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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.

VOL. XV. }
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MONTREAL, WEDNESDAY, OCTOBER 25, 1893.

In Advance } Per Year
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ECCLESIASTICAL NOTES.

THE black gown is now extinct in all but sixteen parishes in the Diocese of Liverpool.

THE Birmingham Congress has proved a great success and has aroused great interest in that city.

AT the S.P.C.K. monthly meeting on Oct. 3rd money and book grants to the value of £3357 were made.

THE Bishop of Peterborough has promised £1000 and the Duke of Rutland £500 towards a Sustentation Fund to relieve impoverished benefices in that diocese.

THE Rev. W. E. Smyth is to be consecrated Bishop of Lebombo at Grahamstown, on Sunday, November 5th. A Synod of Bishops is also summoned to meet at Grahamstown.

ON Sept. 24th ult., in Emmanuel church, Baltimore, Bishop Paret ordained Presbyter the Rev. Solon A. Whitecomb, recently of the Universalists, and Wm. Henderson, Deacon.

THE Duke of Westminster has given £100 and Lord Llangattoch £250 for the College of Clergy and Laity which is being founded at Blackheath under authority of the Bishop of Rochester.

THE Rev. Geo. Hodges, D.D., has been elected to succeed Bishop Lawrence as Dean of Cambridge Theological School. Dr. Hodges was recently elected Assistant-Bishop of Oregon, but did not accept.

THE Domestic and Foreign Missionary Society of the U. S. has received a legacy of \$35,000 by the will of the late Amelia B. Morris, of Baltimore; and the General Theological Seminary has received \$2,500 from the same source.

THE *Rock*, which is a staunch representative of the Evangelicals of the Church of England, says it is "throwing your baby to the wolves" to surrender the question of the validity of Holy Orders in order to conciliate Nonconformists.

ON the 17th Sunday after Trinity the Bishop of Nebraska ordained to the Priesthood the Rev. Geo. Leonard Clarke—a convert from the Congregational body—who had spent his diaconate ministering successfully to two Mission Stations, Wilbur and Dewitt.

THE Church Defence Institution has commenced its active educational propaganda for the ensuing season with a series of lectures on English Church History in Devonshire. In each town where the lectures are to be de-

livered the largest public hall has been engaged, and all the churches of the several districts will combine to make the gatherings successful in every way.

AT the September Ordination the English Bishops ordained 105 deacons and 14 priests. The following Bishops held ordinations: Durham, Chester, Ely, Gloucester and Bristol, Lichfield, Llandaff, Manchester, Oxford, St. Albans, St. Asaph, Salisbury, Southwell, Wakefield, and Worcester.

THE Archbishop of Canterbury is reported to have received a great ovation at the Birmingham Congress meeting. The whole assembly—5000 in number—stood up, shouted, cheered and waved hats. His address was very fine, sparkling over with humour, yet most scholarly. His Grace's sermon at the Congress service is described as "magnificent," "great indeed."

BISHOP PARET recommends his clergy to present for Confirmation their converts from the Roman body—"those who, as members of the Church of Rome, have received what is accepted as Confirmation in that Church." He says that unless they have received the full "laying on of hands," they should by all means be confirmed in this Church when they make their public reconciliation to our own Communion.

THE Archbishop of Canterbury and the Bishop of Durham wore their Convocation robes at the opening service of the Birmingham Congress, the Primate's train being borne by a couple of choir boys. The procession included the Archbishop of Dublin, the Bishops of Lichfield, Wakefield, Hull, Edinburgh, and Barbados, Bishop Cranmer Roberts, 150 clergy, and twenty-eight members of the City Council.

PREBENDARY SÄBLER has completed his well-known and valuable Church Commentary on the New Testament. The Commentary is now complete in twelve volumes. The *Church Quarterly* says: "It is far the best practical Commentary that we know, being plain-spoken, fearless and definite, and containing matter very unlike the milk and water which is often served up in (so-called) practical Commentaries. . . . For solid Church teaching it stands unrivalled."

PUSEYISM.—In answer to a lady who wrote to ask what "Puseyism" meant, the Doctor replied in a long letter, quoted in the *Life* just published, laying stress on a number of points, but chiefly on these: (1) high thoughts of the two Sacraments; (2) high estimate of Episcopacy; (3) high estimate of the visible Church; (4) regard for ordinances, such as daily public prayers, fasts and feasts, etc.; (5) regard for the visible part of devotion, such as the decoration of the House of God, which acts insensibly on the mind; (6) reverence for and deference to the Ancient Church."

THE Rev. Charles Donaldson, minister of the first Presbyterian congregation, Coleraine, Belfast, on Sunday week announced to his congregation that he had made up his mind to sever his connection with the Presbyterian body. He has been for some time in correspondence with the Rev. J. F. Kitto, of St. Martin's-in-the-Fields, W.C., with a view to being admitted to Holy Orders, and he is going to work as lay reader in that parish. The Bishop of London will probably admit him to Deacon's Orders at a comparatively early date. Mr. Donaldson is about thirty years of age, and a speaker and preacher of much ability. By the step which he has taken he makes a great pecuniary sacrifice.

CHARLES KINGSLEY ON GAMBLING.

THE following letter was addressed by the late Charles Kingsley to one of his sons—a public schoolboy—who had put money into a sweepstake without thinking it was wrong:

"My dearest boy,—There is a matter which gave me much uneasiness when you mentioned it. You said you had put into some lottery for the Derby, and had hedged to make safe. Now, all that is bad, bad, nothing but bad. Of all habits, gambling is the one I hate most and have avoided most. Of all habits, it grows most on eager minds. Success and loss alike make it grow. Of all habits, however much civilized men may give way to it, it is, one of the most intrinsically savage. Historically, it has been the peace excitement of the lowest brutes in human form for ages past. Morally, it is unchivalrous and unchristian.

"(1) It gains money by the lowest and most unjust means, for it takes money out of your neighbour's pocket without giving him anything in return.

"(2) It tempts you to use what you fancy your superior knowledge of a horse's merits—or anything else—to your neighbour's harm. If you know better than your neighbour, you are bound to give him your advice. Instead, you conceal your knowledge to win from his ignorance: hence come all sorts of concealments, dodges, deceits—I say the devil is the only father of it.

"I'm sure, moreover, that the head-master would object seriously to anything like a lottery, betting or gambling. I hope you have not won. I should not be sorry for you to lose. If you have won, I shall not congratulate you. If you wish to please me, you will give back to its lawful owner the money you have won. If you are a loser in gross thereby, I will gladly reimburse your losses this time. As you had put it, you could not in honour draw back till after the event. Now you can give back your money, saying that you understand that the head-master and I disapprove of such things, and so gain a very great moral influence. Recollect always that the stock argument is worthless. It is this: 'My friend would win from me if he could; therefore I have an equal right to win from him.' Nonsense. The same argument would prove that I have a right to maim

or kill a man if only I give him leave to maim and kill me if he can and will.

"I have spoken my mind once and for all on a matter on which I have held the same views for more than twenty years."

POLYCHURCHISM.

By THE REV. JOSEPH HAMMOND.

From the Church Times.

At the Lucerne conference on Reunion which has been in session at intervals during the present month, a paper was read on the above subject by Canon Hammond of St. Anstoll—author of "Church or Chapel," and "English Nonconformity and Christ's Christianity," both valuable works in the controversy between Church and Dissent—which gave rise to considerable discussion. The greater part of the paper we now proceed to give, omitting the first few words of apology and regret for speaking in a way which Canon Hammond said might hurt the feelings of many who were present. "If I wound you, it is that I may help to heal one of the sores of the Church." He then proceeded:—

This present Conference is summoned, as that of last year was, to discuss "the Reunion of the Churches," and there can be no doubt what is meant by the term "Churches." You understand the word to mean, as the Grindelwald fathers understood it to mean, the various communities of Christians in England, and possibly elsewhere—Episcopal, Presbyterian, Baptist, Methodist, and so forth. You call all these "Churches"—perhaps you also assume that "one Church is as good as another." I have now, therefore, to submit to you, most earnestly and most respectfully, that *there is and can be no Church but one*. I shall maintain that the visible Church of Christ was meant to be, and essentially is, "one body," and no more; that no man or number of men can possibly found a second or secession Church; that, however much the one Church has been and is distracted and divided, it has not been, it cannot be divided into two, much less two hundred "Churches," and that, consequently, what we have to aim at is not the "reunion or federation of the Churches," for there are no "churches" to reunite, but the healing of divisions in the Church, the reconciliation of separated Christians to the "one body" of Christ.

In other words, this Conference is based, as the Grindelwald Conference was on the purely modern theory of *polychurchism*—a theory which, I fear, will vitiate all your proceedings and frustrate your amiable efforts. I have therefore sought and obtained permission to lay before you some reasons for clinging to the ancient view that there is "One Holy Catholic and Apostolic Church;" that God's Church, Christ's Church, can be *but one*.

And by "God's Church," or "Christ's Church," I mean the *visible Church*. I do not allow that there is any "invisible Church,"—nothing of the kind is ever mentioned in Holy Writ; if it is, let the passage be produced presently—no, but there is a *soul* of the Church, as well as "the body of Christ's Church." The *body* of the Church is the visible community of Christians, the Church as we see and know it. The *soul* of the Church consists of those true believers, those "disciples indeed," who are known to God alone. Of the latter I shall say nothing. The Conference does not propose to reunite *them*. My words refer, as the Conference relates, to the visible Church only.

And in attempting to prove to you that this Church was meant to be one, and that, despite the "schisms in the body," it has not been, and cannot be, divided into two, I shall make my

appeal exclusively to Holy Scriptures. I do not forget that the Church is older than the New Testament; I do not forget that it is to the Church that we are indebted, under God for the Scriptures; but all the same I shall now, for obvious reasons, appeal to "the Bible" and the Bible only." It has been said that the Grindelwald Conference was marked by an absence of all references to Holy Writ. "We looked in vain through the proceedings," said the *Christian Commonwealth* at the time, for any definite appeal to the Word of God, by which the differences must eventually be destroyed if they are destroyed at all." Whether this was so I will not say, but I must remark that in the discussions of last night there was no reference to God's Word. The same reproach shall not be brought against these present proceedings. I shall take you "to the law and to the testimony," and to that alone. If I cite the opinions of others, it is only to show that I do not stand alone in my interpretations of its teachings. And I venture to hope that those of you who are good enough to notice my argument will meet me on this ground. I rest my case, such as it is, on God's Word; it is by God's Word that I must be convinced, if I am to be convinced, of my error. It is of no use pointing me to what men call "the facts of modern Christendom." If these facts, or *supposed* facts contradict God's Word, then so much the worse for them. If, as Dr. Beet allows, "events have led the outward forms of Christianity away from the apostolic ideal," then I reply that the sooner events lead them back again, the better. We cannot mend the Church of the New Testament, in any of its essential features. And therefore I make my appeal to the New Testament. "If ever," as the Bishop of Ripon said recently, "there is to be a communion amongst the various denominations of Christians throughout the world, it can only come by the honest, patient, careful, reverent, determined, and unself-willed study of the old Book of God." I now, therefore, bespeak your honest, and careful, and patient, and unself-willed attention to the following propositions which it seems to me that Book clearly and unmistakably lays down. If it is not so; if I, and thousands of others, are labouring under a delusion; then we shall be sincerely grateful to you if you will point out where our mistake lies. If I am wrong, you will do me an essential service by putting me right.

I begin by affirming that—*I. Holy Scripture knows of no Church, of no local Church even, which is not God's Church.* Every Bible "Church" is a "Church of the Living God. Even the corrupt Church of Corinth was "the Church of God which is at Corinth." The Church of the Thessalonians was "in God the Father and the Lord Jesus Christ." The Church at Ephesus, which St. Paul charged the elders to feed, was "the Church of God, which he purchased with his own blood." The Church as to which Timothy was taught "how men ought to behave themselves" therein, was "the house of God, which is the Church of the Living God." In fact, all the congregations of the Apostolic age are described as "the churches of God" or "the churches of Christ." On this point there can be no dispute. If the Church is, as Dr. Fairbairn says, "an institution of man, not an inspiration of God," still it is God's institution. Nor do I think we shall differ much on the next point—as to *why* they are "Churches of God." They are such because God founded them, because He inspires them, inhabits them, orders them, governs them; because they form His family and His flock—in one word, because He chose them, not because they chose Him. If therefore, all our denominations are "Churches," they are all "Churches of God." There is no middle course. *If a Church, then God's: if not God's, then not a Church.* Whatever their origin—and some of them, it is notorious, had their beginnings in

bitter strife and wrangling—still God founded them. However discordant or mutually destructive their tenets, still God upholds and informs them; however antagonistic to each other they may be, still God regards each one as His "household," His "habitation." And not only so, but—what is much more important for my argument—the Church of England, if it is a Church at all, is God's Church whatever its corruption may be.

II. *Holy Scripture knows of no Church in any city or country other than The Church of the city or country.* The "Churches" of which we read in the "old Book of God," are "the Churches of Asia," "of Galatia," "of Macedonia," "the Church of the Laodiceans," "the Church of Cenchrea," of Corinth, of Sardis, of Thyatira, "the Church throughout all Judea and Galilee and Samaria." Even the Churches in private houses were the Churches of the locality. We search the Bible in vain to find any "Church"—other than the *universal* (which is composed of all these local Churches)—which has not its "local habitation and name;" which is not *the Church of the place*. We search it in vain to find any precedent for a Baptist, or Methodist, or Unitarian, or United Presbyterian Church. "Churches" other than *the Church*, separatist bodies, splits from the parent stock, were unknown to the Apostles. If any such existed, if there is *one* instance of a Dissenting communion in the pages of the New Testament, it will be easy to cite the chapter and verse. But they cannot be cited. "We may challenge the proof from Scripture"—these are Mr. Gladstone's words—"of any plurality of Churches except such as is local only." Divisions there were *within* the Church—and *these* were sternly denounced—but separations *from* it (except on the part of the apostates), there were none. The idea of competing Churches, denominational Churches would have filled the Apostles with dismay. To St. Paul, a divided Church seemed to imply a divided Christ. "If there be one Christ indivisible"—so Dr. Marcus Dods interprets His words—"then there is but one Church indivisible." But whether there is so or not, the fact remains that Holy Scripture knows of no "Churches" but the local Churches.

(To be continued.)

EPISCOPACY A DIVINE INSTITUTION.

The great Wesleyan Commentator Dr. Adam Clarke, says: "As the deacon had many private members under his care: so the presbyter or elder had several deacons under his care: the bishop several presbyters: and the Archbishop several bishops. But I speak now more of the modern than of the ancient Church. The distinction in some of these offices is not so apparent in ancient times: and some of the offices themselves are modern or comparatively so. But *deacon, presbyter and bishop* existed in the *Apostolic Church*; and may therefore be considered of Divine origin." Dr. Adam Clarke, commentary 1 Tim. iii., 13 "The directions given in this chapter concerning bishops and deacons should be carefully weighed by every branch of the Christian Church. Not only the offices which are of Divine appointment such as *bishop, presbyter and deacon* should be most religiously preserved in the Church, but that they may have their full effect, the persons exercising them should be such as the Apostles prescribe." The same on the same chapter.

N.B.—The above italics are Dr. Clarke's.

MEN have learned Greek without a teacher, but no man ever yet learned the Bible outside of the school of the Holy Ghost.

The General Synod.

TUESDAY, 19TH SEPTEMBER, 1893.

During the afternoon session of the Lower House the special committee on "Expenses of Synod" reported the total expenses of Clergy and Lay delegates of the Lower House as amounting to \$2,181, and of the House of Bishops \$598.00, making a grand total of \$2,779. The committee found there were 1,062 Clergy in the Dominion in dioceses having over ten clergymen, the amount required per head being \$2.56. It also submitted the following scale of assessments:

| Dioceses. | Clergymen. | Assessment. |
|--------------------|------------|-------------|
| Huron..... | 154 | \$.71 |
| Rupert's Land | 80 | 204 |
| New Westminster. | 20 | 51 |
| Niagara..... | 67 | 171 |
| Fredericton..... | 75 | 192 |
| Toronto..... | 178 | 455 |
| Nova Scotia..... | 109 | 279 |
| Quebec..... | 65 | 166 |
| Algonia..... | 20 | 51 |
| Columbia..... | 24 | 61 |
| Ontario..... | 130 | 331 |
| Qu'Appelle..... | 16 | 40 |
| Montreal..... | 103 | 263 |
| Calgary..... | 14 | 38 |
| Saskatchewan..... | 16 | 40 |

The committee recommended that the Diocesan treasurers be requested to send the amounts assessed against their dioceses to the treasurer of the General Synod within one month from date, who should at once send to the Diocesan treasurers the proportion to which each diocese was entitled.

The report was adopted, and the committee was authorized to fix a *pro rata* allowance for the delegates upon report from the several dioceses.

The first matter of general business taken up in the Lower House was a resolution by the Rev. Dr. Langtry that a committee be appointed to report to this session of the Synod on the better organization of the Missionary and Aggressive work of the Church. Dr. Langtry supported his motion with an earnest and forcible speech, and although some objection was made to dealing with the matter then, as the Provincial Synod of Canada had already an organization at work, the principle of the resolution was adopted, but it was referred to the Committee on Missionary Work instead of to a special committee.

A message was received from the House of Bishops concurring in the action of the Lower House in regard to the Order of Permanent Proceedings, except in regard to a few verbal changes, and further striking out the words "in procession" in regard to the opening of the Synod. They also suggested that the service should take place in the Cathedral or any other church appointed by the Primate. The amendments were concurred in.

Dr. Langtry then moved a resolution, seconded by the Rev. Septimus Jones, in regard to the "Burial Service" as follows:

"That their Lordships be requested to re-arrange and enrich the Burial Service so as to adapt it for use in our climate under the altered conditions of modern interment."

Some members of the House were in favor of having the matter stand over until next session of the Synod, but finally the motion was adopted.

The Lower House reassembled on Wednesday, the 20th, at 10 a.m. After prayers in the College Chapel as usual, and the Minutes of the previous meeting having been read and confirmed, the House adjourned until two o'clock in order to allow the various Standing Commit-

tees which had been appointed to meet, organize and arrange their work.

On reassembling in the afternoon a resolution in regard to requesting the Bishops to select and authorize suitable opening sentences of Scripture for use on Christmas, Easter, Ascension, Whitsunday, and other festal occasions, was introduced, but it being stated that the Committee on "Doctrine, Discipline and Worship" had the matter before it, the resolution was withdrawn.

A report was received from the "Finance" Committee, stating that Mr. R. V. Rogers was appointed secretary of the eastern division to consist of the dioceses of the ecclesiastical Province of Ontario, and Mr. A. E. Eden secretary of the western division consisting of the dioceses of the ecclesiastical Province of Rupert's Land and the Province of Columbia. The report of the committee on the expenses of delegates to the General Synod had been considered, and it was recommended that the secretaries be authorized to communicate to the secretaries of each of the dioceses of the Synod in their respective divisions, or in case no Synod exists, to the Bishop of the diocese, a request to be furnished with a certified return of the expenses of each delegate. The committee further recommended that as soon as a return showing the cost of printing, and other incidental expenses could be obtained, the same together with the travelling expenses of the delegates be apportioned amongst the respective dioceses on the basis already recommended, and that the Finance Committee be authorized to notify the treasurer of each diocese of the amount apportioned to each diocese, and request a remittance of the amount within one month of the date of such notification, who shall at once send to the diocesan treasurer the amount to which each diocese was entitled for the travelling expenses of its delegate.

The report was adopted.

MESSAGES FROM THE UPPER HOUSE.

The Prolocutor announced that the following messages had been received from the House of Bishops:

(D) Resolved, the Lower House concurring, that the following be added at the close of the Constitution: "Given in the city of Toronto, in the month of September, in the year of our Lord, 1893."

(E) Resolved, the Lower House concurring, that above the two declarations following the solemn declarations be inserted the words "fundamental principles," and that the words "basis of Constitution" be substituted for the word "Constitution" at the head of the articles of Constitution.

(F) Resolved, the Lower House concurring, that no change in this Constitution shall be considered unless a majority of each order is present, and no change shall take place unless unanimously adopted by both Houses, or until affirmed by a two-thirds majority of the Upper House, and a two-thirds majority of each order of the House of Delegates, and in the latter case it shall stand over for confirmation until the next meeting of the Synod, when it must be affirmed by similar majorities.

RELIGIOUS TEACHING IN PUBLIC SCHOOLS.

(K) The President of the Upper House transmits the accompanying report, and requests the concurrence of the Lower House therein: The Committee on the Educational Work of the Church beg to report as follows: That in their judgment religious teaching in our public schools is absolutely necessary in order either to fulfil the true purpose of education or to conserve the highest interests of the nation at large, and requests the General Synod to affirm the principle herein contained.

The reading of this message was received with applause.

(L) Resolved, the Lower House concurring,

that the several Standing Committees have power to add to their number any members of the Synod whose presence it may be thought would be helpful to the committee's deliberations.

The Lower House concurred in all those messages.

Rev. Provost Body drew attention to the fact that in the message "G" the House of Bishops spoke of the "Constitution," whereas the House had already agreed that it should be known as the "basis of Constitution," in which their Lordships had concurred.

A message was despatched to the Upper House, and it was ascertained that their Lordships wished to speak of the "basis of Constitution."

In answer to a communication from the Upper House the House of Delegates agreed that prorogation should take place at six o'clock.

The following message (M) was received from the Upper House:

Resolved, the Lower House concurring, that the best thanks of the General Synod be given to His Grace the Primate for his opening sermon, and that he be hereby requested to allow it to be printed as part of the proceedings of the General Synod.

This was concurred in.

A report was then presented from the Committee on "Education" by the Rev. Canon O'Meara to the same purport as message (K) from the House of Bishops.

Canon O'Meara moved the adoption of the report, and made an earnest address in support of religious teaching in the schools, maintaining that no system of education should dare to separate that which God had joined together as a principle in education, namely the development intellectually and morally of the young. He held that religion and education should go hand in hand in forming the character of the rising generation of this Dominion. The report was adopted without opposition.

Message (N) was then received from the House of Bishops, announcing concurrence in the message from the Lower House respecting the Constitution excepting clause five, and the "Order of Proceedings" and the "Rules of Order" as amended by Mr. Strachan Bethune, Q.C., so far as they did not affect the "Solemn Declaration" and the fundamental principles and basis of Constitution already agreed upon.

The Rev. Canon Pentreath, B.D., of Winnipeg, then moved a resolution in regard to the missionary work of the Church, urging the application of the Lenten offerings of the children throughout the Dominion to the stipend of a missionary Bishop. He affirmed that at least five more Bishops were required in the West, and advocated the appointment of two at an early date.

The motion was adopted.

On reaching the Orders of the day, the Rev. Dr. Langtry moved a resolution in regard to the observance of *The Lord's Day*, which ultimately was accepted in the following form: "That the House of Bishops be respectfully requested to give the subject of *The Lord's Day* observance such a place in their forthcoming Pastoral as to them may seem necessary."

Message (O) was then received, the Upper House announcing its concurrence in the appointment of a Delegation to the General Convention of the Protestant Episcopal Church of the United States, and on motion of Ven. Archdeacon Evans, of Montreal, a small committee consisting of the Very Rev. Dean Grisdale, Rev. Canon Partridge, R. T. Walkem, Q.C., Judge McDonald, Dr. Davidson, Q.C., and the mover were appointed to suggest names from the Lower House, and withdrawing for a few moments, returned and reported the following, who were thereupon appointed: Clergy: Very Rev. the Prolocutor, Dean Carmichael, of Montreal, and Very Rev. Dean Grisdale, of Rupert's

Land, with Von. Archdeacons Lauder and For-in as substitutes. Laity: Hon. G. W. Allan and Mr. W. Myers Gray, with Mr. Matthew Wilson, Q.C., and Mr. J. H. Brock as substitutes.

The following resolution was agreed to on the motion of Mr. Chas. Jenkins:

"That the Upper House be respectfully requested to consider the advisability of issuing a Pastoral to the Anglican communion in the Dominion of Canada at this most important epoch in the history of the Church in Canada; the Lower House being of opinion that the setting forth to the membership of the Church by the House of Bishops of the great importance of this movement and the duties and responsibilities of the members that it emphasizes, is a matter of the highest practical importance."

Later on in the afternoon message (P) was received from the Upper House as follows: Resolved, that while expressing their entire sympathy with the desire of the Lower House for the increase of the Missionary Episcopate of the Church at the earliest possible date, the members of the Upper House do not regard the plan proposed, viz., that of Lenten offerings of the Sunday schools, as practicable.

Message (Q) was then read announcing that the House of Bishops had appointed the Primate, the Bishop of Algoma, and the Bishop of Qu'Appelle as delegates to represent them at the General Convention of the Protestant Episcopal Church in the United States.

On motion of Judge McDonald, it was resolved: "That the Synod recognize the extent and influence of the Brotherhood of St. Andrew, and endorse its work."

On motion of Hon. G. W. Allan, the Lower House concurred in the action of the Upper House in expressing satisfaction that the Premier of the Dominion had intimated that the Dominion Government would be glad to co-operate with the Ontario Government, so that full effect might be given to the report of the Ontario Prison Reform Commissioners, and that he would recommend to the members of the Dominion Government the establishment of a Dominion reformatory for youthful first offenders, so that they might not be exposed to the contaminating influences of prison life.

Special votes of thanks were then passed to the CHURCH WOMEN of Toronto for their kind and genial hospitality, in putting which the Prolocutor expressed his own appreciation in admirable terms; to the WOMAN'S AUXILIARY, for the very pleasant Reception given by it to the members of the Synod in St. James' school-room; to the Provost and authorities of TRINITY COLLEGE, for use of the building and the daily service in the chapel, and for general accommodation given to members; to the SECRETARIES, J. A. Worrell, Q.C., and the Rev. Canon Spencer, for their laborious and efficient services; to Dr. Davidson, Q.C., and the Hon. Mr. Justice Hanington, for their services as ASSESSORS to the Prolocutor; and, by standing vote, to the PROLOCUTOR, the Very Rev. Dean Carmichael, D.C.L., for his able and impartial administration of the affairs of the House.

Special thanks were also accorded to the *Empire*, *Mail* and *Globe* for the extended reports given by each of the proceedings of the Synod and of meetings connected with it; and specially to the "EMPIRE," whose reports received particular praise from different members of the House as having been full and most correct; which opinion was concurred in by the House.

The Schedule of business done having been received from the President of the Upper House, and the minutes of the Lower House having been read and duly confirmed, the prorogation then took place.

Their Lordships of the Upper House entered Convocation Hall in procession in full Episcopal robes, and the Primate having taken the Chair, read the following schedule of business done and concurred in by both Houses:

1. The solemn declaration, fundamental principles and basis of the Constitution.
2. The permanent order of proceedings.
3. The provisional articles of the Constitution, order of proceedings of the Lower House, and rules of order.
4. Message of welcome to His Excellency the Governor-General.
5. Designation of each Metropolitan as Archbishop of his see.
6. Appointment of standing committees.
7. Resolutions on the promulgation of the Constitution and acts of the Synod in the various dioceses.
8. Resolution providing that no change be considered or made in the basis of Constitution except on certain conditions.
9. Resolution on the next meeting of the Synod.
10. Resolution affirming the Lambeth conditions of re-union.
11. Resolution on religious teaching in schools.
12. Resolution allowing standing committees to add to their number.
13. Resolution of thanks to the Primate for his sermon, with request for publication.
14. Resolution for the appointment of delegates to the General Conference of the Protestant Episcopal Church in the United States of America.
15. Various votes of thanks.

The doxology was sung, and the Primate declared the Synod closed.

As the Metropolitans and Bishops retired from the House the *Nunc Dimittis* was started without any pre-arrangement, and most impressively sung: forming a fitting conclusion to the great work of the Synod, and evidencing the recognition of the over-ruling Power which had guided and governed all its proceedings. Referring to the closing scenes, the *Empire* said: "The first General Synod of the Church of England in Canada is at an end. The historic gathering was brought to a close shortly after six o'clock last evening, having duly accomplished the important purpose for which it was convened. A week ago yesterday the Church consisted of a series of bodies scattered all over the country, each under a separate jurisdiction and each acting independently of the other and hardly capable of united or concentrated action. To-day the Anglican Church in Canada stands proudly forth as a solidly united body under a Primate whose marked talents and ability eminently fit him for the exalted position to which he has been called. It is scarcely possible now accurately to estimate the important results which will follow from the union and consolidation of the Church. The next quarter of a century will perhaps decide that, but it is safe to say that the Church in Canada will now enter upon an era of progress far greater than any yet witnessed in its history. Perhaps the most noticeable feature of the great gathering has been the harmony that has prevailed and the unanimity of feeling in regard to the grand object sought to be accomplished. Churchmen from the west vied with Churchmen from the east in the desire to attain a union that would be acceptable to all. The result is satisfactory in the extreme. The prorogation of the Synod formed an impressively solemn ceremony. Dusk was closing in, and the last rays of the setting sun were reflected in rich gleams through the painted windows of Trinity's old Convocation Hall, as the Bishops, in stately procession, joined the Lower House to take part in the final act that was to close the memorable meeting. Then the Primate read the schedule containing the acts which had been passed by the Synod, and declared the meeting prorogued. Following this the Doxology was sung, and went rolling through the hall in a grand volume of sound. And as the heads of all were bowed, the Primate slowly and impressively pronounced the Benediction. Simultaneously, as

the Bishops, led by the Primate, retired from the chamber, the sweet, low strains of "Nunc Dimittis," sung with the solemnity befitting the beauty of the thought and the importance of the occasion, poured forth heartily from the four score of clergy and laity in the Lower House, and told that the greatest event in the history of the English Church in Canada was happily concluded."

News from the Home Field.

Diocese of Fredericton.

ELMVILLE.

The Bishop of the diocese administered the Rite of Confirmation to 12 persons in St. Patrick's church here on the 13th Oct.

SPRINGFIELD.

A very interesting Harvest Service was held in Trinity church, Springfield, on Sunday morning, 8th Oct., when the rector, Rev. Mr. Cresswell, in his discourse drew a striking analogy between the harvest that is in progress, the abundance of which is dependent upon human endeavor, and the ingathering by our Heavenly Father of those who are obedient to His commandments. The reredos, reading desk and pulpit were beautifully decorated with flowers and plants in pots, cereals of various kinds, etc., while in another portion of the church there was a very pleasing display of fruits, grain, vegetables, roots, etc. The harvest hymns, from H. A. and M., were finely rendered by the choir. In the afternoon a Harvest Service was held in St. Luke's, Norton, and in the evening at St. Simon and St. Jude's, Bellisle station.

ST. ANDREW'S.

Harvest Thanksgiving was observed here in All Saints' church on Sunday, 8th Oct., the Communion Table, Font, Lectern and Pulpit being beautifully decorated with flowers and fruit. The service was well rendered. Rev. Canon Ketchum, Rector, preached both morning and evening, delivering earnest, practical sermons in harmony with the festival.

BATHURST, N.B.

The Rev. A. J. Reid has been appointed Rector of this Parish, and enters upon his duties 1st November.

Mr. Reid was ordained Deacon by the late Metropolitan (Dr. Medley) in 1885, and Priest in 1886. His former charges have been in Moncton, St. John, N.B., Toronto, and more lately in Nelson, B.C. In welcoming Mr. Reid back to his old diocese it is hoped that his wide experience will be a source of strength and prosperity to the Church in Bathurst. THE GUARDIAN joins in best wishes to the new Rector.

[For Diocese Nova Scotia news see page 12.]

Diocese of Quebec.

WATERVILLE.

The Rev. J. Thompson, presently of Lévis, Que., paid a visit to this his old Mission lately. His successor, the Rev. E. A. Willoughby King, M.A., is indefatigable and earnest indeed in carrying on the work of the Church here and in parts adjacent. He has usually three services on each Sunday in different parts of his parish, besides Bible class and Sunday-school. He has also recently been called to preach spe.

cial sermons in four different surrounding parishes, viz. : Johnville, Dixville, Coaticook and Perrybello.

RANDBORO.

The congregation of St. Matthew's church held their annual Harvest Home service Wednesday evening, 11th inst. The church was very tastefully decorated with grain, vegetables, fruit, flowers and plants. The Rev. Mr. Robertson, of Cookshire, assisted the Rev. H. A. Dickson, incumbent, in the services, and preached a very interesting and appropriate sermon.

Diocese of Montreal.

MONTREAL.

The following resolution—which speaks for itself—was adopted at a meeting of the Montreal Clerical Society, consisting of The Church of England Clergy in the city:

“At a meeting of twenty of the city Clergy, held at St. George's Rectory on the 2nd Oct., 1893, it was unanimously resolved, That the hearty thanks of the Clergy are due and hereby tendered to the Lay Delegates from the Diocese of Montreal to the General Synod, for their firm and united stand and their unflagging efforts to maintain the principles held by the Synod which they represented; and particularly to Dr. L. H. Davidson, for his skill and energy displayed to this end on the floor of the house; and to Chancellor Bethune, for his able contribution towards the formation of the Constitution of the General Synod; and that the Secretary be instructed to convey the resolution to the Lay Delegates from the Diocese of Montreal to the General Synod of Canada.”

Diocese of Ontario.

OTTAWA.

Rev. E. A. W. Hanington, of New Edinburgh, has sent the Ottawa *Journal* the following interesting letter concerning the proposed new Diocese of Ottawa for which he is now canvassing:

“Many of your readers are interested in the proposed new Diocese of Ottawa, and as I have had the honor of being chosen to work for the endowment of that Diocese, it may not be out of place to tell your readers what success I am meeting with and what interest the country parishes are taking in the work. I have now canvassed four country parishes, Pakenham, Clayton, Franktown and Navan, and have partly canvassed the town of Almonte, and I say with great pleasure that everywhere I have met with a most hearty response from the laymen of the Church. Assisted by the rectors of these parishes, I have been able to make a thorough ‘house to house canvas,’ and nearly all have responded liberally and most cheerfully. I found the farmers struggling to house their grain, and finding it almost impossible to do so on account of the long rains that had rendered the ground too soft to admit of machines being used: but notwithstanding the great loss they were suffering, they cheerfully responded to the call of their Church. My subscription book is proof of this, \$40, \$30, \$25, \$20 and \$10 being common subscriptions. There seems to be great enthusiasm and a strong desire to have a resident Anglican Bishop in the capital of Canada.

I have undertaken a work which certainly taxes both physical and mental powers; but I have already been more than rewarded by the evidence of Church life everywhere visible. I may add that the amounts given to the ‘Ottawa

Episcopal Endowment Fund,’ in all the country parishes I have visited, have greatly exceeded expectations; in Franktown, for instance, which is rather a poor parish, the Church of England families numbering only 68, subscriptions amounted to \$718. A good part of this sum has already been paid.”

The Rev. Walter Loucks has been appointed curate of Christ church here. He has for the last two years been connected with St. John's church, Peterborough, in the same capacity.

TAMWORTH.

The Most Rev. the Archbishop of Ontario administered Holy Confirmation to 28 candidates in Christ church, Tamworth, the other day. During his 32 years of Episcopal rule he has consecrated 200 churches.

TYENDINAGA.

It is proposed to place a new Holy Table and reredos in the church here in memory of the late Rev. S. Givins, appointed to that mission in 1831.

NORTH HASTINGS.

The Rev. F. T. Dibb, of St. Alban's church, Olessa, is raising a fund to be expended on a marble cross to mark the grave of the late Rev. H. Farrer, of Christ church, Bancroft.

BATH.

Addresses on the history of the Church of England are given at monthly meetings of St. John's Woman's Auxiliary by visiting clergy. The Ruridecennial chapter of Lennox and Addington will meet in St. John's church on November 2nd and 3rd. On the latter day addresses will be given by the Rev. S. Tighe, of St. Alban's church, Stella, on the General Synod of the Church of England in Canada; by the Rev. A. Jarvis, on the Brotherhood of St. Andrew; and by the Rev. F. D. Woodcock, on the Women's Auxiliary.

WALES.

The Harvest Thanksgiving services of St. David's, which took place on Thursday, Oct. 12th, passed off well. In the morning at 10.30 there was Morning prayer and Holy Communion, the rector being the celebrant and preacher. The Rev. Mr. Dumbville, Newington, assisted in the celebration as deacon. At the evening service the Rev. G. S. Anderson, rector of Morrishburg, preached a very good sermon on “Thanksgiving.” The offerings of the day amounted to the handsome sum of \$310. The Rev. Mr. Samwell, the rector, had previously asked the congregation to give \$250 as their thanksgiving offering, and was therefore much gratified at their splendid response.

CLAYTON AND INNISVILLE.

His Grace the Archbishop of Ontario paid a most needed and welcome visit to this parish on the 16th Oct., when twelve persons were admitted to full communion at Grace church by the ancient and Scriptural rite of the “Laying on of Hands.”

On Tuesday a. m. another bright and imposing Confirmation was held at St. John's church, near Innisville. Here 28 people were confirmed—twelve being adults. Three out of the twenty-eight were presented by the Rev. S. D. Hague, of Balderson's Corners. The assisting clergymen at the two services were the Revs. G. J. Low, R. N. Jones, A. Elliott, and E. A. W. Hanington. The Lord's Supper was administered to a large number of people at both churches after the newly confirmed had partaken of it.

The Archbishop was looking hale, and his addresses were not only eloquent as usual, but vigorous almost as of old; and it is believed and hoped that if the Diocese of Ottawa is soon formed, our beloved Metropolitan will long be spared to rule over the Church in the Province of Canada. His Grace very warmly thanked the people for their recent liberal support of the Ottawa Episcopal Fund. The Confirmation services and Eucharists just referred to were very cheering and edifying, as the attendance was large, and all was done with a view to decency and order. Hence the feeling which prevailed in the breasts of good Churchmen was to thank God and take courage for such signs of life-growth and progress. The Archbishop was the guest of the Rev. John Osborne, Incumbent of the parish.

PERSONAL.—The Rev. Wm. Fleming has been appointed to the Parish of Ashton, and has removed thither from Hillier, his former residence.

Diocese of Huron.

LONDON EAST.

At the annual Harvest Home thanksgiving services in connection with St. Matthew's church, the Rev. F. E. Roy preached in the morning, and Rev. Principal Miller, of Huron College, in the evening, giving an earnest, appropriate and eloquent sermon, which was attentively listened to by a large congregation. The church was beautifully and tastefully decorated for the occasion, and much credit is due to the members of the choir for the efficient work done. The special music given by the choir, under the leadership of Miss Tibbs, the organist, was well rendered. The annual thanksgiving dinner in connection with the parish was held on the week following in the East End Town Hall.

WALKERTON.

The annual Harvest Thanksgiving services of St. Thomas' church were held on Oct. 8. The church was beautifully decorated, and services, offertory, etc., the best in the history of the parish. The church was crowded to the doors at both services. Rev. R. W. McCosh, of Chatham, was the preacher, and gave two instructive and well-delivered sermons. Service was also held in Holy Trinity church, West Brant, at 3 p.m. The church had been beautifully decorated by the congregation, and the offertory was a contribution to the rectory fund. The choir of Holy Trinity was strengthened by a number of volunteers from Walkerton, and before the service began all the sitting room was occupied.

On Monday evening following, after shortened evensong, Mr. McCosh gave an address on the “Work of St. Andrew's Brotherhood” to a large congregation.

WINGHAM.

The Bishop of Huron, at his last Visitation, administered the rite of Confirmation to thirty-two candidates. Much credit is due our able young Rector, the Rev. L. Wood, for his untiring energy in pushing on the work of completing and thoroughly equipping the beautiful new church opened on the 1st October. The debt on the building is very small, and will soon be wiped out altogether.

SARNIA.

The annual Harvest Thanksgiving service was held in St. George's church, Sunday, Oct. 8th. The church was neatly decorated. The

singing was very good and the services hearty. The Rev. W. Wade, of Hamilton, preached two excellent and appropriate sermons. The Rector, Rev. T. R. Davis, asked for a Thank Offering of \$1,000. Many of the congregation were absent at Chicago. Still the offertory on the plates amounted to \$850, and more is to come yet from the absent ones. It is not too much to say that this is one of the best worked parishes in the diocese. All branches of Church work is most promising and encouraging.

Diocese of Toronto.

ORILLIA.

The Rev. Canon Greene marked Intersession Day for Sunday Schools by a special sermon addressed to Sunday workers here on Sunday evening, the 15th Oct., taking as his text St. John xxi., 15, 16, 17. In the course of his sermon he referred to the necessity of preparation on the part of the teacher by prayerful and diligent study, and that into the teaching of the Collect, the Catechism and Bible lessons there should be woven instruction as to the Way of Salvation. He also pointed out the necessity of enthusiasm, self-sacrifice, patience and perseverance, and punctuality on the part of the teacher.

The Church of England Temperance Society held its annual meeting on the evening of the 17th inst., at which the annual report was read, showing continued and active effort by the Association,—which in this parish is a live and well organized one. Addresses were delivered by several parties, and the following were appointed as Executive Committee: Honorary President, the Rev. Rural Dean Stewart; President, the Rev. Canon Greene; Vice-Presidents, Mr. F. Evans, M.A., and Mr. N. Baker; Superintendent of Band of Hope, Miss Stewart; Librarian, Mr. Hale; Secretary, Mr. D. L. Hill; Treasurer, Miss Maude Boyes; Executive Committee: Mrs. Baker, Mrs. Goffatt, Mrs. Greene, Miss M. A. Evans, Miss Stewart, Miss Pinnie Boyes, Miss Hattie Gladman, Mr. D. H. Church and Mr. J. W. Ten Eyck.

Diocese of Niagara.

LINCOLN AND WELLAND.

The Rural-Decanal Chapter of Lincoln and Welland met in St. Thomas' church for the purpose of electing a Rural Dean to fill the vacancy caused by Mr. Ardill's removal to Owen Sound. Rev. Mr. Armitage was elected unanimously to the position. His election is a tribute to his worth. The choice will be met with universal favor.

Among those present were Rev. Canon Houston, Niagara Falls; Rev. Canon Bull, Niagara Falls South; Rev. Dr. Johnstone, Welland; Rev. Percy Smith, Fort Erie; Rev. J. C. Garrett, Niagara; Rev. R. H. Archer, Stamford; Rev. P. L. Spence, Thorold; Rev. John Gribble, Port Dalhousie; Rev. Alfred Bonny, Port Colborne; Rev. Principal Miller, Bishop Ridley College; Rev. C. H. Shutt and Rev. Mr. Armitage, St. Catharines.

The morning was spent in the study of the Greek Testament and the Prayer Book. In the afternoon Rev. J. C. Garrett read an excellent paper on "Pastoral Visiting," which was well received and resulted in a most interesting and helpful discussion. The Rev. Principal Miller introduced the subject of the work of the societies of Christian Endeavor in a very practical speech. It was resolved to look into the working of the society. The subject of Prison Reform was also discussed. A resolution congratu-

lating Rural Dean Ardill upon his appointment to Owen Sound was carried on a standing vote. Great regret was expressed that this deanery will lose his valuable services.

The election of a Rural Dean then took place resulting as above.

The evening session took the form of a public service in St. Thomas' church. Rev. Canon Bull of Niagara Falls, read a well thought out paper on "The Study of History," and the Rev. R. H. Archer gave his views on "Early Church History."

MERITTON.

The Rev. J. Ardill, rector of this parish, has resigned, having been appointed to Owen Sound in the Diocese of Huron.

HAMILTON.

The new parish of St. George (taken from that of All Saints, of which the Rev. Geo. Forneret is the Rector), has been only formed by joint action of the authorities of All Saints and of the Bishop, and the Rev. L. G. A. Roberts, of Como, P.Q., in the diocese of Montreal, has been chosen as the first rector of St. George's.

PERSONALS.—Rev. C. J. Boulden, of Stoney Creek, has accepted the appointment as curate of St. James' church, Toronto.

Rev. J. Fletcher, of Palermo, has resigned that parish and has been appointed to Grand Valley and Colbeck.

Rev. H. C. Aylwin has been appointed to the charge of Tapleystown.

Rev. J. DeSoyres, M.A., of St. John, was the preacher at St. Thomas' church, St. Catharines on Sunday, 1st Oct.

Diocese of New Westminster.

Holy Trinity.—The Sale of Work which was held in St. Leonard's Hall, on Sept. 13th and 14th, was a success; over \$200 having been raised part of which has been applied to that Mission. Miss Upton and the ladies who aided her deserve much credit.

S. Barnabas.—On Sunday, September 10th, special thanksgiving services were held in the Church to celebrate the close of the salmon fishing of 1893, an industry in which not a few of the congregation have their part. The Church was tastefully and effectually decorated; one long salmon net—300 yards long—being festooned quite around the Church, oars, sails and masts being placed against the walls, and the chancel, lectern and prayer desk beautifully decorated with flowers. The pulpit was festooned with nets and a large floral anchor occupied the front panel. The decorating was done by some of our good fishermen from Newfoundland, with the ladies, of course, to the front, as usual, in the arrangement of the flowers. The services consisted of Holy Communion at 8 a.m., Matins at 11 and evening at 7. At evensong we had the largest congregation the West End Mission has yet seen, many chairs being brought in to supplement the seating capacity of the Church. Special sermons were preached by the Rev. H. H. Gowen, in the morning from Heb. 1, 15, and in the evening from Ezekiel xlvii, 10. The services were characterized by great heartiness, and, it is hoped, "not only with our lips" but with our hearts, a real thanksgiving was rendered to Almighty God for the bountiful harvest of the river.

A Confirmation was held by the Lord Bishop of the Diocese on the afternoon of Sunday, September 3rd, when four candidates of the sacred Rite were presented for the Laying on of hands.

On Thursday evening, September 21st, the children of the Sunday School met at the parish room for a Tea, Entertainment and Flower Show. The latter was highly interesting and very creditable to the horticultural skill and care of the New Westminster children. About 80 slips in pots had been distributed some months before, through the kindness of Mr. G. Turnbull, and 70 of these successfully passed all the dangers to which plant life is liable, and were brought up for judgment. The judges were Messrs. Turnbull, Wilson, and Tidy, who in the most painstaking manner, considering the merits of the plants, and generously added 6 extra prizes as a testimony to their pleasure in the efforts of the little folks, making 20 prizes in all.

Tea was provided by the ladies of the congregation, and a very enjoyable evening was spent.

LYTTON.

The Indian Hospital.—A large gathering of both the white and Indian inhabitants of Lytton and the neighborhood took part in the opening of the new Indian Hospital in the Mission grounds. The Benediction of the building was performed by the Lord Bishop of New Westminster, assisted by the clergy of the Mission and the rector of Esquimalt. A procession, consisting of the clergy, acolytes, the Bishop, who was vested in cope and mitre, and the visitors passed round the Hospital singing Psalm xviii, after which the various wards and offices of the house were visited, and special prayers were said in each. Subsequently, the visitors were entertained at the Hospital in a most pleasant way by Sister Frances, of St. Luke's Home, Vancouver, who has kindly consented to undertake the work in connection with this Hospital for some time. The little building is an ornament to Lytton, and reflects great credit upon all who have so generously given towards its construction and support, both in money and kind, and also upon Mr. E. Disney, of New Westminster, the builder.

In one day, Sister Frances with her usual energy, and assisted by a like band of willing helpers, had converted the empty building into a model cottage hospital.

Though intended mainly for the reception of Indian cases, the advantages of the hospital will always be extended to cases of distress or accidents, amongst white people. Dr. Williams, of Yale, is the medical attendant in charge. The Bishop has appointed Miss Buie, of Lytton, to be General Secretary for the Hospital. Miss Buie will be glad to receive donations and subscriptions towards its support.

S. Paul's.—A new, very handsome set of brass ornaments for the Altar were put in their places, and used for the first time in St. Paul's Church, Lytton, on the xiii. Sunday after Trinity. They were the gift of the St. Augustine's Branch, of the Guild of St. Alban, Wolverhampton. A set of red silk vestments were also used, which were generously presented to the Mission by the Hon. Edward Wallop.

CHINESE MISSION.

Baptisms.—On Monday evening, Sept. 25th, in the presence of a large congregation, the following six Chinaman were baptised by the Rev. H. H. Gowen, in Christ Church, Vancouver: James Tso Kan, Tsim Yung, Tso Ngong, Chin Shin, Lee Mun, and Shing Kee. The service was a very impressive one, the singing was most hearty, and the ceremony was followed with keen and sympathetic interest by the many Chinese present, as well as by the white congregation. Let us pray that these

six may lead the rest of their lives according to this beginning, and they may form a worthy nucleus of a Chinese congregation built up by the power of the Holy Spirit in our midst. One of the men is leaving us this week for Trinidad with a letter of commendation to the Bishop there.

New Mission Room.—We have decided to lease for one year a building which will be very much more commodious than our present headquarters, which we may reasonably claim to have outgrown. It is in the same street—Pender street—but we shall have both floors, and besides room for our school work, we shall have a little reading-room and parlors to which the Chinese may always resort, Kitchen and rooms for a dozen men to live on the premises, and so remain more closely under our influence. It is pleasant to see the past work of the teachers, secular though it seemed to be, has completely broken down the barriers of distrust which at first is natural between the whites and the Chinese. But our new premises will mean new responsibilities, responsibilities which lie upon all in the diocese who have the cause of foreign missions at heart. Our rent will be nearly double what it has been, and although this is partly discounted by the payments of our lodgers and of the men who come to the school, there will be much re-furnishing necessary, and we want to fit up one room as a little chapel to be used exclusively for Divine worship. Aid towards this will be gladly received by the Superintendent of the Mission, the Rev. H. H. Gowen. With the rent secure we could now make a good step forward.

Since Mrs. Hobson's departure from Vancouver, no one has taken greater interest in the work of the Chinese Mission than Mrs. Willis, who has given night after night with the greatest regularity to the work of teaching in the class on Pender street. To show that her labours and self-denial were appreciated, the Chinamen got up a tea-party in her honor, on Monday, Sept. 18th, to wish her God-speed in her well-earned holiday this winter in the Eastern provinces. The rooms were prettily decorated and the tables laden with good things, and to do justice to them were a large number of teachers, the Rev. H. H. Gowen and Mrs. Gowen, and other friends. There was plenty of singing, and the party showed a real bond of fellowship existing between the teachers and taught.

NANAIMO.

A series of popular lectures will be given in St. Alban's hall on the last Wednesday in each month. The first will be given by the Rev. C. E. Cooper on Wednesday, Oct. 25th, on "A day in London," illustrated by a new set of magic lantern views. The Bishop has promised to give one of the lectures, which we hope will be in November. A series of entertainments will also be given in St. Alban's hall, alternating with the lectures on the second Wednesday in each month.

The Harvest Thanksgiving services were held as previously announced, and the church was most beautifully decorated with a profusion of corn and flowers. The preacher on St. Michael's and All Angel's day was the Rev. C. E. Cooper, and on the following Sunday morning the Bishop. At the latter service there was a large congregation, naturally including many who do not belong to us, and perhaps it was inevitable that the service (which was a choral celebration of the Eucharist, with vestments, etc.) should be strange to these, and that some of them should think that they ought not to remain throughout. We feel sure that our own congregation will always set an example of reverent devotion at this service, and will not think of turning away from it just when our dear Lord's Presence is most specially assured to us. As we have said before, only the unbaptized, heretics, and those whose unfaithful lives virtually

excommunicate them should withdraw, all others, even little children, have a right to remain throughout the service.

DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

We give our readers, a more detailed account of the *routine* business referred to in last number.

The Bishop of Toronto read the following report regarding the executive officers of the society.

The committee appointed to consider the whole question of the executive officers of the society, their appointment and duties, beg to report that in their judgment it is expedient that the duties of secretary-treasurer, be combined and be placed under the charge of one officer, to be styled the secretary-treasurer of the society, who shall receive such remuneration as will enable him to discharge his duties in an efficient and responsible manner; and, further, that such officer should be a clergyman who can edit the missionary magazines sanctioned by the society, and preach sermons on behalf of its funds.

It being one o'clock the Board adjourned, and re-assembled at 2.30, p.m.

The consideration of the report regarding the executive officers of the society was then taken up.

It was resolved,

(9) That the report of the committee on the executive officers be received and adopted.

It was further resolved:

(10) That the Board having adopted the report of a committee appointed at the last meeting to consider the whole question of the executive officers of the society, which report recommended that the duties of the secretary and treasurer be combined and placed under the charge of one officer, who shall receive such remuneration as will enable him to discharge his duties in an efficient and responsible manner, cannot proceed to carry this recommendation into effect without expressing their high sense of the invaluable services hitherto rendered to this society by their honorary officers, Rev. C. H. Mockridge, the general secretary, and Mr. J. J. Mason, the general treasurer, by whose efforts the society has been brought to its present prosperous condition. The Board, therefore, hereby tenders on behalf of this society to Dr. Mockridge and Mr. Mason their most hearty acknowledgements of their indefatigable labors, which they will ever cherish in affectionate remembrance.

A resolution was proposed that the question of combining the offices of secretary and treasurer be postponed to a special meeting to be called to meet in Montreal on the third Wednesday in November next. This resolution was lost.

It was then resolved:

(11) That the Board having adopted the report of a committee appointed at the last meeting to consider the whole question of the executive officers of the society, which report recommended that the secretary-treasurer should be a clergyman who can edit the missionary magazines sanctioned by the society and preach sermons on behalf of its funds, in order to give effect to the same, are reluctantly compelled to ask for the resignation of the general treasurer, being already in possession of that of the general secretary.

Certain necessary alterations in the wording of the bylaws were then made by resolution (12) so as to adapt them to the newly-created office.

A resolution was proposed to the effect that the remuneration of the secretary-treasurer be \$1,500 and travelling expenses, and that his whole time and attention be given to the duties

of his office. This resolution was lost. It was then resolved:

(13) That the report of the committee having been received, the remuneration of the secretary-treasurer be \$1,800 a year with traveling expenses, for which he will be required to give his whole time to the work of the society.

Also it was resolved:

(14) That the Rev. C. H. Mockridge, D.D., be provisionally appointed secretary-treasurer, and that on receipt of the Board of the resignation of the present treasurer the appointment be confirmed.

It being six o'clock the Board adjourned.

A large and interesting missionary meeting was held in St. Paul's schoolhouse (Argyle Hall) in the evening, the speakers being Rev. Canon Forsyth, Rev. Dr. Mockridge, and the Bishop of Algoma. The amount of the collection was \$171.13.

Correspondence.

To the Editor of the CHURCH GUARDIAN:

DEAR SIR,—Will you allow me a short space in your valuable paper to plead on behalf of our "Parsonage Fund." This is one of the largest and poorest Missions in the Diocese.

When I took charge here a little over a year ago, it was found necessary for the best interests of the Mission to move the Parsonage from Norquay to Somerset, which is the centre of my five Missions, but from lack of funds and other causes it was impossible to move it before this fall, and it was then found that the house must be taken apart and rebuilt, this was much more expensive than we anticipated, and I now find myself in an awkward position. The house will be ready for occupation by the middle of November, and we need at least one hundred dollars by that time to pay the workmen. Our people are very poor, they are not able to do more than they already have, and as I am responsible for their payment, and when I tell you the people of this Mission are so poor they have not been able to pay me *one-half* my past years stipend, it will readily be seen what a position I have been placed in and how urgent my appeal for help is.

I may further say that one room of the Parsonage will be used as a Library, Reading-room, &c., &c. I shall be most grateful for books, magazines, papers, &c., for it.

I will gladly answer any questions as to my Mission, its needs, &c., and would refer your readers for any other particulars to the Rev. G. Rogers, General Missionary, Winnipeg.

Any help for the above object, however small it may be, will be most gratefully acknowledged and questions answered. Thanking you in anticipation,

I am faithfully yours,
REV. A. TANSEY.

To Our Subscribers.

Immediate Remittance OF AMOUNT DUE ACCORDING TO LABEL [taking three months credit for interruption in publication where exigible] and accompanied with RENEWAL ORDER, is earnestly requested.

THE darkness of death is like the evening twilight; it makes all objects appear more lovely to the dying.—*Richter*.

ADVICE, like snow, the softer it falls, the longer it dwells upon and the deeper it sinks into the mind.—*Coleridge*.

The Church Guardian

— : EDITOR AND PROPRIETOR : —

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

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1. Any person who takes a paper regularly from the Post Office—whether directed to his address or another, or whether he has subscribed or not—is responsible to the publishers for the subscription price thereof.

If any person order his paper discontinued he must pay all arrearages, or the publisher may continue to send it until payment is made, and collect the whole amount, *whether it is taken from the office or not.*

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(2) Discontinuance cannot be made at any moment—the subscription is *annual.*

CALENDAR FOR OCTOBER.

- Oct. 1—18th Sunday after Trinity.
“ 8—19th Sunday after Trinity.
“ 15—20th Sunday after Trinity. (*Notice of St. Luke's Day.*)
“ 18—ST. LUKE. Evang.
“ 21—21st Sunday after Trinity. (*Notice of S. S. Simon and Jude.*)
“ 28—ST. SIMON and ST. JUDE.
“ 29—22nd Sunday after Trinity. (*Notice of All Saints' Day.*)

NOTES ON THE EPISTLES.

BY THE REV. H. W. LITTLE, RECTOR HOLY TRINITY, SUSSEX, N.B.

(Author of “*Arrows for the King's Archers,*” etc.)

TWENTY-SECOND SUNDAY AFTER TRINITY.

“*That ye may be sincere.*”—Phil. i. 10.

I. This passage reads like the love-song of a faithful heart. It breathes forth a spirit of tender solicitude, it reveals a depth of affection for the Church of Philippi, where the Apostle's ministry had been deeply interesting, where Lydia had opened her heart to the truth (Acts xvi. 14), and where the jailor had asked that most impressive of all questions “What must I do to be saved?” The heart of the spiritual father glows with love, it is stilled with the peace of God, as he goes over in his mind all the happy incidents of his connection with his beloved Philippians “from the first until now.” Their steadfastness in the face of trial and discouragement, their undiminished affection and reverence for himself touched him deeply. Contrast the treatment he received from other churches, e.g., Galatia, Corinth. Outward things with the Apostle were cheerless and discouraging, but he found a holy distraction in losing

his own sorrows in the blessed employment of praise and intercession for others. Thankfulness, remembrance, joy, fellowship, are the key words of the Epistle around which the thoughts of the writer gather. The occasion of the Epistle full of pathos, showing how real was the bond which bound the Church together in the first centuries of her life. Being a prisoner at Rome, the Philippians had sent to St. Paul a supply of money by the hand of their Bishop Epaphroditus. A practical measure of assistance which moved the heart of the aged and persecuted Apostle to write this the tenderest of all his Epistles.

II. He thanked God for their steadfast walk. The seed sown by him among them had not fallen on the way side nor in stoney places, nor yet among thorns (St. Mark v. 4, 5, 7). They had “root in themselves.” Persecution had arisen. The gates of hell had arrayed their forces against them, and they had gladly accepted the contempt of the Cross for Christ's sake. They had been proved, *and had stood the trial.* Life is a probation. Trial must come. Every child of man must pass through the fires. “Blessed is the man who endureth temptation” (trial). We should not pray for those we love that they should escape trial, for that would be to wish them unlike to Christ and the “glorious company” of God's faithful ones; but we should pray that they may be endued with grace to stand firmly and to bear patiently, and to maintain their fellowship with the Gospel gloriously to “the end”—“the day of Jesus Christ.” To be steadfast and unswerving is a mark of sincerity and faithfulness in any cause: in religion it is salvation, power, and peace here, and heaven hereafter. Their past faithfulness was a promise of their ultimate triumph and final perseverance. What God had done for them; what grace had accomplished in them, was an encouragement to trust Him that had begun the work with the completion of it.

III. This passage rebukes the *spiritual feebleness* of our age. Men do not realize their capacity for holiness by the power of Divine grace. We cannot, it is true, think too little of ourselves, or too much of the difficulties in the way of a restoration in us of the Divine Image, by which restoration we return to the conformity of Adam with the Divine Life, before the Fall. But men will not take full account of God. They dwarf Him. They look upon the means of grace, by which supernatural powers is bestowed upon them, as shadows of an absent or remote power, and not as channels of a present stream of irresistible power. A passive sadness is the tone of the real religious life of the time. We may, but we do not rejoice as we go onwards towards “the sunrise.” Confidence in God gives joy: we must have joy as well as peace “in believing.” The Apostle prayed that the Philippians might still go forward in “knowledge” and “judgment”—but with all “love.” Love first—knowledge and judgment—a power to discern the right in any question that might come before them. That they might be filled with charity which binds together and builds up, “edifieth,” as well as knowledge which often tends to pride and severity and consciousness.

IV. In this prayer of the Apostle we have a sketch of the Christian character, which he desired for his affectionate Philippians. i. Love [1 Cor. xiii] wisdom, to make a right choice in things, Christian tact as we may call it, to say the right word, think the right thought, and do the right thing at the right time, [Heb. v. 14]. ii. “That they might approve things excellent,” or “try things that differ.” [Marg.] that differ by superiority [Rom. ii. 18], that is preserve the proportion of things or questions, a mark of spiritual insight and balance of mind as opposed

to hastiness or prejudice. iii. That they might be “sincere.” Clear in motive and thought as well as outward conduct. Transparent. No double motives, or mixed motives for good acts. Guilelessness, an absence of cunning, or craft, or excess of mere worldly prudence in spiritual things. No talk of the end justifying the means. Introducing the system of worldly policy into the work and ordering of the Church. Borrowing methods and ideas from the world, “blameless”—without offence in small things—small faults, spiritual sins, e.g., self-conscious egotism, the failing of the pious very frequently, narrowness of sympathy, a failing of those who aim at the higher spiritual life of the religious in community life, sisterhoods, religious orders, etc. Jealousy of others, love of pre-eminence, a desire to be known in the parish or diocese as “leaders,”—these are as the “rust” or the “moth,” which fret and tarnish the purity of the Life of God in the soul of man. And how few suspect themselves of these or ever seek to judge themselves in this respect.

V. The Christian Life is to be prolific of fruit, as a tree laden with the weight of its precious fruit, Ps. 1, 3. The tree planted by the stream which gladdens the city of God. The Christian nourished by the sacramental life. “Trees of righteousness,” the planting of the Lord, “bearing Christian fruit,” [Isa. lxi. 3]. Deeds are “fruit” accepted not for any virtue in themselves, but by Jesus Christ “to the glory of God.”

EDITORIAL NOTES.

THE meeting of the Board of Management of the D. and F. M. Society of the Ecclesiastical Province of Canada, lately held in Halifax, (and of which a full report has appeared in this and the preceding number of THE GUARDIAN), would appear to have been one of more than ordinary importance. Notwithstanding the distance, there were several representatives from the western part of the Province, including the Lord Bishop of Toronto, who presided. One important announcement was the fact that the “Woman's Auxiliary” is already extending its work into the Province of Rupert's Land. This organization has formed one of the most important, if not the most important, element in the success of the work of the Society, and its extension into the Province of Rupert's Land will aid in bringing about—what will now become necessary at an early date owing to the Consolidation of the Church—the extension of the Society's field to the whole Dominion. As might have been expected, a resolution of thanks was passed to the Woman's Auxiliary for its admirable work. We cannot but feel that without it the result accomplished by the Society itself and its Board of Management would have been very different.

WE notice that the report speaks of a district having been set apart in Japan as a distinctive mission field of the Church of England in Canada. This appears to us to be a departure from the course heretofore followed and the principle acted upon in the earlier stages of the movement; namely, that the Society and the Board would as far as practicable work through the English societies. It does not appear from the report itself whether the change has been made with the assent of the Societies, and especially of the S.P.G.; but knowing that every member of the Board recognizes the in-

debtedness of the Church in Canada to the S.P.G. (and of the Church in the world to it for its missionary enterprise), we doubt not that due care was taken not to run counter to its wishes in this particular. To appear to increase independent jurisdictions in the mission field would seem to be of questionable wisdom.

ANOTHER distinct departure from the course of action of the past and the principles laid down at the formation of the Society was made in the determination arrived at at this meeting (in so far as the same may be final under the Constitution), to combine the offices of Secretary and Treasurer in one, and to appoint thereto a single officer at a salary of \$1,800 per annum; and the further determination that such officer should be one in Orders. Those who have been connected with the Society since its inception will recollect the strong opposition which was made from the very beginning of its work as well to the joining of these offices together, as to the appointment of a paid secretary or treasurer. It is true that of late years a honorarium has been paid to the Rev. Dr. Mockridge, but it was a *honorarium* and not at all in the nature of a salary, otherwise the amount would have been somewhat commensurate with the work done by him. Although ourselves in the beginning strongly opposed to the employment of a paid agent, secretary or treasurer, we feel that the time has come when a change in this particular has become necessary if the work of the Society is to be carried on effectively. The chief objection to paying a secretary was, if we mistake not, that it was felt to be not only unwise but unfair to impose a tax of this sort upon the subscriptions and offerings of Church people for missionary work until the Society had proved itself to be efficient and had secured the confidence of the public. This has been done, and chiefly through the continuous and faithful services of the General Secretary, Rev. Dr. Mockridge, whose appointment as the first general paid secretary will meet with the approval of all concerned. But we by no means assent to the proposition that the Secretary of the Board of Missions shall at all times be a clergyman. Notwithstanding the precedent afforded by the action of the Church in the United States, we are inclined to believe that greater efficiency would be given to the operations of the Board by the employment in this capacity of a duly qualified layman. But at the present time the long-continued services—virtually unremunerated—and the experience acquired by him, indicate Dr. Mockridge as the best nominee possible for the position.

WHAT AND WHERE IS THE TRUE CHURCH?

[Tract 2095, S.P.C.K.]

I. There are many scores of competing religious bodies in the world, alike professing some form of Christianity, and each claiming to be the best, if not the only true one. And as the Bible teaches us that our belief and practice in this life have a great deal to do with our happiness or misery in the life to come, it is of the deepest importance to know which amongst them all is the right one. And that not only

for our own personal advantage, but for God's honor. For, as God is Truth, it is the duty of His servants to seek truth, and to hold it fast, if they would serve Him as He wills to be served.

II. The many sects and religions cannot be all equally right, so that it would not matter which we join, for they differ from each other in very serious ways as well as in trifling details. No man who wanted to travel to a distant city would be silly enough to think that it did not matter which road he took, or that a road must be the right one because he liked it better for any reason, as being more level and easy, or running through prettier country, than the real highway to the city. Yet people think that they may pick and choose as they please amongst the various religious societies; that they have a right to join any they happen to like best, and to give it up if they get tired of it, and join some other for no better reason; fancying that one is as good as another to journey by to the Heavenly City.

III. No such notion as this can be got out of the Bible, either in the Old or the New Testament. Under the Old Testament, God chose one nation only, out of all the world, to be keeper of His holy Word, to preserve the true faith in the midst of heathens, to offer true and acceptable worship to Him. Only by belonging to this nation could any one enter into direct covenant with God (Exodus vi. 7, xix. 6, Deut. vii. 6, 7, xxvi. 17-19). It was not enough for men of other nations, who desired to serve God truly, to take what suited their own fancy out of the Jewish system, and leave the rest; to appoint their own ministers of religion, and their own forms of worship. They had to take all or none; to give up their own nationality, and throw in their lot entirely with the Jews; to submit to all the precepts of the Law of Moses, and to join in the sacrifices of the Jewish priests only, in the one place where they might be lawfully offered (Exodus xii. 47, 48; Numb. xi. 13, 14; xv. 14-16; Ezek. xviii. 22, 23).

IV. The same principle, though in a different form, is that of the New Testament also. Our Lord Jesus Christ came to set up a kingdom upon earth, no longer confined to one nation, but to take in all peoples of the world. He did not come to write a book, like Moses, or Isaiah, or Jeremiah, nor even merely to teach a doctrine, nor yet only to be our Mediator and Advocate, but also to be a King, to found a new society of His servants, giving it its own laws and officers (Isa. ix. 7, xxxi. 1; Dan. vii. 13, 14, 18, 21, 22, 27; St. Luke i. 32, 33; Ephes. iv. 11).

V. This kingdom or society is the Christian Church, and that does not mean any group or body of people who have agreed to unite together in professing certain Christian doctrines, and to style themselves "a Christian Church." For all unions of that kind are mere human and voluntary associations, which it is no one's duty to join, which it may be every one's duty to avoid. But the one true Church is not a voluntary association at all. It has been founded and set up by Christ Himself, and all who desire to be Christ's faithful servants, and to be received by Him at the Last Day, are bound to join it. So St. Paul teaches us, saying: "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone. . . . There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord one faith, one baptism" (Eph. ii. 19, 20, iv. 4, 5). And He tells us in another place that "the Church of God" is "the pillar and ground of truth" (1 Tim. iii. 15). No doubt, both under

the Law and the Gospel, God has been pleased to accept the imperfect service of many who were neither members of the Jewish nor of the Christian Church, and to bestow grace on them; for, as St. Peter says, "in every nation he that feareth Him, and worketh righteousness, is accepted with Him" (Acts x. 35). God is not tied and bound to confer His grace only in one way, and through certain fixed institutions, but *we* are tied and bound to seek His grace in the ordinary channels through which it flows, when they are within our reach. The very fact that the Holy Ghost fell on those Gentiles to whom St. Peter was speaking, was an additional reason for them to seek admission into the Church by baptism, not for thinking they could do very well without it (Acts x. 44-48).

VI. It was not lawful for professing Christians in the time of the Apostles to pick and choose what they liked out of the teaching offered them; to follow their own fancies in religion, to set up new societies, to appoint their own ministers, or to disobey the real ministers of the Church. Here is what is said about such as tried to act so: "Now, I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them" (Rom. xvi. 17); "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us" [2 Thess. iii. 6]; "For the time will come when they will not endure sound doctrine, but after their own lusts shall heap to themselves teachers, having itching ears" [2 Tim. iv. 3]. Language like all this disposes of one favorite sectarian argument, that the true Church of Christ is a secret and invisible body, known to God only, and thus not typified by the Jewish nation. For an invisible Church could not have visible ordinances, or a visible ministry, and it would be impossible to commit the sin of schism by any act of visible and external separation from that ministry, as there could be no tangible evidence to show that any such act affected a man's relation to the invisible body. Contrariwise, obedience to the lawful ministers of the Church, that is, such as the Apostles themselves, or those ordained and commissioned by them, or by persons whom they empowered to do the like, as St. Timothy and St. Titus, is named as a Christian duty: "And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you, and to esteem them very highly in love for their work's sake" [1 Thess. v. 12, 13]; "Remember them that have the rule over you, who have spoken unto you the word of God. . . . he not carried about with divers and strange doctrines. . . . Obey them that have the rule over you, and submit yourselves; for they watch for your souls" [Heb. xiii. 7, 9, 17]. And such officers could not appoint themselves, nor be appointed by the mere choice of the people, but must have been divinely commissioned, as it is written: "A man can receive nothing, except it be given him from heaven" [St. John iii. 27]; and, "No man taketh this honor unto himself, but he that is called of God, as was Aaron" [Heb. v. 4]. And St. Jude warns us that "the gainsaying of Core"—or Korah—is a sin possible for Christians [St. Jude 11]. But that sin was that Korah, being a Levite, and Dathan and Abiram, being Hebrew laymen, claimed to exercise the priesthood, on the ground that "all the congregation are holy, every one of them" [Numb. xvi. 3], for which they had the warrant of God's own words: "And ye shall be unto Me a kingdom of priests, and a holy nation" [Exod. xix. 6]; exactly the plea set up now by those who protest against the doctrine of the priesthood in the Church.

(To be continued.)

Family Department.

ALL SAINTS' DAY.

BY LATE REV. JOHN CALVARY MIDDLETON, D.D.

A wondrous beauty clothes the hills,
And far and wide the landscape paints;
A heavenly quiet falls, and fills
The blessed summer of All Saints.
Glory of crimson, scarlet, gold,
On every side attracts our eyes,
And speaks of glories manifold,
Most beautiful, beyond the skies.

Not transient, like the autumn leaves
That quickly fade and fall away;
GOD'S never-ceasing presence gives
A beauty that can never decay.
And there the everlasting hills
Reflect the radiance from the throne
That all of heaven with glory fills,
More wonderful than earth has known.

Tongue may not tell, nor heart conceive,
Nor hath it dawned on mortal eyes,
What they who in the Lord believe
Find waiting them in Paradise!
The gates of pearl—the jewelled wall—
The sea of glass—the streets of gold—
The emerald bow, but, more than all,
The face of JESUS they behold!

All cares are ended, sorrows past,
No pains afflict nor griefs dismay;
Resting with Thee, dear Lord, at last,
Thy hand has wiped all tears away.
Oh, for one single look within
The gates of pearl exceeding fair!
But better far that rest to win
And with Thy Saints the glory share.

Lord of the living and the dead,
In whom our loved ones still abide,
'Neath us Thine arms of comfort spread
And draw us closer to Thy side.
And while we lean upon Thy breast,
Enlarge our hope, increase our faith,
And whisper of that perfect rest,
That endless life, that follows death.

Who in the Cross of JESUS trust
But fall asleep—they cannot die;
And while we mourn above their dust
They reign with Thee, dear Lord, on high!
In Thine own presence grant them rest,
And from the radiance of Thy throne
Shine on them, Lord, and make them best,
For Thou hast claimed them for Thine own.

—Church Record.

JULIE.

CHAPTER IV.—[CONTINUED]

Rose wished, I know, that no disagreement had come between Miss Templeton and auntie, for she would have liked so much to have visited her in her fine big house, and to have driven about in her carriage; for Rose liked grand and beautiful things, and we had nothing grand about our house at all, though our garden was beautiful enough, I'm sure. It was all in front of the house, surrounded by thick high walls, and trained against them were cherries and pears, and wall apples too, and one delicious peach tree, and one apricot. It was not a small garden at all; it was very large. Stopher the gardner that came to look after it, said it was nearly an acre in size. First of all, there was a wide gravel walk in front of the house, then two grass plots, with a huge myrtle bush on each, that blossomed twice a year; this was raised from the lower part of the garden and to get there we had to go down three steps, under an archway formed by two beautiful lime trees. Then a wide gravel walk went right down the middle of the garden to the front wooden gate, and on each side of the walk was a beautiful border, a yard wide all the way down, of nearly every kind of flowers, that came up, each in its turn, all the year round. First of all came clumps of snowdrops and crocuses, and when they were gone, the border was full of narcissi and jonquils and iris, wallflower and stock and snap-dragons, lilies and Jacob's ladder and stars of Bethlehem, clumps of forget-me-not and

bushes of tiny Scotch roses, patches of mignonne that scented the whole way along, and big heavy cabbage-roses. Behind the border on each side was a high lattice-work of wood, with apple trees trained along it—"espallier," Stopher used to call it; and when the apples were in blossom, it was a perfect sight to see! This wall of apple trees cunningly hid off the vegetables that were grown behind; and besides the wall fruit, there were some very high standard pears, nearly as high as the house.

We each had some ground of our own behind in the vegetable part, and Lance's bit of ground he had sown all over with lucerne, and he used to graze his rabbits there on Saturday afternoons. He used to tie a string round their necks and peg the other end into the ground, just as a goat might be chained, and they used to enjoy their outing so much, and frisk about and graze; and we used to sit, down on one corner of the plot and talk and watch them there, under the shade of a pear tree.

"Rose," I said, "I wouldn't like to exchange our garden for Miss Templeton's stiff grounds; would you?"

"Our garden is well enough, Elsie," she said; "it's a sweet old-fashioned place. Old fashioned does very well for a garden, you know; but the house is dreadfully shabby."

It hadn't struck me before that our house was dreadfully shabby; but as soon as she said it, I fancied I thought it was.

"Do you mean the carpets and the curtains, Rose?" I asked, for only the other day I had heard her saying something to auntie about the dining-room carpet being shabby. And auntie had said, "Shabby! of course it is shabby, and it will be shabbier before we've done with it." And auntie rubbed her nose quickly with her forefinger—a way she had when she was very bothered and perplexed.

"Carpets and curtains and everything," answered Rose. "Oh, Elsie, you should see Margie Rutherford's house! Do you know"—and Rose blushed—"I was ashamed for her to come here that day!"

It was only since Rose had made such friends with Margie Rutherford—the new girl at our school—that she had taken such notions into her head about wanting to be a little grand, and thinking our furniture was shabby. Margie had fallen in love with Rose, and had invited her to tea one day; and Rose told us when she came home about Margie's beautiful bedroom and the lovely books and presents Margie had shown her, and all the grand things about her house.

"But Rose," I said, "Margie likes coming here immensely. She said she never enjoyed herself so as on that day. I don't believe she ever thought whether our house was shabby or not."

"Ah!" said Rose, "that's because she is so refined. She would not appear to notice things like that; but, don't you see, she must have known it all the same. I felt so red, Elsie, when I took her to our bedroom to take off her hat."

"Oh, Rose!" I said reproachfully, for we had tidied it up so beautifully, and put a vase of flowers on the mantelpiece.

"There was a great hole in the carpet," went on Rose, "and the back of one chair was broken."

"If Margie's ashamed of coming to our house, we needn't ask her any more. But she does like coming, Rose; and if she doesn't notice it's being shabby, I don't think we need either. I never thought it was shabby till you mentioned it," I said.

Oh, Elsie, you're a dear little thing!" said Rose, kissing me. "Don't think about it any more; it's mean of me to put such thoughts in your head. Don't say a word about it to the others; it might make them discontented, as it made me when I saw Margie's beautiful home. And, Elsie, you can keep a secret. Listen! when I'm older, I'm determined to retrieve the family fortunes somehow or another."

"To what?" I asked, lowering my voice.

"Retrieve the family fortunes," Rose repeated. "Doesn't it sound nice? Earn money somehow, and then we'll be better off. I asked auntie if I could have a new dress yesterday, and she said she was often at her wits' end to make both ends meet, and I must go on with my old dress for awhile. Seven makes such a large family," added Rose; "but I shall do something by-and-by to help us all."

"What will you do?" I asked, cagerly catching hold of her arm.

"I believe I shall write a book," said Rose, "that will take the world by storm."

"Oh, Rose!" I gasped, clasping my hands.

"Take the world by storm," repeated Rose, gazing out of the window.

How pretty she looked, with her face flushed and her eyes shining and sparkling! I was afraid to speak; I almost held my breath. Rose was so clever, she could manage everything; but I had never dreamed of her writing a book. What a beautiful idea it was!

"Of course, only clever people write books, Elsie," she said; "so I'm going to study extra hard at school to get as clever as I can. And when I'm old enough to leave school, I'll go out into the wide world as a governess, I think."

"Sh—sh—sh!" I murmured; "the little ones are coming upstairs."

CHAPTER V.

"THISTLING" WITH THE BOYS.

It was Julie coming up stairs; she just came up in time to hear Elsie say, "Sh—sh—sh!"

Poor Julie! How she hated people to say "Sh—sh!" when she came into the room! She gave one of her quick glances from one whisper to the other, and then her mouth took a plaintive curve.

"Tell me, she said, in a pleading little voice; "is it to do something this afternoon?"

"No," said Rose a little sharply, for she was vexed at being interrupted just then; "nothing to do with you, Julie. Don't be inquisitive, now."

It would have been the simplest thing in the world for Rose to have taken Julie into her confidence too, and to have told her of the book that was going to "take the world by storm," and of the other plans she had made for "retrieving the family fortunes." Julie would have listened quite as entranced as Elsie, and would have believed in Rose as faithfully; and it would have given her, oh! so much pleasure to have been allowed to share the secret as well; but instead of that Rose said impatiently, "What d'you want up here?"

"Auntie says you're both to come directly, and begin the darning at once," said Julie, vindictively, with a little bob of her head.

"Very well," answered Rose, in the superior tone she often assumed when Julie showed her spite. "Run along now; we'll come in a second or too."

"Auntie said 'at once,'" snapped Julie, with bright and angry eyes. "There's no time to go on time to go on talking secrets," she added viudictively, as a parting shot from the stairs.

"Hasn't Julie a nasty little temper? She's so spiteful," said Rose, with a sigh, throwing her hair over her shoulder with a backward fling of her hand. "When"—dropping her voice to a whisper—"when the book is written, Elsie, we'll give out all the stockings to be darned. How nice it will be!"

Elsie assenting heartily, they both ran down stairs into the dining-room.

Seven pairs of stockings! There they lay in a great heap on the table. The very thought of having to darn them all just spoilt the beginning of Saturday afternoon. But auntie was wise in ordering them to be finished first.

"Get the yoke off your shoulders," was a

favorite saying of hers; "then you will be able to enjoy your holiday—not before."

And, indeed, if Rose and Elsie had gone about their pleasure first, how the stockings would have hung like a big cloud in the distance all the afternoon!

Auntie had a pile of under-things to mend the only duty she exacted from Rose and Elsie in the mending line was the stocking-darning for the seven. To-day she was forward with her work, and presently folded up the pile and carried them away.

Then Julie's curious little head popped into the room, and her bird-like eyes roved over the table with the stockings scattered about.

"I'll thread your needles if you like," she said.

"Julie," said Rose, severely, "you think we're going to talk secrets, and you want to prevent us. I don't want my needles threaded to-day, thank you."

Julie did not defend herself—she was too honest to do that; she always grew curious when there were secrets in the air, and Rose and Elsie put their heads together in such a mysterious way. It never occurred to the two elder girls that the very mystery they made of their secrets was enough to make Julie curious—they would have been just as curious had they been in Julie's place; but as I said before, it added a kind of spice to their secrets to make a mystery of them, and to know that Julie was dying of curiosity to find out what it was all about. Yet, at the same time, they resented any prying on her part, and those sharp bird-like eyes could be very prying sometimes.

As yet Julie had no duty assigned to her in the mending line—she was one of the little ones; but out of sheer compassion, and from the outcome of a very tender heart, Julie of her own accord often proffered to thread the darning-needles for Rose and Elsie, so that they could get through their weekly task the quicker.

She stood now in the doorway, and her mouth took the plaintive curve; she never pouted—Julie could not pout—but her face took an injured air, and her bright eyes glowed with resentment.

"You're a nasty girl, Rose, and I don't like you one bit."

"She's not a nasty girl. How can you be so cross, Julie?" put in Elsie, who was pondering over all the beautiful things Rose was going to accomplish some day. "You're a nasty girl yourself."

"Oh!" cried Julie, on the point of tears, "you'd be cross yourself if I kept secrets from you; it isn't fair!" "No, I wouldn't," said Elsie, who was of a sunny disposition. "You go and have secrets with Chubbie and Puff; I won't mind a bit."

"You know Chubbie and Puff can't keep secrets," retorted Julie, with reproachful eyes; "and—and I haven't got any secrets to tell them," she added plaintively. "But," with a vindictive glance, "you can tell your old secrets; I shan't stop to hear!" and she ran off quickly so that they could not hear the sob in her throat.

"Go on, Rose," said Elsie, drawing her chair closer, and Rose went on

romancing while her needle flew; and Elsie listened with hot cheeks and admiring eyes and both forgot Julie entirely, and never guessed what a wounded heart she had carried away.

Julie went into the yard. Guy and Lance were coming out of the stables, each with a basket on his arm, and a knife in his hand.

"Are you going to get thistles for the rabbits?" she asked.

"Yes," answered Guy, and he turned round and caught the wistful expression of her eyes. "Hulloa! Julie, would you like to come thistling with us?" he said.

Julie's eyes sparkled like beads. "Oh, Guy, will you take me?" she asked.

"You might as well come along," he said; "we're not going far to-day. But mind Julie, you'll have to pick thistles, you know. Run and ask Manda for a kitchen knife."

(To be continued.)

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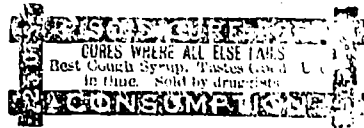
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ANNAPOLIS RURAL DEANERY

The last meeting of Annapolis Rural Deanery was held in the parish of Clementsport on Tuesday and Wednesday, Aug. 22nd and 23rd.

Proceedings began with a Missionary meeting in St. John's Church, Bear River, at which the clergy present spoke as follows: Rev. J. M. Withycombe on Domestic Missions; Rev. A. Gale on Foreign Missions; Rev. J. E. Warner on Missionary zeal and efficacy of Prayer on behalf of Missions; Rev. Prof. Vroom on King's College as a centre of Missionary enterprise; Rev. Dr. Filleul on God chosen people; also a short and earnest address by the Rural Dean.

On Wednesday morning Matins and Holy Communion at Deep Brook. The Rev. Dr. Holly, of the Diocese of Newark, N.J., preached a scholarly and impressive sermon from St. Mark xxi. 15, and St. Luke viii. 18.

It was a matter of regret that the majority of the clergy were prevented, either by previous engagements or some unavoidable obstacle from attending the Chapter meeting. We were, however, cheered by the welcome presence of our venerable ex-Dean, who still takes a lively interest in the Deanery's welfare.

Communications were read from Rev. Canon Partridge and Rev. W. J. Ancient; the former with reference to the appointing of a deputation to visit the various parishes in the Deanery in the interest of the B. H. M.; the latter, regarding the proposed "Church Herald," to be edited and published by the rev. gentleman before-mentioned. The suggestion of a suitable assistant to Dr. Partridge in deputation work was left with the Dean. Upon the matter of "Church Herald" the following resolution was adopted: "That in view of the good work being done by the Church Guardian and the difficulties attendant upon any such venture as the publication of a new journal at the present time, the *raison d'être* of the "Church Herald" does not commend itself to this deanery."

The Rev. H. A. Harley's paper on "Mental preparation of candidates for the Ministry, was read by the secretary in the absence of the author.

A vote of thanks was passed to the Rev. H. A. Harley for his exhaustive eloquent and practical paper. The Rev. W. B. Bellis was appointed to read a paper at next meeting on the subject of "Systematic Giving."

It was moved by the Rev. J. M. Withycombe and seconded by Rev. W. B. Bellis, "That henceforth the Deanery meetings be held on the Tuesday and Wednesday nearest to the time of full moon in the months of February, May, August and November." The secretary was ordered to advise the clergy of the foregoing resolution, and request them to arrange their engagements accordingly.

The next meeting takes place at Granville in November.

This would be an imperfect account of our meeting at Clementsport did we omit to acknowledge our appreciation of the genial hospitality

of Mrs. Bellis, and kindness and attention shown visiting clergy by James Roop, Esq., Warden of the county; Mrs. Louisa Shaw, Mr. Correns Purdy, of Deep Brook, and Mr. W. A. Purdy, Bear River. A number of the clergy inspected the new church then in course of construction; funds for which had been started by the exertions of Rev. W. McCully and added to by subsequent rectors, but whose successful completion is now mainly due to the zeal and generosity of Mr. J. P. Roop. His Lordship Bishop Courtney will consecrate this church on Tuesday, Oct. 24th. No later than last summer the sum of \$200 was raised by the efforts of the new rector and his estimable wife, seconded by the energy of a number of lady parishioners.

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Mr. N. B. Hughson Tells a Story of Years of Suffering and How he Found Release—The Circumstances Familiar to all his Neighbors.

From the Chatham Banner.

A Chatham Banner reporter, while on news gathering rounds a few days ago, dropped into the well-known drug store of Messrs. Pilkey & Co., and overheard scraps of conversation between customers, in which the words "Pink Pills" and the name "Hughson" were frequently repeated. With a reporter's instinct for a good news article, he asked for some particulars, and was told that if he called upon Mr. Hughson he would probably get a story well worth giving publicity. Mr. Hughson does a snug feed and sale stable business on Harvey street, and thither the reporter repaired, and was somewhat surprised to find the very antipodes of an invalid. Mr. Hughson is a man of medium height, about fifty years of age, born with a good constitution, and who, until some three years ago, only knew the meaning of the word sickness from the dictionary. Mr. Hughson is a stationary engineer by trade, and a good one, but some six years ago, getting tired of that calling, quitted it and rented a farm in Harwich. While returning from town one day on top of a load one of his horses stumbled, and Mr. Hughson was pitched head foremost to the hard, frozen roadway. When he got home and the blood was wiped away his external injuries seemed trifling, but the grave trouble was inside, and took the form of a violent and almost constant headache. A week later he went into the bush to cut wood, and felt at every stroke as if his head would burst. He worked for half an hour and then went home, and for eight weeks his right side was wholly paralyzed and his speech gone. After a time this wore off and he was able to go about the house, though he could not walk. All this time he was attended by a physician, whose treatment, however, seemed of but little avail. In the following June he had a second stroke, and was not out of bed for seven weeks, and was left very weak. The belief that he was doomed to be a burden on those near and dear to him, that he was unable to take his place as a bread-winner, added mental to his physical anguish. But relief was coming, and in a form he had not expected. He saw Dr. Williams' Pink Pills advertised, and asked his physician about them. The latter said he had not much faith in these remedies, but they would do no harm, and Mr. Hughson got a supply which he

began taking according to directions. At the outset his wife was also opposed to them, but before he had taken them long she noticed an improvement in his condition, and then was quite as strong in urging him to continue their use, and even took them with good results herself for heart weakness following la grippe. Continuing the use of the pills, Mr. Hughson found his terrible headaches leaving him and his strength returning, and soon found he could do light work on the farm near his house. He still continued using the Pink Pills until he had taken fourteen boxes, and found himself fully restored to his old-time strength. Mr. Hughson's old neighbors in Harwich never expected to see him on his feet again, and are astounded at his recovery, so much so that the fame of Dr. Williams' Pink Pills has spread far and near throughout the township, and are the standard remedy in many households. Mr. Hughson can be seen by any of our citizens, and will only too gladly verify the foregoing statements.

The reporter then called upon Messrs. Pilkey & Co., at the Central Drug Store. They do not, they informed him, make a practice of booming any proprietary medicine, so that the lead taken by Dr. Williams' Pink Pills is not due to persistent puffing, but to irresistible merit, and on all sides their customers speak of them in terms of warmest praise.

Dr. Williams' Pink Pills are a perfect blood builder and nerve restorer, curing such diseases as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus' dance, nervous headache, nervous prostration, and the tired feeling therefrom, the after effects of la grippe, diseases depending on humors in the blood, such as scrofula, chronic erysipelas, etc. Pink Pills give a healthy glow to pale and sallow complexions, and are a specific for the troubles peculiar to the female system, and in the case of men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of any nature.

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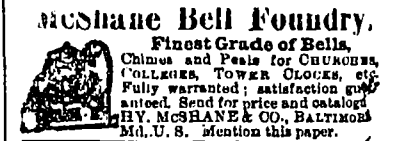
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