as we may say, is also a mutual work, if it is asked

WHAT PART THE CLERGY TAKE

in this work, it may be answered, first, that there is not one of them who is not called upon, and does not put his hand into his pocket more frequently to pay out money for the Church, than any ten laymen about him, taking them as they come. The amounts are usually small, of course, but relatively they are large. It may be answered again that hundreds of them, perhaps thousands, give regularly and religiously the tithe or tenth of their incomes to religious uses, whether their incomes are five hundred or five thousand dollars. But it may be answered finally, looking at the question from a purely worldly and pecuniary point of view, that the Clergy are, by long odds, the heaviest contributors to the support and carrying on of the Church's work. It is meant by this to say of the Parish Corporation—what any business man would say of his banking or insurance company—that the Priest who is receiving only a thousand dollars a year for his support, but who possesses such ability as would enable him to earn five thousand dollars a year in any secular calling, such a man is actually contributing four thousand dollars a year to the work of the Church, and especially to the parish in which he labors. This is a fact that must be taken into consideration in any merely monetary or business-like calculation as to how the Church is supported. It only requires a moment's thought to discover who are being benefited, in a pecuniary sense, by such an unequal distribution of the burden of parish support. But how is this part of the Church's work borne by the Laity? The question is ringing through the Church to-day, and God grant that its tones may grow louder and louder, until they penetrate the sordidness and covetousness that have enervated the consciences of Christians, and so sadly hindered the Church's work and success. Brethren of the Laity,

BY DIVINE RIGHT,

by copartnership right, by right of bearing a large part of this burden ourselves, we of the Clergy ask you, who of you all are giving to God's use by putting money into His treasury, anything at all approaching your ability to give? No man is required to go beyond his ability; but there is a vast deal of giving below that, though it may be asserted that the giving is in strict accord with the ability to give. But granting the undeniable fact that God's law demanding a tenth or tithe has never been repealed, we have in that law the Divine test of every man's ability to give of his means. While thousands are freely spending their money for comforts, luxuries, yes, even necessities, we plead with them to give honestly and lawfully for God's work—a necessity for them as well as for us—that the comfortable Gospel of Christ may be preached to dying souls, the life-giving Sacraments carried to famishing mortals, and that Christ's poor, and sick, and needy may be comforted and helped.

Finally, there is a mutual obligation in

THE MATTER OF WORSHIP.

Under the term worship is comprehended the prayers and supplications, the praises and thanksgivings that man must render to God. To accomplish all this is the purpose of the prescribed forms of worship and regular services. But this, too, is a mutual work of Priest and people. It cannot go on without mutual help. The duty of the Priest is to lead the devotions of the people, to offer for them the sacrifice of praise. This is fully recognized by the Laity to a certain degree, for on Sunday mornings they are generally present to help in this act of public worship. Moreover, that a single service on Sunday is not deemed a sufficient observance of public worship is conceded by the fact that a second service, and perhaps one or two during the week, are demanded. But is the demand sustained by consistency? Are about the same numbers and the same families represented at the Sunday night or weekday service that are seen at Church on Sunday morning? Of course the answer is they are not. We need not enter here into the causes of such unequal service, which, in the writer's opinion, all find their root in unbelief. But we wish to insist that here, too, co-operation is needed and demanded. The regular opinion of the Church at any time, and the faithful attendance of the Priest to minister to and for the people, is

A STANDING REPROACH

and a condemnation of the hundreds who never enter a Church for worship except on Sunday morning. Beyond question the frequent act of worship strengthens, quickens, elevates the soul, and the frequently gathered congregation of worshipers calls down God's increased blessings upon the Parish life and the home life. The act generates a spiritual power that not only permeates every department of Parish life and work, but will also exert a saving influence upon the world at large, and win souls for the Church, for Christ, and for eternity. This work, we repeat, is a mutual one. If God has invested all His people with the character of a royal Priesthood, then he will unquestionably visit his condemnation upon those who neglect the performance of their priestly functions of taking part in his worship.

PRAYERLESS LIPS

mean a hollow and empty heart. And the curse, therefore, is seen in the feverish thirst of life that vainly endeavors to quench itself upon the vanities of life. Into such lives God will, God must send leanness, for they turn aside from Him who alone can fill them to satiety.

To conclude, then, we assert that equally with the ministry does the responsibility of the Church's work and success rest upon the Laity. Equally theirs is the responsibility for all the possibilities that lie within the power of the Church work at its best. And in so far as the Church falls short of what it ought to be through the failure of the Laity to do their part, in just so far, will they, must they stand the consequences of that failure when God makes up His judgments. Yes, sooner than that even will this judgment be felt, for it is man who suffers most keenly when the Church stands weak and fearful before the ignorance, the vice, the hatred of the world.

EDITORIAL NOTES.

THE WINNIPEG CONFERENCE.—We find that others than ourselves are not quite satisfied with the scheme formulated by this important body, for the consolidation of The Church. Even amongst the members of the Provincial Synod of Rupert's Land (to which chiefly, we think the adoption of the basis of proportionate representation may be attributed), the sober after thought has come, and serious questionings as to the advisability of this plan would seem to

have been voiced on the last day of its session. The Diocese of New Westminster also appears to be dissatisfied with the continuation of the Provincial system; and if *The Churchman's Gazette*, the official 'organ' of the Diocese of that name, expresses the sentiment of the Church there, the report is hardly considered worthy of discussion. In the number of Sept. 1st, the *Gazette* says:

"The newspaper report of the Anglican Church Conference at Winnipeg is to hand, and we hope to be able to publish an account from one of our own delegates. It is well known that the Conference met to consider the question of consolidating the Church of British North America. The Conference having decided that such a consolidation was desirable proceeded to draw up a scheme in full detail which will in due course be considered by the various Diocesan Synods concerned. This scheme appears to provide for a General Synod over and above the present Provincial and Diocesan Synods, thus creating a system of three sets of Synods altogether unknown to antiquity, and most probably cumbersome and unworkable. The Bishop of Qu'Appelle made speech which ought to be read by every delegate to our Diocesan Synod; but for the life of us we cannot see why the ancient system of the Church is unsuited to modern needs. Why should not the Church in Canada boldly claim to be what she is the Anglo Catholic Church of British North America; and be organized on the lines of the Mother Church, in one Province with an Archbishop and a truly representative and executive convocation? We scarcely think the proposed scheme of the Winnipeg Conference is good enough to put at the question of first principles should be fully considered before we discuss details. What is done now will be for weal or woe for the future history of the Church of British North America, and a few years devoted to its full consideration, and perhaps consultation with the more learned canonists and historians of the Anglican body will be well spent. "More haste less speed" is very true, and haste now will probably mean waste of time in the future rectifying the mistakes of the present."

THE *Toronto Globe* had a leader a few days ago on the possible fusion of the Episcopalian and Presbyterian bodies, which it seemed to consider as possible. We have not heard of any advances in this direction in either of the Ecclesiastical Provinces of Canada, and assume that reference must have been made to these bodies in the United States. But we very much doubt whether any effective action tending in this direction has been taken. We publish in another column a portion of a remarkable article by Prof. Shields—a Presbyterian we believe, which certainly unmistakably declare the evils of sectarian division and the desirability of organic unity—but even here there is a lamentable blindness to the existing and ever-existent Holy Catholic Church, and a lamentable seeking after a new creation which may occupy this position: "The Catholic and Apostolic Church might now return," affirms Prof. Shields, "if our congregation would associate in free presbyteries," &c., ignoring the fact that that divinely organized body has never ceased to exist and could not so cease without rendering false Our Lord's own declaration that the gates of Hell should not prevail against it. As it exists it cannot 'return'; but those who from divers causes have gone forth from its fold, may—now that the evils of these unhappy divisions are acknowledged, and not

only so, but are shown to be sad impediments in the contest against socialistic and other errors,—which Prof. Shields makes clear—'return'; and that they may, and that there may be 'One fold and one Shepherd,' is the unceasing prayer of thousands.

THAT there is a clearer and more widely extended recognition of the evils of sectarian divisions as now existing, is in itself a source of thankfulness and affords ground for hope of such return. That the subject is considered one of sufficient interest to be discussed in secular papers, shows that the sentiment, to call it nothing higher, is growing and extending far and wide. May not these and other facts be taken as answers to the many prayers already offered? and pray we yet more earnestly and unselfishly the Master's prayer, "That they all may be one; even as Thou Father art in Me and I in Thee, that they may be one in us; that the world may believe that Thou hast sent Me." It may be that the full answer to the prayers of his people is nearer than we in our faithlessness believe; though it may come too in a manner much different to that which we anticipate, and involve a giving up of many preconceived and cherished ideas.

THE GENERAL METHODIST CONFERENCE.—

This assembly of Christians prevailing largely in Canada and the United States is presently in Session in the commercial Metropolis of the Dominion. It draws its representatives from the Atlantic to the Pacific, and hence bears a comparative aspect beyond that of some others whose assemblies are drawn from less extensive limits. We would greet them, among those who 'love our Lord Jesus Christ' and wish them God-speed in the name of the Lord. It is regrettable, however, that there should crop out such extremes, if not extravagances, of denominational self-laudation. The true 'true Kingdom of God cometh not with observation,' but since the formal rejection of the great Wesley's name, if there is one prominent feature of their policy exposed—it is to be observed of all men. The original spirituality of the body appears to have vanished, and questions of precedence and the obliteration of any thing distinctive in the true methods of Wesley are the current topics of interest. One advocate or apologist confesses that no longer are their professed principles lived up to, and gravely moots the wisdom of lowering the standard to suit the living. This is ominous if we attach weight to the assertion of the eminent Prof. Harnack, of Berlin, who, when asked "if the Protestantism of the next century will be more spiritual than now—or less?" replied: "It will be more spiritual or it will die." Another advocate points out the fact that while denouncing sacerdotalism in the name—the body is the most priest ridden organization amid modern creations, and that the Methodist-preacher-hood is autocratic. In face of very different conclusions, sophistical statements are deftly put forth, but which if duly tested the unwisdom of boasting self-measurement condemned by St. Paul would be more than manifest. While essaying to review and compare, condemn and patronise other religious bodies, and in particular the Great Anglican Communion, they must not forget that criticism invited often upturns fair appearing structures. It is noticeable,

however, that even a prominent Montreal paper has been led into the acceptance of a fiction that the Methodist body and the Church of England could be represented as giving numerical preponderance to the former. C.

FAMILY DEPARTMENT.

HARVEST HYMN.

St. Matthew 6 : 25 34.

O Christ, in notes of gladness
Our harvest hymn we raise;
Thou givest songs for sadness,
Thou turnest prayer to praise:
Redeemer, we adore Thee,
Thy constant love we sing;
We cast our sheaves before Thee,
And hail Thee, Israel's King!

The fowls sow not, nor gather
With anxious care their food,
Whilst Thou, Eternal Father,
Dost feed their hungry brood:
The lilies stand more splendid
Than Solomon arrayed,
By Thy blest care defended;
Why then are we dismayed?

If God so clothe with beauty
The grasses of the field,
Whose bloom the fire, as booty,
To ashes soon shall yield;
Will He not clothe and feed thee,
Preserve thy soul from death,
And through the desert lead thee,
O thou of little faith?

The Gentile in his blindness
Seeks but himself to feed;
We trust Thy constant kindness,
Who knowest all our need:
Not anxious for the morrow,
We own Thy loving grace;
Sufficient is brief sorrow—
We seek our Father's face!

—J. Anketell.

JEAN'S SUMMER

BY FALLY CAMPBELL.

(Continued.)

'What pretty work you have,' said Jean, drawing a chair close beside her and picking up some of the delicate knit edge which was growing so rapidly under the thin fingers. 'And how beautifully you do it.'

'Practice makes perfect,' said the girl, smiling brightly. 'I have a great deal of it to do. It's the only way I can help support myself at all, and I'm a very expensive luxury. But I'm a luxury,' she added, positively, with a happy, satisfied, little nod.

'I don't doubt it,' said Jean, heartily. 'It's strange I never saw you before; have you lived here long?'

She shook her head. 'We only came a few months ago.' She hesitates, then went on, flushing a little as she spoke. 'We haven't always been as we are now. We used to have plenty of everything, but matters didn't go quite right and we lost it all. Father has always been fond of flowers, and so when the crash came he decided to make a profession of them. It seems very queer; I feel as if we were somebody else all the time.'

'I'm glad you aren't,' said Jean, 'it's so lovely to think of somebody new and nice to impose myself upon this summer. I hope you won't mind being friends with me.'

'I'll love it.'

'Then it's a bargain: I am Jean Brooks, and you are—'

'Ellen Howell. And since we are going to be friends, I'll tell you my plan. This means, and she held up her work, 'a second-hand Latin

grammar wherewith to teach myself Latin in the next three months, and then I shall turn professor of it in the Fall. Do you think that is too ambitious?'

It was an anxious question, in spite of its light tone. But she went on before Jean could answer.

'You see, I think the doctor here would send his two little boys for me to teach next year if I only knew some Latin, which I don't. But they will be beginners, and I ought to be able to get far enough ahead in three months to teach them. Don't you think I can?'

'You and I together can,' said Jean, eagerly. 'Why, Latin is my strong point, and it will be lots of fun to have you for a pupil. Providence meant us for each other.'

'It's such a pleasure,' Ellen said, softly, 'to know that Providence means everything that happens to me is just for me.'

'That's what Miss Annie said yesterday,' Jean remembered on the way home, 'and Miss Lucy is always saying it, and living it too. This makes three sermons I have had off the same text in the last two days; I must be in need of them or they wouldn't be sent so plentifully. Then as the drift of her own thought came to her, she added with a smile of recognition, 'Why, I really seem to be learning a little to claim my privileges as one of the family. There's nothing like life-sermons to make things plain to a person.'

I have not time to tell of Miss Lucy's deep gratitude and pleasure over the lovely, blossoming rose, nor how the friendship brightened the old lady's life, and Jean's too for that matter: I will leave you to imagine the long hours which Jean and Ellen spent together and the good they did to both. But before I end, I must give you a few sentences from a letter of Jean's to one of the girls who was in Europe.

'I am having a beautifully busy time this summer,' she wrote: 'I do not envy you all your grandeur one bit. There's no way to enjoy life like having your hands full of work; and there's no way to find the work like beginning. Like that Amazon story, 'Let down your buckets; it's all around you.' Please don't tell me these remarks are not original. Even if you have heard a thing always, when you begin to do it yourself it feels very original.'

WHICH WAS THE BRAVE BOY?

'Come along, fellows, and leave Miss Josephine to her own company,' said Hylton Pearse, with a look of disdain directed at Joe Clayton, whose pale face was flushed, either with anger or pain, as he listened to the words of a school-mate. But he said nothing. Not even when Rule Dean seconded Hylton by the observation, expressed with great energy, 'Yes, come on; do, I despise the coward.'

Presently the boys were all gone, and Joe, with the sting of that contemptuous epithet, 'Miss Josephine,' rankling in his heart, was left quite alone in the playground. How bitterly he felt his position nobody expected a boy has been 'sent to Coventry' in the same manner can possibly comprehend.

In two distinct affairs Joe Clayton had that day given offense to Hylton Pearse, who was the leader of the school.

The new Latin teacher had turned out to be very strict, and some of the boys rebelled in a quiet way against his authority. Joe Clayton, who had great skill in drawing, and whose profiles and sketches were quite remarkable, had been asked by the malequents to make a caricature of 'Old Specs,' as the boys dubbed their teacher, and to leave it on the black-board, so that it might meet the view of every one when the school should assemble in the morning. As he often remained at school much later than the others, in order to ride home with the stake which carried the mail to the

village five miles distant where he lived, Joe's opportunity for this bit of disrespect was an excellent one.

Then, too, he stood so high in the tutor's regard that he was sure to be unsuspected. Hylton, whose report was very disgraceful, longed to see Joe descend to his low plane.

In vain he tempted him. When Joe Clayton said 'no' he meant it, and neither coaxing nor bullying affected him in the least.

It was vexations to be dubbed 'Miss Josephine,' but it could be borne.

The second offence was different, and one which the boys saw no reason for. A catcher was needed to take part in a base ball match, and Joe, who was a renowned catcher, was asked to take the place in a certain nine who were chosen from the high school to play against the down-town boys.

He declined, though he was urged, and gave as the cause of his act the excuse that his mother was very uneasy whenever he was playing a match. On her account he had resolved to give up base ball forever.

The boys were indignant. They called Joe mean; and meanness is the last degradation to a school boy.—They went off at last, leaving him to his own reflections.

By and by the mail cart rumbled past, and, as usual, Joe sprang into it for a ride home. His companion was Hylton Pearse, who was going to spend the night at his Uncle Ned's, next door to Joe's. Usually the two boys would have had a great deal to say to each other, but now they were so silent that even Bill Tresham, the driver of the mail, banteringly inquired if they were tongue-tied, or what had happened that they were sitting like mutes.

A charming ride it was from L——to Valley Nook. The road wound along beside a shining river, which did not flow straight on, but bent and twisted itself into loops, and made little excursions through pretty ravines and dimpling dells. The little hills, the green ferny hollows, the bits of woodland, the old church with the quiet graves around it, were all helps to making the journey picturesque.

In perfect silence the two lads sat side by side till they arrived at Valley Nook store, where the stage stopped. There they jumped out and ran to their homes.

Between midnight and two in the morning there was a loud rapping at Mrs. Clayton's door. It was made by a messenger from Mr. Ned Pearse's.

'Oh, Mrs. Clayton, please, please come to our house quick. Mrs. Pearse and Hylton are dying. Little Ben's sick, too.'

'Dying!' exclaimed Mrs. Clayton, hurrying on her clothing; 'that cannot be.'

'And Mr. Pearse is in New York, and there's nobody to do a thing but me.'

Mrs. Clayton and Joe were not long in going over, there being only a garden between the two houses.—They found Mrs. Pearse and Hylton, and little Emma also, violently ill with what seemed to be cholera morbus. They had probably eaten something which had poisoned them.

Mrs. Clayton and Bertha, who was very much alarmed, did all they could, but the sufferers were not relieved, and Joe's mother was not willing to defer sending for the doctor till daylight.

The nearest physician was in L——, 'make haste and saddle Victor and gallop into town. Bring Mr. Bates here as soon as possible. I will keep on doing what I can, but Hylton is in great danger. His life depends on your making haste.'

Joe needed no second telling.

But did his mother remember how lonely the road was at night? Did she know that it skirted a graveyard and passed a barn that was the resort of a gang of tramps? Did she know that Joe was, after all, only just past thirteen years old? She thought of none of these things.

Joe was the only one she could send without delay, and with her to see the need of a movement was the next thing to making it.

Good white Victor flew over the road as though he had been six instead of sixteen years old. And Joe with a heart that beat fast as he sped beside the graveyard where the sleepers were so quiet, and faster as he neared the dreaded ruinous barn, never drew rein or paused until he alighted at Dr. Bates' door.

The next day the sufferers, though weak, were better.

'A plucky lad, that son of yours,' said Dr. Bates to Mrs. Clayton. 'A plucky lad.' Has grit and common sense, and keeps his wits about him. Hylton ought to be very much obliged to him.'

So Hylton was. He owned on the playground a few days later that Joe had done what he would not himself have liked to do.

'Even if he won't disobey the teachers, or make his mother anxious, or do wrong to please us, he's brave,' said Roy Granger.

'Not even,' Roy, but 'because' he minds law and order, and remembers that God sees him, he is a brave boy,' said Dr. Bates, who just then happened to pass.—*Intelligencer.*

WOMAN'S PLACE AND WORK.

If mothers sometimes feel that they are living rather narrow lives in confining themselves to a routine of home duties while others are busy in the world's affairs, let them take heart of hope from testimony like the following, given in a little book called Letters to Elder Daughters:—

'We were very, very poor,' said a now wealthy business man, talking of his early life; 'but it never seemed to us children that we were poor, because our mother always seemed happy with us. She was constantly planning some little pleasure for us that was all our own, and we thought we had the nicest time at home of any children we know. It was making for us little rabbits or birds out of bread dough, or turnover pies in fruit season, or some little thing to give us pleasure and show how she thought of us continually. Then she was always encouraging us to hope for better days, and always hoping herself for the great things her children were going to do for her when they grew up to be good and useful men.'

'We went to school barefooted, and carried with us our dinners, often very humble fare, but it was always wrapped up in a clean white bit of cloth, so that it might look attractive; and one of the most touching recollections of my childhood is of seeing my dear mother patiently washing and ironing those bits of white cloth for our school lunches.'

'And when that mother, in after years, was suddenly stricken with a fatal sickness, a special train took two of those stalwart sons, with all the dispatch that money and influence could buy, to that mother's bedside to receive the parting

words of love and blessing, and witness her dying smile.

'Such a place, such a kingdom, in the hearts of her children is worth any mother's toil and care and weariness to win.'

RULE OF THE SULTAN.

A comical incident at Constantinople illustrates what thin ice those that use the press have to walk upon under the rule of the Sultan. There is a Greek benevolent society in Constantinople which recently had occasion to publish a pamphlet on its work, and on the little page there was a quotation from Paul's Epistle to the Galatians. Very soon after it appeared, a police officer came to the printing office and demanded of the editor that he should give him information as to who St. Paul was who had been writing letters to the people of Galata (one of the suburbs of Constantinople), as he had orders to get a copy of these letters and to bring the aforesaid Paul to headquarters. The editor explained that Paul could not be brought to headquarters; he was dead. But the functionary retorted that his orders were to bring Paul, and if he could not bring Paul to bring the editor. It was of no use to protest that Paul had been in heaven for eighteen hundred years; and the editor was taken to headquarters and put in prison for several days, until finally the Greek Patriarch interfered and presented the bureau of censorship with a copy of the letter of Paul, which he showed was addressed not to the people of Galata, but to a province of the ancient Roman Empire. This having been at last made clear, the editor was released.

NEW BOOKS RECEIVED.

From Thos. Whittaker, Church publisher, 2 & 3 Bible House, New York:

"HISTORY OF THE AMERICAN EPISCOPAL CHURCH," by Rev. S. D. McConnell, D.D., Rector of St. Stephen's Church, Philad.; cloth, pp. 392; \$2.

"GOD INCARNATE," by the Right Rev. H. T. Kingdon, D.D., Bishop Coadjutor of Fredericton, N. B., being the Bishop Paddock Lectures for 1890; cloth, pp. 252; \$1.75.

"THE WORLD AND THE MAN," by Rt. Rev. Hugh Miller Thompson, D.D., Bishop of Mississippi, being the Baldwin Lectures for 1890; cloth, pp. 253; \$1.25.

PAMPHLETS.

"The Marching Orders and The Watchword," is the title of a pamphlet lately published, containing two earnest addresses to 'Soldiers of Christ,' by Rev. C. Sydney Goodman, incumbent of Bells Corners, Ottawa, and to be had at Robertson Bros. and Darie & Son, Ottawa, and W. Briggs, Toronto; paper, 30 pp., 15c.

"Giving and How to Give," a paper prepared at the request of the Rural Deanery of Brantford, by Rev. John Ridley, Rector of Trinity Church, Galt, Ont., and read

before a representative gathering of Church workers in Grace Church Schoolroom, Brantford, Ont. and also before a similar body at Woodstock, under the auspices of the Rural Deanery of Oxford, and published by its request. Paper, pp 20; 10c. Jaffray Bros, Galt.

MAGAZINES.

The English Illustrated for September, contains a paper by Hon Maude Stanley on Servants; Pottery in Rhineland are described in an illustrated paper by Mr. Woodall, M.P.; Sir Donald Mackenzie contributes the third part of his "Overland from India," by a thousand mile ride across Persia; and Leonard Noble writes on "Education and the Working Man," and Frederick Hawkins gives an Historical Review of The Beefsteak Club of London. "A Glimpse of Osterley Park," by Elizabeth Balch, well illustrated, adds much to the attractiveness of the number. Macmillan & Co., 112 4th ave., N.Y.

DIED.

SHERWOOD—At Hill-Crest, near Brockville, Ont., on the morning of the 17th September 1890, Pawson, second son of Wm. Sherwood, Esq., Barrister, aged 21 years and 8 months.

LAMBART—At Vine Lynne, New Edinburgh, Ottawa, on Sunday morning, 3rd August, 1890, at 20 min past 11 o'clock, Oliver Henry, dearly beloved and second son of the Hon. Octavius Henry Lambart, aged 7 months and 4 days.

The funeral, which was private, took place to Beachwood Cemetery, on Tuesday afternoon, Aug. 6th, at 3 o'clock.



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[From a Sermon by the Bishop of Peterborough.]

Let us see how there may be great gain, great wealth, to the Church at home from large expenditure upon missionary work abroad.

In the first place, then, observe how missionary work brings us home the evidences of our faith. The message of the Church to the world is not merely an invitation, it is a challenge.



life easier—often it's right beside them—those who are bright enough to embrace it get the benefits, those who don't go backwards—their work grows harder.

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What a Difference

between the WOMAN who is wedded to old-fashioned ideas and she who is bright enough to appreciate a new one.

from the work of the missionary an idea of the analogy and the proportion of the faith. To distinguish between what is essential and what is not essential, what is fundamental and what may be termed accidental in our faith, is of the very greatest consequences to the Church at home, and yet it is a difficult thing to do.

upon some long and weary and distant journey, lay aside all incumbering and unnecessary baggage and if they make their journey often, learn soon to distinguish between what is necessary and what is not, so does the Church in the missionary field learn to distinguish between what is essential in the faith and what is not, and sends us home a useful lesson and message to that effect, and bids us think that the things that concern essentially the salvation and the life of men may not be so many as in the bitterness of our strife, as in the exaggerating fussiness of our partisanship, we assumed them to be at home.

[To be continued.]

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PARAGRAPHIC.

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Is sometimes called the sincere form of flattery. This may account for the number of imitations of the original and only positive corn cure—Putnam's Painless Corn Extractor. All such fail to possess equal merit, so when purchasing get the genuine "Putnam's." Safe, sure, and painless. All drug lists.

A man sixty years old was married recently in a small German town to a woman ten years his senior. The bride insisted upon having a great wedding, with the addition of a 'special' marriage sermon from her pastor. Her feelings can be imagined more easily than described when the pastor began his sermon with the text: "Father, forgive them, for they know not what they do."

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous complaints, and having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES 320 Powers' Block, Rochester, N. Y.

A novel feature marks the English naval manœuvres this season. As each war ship arrives at Devonport a number of officers and men are reported wounded, and are speedily taken ashore, some in cots, by steamers, special provision having been made beforehand for their reception in hospital.

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CONTAGIOUS DISEASES.

Precautions to be used in cases of scarlet fever and diphtheria.

To mothers and those in charge of young children, a few hints may be timely as to the treatment of contagious diseases. Scarlet fever is communicated by the minute particles of skin, which flake off during the convalescing process, and there is always danger until every particle of this cuticle has been shed. Whenever scarlet fever is suspected, isolate the patient and attendant, and let there be no contact with the other members of the family until the physician has pronounced the case fully cured. Do not let even a cat or dog or bird be in the room. If it be possible, let the attendant perform all the work of the sick room. Have a plentiful supply of strong solution of carbolic acid, one part pure carbolic acid and three parts water. Keep an atomizer constantly filled with it. If a carpet be on the floor of the sick room, let it be sprinkled frequently with the carbolic acid, also the bed coverings, the dress of the attendant, the walls, and every article of furniture. Let no dishes or trays leave the room until they have been brought under the carbolic spray. All articles to be washed should be laid in water to which the carbolic solution has been added, before they are given to the laundress, and they should be washed alone. After attending to the patient, the hands should be washed in carbolic water, and the clothing of the physician should be sprinkled before he leaves the room, the spray from the atomizer being so fine it will not injure any fabric or cause any inconvenience. When the patient leaves the room, have everything that can be washed, thoroughly cleaned with the carbolic solution; then fumigate closets and wardrobes and the room or rooms with roll brimstone. Every window must be made air-tight, and keyholes stopped with cotton. Two pounds of sulphur (roll) will be sufficient for a large room, and a small quantity for a closet or a wardrobe. All jewelry and metal ornaments should be removed before the fumigation is begun, as the fumes of sulphur oxidize metals. Place the sulphur in a flower-pot saucer, which may be set upon a brick to prevent any danger from fire. Open all bureau drawers, all books and boxes, and take the mattresses from the bedstead, so the sulphur fumes may permeate everything in the room. Leave the room unopened for three or four days, and then air thoroughly. Too great care cannot be exercised in the fumigation. The germs of scarlet fever are carried in books, toys, garments, and by animals. In short, everything upon which a bit of scarfkin can rest is a vehicle for the transmission of the disease. I know of a case in which scarlet fever was communicated by a book which had been in an infected room, and had not been fumigated. The child who brought the book home was attacked by the fever in a severe form. He underwent an

isolation of six weeks, during which time the only communication that the mother, who was his nurse, had with the rest of the family was through a window, the person who came to converse or receive orders being first well sprinkled with carbolic acid, as well as the mother. None of the other members of the family contracted the disease. Years ago, before carbolic acid was discovered, and before so great precautions were taken, a celebrated physician had his two children ill with scarlet fever. The toys with which they played were put away unfumigated. Five years later these toys were taken from a closet in which they remained, and were given to two children who had come to visit at their house. These children were attacked with scarlet fever, although there were no cases in the physician's practice, nor in that of his colleagues. The cause of the infection was then suspected, and the toys promptly burned. This illustrates the length of time the germs remain virulent. In diphtheria, the same rules are to be observed. It is a safeguard to place carbolic acid in vessels about the halls through which the attendant has to pass, thereby greatly lessening the chances of contagion. Above all things, attend carefully to the directions of the physician. Write down all that he orders, so there can be no mistake. In severe cases, where there is no trained nurse, keep a record of the changes so that the doctor may know what has taken place during his absence.—*N. Y. Commercial Advertiser.*

CASES of infection that could be accounted for in no other way, have been explained by the fingers as a vehicle. In handling money, especially of paper, door knobs, banisters, car straps, and a hundred things that every one must frequently touch, there are chances innumerable of picking up germs of typhoid, scarlatina, diphtheria, or small-pox, &c. Yet some persons actually put such things in their mouths, if not too large! Before eating, or touching that which is to be eaten, the hands should be immediately and scrupulously washed. We hear much about general cleanliness as 'next to godliness.' It may be added that here, in particular it is also ahead of health and safety. The Jews made no mistake in that 'except they washed they ate not.' It was a sanitary ordinance as well as an ordinance of decency.—*Sanitary Era.*

THE importance of letting the sunlight fall into all parts of our dwellings cannot be too highly estimated. Good health is depended on sunlight and pure air. An eminent physician has said: 'Sunlight should never be excluded except when so bright as to be uncomfortable to the eyes.'

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THREE HARVEST EXCURSIONS.

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The fashion for men to wear wedding rings is greatly on the increase in England. Heretofore the English have professed to consider it an affectation.

ADVICE TO MOTHERS.

Mrs. WINSLOW'S Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. 25c a bottle.

Josh Billings says one of the hardest men in the world to walk a debt on is the man who is willing to pay but never ready.

TO THE DEAF.

A person cured of Deafness and noises in the head of 23 years' standing by a simple remedy, will send a description of it free to any Person who applies to Nicholson, 177 McDougal street, New York.

'No, Bobby,' said his mother, 'one piece of pie is quite enough for you!' 'It's funny,' responded Bobby, with an injured air, 'you say you are anxious that I should learn to eat properly, and yet you won't give me a chance to practice.'

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WM. DANIELS.

Springhill, Oct. 1883.

A curious fashion has come into vogue in Paris. In all the cemeteries boxes with a slit in the lid are placed on the tombstones to receive the cards of visitors. The relatives of the deceased are thus enabled to see among the living still cherish the memory of their departed friends.

Gracious hearts are like stars in the heavens, which shine not by

their own splendor. He that takes the brick must give the straw to make it. There is no water, except he smite the rock, nor fire, except he strike the flint.

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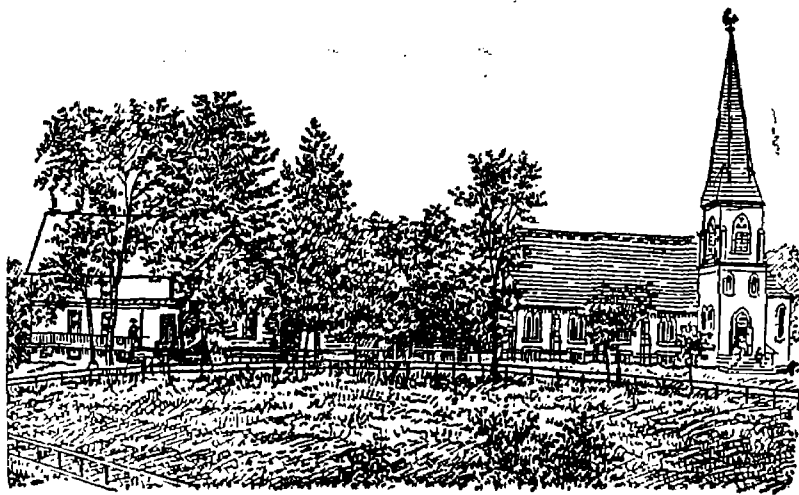
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