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The Church Guardian.

1887
No. 22

the Doctrines and Rubrics of the Prayer Book.

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

VOL. VIII
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MONTREAL, WEDNESDAY, SEPTEMBER 28, 1887.

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ECCLIASTICAL NOTES.

DR. DOLLINGER being consulted by a Protestant lady as to the propriety of joining the Roman Church, said: "Bethink you that, if you join the Roman Communion you must make, and confirm by oath, a solemn confession of faith which, among others, contains the following articles:—1. The universal lordship of the Pope over all Christians; 2. His infallibility; 3. The eternal damnation of all unbaptized persons, and of all baptized persons who knowingly remain out of communion with the Pope. To this must be added the doctrine of Purgatory, and of the power of Papal Indulgences, to set souls free from Purgatory. Are you sure that, if you complete this act of submission of your soul, no regrets hereafter will come to you, no reproaches of conscience torment you? You must henceforth give up the use of your New Testament, which you, no doubt, have been accustomed to read, &c."

THE aged Bishop Wordsworth in a late charge, cites the fact that in all Royal Proclamations for religious services particular mention is made "of the Episcopal Communion protected and allowed by an Act passed in the tenth year of Queen Anne." From that year of grace (1712) to the present time this recognition has always been made of the Scottish Episcopalian Church, as if, says the Bishop, to keep the door open for her return to the rank of a State Church.

Does the Church of Scotland make spiritual progress? A correspondent of the *Family Churchman* answers:—"When the late revered Bishop Forbes began his work in Dundee, there was only an 'upper chamber' for him in the town in which to minister to Churchpeople. Not a church had been built and no congregation had been formed. He erected the splendid pro-cathedral of St. Paul, and there are now six other churches with crowded congregations, and a seventh is being built. In Edinburgh, thirty years ago, there were eight churches only. Now there are twenty-two, including the magnificent cathedral church of St. Mary, in which every Sunday evening some two thousand Scotchmen join in the worship of the Anglican Church. In 1866, I entered upon the incumbency of a new church in Aberdeen, where there were then two other congregations.

There are now seven churches in and about the city—all, I believe, well filled. In my own church at the beginning we were but a handful of worshippers; but on my last Easter Day there were 170 communicants, and at St. Margaret's, in the Gallowgate, each Ascension Day hundreds of working men and women receive their communion between five in the morning. And this is the kind of progress which the Scottish Church is making all over the land. It is no small honour, too, to this branch of the great Anglican Communion, that it has consecrated to the worship of God in Edinburgh and in Inverness the only cathedral which has been built in Great Britain since the Reformation, with, of course, the exception of St. Paul's, London."

It is reported that the German Evangelical community in Palestine are taking steps to organize their Church on an independent basis, and to procure the nomination of a German Bishop of Jerusalem.

ON the occasion of the presentation of new colours by the Marchioness of Londonderry, at the Curragh camp, to the fifth battalion of the Royal Dublin Fusiliers a short time ago, it was arranged by the chaplains, in conjunction with the military authorities, that a joint service should be held. Accordingly, having been formed up in square and the new colours placed on an impromptu altar formed by the drums of the corps, the Rev. F. Sadlier, senior military chaplain in Ireland, and the Rev. F. B. N. Norman Lee, chaplain of the Curragh Brigade, and their Roman Catholic colleague, the Rev. L. Dillon, vested alike in short surplice, cassock, stole, and biretta, entered the square. The latter recited in English two collects from the Special Office for the Blessing of Standards in the *Pontificale Romanum*, after which the hymn, "Brightly gleams our banner" was sung, and the Anglican chaplain said the Collect sanctioned by the War Office for the occasion. This is said to be the first time since the Reformation that this religious ceremony has been performed jointly by Roman and Anglican priests.

Two new English churches have been opened in Switzerland this year; one at St. Beatenburg, (of which the foundation-stone was laid last September by the Hon. and Rev. F. T. O. Spencer) with a dedication service on Saturday, August 20th, the chaplain (Rev. C. E. S. Ratcliffe), giving an impressive address. The Church is dedicated to St. Andrew, and is built from a design by Mr. Spencer. The other, the little chapel of the Good Shepherd, at Bel Alp, was consecrated by the Bishop of Gloucester and Bristol, on Sunday, August 21st. The land and the fabric both belong to the S.P.G., and have been forever set apart for the worship of God and the ministrations of the Church of England. The Rev. A. Fairbanks is to be incumbent.

THE *Record* learns that the Bishop of Manchester's coadjutor, the Right Rev. Dr. Cramer Roberts, formerly Bishop of Nassau, is "dead against" evening communion. He avers it to be irregular and an innovation. He has refused

to accede to a numerous signed petition asking for its restoration in Blackburn Church, of which he is now the vicar.

THE sudden death of Mrs. Walsham How, wife of the Bishop of Bedford, is announced. It took place on the last Sunday in August, at Barmouth, where the Bishop and Mrs. How have been spending their short holiday vacation. Mrs. Walsham How was the daughter of a former dean of Durham, Dean Douglas, and was sixty-three years of age. The funeral took place at Whittington on the 1st instant. The *Church-Review* says:—"It is impossible to exaggerate the loss the Church in the East End of London has sustained by the sad death of Mrs. Walsham How, resembling in its suddenness that of the wife of the late Bishop of London. Mrs. Walsham How seconded in every direction the manifold agencies for good established by the Bishop of Bedford, and she took an especial interest in everything that concerned the raising and ameliorating the condition of her own sex, while she often lent invaluable aid in work in poor parishes, and took part in missions. During their stay at Barmouth last month, where the Bishop preached every Sunday in the parish Church, the deceased took especial interest in the services for children His Lordship held on the sands."

THE Church of Bovey Tracey, one of the finest and oldest in Devonshire, was re-opened lately after a careful restoration, costing nearly £2,000, most of the amount having been contributed by Canon Courtenay, the vicar. There was a very large congregation, including Lord Devon and Lord Halifax, and the sermon was preached by the Bishop of Madagascar, who was formerly curate of the parish.

THE Bishop of Sodor and Man was expected to hold his first ordination at St. German's Cathedral, Peel, Isle of Man, on Sunday, September 25th.

The Rt. Rev. R. W. B. Elliott, the talented and brave Missionary Bishop of Western Texas, died at Sowane, August 26th. Bishop Elliott was a son of the venerable Bishop of Georgia, of nearly a generation ago, and was an officer in the Southern army during the war. He had been in ill health for some time, and had sought in vain for restoration to strength in extended foreign travel.

WILL SUBSCRIBERS PLEASE TAKE NOTE OF DATE UPON LABEL AFFIXED TO THIS PAPER: and if in ARREARS REMIT same with renewal subscription, and oblige the Publisher?

There is a large number of subscribers who apparently have forgotten that Compositors, Printers, Paper Manufacturers and others must be paid—if the Editor need not be.

Wilmot, the infidel, when dying, laid his hands upon the Sacred Volume, and exclaimed, solemnly and with unwonted energy, "The only objection against this book is a bad life."

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

LIVERPOOL.—A stranger upon attending the services at Trinity Church is struck by the decent and orderly manner in which everything about the chancel and sanctuary is attended to. The weekly supply of flowers upon the altar is nowhere richer than here. On one Sunday one is delighted by a central cross and accompanying vases of all pansies,—on another all daisies,—on a third a clean cut cross of white, and vases of soft-tinted asters.

Upon enquiry he learns that the work of the work of the sanctuary is assigned to an appointed band, who are divided into courses for each month's service.

There is a complete set of altar cloths, frontal and hangings, supplied by the "willing workers," and only this week the same band of workers have put down a new chancel and sanctuary carpet of rich color and appropriate design; and have purchased out of their funds a new dossal, and a set of handsome altar-wings hung upon brackets of excellent pattern and workmanship.

During the past year a beautiful eagle lectern of oak was presented. The wood was imported and given by a member of the congregation, and the eagle, than which I have seen none handsomer or more perfectly executed, was carved by Newton Freeman, Esq., as a labor of love for his Church. Many parishes would do well to adopt the method of working, which is so effectively in vogue in this parish.

AVON.—The 46th meeting of the Chapter of the Avon Deanery was held at Newport on the 12th and 13th instant. Present, Rev. Canon Brock, D.D.; Rev. J. O. Ruggles, M.A.; Rev. F. J. H. Axford; Rev. R. T. Gwillim; Rev. K. C. Hind, M.A., rector; and Rev. W. J. Ancient, secretary. In the evening shortened Evensong was said by the rector, and the lesson read by R. T. Gwillim. Rev. Canon Brock then delivered a very telling address on the necessity of being definite members of the Church. This was followed by one from Rev. J. O. Ruggles on the advisability of those confirmed becoming, at once, communicants; and another from Rev. W. J. Ancient on personal holiness.

The next morning shortened Matins was said by the Rector, 1st Lesson by Rev. W. J. Ancient; 2nd Lesson by Rev. R. T. Gwillim. The sermon from 2nd Cor. v., 20, with Mat. ii., 7, was preached by Rev. F. J. H. Axford. The Dean was celebrant, assisted by Canon Brock; nineteen lay communicants partaking.

In the afternoon the Chapter met for business at the Rectory. The meeting was opened with prayer by the Dean, after which the minutes of the previous meeting were read and approved. The office for the ordering of Deacons was then read. It was decided to hold the next meeting of the Chapter at Windsor on Dec. 12th and 13th. On motion of Rev. J. O. Ruggles, seconded by Rev. Canon Brock, a vote of thanks was unanimously tendered to Rev. F. J. H. Axford for his able, scriptural and exhaustive sermon. Next followed an informal and somewhat lengthy discussion upon the work of the Church Army and the advisability of extending its operations.

At 4:30 o'clock, the Dean having to return home, Rev. Canon Brock, on motion of Rev. J. O. Ruggles, seconded by Rev. F. J. H. Axford, took the chair. It was moved by Mr. Axford, seconded by Mr. Ruggles and carried, "that the subject of the Church Army and its work be further discussed at the next meeting.

In the evening several of the brethren drove over to Woodville, when shortened Evensong was said by the Rector, and Lesson read by Rev. T. R. Gwillim, followed by an address from Canon Brock on definite churchmanship, and Rev. Mr. Axford on church-going.

The visiting clergy were kindly entertained

at dinner and tea by the Rector. During their stay in Newport they were the guests of the following friends, to whom our thanks are hereby tendered, The Dean and Rev. J. O. Ruggles, the rector; Revs. Canon Brock and F. J. H. Axford, W. J. Ancient, T. R. Gwillim, Messrs. Nelson Woolaver John Poole, and Jas. Cochran, Esq.

ANNAPOLIS.—A meeting of the Annapolis Rural Deanery was held in the Parish of All Saints, Granville, on Tuesday and Wednesday, the 13th and 14th of Sept. The members present were: The Rev. The Dean, Revs. J. J. Ritchie, John Ambrose, H. D. deBlois (secretary), L. P. Greatorox and R. A. Heath. Evening service was held in the Church of the Holy Trinity, at 7:30 p.m. The Rev. R. A. Heath was the preacher, taking for his text Gen. i, 13: "Let there be light, and there was light." The congregation was attentive and the services hearty and joyful.

On Wednesday morning full service with celebration of the Holy Eucharist was held at the Parish Church of All Saints, at 10:30 a.m. The Prayers were said by Rev. H. D. deBlois; the Litany by Rev. James J. Ritchie, and the celebrants were the Rev. the Dean and the Rev. F. P. Greatorox. The sermon was preached by Rev. John Ambrose from the words, "But ye shall be named Priests of the Lord."—Isaiah lxi, 6, and few who listened to the sound practical doctrine enunciated therefrom will be inclined to forget the lessons taught. For a week day and such a busy season of the year the congregation was good. The choir, under the direction of Mr. LeBann Mills, fully sustained its reputation, and the number of communicants was larger than when the Deanery formerly met in the same place. A fine toned bell had also been added to the improvements of this ever improving church. We were reminded upon going through the churchyard, by the sight of two elegant and chaste monuments, that two pillars of the Church had fallen, viz: Messrs. Wm. and Samuel McCormick, and our hearts were saddened by the thought how hard it would be to make their places good: faithful and loving adherents of our Holy Communion we mourn the loss, yet have the blessed hope they have been but transferred from Christ's Church militant here on earth to His triumphant Church above.

After dinner the business meeting of the Chapter was opened by the Dean with the usual form of Prayer, at 2:30 p.m. The minutes of the previous meeting were read and approved. The chapter for discussion, Acts viii, was then read and critically commented on, affording, from its interesting contents, much food for reflection and debate. A very interesting discussion also took place on the subject of Apostolical-succession. Divine service was again held in the Church of the Holy Trinity, at 7:30 p.m., when the Rev. P. J. Filteul, Dean, preached a very impressive sermon from the words, "Go ye into all the world and preach the Gospel to every creature."—Mark xvi, 15. The Rev. Jno. Ambrose also gave a short address on Missionary subjects. The collections, amounting to \$5.90, were handed to the Secretary to be forwarded to the Board of Foreign Missions.

SHIP HARBOR.—Rev. John Partridge, of this place has been appointed by the Bishop of Ontario to the Mission of Roslin.

SHELburne.—This large parish had the benefit for two months of the presence of Chas. H. Fullerton, B.A., Divinity student of King's College. The people unanimously testify to his zeal and ability in the discharge of his duty. They showed their appreciation of his valued services by the offertories taken up in response to an appeal by Rev. H. How. It is to be regretted that his appointment to a position on the staff of the Collegiate school, under the Rev. Dr. Willets, terminated, too hastily for us, his

welcome ministrations. His future career will be watched with prayerful interest by his increased circle of friends.

HANTSport.—Services have again commenced here after the faithful being excluded for some weeks.—*Laus Deo.*

FALMOUTH.—The Harvest Thanksgiving service held here on Sunday evening last was very enjoyable. The Church had been tastefully decorated by the Incumbent and his wife, and presented a neat appearance. There was a large congregation present, and the collection will be devoted towards defraying the expenses of the coming Mission to be held in this parish, conducted by the Rev. W. J. Ancient, rector of Rawdon. The Harvest Festival and Sunday-school treat were held on Tuesday last in the beautiful grounds of Mr. Levi Deal, Falmouth. The day was all that could be desired and everything passed off well. The ladies of the congregation had provided abundantly for the wants of the little folk and the big ones too. There was a large attendance. A few fancy articles were sold, and the confectionary tables well patronized. At the close of the day's proceedings a good sum was netted.

WINDSOR FORKS.—Work has commenced at St. Michael's, and the Church already presents externally a neat and pretty appearance. Next week we hope to be able to do something to the inside of the building. All old students of King's College who manifested a warm interest in the spiritual welfare of this Mission will be glad to learn that the good work begun by them under the guidance and direction of the late Dr. Hensley and Canon Dart, is being greatly fostered under the present arrangement.

PRINCE EDWARD ISLAND.

PORT HILL.—Quite an interest has been taken in Church matters by the good people of this parish during the last few months. Their first step was to remove the burden of debt that remained upon the Church. To accomplish this they prepared one of the best of teas, and also provided sports for the amusement of all who desired to favor them with their presence. The day appointed proved fine. A large number of people came together to enjoy the good things provided for them, and cheerfully left their spare cash in the hands of the managing committee, in all about \$550.

Next in order came the Sunday-school picnic, an event of interest to the children of the parish. It was a very pleasant affair. In all, there were about 400 persons present, who enjoyed themselves in the best possible manner. During the afternoon the Rector was presented with an address and a very fine set of harness as a token of their appreciation of his labour in their midst.

A deep interest is taken in the Church by the parishioners, and there is on the part of all a growing love for the House of Prayer.

A very neat lectern of carved oak and two tables of the Commandments have been put in their places in the Church within the last few days. The former presented by the Hon. John Yeo, and the latter by Capt. Wm. Richards.

DIOCESE OF QUEBEC.

ST. SYLVESTER.—A correspondent tells us that the funeral of the late Rev. William King, at St. Sylvester on Sunday, the 11th inst., was very largely attended. Between 350 and 400 people of that country district met together to view for the last time on earth a face long familiar to them, and to take part in the funeral procession. Men, women and children of all ages mingled together. Different denominations were largely represented. Very many Irish and French Canadian Roman Catholics joined in paying a last tribute of respect. Some

of his old parishioners were so desirous of shewing some special honor to his mortal remains that the hearse was not used, and he was borne on loving hands in relieving parties all the way to the Church and to the graveyard. The Rev. John Kemp, B.D., of Leeds, conducted the service. In a short address he spoke in affectionate and admiring terms of Mr. King's long, earnest and devout life, and faithful arduous work. His text was: "I know that my Redeemer liveth," &c. The Hymns were: "O God, our Help in ages past," and "Lord, as to Thy dear Cross we flee," and "Rock of Ages cleft for me," and they were sung very reverently and well. Flowers lovingly wrought into a crown, a cross and a wreath were placed on the plain coffin of unpainted ash, and afterwards upon the grave.

The following resolution was adopted at a meeting of the Diocesan Board, Quebec, held on the 16th inst.: "That the Diocesan Board desires to express its deep regret at the death of the Rev. Wm. King, a missionary of this Diocese from 1840 to 1882, when at a very advanced age failing strength obliged him to discontinue the active discharge of his duties; and to place on record its high appreciation of his long and unwearied devotion to work of more than ordinary difficulty, and the noble sense of Christian duty, which ever upheld and strengthened his missionary zeal in the midst of arduous labors, such as few men have been able to accomplish."

COMPTON.—The Compton Ladies' College reopened on Sept. 7th, and the school is filling up well. The school is under the management of a corporation, appointed by the Synod of the Diocese. The Lady Principal is Miss L. Pineo, assisted by the Misses Ross, Elmsley and Osgood. On Friday, Sept. 16th, the Governor General and Lady Lansdowne paid a visit to the College. Lord Lansdowne expressed himself pleased with what he saw and was glad to know that Compton was doing for our girls what Lennoxville is doing for our boys.

WINDSOR MILLS.—Harvest thanksgiving was held in St. George's Church on the afternoon of 20th inst. The Rev. A. J. Balfour, of Richmond, preaching the sermon. The Church looked gorgeous with flowers and wreaths of Autumn leaves. It was a happy thought of the Missionary to have the service before the frost had destroyed all the beauties of tree and flower. After service the congregation went to the Town Hall where the ladies gave the children of the Sunday school a trial at tea and cakes, enjoyed by all present. In the evening the Rev. Mr. Balfour gave an entertainment with Magic Lantern. Among other scenes, his description of the Cathedrals of England with exterior and interior views was instructive and highly entertaining.

Portraits of the Bishop of the Diocese, Archbishop of Canterbury, Princess of Wales, and Her Majesty the Queen were also given. After thanks had been tendered to the ladies for their abundant supply of good things for the children, and to the Rev. Mr. Balfour for his visit, adding so much to make the event one of interest and pleasure, the entertainment closed by singing the National Anthem.

DIocese OF MONTREAL.

RIVER DESERT MISSION.—(Bishop's visit)—Saturday morning, August 20, at the beautiful new Church of St. James', Wright, (Aylwin Mission), the pastors of the two missions Aylwin and Desert joined with their Bishop in that Sacrament which is a bond of union between all missions and missionaries, and then journeying up the Gatineau, entered the Northfield and Desert district where as yet there is no material house of God, but were we hope souls are being prepared as living stones for the spiritual temple.

The hospitable house of Mr. James Wright gave the Bishop a quiet rest preparatory to his services and somewhat long journey of the following day. Sunday, August 21, at Northfield in a comfortable little building which serves for school and church, prepared by careful hands of teachers and children, was celebrated the Lord's Supper, with an earnest exhortation from the Bishop's lips, and then followed a drive of 20 miles to the Desert village where, at the kind invitation of Mr. H. Robinson, (agent for Messrs. Hamilton), we were hospitably received by Mr. and Mrs. Smith, the manager of the Hamilton Depot.

The little log school house had been cleaned and adorned in readiness—a labor of love for Him who accepted the branches and garments spread in the way as he entered Jerusalem—and here in the evening was held a gratifying service, part of the Evening Prayer with the Rite of Confirmation; two husbands and two wives confessed their faith and received the laying on of hands. It was a nice thought that they who had solemnly vowed faithfulness for life to each other, should now side by side vow faithfulness to their God unto their life's end, and the following morning should with others partake of the Sacred Feast, the Bread which makes all Christians to be One Body.

One of the candidates had in days long past been one of the Bishop's Sunday scholars at St. George's, Montreal.

After the early Communion, the following morning (Monday 22) we took leave of our kind hosts, and descending the Gatineau road, and being refreshed by good cheer at the house of Mr. Hastey, again entered the Aylwin district, the mother parish so to say, of the Desert Mission, and there the Rev. W. P. Chambers received the Bishop for further episcopal labors in his borders—there being 10 candidates at Cawood and Alleyne for confirmation.

May our Bishop be spared many years to visit us—for the confirmation extended not only to those on whom (after the Apostles' example), hands were laid, but to the minds of all—pastors and people alike—who heard his words of fatherly counsel and exhortation.

BUCKINGHAM.—On the 14th Sunday after Trinity, the Bishop of the Diocese paid his annual visit to this mission, the occasion being marked with special services of an inspiring character, and by crowded congregations in the churches. In St. Stephen's Church, Morning prayer was said at 9 a.m., by a visiting Missionary and the Incumbent, Rev. H. Hackenly, the Bishop occupying a seat amongst the worshippers. At 11 a.m., the Bishop was preceded in the procession by Mr. L. B. Pearce (to be ordered Deacon) who was decently habited in cassock, surplice and literate's hood; Rev. Percy Chambers acting Chaplain and the Incumbent. A class of eighteen candidates for confirmation occupied the front seats in the centre aisle. The processional "Onward Christian Soldiers" finished; the order of confirmation was introduced with the appropriate and beautiful Hymn "My God accept my heart this day." The preface was read by the Incumbent, who then formally presented the candidates to the Bishop who requested Mr. Chambers to address them. The young people whose demeanour was markedly reverent, knelt in pairs before the Bishop for the laying on of hands and all received the Blessed Sacrament of the Lord's Supper before leaving the Church. The Confirmation service was concluded with the Hymn "Just as I am." The Bishop then preached the Ordination sermon, dwelling with impressive force upon the responsibilities of the diaconate and of the ministerial order generally calling upon its postulant to be faithful to the Gospel delivered to and preserved by the Church, and insisting upon the sacredness of the obligation to declare to the people the whole counsel of God. Mr. Lewis Blight Pearce, who has been for some twenty five years engaged in Church work in

England under the licenses of the late Bishop of Lichfield, and the Bishop of Gloucester and Bristol, was in due form presented to the Bishop by the acting Chaplain, and the service was proceeded with as usual, the Incumbent saying the Litany, and the Rev. Mr. Chambers the first part of the Holy Communion service, the Introit being 317 A and M. A white stole was placed Deaconwise upon the shoulder of the ordained and the Sanctuary thrown open to admit him to the precincts of the Holy Table immediately after the commission had been pronounced. The celebration was proceeded with by the Bishop assisted by the priest, a large number of the faithful remaining to receive the Holy Mysteries with the newly confirmed. The congregational character of the singing was a feature of the services worthy of mention, as was also the responding of the laity. In the afternoon the Bishop preached at a service in the Church at Lochabar returning to the Parsonage for the Evening service in St. Stephens. Evensong was read by Rev. P. Chambers and Rev. L. B. Pearce, the Bishop delivering a powerful and awakening sermon from the text "I even I, am He that blotteth out thy transgressions."

AYLWIN.—The Incumbent was called away almost immediately after the Bishop's visit to celebrate a Baptism in a far away corner of the Mission, to be reached only by water, and being detained by contrary winds was unable to send an account of the annual visit of the Diocesan as usual.

The services, to put all in a nutshell, were hearty as usual, the centenary service at St. John's Aylwin, remarkably so. A celebration was held in each of the four churches, in St. James' and St. Peter's Churches at 11 a.m., in St. John's and Holy Trinity almost entirely choral. The total number of communicants was nearly 90. Nine persons were confirmed and one adult baptized.

The present Incumbent will probably leave for Bolton during the last week of the month, his physical strength being unfit to allow of his continuing his labours in this large and growing Mission. He will have the satisfaction of feeling that his old field is in an excellent way to prosper under Rev. H. Plaisted, M.A., at River Desert, Rev. J. Senior at Alleyne, and Rev. L. B. Pearce, at Aylwin proper.

DIocese OF TORONTO.

ST. ALBAN'S CATHEDRAL.—The walls of the Cathedral have been slowly but surely rising during the summer. It having become necessary to remove the temporary roofs from the crypt aisles in order to enable the walls to be built, a felt and gravel roof has been placed within the walls and the central part, or nave of the crypt, which has been fitted up for services. This will be a great advance upon the very confined space which the aisles afforded. The congregation have now, indeed, a place of worship larger and better than many parish Churches. The work of dismantling the aisles, and fitting up the centre was principally done by volunteers, members of the Congregation and Sunday school, who cheerfully gave their evenings and Saturday half holidays for this purpose.

LINDSAY.—The vestry of St. Paul's here, unanimously elected the Rev. C. H. Marsh, of Orillia, as their Incumbent, subject to the approval of the Bishop of the Diocese. The Bishop has since confirmed the election, Mr. Marsh has accepted the incumbency. We understand that the salary offered was \$1,200 a year.

ASHBURHAM.—The twelve days Mission at St. Luke's Church (Rev. W. C. Bradshaw, Rector), began in earnest on Wednesday evening last, the Rev. E. P. Crawford, M.A., of Brockville, being the Missioner. For half-an-hour preceding the opening of the Mission service proper at 8 p.m., Special mission hymns were

sung, Mr. Crawford, himself a splendid vocalist, leading the people.

The mission service began with the reading of portions of Scripture bearing on the address to be given, after which another hymn was sung, Mr. Crawford taking the first two lines of each verse, and the people joining in the remainder, Mr. Crawford stating that he wished the singing to be a special feature of the services.

After a few minutes of silent prayer by the congregation, Mr. Crawford reminded those present that the mission was not intended only for the people of the Church, but for all classes. He divided his most earnest and practical address, listened to with rapt attention, into three parts: First, to sinners; Second, to indifferent Christians; and Third, to those who were really trying to serve God. In addressing sinners he was very earnest and pointed in his remarks, bringing the fruits of God's love, and his willingness that sinners should come and reason together with Him, home to the hearts of his hearers. He said that God never made a man to be damned, and that He gave a proof of His love to sinners in sending His Son to die for them, that all might be saved, no matter how deeply dyed in sin. He reminded them that the Man, Christ Jesus, with a heart like ours was pleading for them and was able to save to the uttermost. He directed those who were chained to habits, like that of strong drink, and who could not resist temptation, to the power of God waiting to save them from their sins. Before commencing the second portion of his address a hymn, "O, come to the merciful Saviour who calls you," was sung, and he then referred to the second class the indifferent professing Christians. He pointed out how inconsistently they acted in not giving religion their best and highest thoughts; and to their unwillingness to deny themselves to do anything for Christ, unless, indeed, there was some pleasure or amusement in it. He compared the pleasures of the world and those of serving the Lord and doing good, showing how incomplete and unsatisfactory were the former, in comparison to the pure joy in this world in the latter, and pleasures at the right hand of God for evermore. He concluded by addressing lovingly those who were trying to serve the Lord, but who had not joy and peace in believing.

The daily services will continue as follows: 7.30 a.m.; 10.00 a.m., at which there are addresses on "The Gifts of the Spirit;" 4.30 p.m., and 7.30 p.m.

DIOCESE OF HURON.

DURHAM.—On Tuesday, the 13th inst, we had our Annual Harvest Thanksgiving service, which was well attended. The Church was very prettily decorated. Prayers were read by Rev. T. C. Farthing, B.A., Incumbent; the Special lessons by Rev. W. Graham, B.A., Incumbent of Markdale. The sermon, which was much appreciated, was preached by the Rev. W. H. Wade, Rector of St. Paul's, Woodstock East, the text being Ps. ciii. 1-2.

After service there was celebration of the Holy Communion. Collection was for our Parsonage debt.

HAYSVILLE.—The Annual Harvest Festival at Haysville on Thursday, September 8th, was a highly successful affair. The weather was delightful; the Rectory house and grounds was thrown open for the occasion and was plentifully decorated with flags; a couple of tents also adorned the Lawn. The Tables were laid in the Orchard, and were a sight to behold; some 300 people partook of the repast.

The Harvest Services in the Church close by were crowded. The decorations were very effective. The afternoon service was conducted by the Rev. John Ridley, of Galt; the sermon was preached by the Rev. Robt. Ker, Rector of

Mitchell: "A man's life consisteth not in the abundance of the things that he possesseth," a faithful, admirable sermon. Holy Communion afterwards and 26 remained. Evening service began at 7.30, and addresses were given by the visiting clergy, Rev. John Ridley, Rev. John Downie, (of Lucan), and Rev. Robt. Ker. The speakers were in their best vein, and the fact that the last two were Irishmen, added wit and zeal, and a chastened humour to the addresses. The singing of the united choirs of the Parish was excellent. Miss Cassie Allehin of Hamburg, presided at the organ. The offertory at both services amounted to \$26, and the proceeds of the Harvest Supper about \$52. Total \$78, to be given to the relief and maintenance of the Indian Homes at Sault Ste. Marie, Algoma.

LONDON.—The Rev. Canon and Mrs. Richardson, who have been spending a holiday of nearly three months in England and Ireland, returned to this city on the 15th inst. Although the return voyage was somewhat rough and protracted, both are looking remarkably well, and have evidently been much benefited by their trip. They were met at the Station by prominent members of the congregation and driven to the Rectory, where they were greeted by the members of their family, and found their table had been spread and furnished with a sumptuous repast by thoughtful friends in anticipation of their arrival. In the evening at 8 o'clock they were invited to the School room adjoining the Church and Rectory, where a large number of the congregation had assembled to receive them. After some time had been spent in the exchange of friendly greetings, and in enjoying the refreshments liberally provided by the ladies of the congregation, order was called by V. Cronyn, Esq., who in the unavoidable absence of the Churchwardens, read an address of hearty welcome; referring also to the faithful carrying on of the work of the Parish during Canon Richardson's absence by his *locum tenens* Rev. J. C. Robinson. The Rector feelingly replied for himself and Mrs. Richardson.

LONDON.—The Right Rev. the Lord Bishop of the Diocese has returned, and is busy as ever. The trip to British Columbia has evidently done both Mrs. Baldwin and himself much good. On the first Sunday after his return he preached twice.

The City clergy have all returned to their respective parishes after the summer vacation.

WINGHAM.—This important parish has been without a Rector since Mr. McCosh left several months ago. It is earnestly hoped that an appointment may soon be made, as the Church is suffering and losing ground all this time.

PETROLIA.—The Rev. P. B. de Lom, purposes leaving in a few weeks for England. Mrs. de Lom's health has been very bad of late, and it is hoped by escaping the severe winter she may be much improved.

DIOCESE OF ALGOMA.

The Harvest Festival in the Mission of Rosseau was held at Rosseau on the 7th inst. The Church was beautifully decorated under the guidance of Miss Thurtell, of Guelph. This lady who has been staying in Rosseau during the summer months, has weekly decorated the Cross and Vases on the Altar with such wild flowers and creepers as the place produces, and has each week made the place more and more beautiful. On the occasion of the Harvest Festival and the Sunday following the Church looked lovely, showing what a knowledge of fine art combined with delicate and good taste can accomplish in the district of Parry Sound.

The services were, Matins 11 a.m., and Holy Eucharist, the celebrant being the Rev. E. S. Knight, of Port Carling, who also preached

able and suitable sermons for the occasion; 7.30 p.m., Evensong and Sermon. Unfortunately the day was most unpropitious and kept many away. September 8th, the Harvest Festival was held at Ulliswater, a station 10 miles south of Rosseau. The services were as above, Matins 11 a.m.; Holy Eucharist and sermon when the Rev. E. S. Knight again celebrated and preached capital sermons both morning and evening. The Church, as is usual at that station, would have done credit to any country congregation in Canada as regards devout behaviour, responses and decorations. The music was good and the singing hearty. All felt it was a day on which all the works of the Lord should praise Him. The Church was very full both morning and evening.

The Incumbent feels that his hearty thanks are due to those clergy who have kindly assisted him with the services during their stay in Rosseau, viz. The Rev. A. Williams, of St. John the Evangelist, Toronto; the Very Rev. W. Kilin, of Memphis; the Rev. Alex. W. Macnab, of St. Barnabas, St. Catharines, as also Chas. Coate, Esq., for Lay reading and both families, of Mr. F. W. Coate and Mr. J. Brown, of Upper Canada College, for assisting in the choir during their visit here. The Incumbent offers his hearty thanks for \$5 to J. Verner, Esq., for the station of Raymond.

The Rev. Alfred W. H. Chowne, begs to acknowledge with hearty thanks the sum of \$50, the gift of George Thurtell, Esq., of Guelph, towards building a much needed Church "in true Ecclesiastical style" at the station of Raymond. The site is a very beautiful one, and offered by Mr. John Eddy, who for four years has been allowing service to be held in his house. It must be allowed that it is very hard on a good house-wife to invade her house first thing on Sunday morning after she has taken great pains to make it nice and clean on Saturday particularly if she be not strong; again, it is a constant hinderance to household work and very detracting to the sanctity of the service. Will every Churchman who reads this, send as much help as he can afford that the building may be got up before winter sets in? And may each gift bring God's blessing on the giver.

THE CONFERENCE.—In the report of the late Conference of Clergy, held in this Missionary Diocese, no reference was made to what we regret to learn took place, viz. the administration of Holy Communion in the evening in connection with a Confirmation held by the Bishop of the Diocese. Whatever may be said in favour of Evening Communion in populous parishes in cities—on the ground of convenience for servants, &c.,—such a celebration in connection with a Special Meeting of the Bishop and Clergy of a Diocese seems particularly out of place, and regrettable. There can be little doubt we think that the weight of the Church opinion and practice is against this somewhat new custom; and it is to say the least unfortunate that it should be introduced and practised in the Missionary Diocese of this Ecclesiastical Province.

DIOCESE OF COLUMBIA.

VICTORIA.—*The Cathedral*—The Rev. John Hardwicke Davis, and two children arrived over the C. P. R. from England on August 30th. Mr. Davis has been appointed one of the assistant Clergy of Christ Church Cathedral, and brings much valuable experience in earnest parochial work in the Mother country.

During the past month three Bishops of the Anglican Communion and several other distinguished Divines have visited Victoria and preached in the Cathedral.

On Sunday, August 21st., the Right Rev. M. S. Baldwin, D.D., Bishop of Huron, preached at the morning service, and at the evening service on the same day a striking sermon on the "Progress of Christianity" was delivered by Dr. Whipple, the Bishop of Minnesota, U. S. A.

On Sunday, August 28th, the morning sermon

was preached by the Rev. E. S. W. Pentreath, B. D., Rector of Christ Church, Winnipeg, who took for his subject "the Unity of the Church," and on Sunday (September 4th) the Right Rev. Dr. Thorold, Lord Bishop of Rochester, England, preached a most eloquent and earnest sermon on the continuity of life that will long be remembered by those who were privileged to hear it.

NANAIMO.—St. Paul's—The annual Sunday school picnic of St. Paul's Church was held on Thursday (September 1st) at the Caedonian grounds, and was in every way a great success; some 60 children and many teachers being in attendance.

Capt and Mrs. Miller, of the Lindesfarne, with his young midshipmen, aided in many ways, and the flags kindly lent from the ship gave a gay aspect to the enclosure.

The Sunday school was never so prosperous as now, and the teachers are very devoted to their good work.

NOT LOST BUT GONE BEFORE.

Whatever life man has, it is in fellowship with Christ, wherein there is already made a beginning of that supreme life, of which the life of the family, of the nation, of the church, of the race, are so many types and foreshadowings. But while we look forward to the completed revelation of this larger life in which we shall each in due proportion consciously contribute to the fulness of a being of which we are made partakers, we know, at the same time, that nothing will be lost which belongs to the perfection of our present being. When Christ told His disciples of the death of Lazarus, He added to the name the one title which expressed all that Lazarus had been, all that he still was to them:—*Our friend Lazarus sleepeth.* When He brought relief to Martha, He repeated the word in which she had summed up the extent of her bereavement: *Thy brother shall rise again.* How it is that the fruits of affection and kinsmanship can be taken up into and harmonised with a new form of existence we cannot tell. It is enough for us that, as Christ's words assure us, human ties have a living permanence in Him; that they survive the transitory sphere in which they have here found their growth; that they await a resurrection in which they shall be seen in their true glory. And, therefore, it is that when we bear to their last resting place those whom we have loved, these words, "I am the Resurrection and the Life," first greet us at the churchyard gate, with the certain promise that our love is not lost; therefore it is that we can humbly trust that when they shall be addressed hereafter to friends who shall carry us, forth we, ourselves, may at last know the consolation which they offer to those whom we have left.

—Canon Westcott.

We are creatures of habit very much. It is easy to fall into the habit of not going to Church; it is not difficult to form the habit of going to Church regularly. What we do constantly we do easily; what we do very rarely, even to writing a letter, we do with difficulty. The plea of not having time—Sunday dinners—family cares—exhaustion from the labors of the week, all these are excuses. If we want to, we can go to Church, and make going to Church fit in with all our week's arrangement. Many people do not go to Church because they have never made church-going fit in with their week's plan of life. It is a matter of habit. Of course if a man does not go to Church for fear of being hit by the sermon, or because he does not believe in the Church, here is something like an excuse to fall back upon; but not to go to Church for lack of time, or because household or family cares prevent—there is no excuse here worth considering.

CORRESPONDENCE.

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

To the Editor of the CHURCH GUARDIAN:—

SIR,—I have read with pleasure your Editorial Notes on the necessity of giving distinct and definite church teaching in our Sunday-schools.

In this connection I beg, as a layman, to direct special attention to those admirable "Manuals of Christian Doctrines," edited by the Right Rev. W. C. Doane, Bishop of Albany. The "Series" consists of three parts, junior, middle and senior grades, being a splendid three years course for each child. The Church Catechism is the basis throughout, with special teaching on The Holy Catholic Church. A child taking this course, under a fairly competent teacher, will be a source of strength to our Zion. Unless it is a feeder to the Church, the Sunday-school is, in my humble judgment a failure. And the only way to make it an effective feeder is by making it an effective teacher of the Church's History, doctrines and practice. There should be no "holding back, no mincing to please this or that particular one, but let the teacher, with a fair knowledge of the matter in hand, teach as in God's sight the "One Faith," which is the precious inheritance of our Spiritual Mother—the Church of England.

It is most painful to hear adult church folks talk, as for instance of the Church of England having had its birth in the reign of Henry VIII. Such people never were properly instructed in the school, or they could not give utterance to what is really a falsehood—a falsehood used alike by Rome and Protestantism in their common efforts to disparage the continuity of our Church from Apostolic days.

Rome teaches her children very definitely on two points at least: (1) That there is such a thing on earth as God's Church, and (2) that she alone is that Church. These two things are taught without fear and regardless of public opinion. She has in consequence a tremendous hold upon her people. Methodism, Presbyterianism, and all the other issues teach the tenets peculiar to each respectively, and that thoroughly; but we Church people alone appear to be afraid to raise our heads and proclaim our principles, alas! for fear of giving offence. There has been and still is too much of this false charity, and the Church has in consequence greatly suffered. For instance in the little town in which up to recently I resided, the very cream of Methodism once belonged to the English Church. This more or less prevails throughout Canada. But such should not be, and I rejoice to note that two of the fruits of the Catholic revival in our Church are becoming more and more manifest; the stoppage of the leakage not only to Rome, but also to the sects, and notably to the Methodist sect.

Let us, Canadian Churchmen, rally round our Spiritual Mother, who has summoned us to her aid. Let us study her history, her doctrines and principles more and more, and see that our children are instructed therein "to the intent that when they come up, they might show their children the same."

The signs of the times indicate a grand future for our beloved Church; but, if she would succeed, we must be true to her; and a most important way of fulfilling this duty is by instructing our children in the religion of the Incarnate One—and the Church and Sacraments of His own appointment. I hope you will continue to make your voice heard in this important work.

Yours truly,

W. P. S.

DIVINITY DEGREES.

SIR,—Some time ago a long letter appeared in the columns of the CHURCH GUARDIAN on the subject of Divinity Degrees, with the signa-

ture of "Fair Play" attached; but the opposite of fair would have been more correct, inasmuch as the degree of B. D. conferred according to the standard which he advocates, would be a great injustice to those who have fairly and honorably gained that degree according to the present standard which requires higher qualifications and attainments and greater scholarship.

In the highest and most distinguished Universities, the degree of B. D. generally comprehends that of B. A., or M. A., or both, consequently is higher and more valuable. To obtain the degree of B. D. in the manner suggested and advocated by "Fair Play" would certainly be to enter into the Temple of Honor, by another, less distinguished and proper way, than by the present legitimate and honorable door. There are many in Canada, as well as in the neighboring States, who in theory condemn titles, distinctions and degrees, who are really ambitious to possess them, but the objects of their ambition are placed too high for easy reach, and instead of putting forth all their energies to strike up so high for them, they cry to have them brought down to the level of their present attainments, so that they might have fame which would no longer be worthy of the name. The present age is characterized by its sham veneer, paste gild and tinsel which so many delight in, not so much, perhaps, because they prefer shams and shadows to realities and substance, but because they chiefly and cleverly represent things which they covet and would have the credit of possessing without the reality of possession, which is beyond their power. If there is any difference between this gratification and deception they are quite welcome to the benefit thereof, and in the word they are included all or any of those in the East or West who wear silk hoods and add B. D. to their names, but who may not possess the qualifications which the degree properly comprehends. To accommodate F. P. and others, and in justice at the same time to real merit, I would suggest that in cases where his plan is adopted of conferring the degree of B. D. the following should be added thereto and worked on the silk hood, M. M., &c.; which signifies minus Mathematics, and the rest of things essential but dispensed with for the sake of incapables.

JUSTITIA.

DISHONOURABLE PARTY WARFARE AND FALSE QUOTATIONS.

SIR.—My attention has been directed to a leading Editorial of the "Evangelical Churchman" so-called, in issue of Sept. 15th. After perusal of this most reprehensible article, the outcome of Pharisaism and false witness, in which brethren of the same communion and fellowship are charged with "relapse into Romish and Mediaeval error," "ignorance," "sublime audacity," *et hoc omne genus*, I turned from the page soiled with uncharitableness and sought in other parts of the same issue for some reflections of the beatitude "Blessed are the peacemakers for they shall be called the children of God;" and was relieved to find in its closing column the request on behalf of the managers of that paper that "it may be conducted in a proper spirit and to the glory of Him whose great name it is intended to honor." It is evident that sin is a bar to successful prayer, and the conjunction of an article of such uncharitable and disingenuous bitterness pointed afresh to the statement that men must either give up sinning, or give up praying. The attempted amalgamation is impossible. The animus of this unworthy article on the Nova Scotia Synod, calls to thought Dean Carmichael's *animadversion* "One of the great troubles in the Protestant churches has arisen, not from controversies in connection with standards, but from judging churches by the individual opinions of men connected with them—and sometimes by dis-

torted and unfair representations of such opinions." We directly charge the latter offence against the writer of the editorial referred to, and in the more censurable ground where brethren of the same spiritual lineage should be dwelling together in charity, and mutual forbearance. We take in so far as space permits this writer's statements seriatim.

I. "Romish and Mediæval Error." It is well known that the "odium theologium" is as illogical as it is bitter, and hence the patent device spoken of by legal gentlemen—the abusing of the Plaintiff's Attorney in the absence of any other defence—is a constant refuge of those whose expectations of success depend upon the dexterous handling of the trings of unreasoning prejudice. The "Evangelical Churchman" has not scorned the descent to the lowest depths as we shall presently see by formal absolute proof.

II. "The Sacrament of Marriage." The term "Sacrament" has a universal application covering every solemn scriptural ordinance. Ignorance of this can alone palliate the party recklessness which makes "knowledge" an offence and ground for slander rather than an incentive to enlightenment. If I disconnect the parts of the 1st vs. Ps. 14, I read the Infidel's Creed—"There is no God":—but if I take it as a whole I have the corrective in the prelude—"The fool hath said in his heart."

Equally by taking the 25th article alone, I may have the "Evangelical Churchman's" Creed, but I find the true exposition of the Church's Teaching, and the folly of the *Evangelical Churchman* by turning to the 35th article which declares the unequivocal statement of the 9th Homily that "in a general acception the name of a Sacrament may be attributed to anything whereby a holy thing is signified." Is Matrimony a thing? is it holy? Therefore is Mr. Hodgson or the Nova Scotia Synod to be *defamed* because they so style it? nowhere implying most distantly that "it is such Sacrament as Baptism and the Communion are." It is noteworthy how such a writer as the *Evangelical Churchman* Editor blows in every direction regardless of consistency, if he may point an arrow at his self-constituted adversary. A Sacrament is in one part of his article *so lofty a Christian Ordinance*, that to use the name intelligently for other "holy things" by express definition of the 35th article and 9th Homily, is in his mind *Romanism*. In absolute contradiction to this, to impute to the Divine Ordinances of Baptism and Holy Communion the distinctive inherent, mystical qualities which make them such as no other Rites can possibly be, and which give them, by way of pre-eminence, the appellation of "the Sacraments" to the same mind is *Romanism*. Surely it is not to be wondered at if after such lucidity upon *Romanism*, we find it hopeless to derive what the "Evangelicalism" of the "Evangelical Churchman" is.

III. The boldness of effrontery is not reached until the following flows from the pen of this darkener of Divine counsels. Bishop Sullivan's views of Montreal and those of the Montreal College Trust Deeds "are the opinions of the great body of Reformers and Protestant Theologians, and of the Book of Common Prayer and the 39 Articles," * * a doctrinal position in harmony with the consensus of the Protestant confessions and with the teachings of our Church standards and divines." Such splendid audacity is an insult to ordinary information as to the overwhelming mass of authorities which are in every age and equally since the glorious Reformation—in utter conflict to the crude conceptions of the "Montreal College Trust Deeds" which would do little credit in view of all these testimonies to a virtual novice in the Church of God. But the writer drags in all "Protestant confessions." Other than the Church of England he ought to know that there is but one of either independence or authority upon such a question, and hence we turn for the justification for his demagogic and pompous summoning of Pro-

testant confessions to the formal deliverance of the great Westminster confession of the Church of Scotland or Presbyterians—and there in flat opposition to this new gospel (unknown to the Church of England or any other qualified authority) we read "there is in every Sacrament a *spiritual relation or Sacramental union, between the sign and the thing signified*—whence it comes to pass that the names and effects of the one, are attributed to the other;" and further that "the efficacy of a Sacrament depends * * upon the work of the Spirit and the Word of Institution, which contains together with a precept authorizing the use thereof, a promise of benefit to worthy receivers." And this is in utter refutation of the barefaced, presumptions, indicated by this reckless writer and the authors and upholders of the Montreal College Trust Deeds.

IV. The editor of the "Evangelical Churchman" crowns his offence alike against the Church, Religion and Morality, severe as the indictment is,—when, for a miserable party end, he would pervert truth, distort facts, and enforce error, by misrepresenting the pious and judicious Hooker whose entire testimony is absolutely to the contrary. As will be seen if there be any support for the editor of the *Evangelical Churchman's* position then his adduced authority, Hooker, is impudently as a helpless, hopeless heretic, and tractarian in the glib phraseology of this writer; and the world, up to the 15th of September last, has been utterly deceived regarding the teachings, piety and claims of one whom Christians of every name have delighted to honour. What says Hooker (the italics are mine) "For we take not Baptism nor the Eucharist for bare resemblances or memorials of things absent, nor for naked signs and testimonies assuring us of grace received before, but (as in verity they are) for means effectual, whereby God, when we take the Sacraments delivers into our hands that grace available to eternal life, which grace the Sacraments represent or signify." In regard to the Holy Communion again, Hooker thus sums up the voice of antiquity regarding it: "It is evident how they teach that Christ is *personally there present yea present whole*, though a part of Christ be corporally absent from thence. That Christ assisting this heavenly banquet with His personal and true presence, doth by His own Divine power add to the natural substance supernatural efficacy, which addition to the nature of those consecrated elements changes them and makes them that to us— which otherwise they could not be,—that to us they are thereby made such instruments as *mystically, yet truly, invisibly, yet really*, work our communion or fellowship with the person of Jesus Christ as well in that He is man as God. Our participation also in the fruit, grace, and efficacy of His body and blood wherein ensues a *kind of transubstantiation* in us, a true change both of soul and body, an alteration from death to life." After formulating the Lutheran and Papist expositions of the Sacrament, Hooker thus profounds (as distinct from the new-fangled notions of the Montreal Theological College as from the errors of consubstantiation or transubstantiation)!

"This hallowed food through concurrence of Divine Power, is in verity and truth to faithful receivers, *instrumentally* a cause of that mystical participation—whereby as I make myself wholly theirs, so I give them in hand an actual possession of all such saving grace as my sacrificed body can yield, and as their souls do presently need—this is to them and in them my body." This latter, as it were, from the Saviour's lips, Hooker says hath in it, (a) nothing but what even Lutherans, or Papists acknowledge to be most true; (b) nothing but what all confess the words of Christ to enforce; (c) nothing but what the Church of God hath always thought necessary; (d) nothing but what alone is sufficient for every Christian to believe concerning the use and force of this Sacrament; (e) nothing

but what agrees with the writings of all antiquity, and with *all Christian Confessions*!!

What contrast does all this afford to the railings of the "Evangelical" editor. How entirely do they correct his false statements. How triumphantly they vindicate the testimony "everywhere—always and by all"—in favor of those who, according to his poor mental delusion and inflated pretension are "to claim mere suffering within our Church." The British Constitution might in like manner be said to claim mere suffering in England! We can in the review of such unchristian folly point the trader to the wisdom of Hooker, when he writes "Is it not to be wished that men would more give themselves to meditate *with silence what we have by the Sacrament and less to dispute the manner how?*" Had the author of the secret Trust deed of the Montreal College heeded this wisdom the honor of the Master would have been spared many such incendiary productions as the one now criticised. We commend to all as against this preposterous spurious Protestant twaddle, this pious and humble conclusion of Hooker, whose Protestantism bears the comparison of gold to dross, as contrasted with such shallow and fanatical exponents; "let it, therefore, be sufficient for me presenting myself at the Lord's Table to know that there I receive from Him without searching or inquiring of the manner how Christ performs His promise * * This bread hath in it more than the substance which our eyes behold—this cup availeth to endless life and welfare both of soul and body. * * What these elements are in themselves it skilleth not, is enough to me who take them they are the body and blood of Christ. His promise in witness hereof suffices. His word He knows which way to accomplish. Why should any cogitation possess the mind of a faithful communicant but this: "O my God! Thou art true. O my soul thou art happy." There is not space to deal with the writers wilful perversion of the significance of the "real presence" as contrasted with Romish or Lutheran errors. The cause which stands in need of such shifts is indeed in ill condition, and when *unmasked* must cause indignation in the mind of every seeker after truth, and every true child of our glorious Catholic and Reformed Church.

Yours,

CHURCHMAN.

CONTEMPORARY CHURCH OPINION.

The *Southern Churchman* (Richmond Va.) referring to the small number of Candidates for Orders in the P. E. Church of the U. S., adds:

If the Church were more awake to its responsibilities, there would be more young men devoting their time and abilities to preaching the gospel of the Son of God—the only remedy for the sorrows and sins of the human race.

We think it more than likely this matter does not receive due attention from our pastors. Surely every now and then they should speak on this subject, to direct the attention of young men to the work of the ministry. Young men are wanted—men in good health, men of ability, men of zeal, men who cannot be happy in money making or getting a living, but satisfied with nothing less than to make known to their fellow men the unsearchable riches of Christ.

Men are wanted for this work; men and not girls, manly men, who have gifts and abilities and zeal and goodness and apt to teach. It is not to be supposed they will know their own qualifications; so should seek the advice of wise friends to ascertain whether they are manly, able to endure hardships; whether they have ability; whether they have zeal.—They may know for themselves whether they have the earnest desire to be servants of God and the Lord Jesus Christ, who cannot rest satisfied unless they be engaged in the great and Christ-like work of doing good.

If this should be read by some young man might he not ask himself, "Am I willing to engage in this work for the glory of Christ and the good of my fellow men?"

The *Churchman* (N. Y.) thus refers to the Sunday school:

In whatever sense the Sunday school is a child of the Church, nothing is more certain than that multitudes of children do not go from the one to the other. There is supposed to be an excuse for this in the case of young children, but we have known the oldest scholars as readily steer clear of it as the youngest. Indeed, it is a common sight to see almost an entire school pouring out of church or chapel at the time the bell is tolling for the Morning or Evening Service. Perhaps this is the way to make church goers, but we doubt whether persons will ever attend any service with regularity which they do not attend in childhood. Is not this the inevitable formation of a habit which is older years, leads away from the Church and makes her services irksome?

Aside from this, too, it is a serious question whether all that is gained in the Sunday school can make up for what is missed in the worship and associations of the House of God. The teaching or preaching is but a part. There is the whole matter of reverence and worship, in which Sunday school is often generously lacking, and which certainly plays a most essential part in the formation of character. There can be no doubt whatever that this is a question which all parents who have at heart the best interests of their children should carefully look into.

The *Church Record* Conn., well says:

We have before this had occasion to refer to the difficulty on the part of many of our denominational brethren, of distinguishing between the teaching of *The Church* and the opinion of individual Churchmen. A great array of names is presented to us, and the opinions of men of deserved honor and intellectual greatness, of unquestioned piety and spirituality of life, to prove that *the Church* has no definite teaching on such or such a point. But all this proving nothing, simply because the distinction is not recognized between *the Church's teaching* and *the Church's liberty*. The men quoted do not claim to speak for the Church but for *themselves*. Nor is care always taken to secure the final utterance of the mature judgment of the men quoted. At any point of their development, an utterance that fits the case in point is selected, declared to be the absolute evidence of the man's settled faith, and by astounding inference, interpreted as the voice of the Church. As well might the opinions of a lax New Englander of the present day be quoted to prove that his forefathers did not observe the puritan's Sabbath. The truth is the Church has spoken on all essential points, *plainly*, and that utterance is embodied in her *formularies*, and in the *declarations* of primitive catholicity to which she appeals and refers her children. But she recognizes equally that strong faith must be a personal possession, she has perfect confidence that hers is to broadcast the germs of truth, and that the God of the harvest cares for both the growth and the fruitage. Hence with absolute requirement of the root of all true life, faith in the articles of the Christian Faith as contained in the Apostles' Creed, she leaves the growth of her children free, while continually presenting a constant testimony, assured that the final issue will be truth and peace. As a result she appears to many as an astounding paradox, whose mysterious unity they fail to comprehend, and is at once the most positive, and dogmatic, and unchanging portion of Christendom in her standards, and the most free and liberal in her individual members. The world cannot grasp the position and one moment from her formularies declares her the synonym of bigotry, again from views of certain of adherents, points

with scorn to her laxity, or again quoting a few speakers and writers—a mere handful of her simply loyal adherents—endeavors to prove the Church's testimony uncertain, and her doctrine as shifting as the opinions of men. But the absurdity, great though it be, can scarcely be made clear to many of our brethren of interpreting the Church by the opinions of any thinker however great. For great intellects are always more or less erratic, and the grandeur of the Church has ever been that her strength on the human side did not lie in the might of a single champion, but in the vast body who listen to her and in her calm uniformity of witness find rest for their souls. The world hears of the erratic, but of the great mass it knows nothing, for they do not startle or amaze. But so it is that while men think they see in her seeds of inevitable disruption, she lives and grows, because she has within her the essential elements of strength,—*unity* with all the variety required and allowed by the diversity in character and mode of development established by the Creator of *mankind*, sustained by a positiveness of testimony in which the great majority at last find peace.

EDITORIAL NOTES.

Who that has ever seen the crowd of children coming out of the Romish Churches in our Cities, on a Sunday afternoon, under the charge of *les Freres*, or *les Soeurs*, or who has seen the swarms of children gathered in the Conventual and Brother's Schools in the several parishes, can wonder at the hold which that Church retains upon the mass of the population? Not alone is she *facile princeps* in the facilities offered for secular education at a low rate by means of her teaching Brotherhoods and Sisterhoods; but she excels all others, it seems to us, in the effectiveness with which she combines religious with secular education and instructs her children in the services of the Church by securing if not requiring attendance at the services on Sundays and Festivals. There is no divorcing of religion from education under *her* system, but from its earliest years the influence of the Church is upon the child, and that to the fullest extent; and the result inevitably follows that when the child attains mature years it has solid foundations to rest upon and does not need to be instructed in the elements of the faith, and learn the meaning if, not the parts themselves, of the services of the Church. Why should not the purer and truer branch of the Church Catholic learn a lesson from this erring one? and secure faithful adherents in mature years by means of *faithful and definite instruction* in childhood and youth? It can only be done by bringing education within the reach of all through good though cheap schools, and by connecting therewith religious and definitely Church instruction.

This cannot be done successfully we are convinced, except by means of like organizations to the brotherhoods or sisterhoods; composed of those who for the Church's sake give themselves up to this particular work, (not necessarily bound by a life vow, seeking little in the way monetary return. It will not do to trust to Sunday-school instruction alone for securing religious teaching; it must form part of the week-day teaching too; and every day that the Church hesitates, because of the unnecessary perversion by the Church of Rome of such agencies, and fears, and fails to employ the services of

men and women specially devoted to and trained for such work, is so much time lost and so much advantage given alike to that branch of the Church Catholic, whose errors and unscriptural dogmas we deplore and condemn, and to the multitudinous forms of a divided Christendom, by which the Church is surrounded.

We publish in another place the opinions of a number of the leading Bishops of the Church in England in reference to marriage with a deceased wife's sister; and in view of the alleged gross breach not alone of the law of the Church but of the law of God—by one who is a priest in the Church of England in Canada, and presently in the Province of Rupert's Land, by contracting such a marriage, we would urge the careful perusal of these extracts upon our readers. We can only hope that if the report be true there may be no hesitation on the part of those in authority in presentation and trial of the offender, that by silence and shutting of the eyes to the offence they become not parties to any such grave offence.

NEW BOOKS.

"NATURAL LAW IN THE BUSINESS WORLD."—By Henry Wood; Lee and Shepard, Boston. 222 pages, cloth 75c.

In this book the light of Natural Law is applied to the live, social and economic topics which are now attracting so much attention. The author aims at exposing the abuses and evils which masquerade under the banner of Labor, and the bad results of class prejudice and antagonism. Labor combinations, and their effect on the laborer; socialistic tendencies; excess of economic and railroad legislation; the distribution of wealth; principles governing corporations and railroads, and also many other prominent issues, are fully and thoroughly examined in their connection with unvarying natural laws and principles. The writer shows that the business world is permeated by Natural Law, (of which he accepts Webster's definition, "a rule of conduct arising out of the natural relation of human beings established by the Creator and existing prior to any positive precept") and has shown that success in any department can only be gained by conformity to it.

HISTORY OF ENGLAND for beginners; by Arabella B. Buckley (Mrs. Fisher) with additions by Robert H. Laberton—with colored maps, chronological and genealogical tables. (MacMillan & Co., London and New York; Dawson Bros., Montreal, 380 p.p. Cloth, \$1.00).

This appears to be an admirable compilation and compendium of English History for the use of young readers. It is written in a pleasing style, and presents vivid pictures of the life, the difficulties and achievements of our English ancestors; showing the development of the constitution laws, and trade of the empire and colonies. The arrangement of the table of contents so as to give an abstract of the facts of each chapter and accompanied by dates in the margin, aids in fixing in the memory the dates of the principal events and facilitates reference.

Eight maps are given showing the (1) English Kingdom in 600; (2) England and the Danes; (3) Dominion of the Angevins; (4) Map of hundred years war; (5) Battles and Siege of the Civil War; (6) India in the time of Clive; (7) North American colonies at declaration of independence; (8) Australasia—We recommend this book to the attention of teachers and all who are interested in educational matters.

The Church Guardian

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Special Notice.

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CALENDAR FOR SEPTEMBER.

- SEPT. 4th—13th Sunday after Trinity.
 " 18th—14th Sunday after Trinity.
 " 18th—15th Sunday after Trinity. [Notice of St. Matthew and Ember Days
 " 21st—ST. MATTHEW.
 " 21st }
 " 23rd } EMBER DAYS.
 " 24th }
 " 25th—16th Sunday after Trinity. [Notice of St. Michael and All Angels.
 " 29th—St. Michael and All Angels.

WHAT THE BISHOPS OF THE ENGLISH CHURCH SAY ON THE MARRIAGE QUESTION.

The Archbishop of Canterbury wrote in January 1883:

"The alteration of the marriage laws as to the sisters of deceased wives would, in my opinion, be disastrous to morals and peace."

The late Archbishop of Canterbury, Dr. Longley (then of York), in a Charge delivered in 1861, said:

It is argued that Lev. xviii, 18 sanctions a man's marriage with the sister of his deceased wife. To this objection various answers may be given. In the first place, this verse is, on all hands, acknowledged to be obscure in its meaning, and to admit of a great variety of explanations. Now, according to the rule of construction that is generally applied to human laws, a leading principle of an enactment can never be set aside by reason of some doubtful passage in a later portion of it, which may according to one out of many interpretations, seem to militate against that principle; especially when we find that, what is relied upon as reversing the positive enactment appears in a negative form forbidding something else, and admitting the exception to the great principle of the law in question solely by inference and implication. I conclude, therefore, that whatever be the meaning of the eighteenth verse, whether it be a law against polygamy, or whether it bear some other of the various senses that have been attributed to it, it can in no wise have the power to abrogate the general law laid down in the sixteenth verse. To my mind, then, the question is concluded on Divine authority. I believe 'it is written' that a man shall not approach those who are near of kin to him, and that the sister of his wife is included among those who are nearly allied to him, not merely by the argument from analogy, but also because God has declared that man and wife are one flesh, thus establishing the relationship of consanguinity in addition to that of affinity. And, if I am asked what is my view of it as a social

question, I reply that my repugnance and aversion to such a relaxation of the existing law is of the strongest and the most insuperable kind. Who so fit, say some, to take charge of the children of the deceased mother as the aunt? This may well be granted, since the argument seems to tell with overwhelming force against the change: for, while in one or two instances the object might be furthered by the marriage of the aunt to the husband of the deceased sister, in the vast majority of cases it would be entirely frustrated by the necessary withdrawal of the sister from the family in which she might, by the alteration of the law, exchange the relation of aunt for that of mother-in-law.

The Late Bishop Gray, Metropolitan of Capetown, wrote:

Our Canon declares such marriages to be incestuous. The whole Church in every country and in every age, up to the Council of Trent, and believed them to be so, and forbidden by God's Word. [Note that: 'forbidde' by God's Word, and cf. 'forbidden in Scripture' (and our laws) in the Table of Affinity in our Prayer-Book.]

Again: The Canons say that they have committed incest; the early Church excommunicated them and made them separate. I believe *God has forbidden these marriages.* The Church of England has always believed the same.—Pp. 373, 374 of Bishop Gray's Life.

The Bishop of London, in the House of Lords, May, 1879, (in reference to the Bill to allow marriages with a deceased wife's sister):

It is true that there is no direct prohibition of these marriages in Scripture but it must not be assumed that therefore it is intended to approve of them. Scripture does not prohibit a man from marrying his own daughter, although a son is prohibited from marrying his mother; but it would be absurd to contend that that authorises marriages between fathers and daughters. The inference that the Church has from the earliest times drawn from the Scriptures is that these marriages are unlawful.

The Bishop of Winchester (then of Ely), in the House of Lords, May 19, 1870:

With regard to the famous 18th chapter of Leviticus, its principle was to forbid certain marriages which were common among the Canaanites, and which are condemned as defiling the land. The interpretation of that chapter must, in some cases, inevitably be inferential, as all the degrees of consanguinity and affinity, within which it is unlawful to marry, are not enumerated; but interpreters have uniformly agreed that parity of reasoning must govern our understanding of it. For instance, there is no prohibition of marriage between a father and daughter, nor between an uncle and niece; but, as there is prohibition of the marriage of a son with his mother and of a nephew with his aunt, it is inferred, as a matter of course, that the parallel case of father and daughter, uncle and niece, are by parity of reasoning included in the prohibition. The same is the case with regard to a wife's sister. The prohibition is inferential, not direct. In verse 16 it is forbidden to marry a brother's widow, and in verse 14 it is forbidden to marry an uncle's widow, because 'she is thine aunt.' It is therefore incontrovertibly concluded that a wife's sister, being the same relation as a brother's wife, and a still nearer relation than an uncle's wife, is comprehended in the prohibitions of verses 14 and 16. It equally follows that, if thine uncle's wife 'is thine aunt,' thy wife's sister must be thy sister. The re-affirmation of this general principle in the New Testament is familiar to everyone in the words of John the Baptist to Herod: 'It is not lawful for thee to have thy brother's wife.' These, then, are the general principles of the Mosaic law, and on these, not on one or two disputed passages, the Christian Church in all ages has founded its table of prohibited degrees.

The Bishop of Oxford, in the House of Lords, March 13, 1873:

Those (noble lords) who support the Bill seem to think that the existing restrictions consist of a series of haphazard prohibitions strung together anyhow; but the fact is that the table of prohibited degrees proceeds upon a very precise and intelligible principle. No man is allowed to marry a woman descended from his own parents, and no woman may marry a man descended from her parents; and, in addition to that, the blood relations of the wife are considered as the blood relations of the husband. These are the principles upon which the table of prohibited degrees is based.

ST. MICHAEL AND ALL ANGELS.

(September 29th).

"There was war in Heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels; and prevailed not" (Rev. xii, 7). There is a beautiful connecting thought between the Epistle and Gospel for this day. The one dealing with war and fierce conflict between the powers of Light and Darkness, seems at first rather in singular contrast to the peaceful picture of the Christ setting a little child in the midst of His excited disciples, and saying, "Except ye be converted and become as little children, ye shall not enter the Kingdom of Heaven." But is not the one the true interpreter of the other? Heaven here surely represents the present kingdom of internal peace into which the childlike and pure in heart alone can enter. It is only the little children whose angels behold the face of the Father. For them and in them now the Spirit of God wages war and overcomes the Evil One.

These children in faith and love have ceased from their own works and entered into rest. But they are not therefore exempt from the fierce attacks of the Adversary. The Epistle to the Ephesians, written to the most advanced in the faith, speaks of the peculiar temptations and dangers of these heavenly places. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in heavenly places." "There is war in Heaven," but the powers of Light are always victorious. The dragon prevailed not. The accuser is cast down. His place is found no more in Heaven. In Christ, the Church of God is safe, though sorely assailed. The Church Militant is ever the Church Triumphant. "Therefore rejoice, ye heavens, and ye that dwell in them."—*The Parish Visitor, N. Y.*

HUSBANDS AND HOMES.

A REALLY Christian home differs from all other homes in this—it must be a happy one just in the degree that it is Christian. Unchristian, or even heathen, homes may or may not be pleasant places. That depends on the presence or absence of affection, which, at its best, is controlled more or less by the selfishness of the parties. The love that so strikes the "chord of selfishness that it breaks and disappears," is not, and cannot be, found in such homes, because the only power which can break that discordant chord is not in them—namely, divine love. But in a truly Christian home that heavenly love is the ruling principle. It may not reign without rivalry. Tempers, desires, appetites, some of the Protean forms of human selfishness, may obtrude themselves occasionally to jar the domestic harmony; but in the main love must rule—must pervade its atmosphere; for the essence of the Christian life is

love—love of the Creator producing as its proper fruit love to our human associates.

We hear and read much of those pseudo-reformers whose panacea for domestic unhappiness is freedom for the divorce of husbands and wives. Some of these affect to be filled with virtuous indignation against that law and that social judgment which compel married people to respect their marriage vows by living together, despite certain incompatibilities which they have discovered in each other since coming together. They boldly assert that the absence of conjugal love makes the continued union of such persons legalised fornication. Hence they demand liberty—liberty to violate the old marriage bond, and to create a new one with parties having affinities in harmony with their own.

At first sight these demands seemed clothed in the garments of right and truth, because it does seem hard to compel two people, who, instead of loving, hate each other, to live together in a relation requiring such intimate association as marriage. In their house happiness cannot dwell, and it requires faith amounting to credulity to believe that children born to such parents, and reared in presence of their mutual hate, can grow up useful members of society. But does it follow that because their continued union is a hardship they should be permitted to dissolve it? It is hard sometimes for a man to pay his debts or his taxes, but is he discharged from his obligations on that account? It is hard frequently for citizens to leave their business to serve on juries, and especially hard to quit the delights of home and take arms in defence of country and liberty. Does hardship destroy obligation in these cases? Nay, nay. The question is not whether a thing is hard or painful, but is it right? That this or that relation bears hardly on the individual sustaining it, is no reason whatever for relieving them if they are held to it by solemn obligations and duties. It is, therefore, answer enough to these pseudo-reformers to say that the obligations entered into by married persons, and incurred by the fact of their becoming the parents of children, are just as binding with all their hate and incompatibility as they would be if loving affinities still made them one in feelings as at the time of marriage.

But is not marital union without love wrong? ask these disturbers of social order. Certainly it is. And so is all companionship with men sinful which is not actuated by love. "Thou shalt love thy neighbour as thyself" is the law. He who does not love his kind, sins against them, against himself, and against God continually. What, then, is an unloving man's duty? On the principles of these pseudo-reformers, he should dissolve his relationship with men by going into some boundless solitude or committing suicide. But God's cure for the evil is very different. He would have the parties return to their allegiance. As their misery began by violating the law of love, so their happiness must be recovered by repentance for the past and obedience in future. No; divorce is not the remedy for unhappy marriage relations. The cure for that evil must come from the parties themselves. They must return to their first love. I know they will say this is impossible, love cannot be forced, quenched love cannot be rekindled, and other pleas equally false and foolish. And it may be true that the ideal, sentimental, rhapsodical affection described by poets and writers of romance, and claimed by these free-lovers as necessary to the sanctity of marriage, cannot be born again in souls once estranged. But such a love, which is largely physical and superficial, is not essential to pure marriage. It is neither required in Scripture, nor demanded by reason. In truth, marriage founded on such poetical fantasies and physical raptures is rarely happy for any length of time, while unions reposing on mutual esteem deep enough

to attach the parties to each other, are apt to produce lasting and increasing love.

Now, such affection as this is very much within the control of every one. Granting that in some cases opposite tastes, pursuits, and habits, may on close acquaintance produce mutual antagonism, it nevertheless remains true that there are few persons so utterly without good qualities of some kind as to be unfit objects of strong personal regard. Especially is this true with regard to married people. The fact that they agreed to marry proves that they once saw, or thought they saw, high qualities in each other. It was by dwelling on those good qualities in each other that they first learned to love. And in this fact lies the key to the restoration of quenched marital regard. If, instead of dwelling on each other's faults and provoking each other's tempers, unhappy husbands and wives would consider the better sides of each other's characters, and speak kindly to one another, the instinct sparks of their old love would be rekindled, and their homes once more lighted up with its soft and hallowed light. But they are like Bunyan's pilgrims pining in Giant Despair's dungeons while holding its key in their own bosoms, or children-like tormenting their fears with shadows when by turning their faces to the sun they might see nothing but brightness of beauty to delight them. Better far would they adopt the words of the poet:

Oh, too absurd for pity or blame,
Prostrate, our backs against the sun,
We mourn the shadow of our shame,
When getting up would make it none.

Should unhappy eyes read these lines, we bid their owners look not to broken bonds for relief, but to the restoration of the old love which once made their homes "fairy rings of bliss." Assuredly, the charm of the old happy life may be renewed. Who that loves himself can refuse the trial? But let it be made on the firm foundation of Christian love. Let love to God be the cornerstone of the renewed human love, and then the home will grow into a place of beauty, and be a "joy for ever."—*Family Churchman.*

"THE NURSERY"—OF WHAT?

(Rev. Dr. Littell in the *American Church Sunday-School Magazine.*)

Theoretically, the Sunday-school is the nursery of the Church. Practically it is too often a substitute.

It is strange that we should hold conventions to discuss "How to retain our older scholars," and worry over similar problems. These "problems" vexed no one until we began to substitute the Sunday-school for the Church. Many are perplexing themselves to find the "link between the Sunday-school and the Church," when they have deliberately placed the Sunday-school so far off from the Church that it is impossible, while it remains there, ever to be coupled with her. The School is made the all-in-all to the child, instead of what it should train him for. There he has "children's Church;" what need to go to the "other Church?" He prefers the former, too, because it is shorter; and he can frolic as he pleases, which is pleasanter than being reverent.

We are too much distracted with the ideas that children "cannot understand;" that religion must be "made cheerful;" that Collects and grown-people's hymns are "too old" for them. We are so uneasy lest somebody else should have a larger and more popular school than we, that we amuse and feast the children, spoil them with bribes, leave the Church's plan, and do everything in the Sunday-school but what the school is for—drill them in the Church. We quote "Train up a child in the way he should go," and then deliberately train him up in the way in which we devoutly hope that

he will not go. Many a child who has been going to Sunday-school for several years, cannot even find the places in the Prayer Book at a service; much less has he the slightest conception of its practical, common sense, systematic and incomparably superior method of teaching him about his Master. Some of our Bishops have been obliged to issue pastorals upon the subject of the almost entire absence of children from the Churches; and as the Sunday-school absorbs the young people in the parishes, and trains them in anything but the Church, the question is asked in deep anxiety, "Will there be, in the next generation, any to go to Church? or if there are a few, will they be of any use to us?" The great object of the Sunday-school is to instruct young minds about Christ; and where is there another plan equal to that of the Christian Year, which does this systematically and thoroughly.

SUNDAY-SCHOOL WORK.

Religious instruction of the young is a work laid upon the Church by the express command of Christ. St. Peter He charged, "Feed My Lambs." To all the disciples He said, "Suffer little children to come unto Me." All men He warned of the danger of offending the little ones; and to everyone is the promise of sure reward for giving even so much as a cup of cold water to the least of His brethren. He became a child Himself to show that He is the Brother of little ones.

A work that is laid upon the Church cannot be left to the family, nor to the State. The aid of the one or the other may be invoked and used as circumstances show the way. The rubric at the end of the Catechism requires parents and guardians to send their children to public catechizing; and sponsors are charged to provide that the children whom they bring to Baptism may learn everything which a Christian ought to know and believe to his soul's health. In all this, however, the Church is acknowledging publicly her own responsibility for the oversight of religious education. Her ministers are to appoint the catechizings, provide the sermons, inspect the instructions. Yet there are those among us who do not hesitate to declare that such responsibility is irksome to them, and that they will not bear their part of it. Because the name "Sunday-school" is modern; and because Sunday school methods and machinery are often encumbered with silly fashions; and because the work is neglected, and left in the hands of young people who lack spiritual earnestness, there are many who assume that they have a right to neglect this work altogether, and that they can wash their hands of the duty in the frivolities with which others dilute it.

Let not the faithful teachers and pastors of the young be discouraged by the complaints and excuses of the self-judgment, nor let them be perplexed by the variety of methods and the multitude of suggestions afforded in various quarters; let them not be overwhelmed by the copious publications and distracting supply of implements for the work. But let each Christ-like member of the Church bethink him how he may take part in leading some younger disciple into fuller knowledge of God, and of the redeeming love of Christ, and of the riches of His Word.—*Selected.*

"Him that cometh unto me," said the Son of God, "I will in no wise cast out." This is a promise of which every man may avail himself, with the most perfect assurance that it will be kept to the very letter. All that men have to do, in order to be saved by Jesus Christ, is to comply with the terms upon which he offers salvation. This will certainly secure the result.

FAMILY DEPARTMENT.

OUR MOTHER CHURCH.

OUR Mother Church of England
A faithful witness bears,
Midst peace and happy sunshine,
Of strife, and storms, and tears:
The world may rage around her,
Or tempest's voice may roar,
But One who stills the tumults
Is with her evermore.

Within her sweet Communion,
Throughout the ages gone,
The noblest hearts of England
Have rested, one by one:
Her very dust is sacred,
Her very stones are dear,
Her hallowed shrines have witnessed
The prayer, the praise, the tear.

Within her walls, our fathers
Have often knelt in prayer,
And mothers for their children
Have softly pleaded there;
Voice after voice grows silent,
Age after age goes by,
And still our lips are breathing
The same sweet Liturgy.

Our Mother Church of England—
O Saviour, keep her pure!
O Holy Spirit, guide her,
And lead her evermore!
O Triune God, defend her
Till earth's long night be past,
And o'er the seething waters
The daybreak stream at last!

—Selected.

THE WAY TO PARADISE.

A STORY IN ONE CHAPTER.—(Continued.)

"Aye, and it's little good the doctor's stuff seems to do him. Here, hold him a minute while I get it mixed."

Dot received him rather reluctantly. She was not fond of babies, and had always privately believed that this was one of the most annoying of his kind, crying incessantly, and she was certain Mrs. Smithers had been a great deal crosser since it came. It gave an unexpected wriggle now on her lap, and in her fear of dropping it, Dot relaxed her hold upon that precious half-crown, which straightway rolled across the floor right to Mrs. Smithers' feet.

"What's this?" she cried sharply. "Where did you come by that?" with a quick suspicion in her tone.

"A captain gave it me for singing 'Annie Laurie,'" gasped Dot in terror; give it me back—it's for Dick too."

"And for me too," said Mrs. Smithers, putting it into her pocket. "I'd never have heard a word of it but for this; and how long is it, do you think, since you've paid me anything for that attic? No, no, miss, right's right, and this doesn't half pay me either."

And that was the end of Dot's riches; neither tears nor pleadings took any effect upon Mrs. Smithers; possession was nine points of the law, and she had those nine points on her side. Dot went away disconsolately at last to one of the dock piers to mourn in solitude, and there, when she was was not looking for him any longer, she came upon Dick.

Dick seemed to feel the loss as keenly as she did herself, only he relieved his feelings by reproaching her for her carelessness in letting Mrs. Smithers get to know about it.

"I couldn't help it, Dick; I was afraid that baby would slip off on the floor; and it was sick, too."

"You had no business to take the baby at all; catch her getting me to take it. You're always getting into scrapes, Dot, and I don't believe you'll ever be any better."

Dot thought it very likely. She sat on her end of the log looking mournfully across the river. She had expected Dick to commend her, and they were to have had such a splendid supper out of that half crown, and instead he had taken himself away in displeasure, and Mrs. Smithers would get any supper that was going. Dot did feel just then that things were very unequally divided in this world.

They were to be more unequal still before that night was over. Near midnight, though it seemed to Dot that she had only just fallen asleep on her tiny mattress, she was awakened up with Mrs. Smithers shaking her violently. "Get up quick!" she cried; "the baby's dying, and I want you to run for his father; he'll never forgive me if he doesn't get to know in time, and it's no manner of use asking that Dick."

That was perfectly certain, and Dot was conscious that it ought to be no manner of use asking her either. It was just as Dick prophesied—she would never be any better at standing up for herself. She crept quietly down behind Mrs. Smithers, afraid lest he should wake and find out this fresh delinquency, and listened to the message she was to deliver to the absent Mr. Smithers in abject silence.

"Where is his boat?" she asked.

"The North Wall—it's close against the side."

"It's an awful way," objected Dot feebly; "and so dark too."

"Will you get off?" sobbed Mrs. Smithers in despair; "it's little chance if he gets here in time as it is."

And Dot, with a wondering look at Mrs. Smithers' grief over that troublesome baby, did "get off" upon her mile-and-a-half pilgrimage along the deserted docks. Her training had not been of a nature to encourage nervous fancies, but she was not by nature of a particularly valiant disposition, and the dense black outlines of the hulls and creaking of the cordage chilled her blood a good many times as she darted past them. Things looked so different in the dark, dead silence. She only knew them in the crowded, bustling daylight.

She was hardly able to gasp out her message when she finally found Mr. Smithers standing in the white glare of his open furnace. He was a stoker by profession, and on duty by night one week, by day the next. This was the right week. His grimy face lengthened as he took in Dot's story. Evidently he had not considered that baby an infliction any more than its mother. There were tears, actual tears, in his eyes. Dot saw them blinking in the firelight.

"I can't leave for near an hour yet, till the other man comes; tell her I'll be there directly after," he said, turning away to the dark corner where the coal was stacked.

Dot had no courage to suggest waiting for him. She set off alone on her journey back. There was the great dock to cross first. She remembered a short cut that would take off a big corner; it led close by the river wall, and there Dot stood still to look at the long lines of gas-lamps twinkling like yellow stars in the gloom. The fresh night wind fanned her tired little face like pitiful hands. Far above hung a tiny crescent moon, and away in the east lay a silvery brightness that might have been the fair gateway to another world. "It's instead of Paradise, perhaps," she said softly to herself, with a sudden recollection of her bygone researches after that mysterious region. The lonely, frightened feeling died out, away from those black, confusing shadows. The river had always been an old friend, and presently Dot turned her face homewards quite cheerfully.

There was a narrow black bridge just beyond, that led across a deep dry dock, where the invalid ships came for repairs, and somehow on that bridge Dot lost her balance. Perhaps the rushing of the tide had dozed her senses; perhaps it was want of sleep, or possibly some message from that far-off country she had so wanted to find. There was one little sobbing cry, a clutch at empty space, and Dot was lying a

crushed, shapeless heap on the logs of tarred timber far below.

It was there they found her, some early dock-labourers, hours later, when the sun was lighting up the broad river into one sheet of golden shine. Dick was among them. Mr. Smithers had roused him up to go and look for the stray wanderer, but the docks were many, and this the farthest away of them all. Dot's eyes opened wide for one last minute in the bright world she was slipping out of. They fell full on Dick's troubled face; the others she never noticed.

"Dick," it was a little, faint, glad cry, "you said I wouldn't ever get in, but I know I found the way to Paradise in the night."

SARAH PRATT.

MEETING TEMPTATION.

It is wise in the combat with temptations, especially when they are at their height, never to look them full in the face. To consider their suggestions, to debate with them is, generally speaking, a sure way to fail. Turn the mind to Christ at the first assault, and keep it fixed there with pertinacity, until this tyranny be overpast. Think of Him as standing close by thee in thy immediate neighborhood, with a hand outstretched for thy support as soon as ever thou lookest toward Him. Remember that it is not you who are to conquer, but He who is to conquer in you; and accordingly, even as the eyes of servants wait upon the hand of their masters, and as the eyes of a maiden upon the hand of her mistress, even so let your eyes wait upon Him, until he have mercy upon you. No man ever fell in this attitude of expectant faith; he falls because he allows himself to look at the temptation, to be fascinated by its attractiveness, or terrified by its strength.

One of the greatest sermons in our language is on the expulsive power of a new affection, and the principle laid down, in that sermon admits of application to the circumstances of which we are speaking. They can be, of course, no temptation without a certain correspondence of the inner man with the immediate occasion of trial. Now do you desire to weaken this correspondence, to cut it off, and make it cease? Fill the heart with another affection, and let it be the affection for Christ crucified. Thus will the energies of the soul, which will not suffice for two strong actions at the same time, be drawn off into another quarter; and besides, the great enemy, seeing that his assaults only provoke you to a continuous exercise of faith, will soon lay down his arms; and you shall know experimentally the truth of these words, "Above all, taking the shield of faith, wherewith ye shall be able to quench all fiery darts of the wicked one."

—Dean Goulburn.

READING.

We venture a few suggestions to the boys and girls about their reading. *The first is:* Don't try to read everything. Some people are very proud of the amount of their reading. This is a foolish pride, and generally goes before a fall of some kind. Persons who read a great deal, often fail to think much. The consequence is, nearly all they know is borrowed, and is merely a matter of memory. *The second is:* Don't take up books and drop them before they are half finished. This is a miserable habit. It is a habit that will cling to a person in other things than reading. Some good people strew their path with half-finished efforts and undertakings. They take up things quickly and drop them again as quickly. Better read a few books thoroughly than either to begin or skim through many. In the one case you will learn some things well; in the other you will get a smattering of a good many things, but will not be certain or accurate about any. *The third is:* Have some plan about reading, and not mix all sorts of things together. If you wish to know

about particular persons, or countries, or places, you must read the books which will best inform you. And, after all, particular information is the most valuable. But we must stop. We will close with a few words from one of the greatest men that ever lived. "One class of readers," he says, "is like an hour-glass; their reading being as the sand: it runs in and runs out, and leaves nothing behind. A second class resembles a sponge; which imbibes everything, and returns it in nearly the same state, only a little dirtier. A third class is like a jelly-bag, which allows all that is pure to pass away, and retains only the refuse and the dregs. The fourth may be compared to the slave of Golconda, who casting aside all that is worthless, preserves only the pure gems."—*Parish Visitor, N. Y.*

Appeal.

To the Editor of the CHURCH GUARDIAN:—

SIR,—Will you kindly allow me through your columns to call the attention of the Church to our trouble? Our Church building has gone in the terrible destruction of Gravenhurst. We must rebuild, but our people here, who could give, are now utterly unable to do anything. I appeal for help that I may rebuild and carry on the work here. If I am to hold my ground assistance must come from the outside. All donations should be sent to, yours faithfully,
ALFRED OSBORNE,
 Incumbent and Examining Chaplain to the Bishop of Algoma.
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BAPTISMS.
ELDRIDGE.—Mary Sophia, wife of William Eldridge, baptized at Falmouth, by the Rev. J. Harrison, on the 18th. (by immersion, at the candidate's special request.)
MORTON.—At Trenton, N. S., Forrest Victor, infant son of James Albert and Mary Capolton Morton.
DIED.
WARD.—On Sunday, Sept. 18th, Mary Elizabeth, wife of G. A. Ward, Churchwarden of Christ Church, Albion Mines, aged 39 years. In Peace.
REDDEN.—On the 12th inst., at Windsor Forks, Charles, beloved son of Rbert and Helen Redden, after a patient illness, aged 23 years. R.I.P.
KING.—On the 18th inst., at Windsor Forks, John King, aged 88 years.
ECKHARDT.—Called to rest in Paradise, on Sept. 12th, Charles Perceval, only son of W. H. A. Eckhardt, P. O. Dept., Quebec, and Mrs. Annie J. Eckhardt, aged one year 1 month and 19 days.
JONES.—On the 5th Sept. inst., at Montreal, The Rev. William Jones, aged 71 years and 4 months, for 21 years incumbent of Granby, P. Q., his entire ministry in the Church extending over 42 years.
TREWELLA.—On July 20th, 1887, at Albion Mines, N. S., Edward Trewella, aged 85 years, born in Cornwall, G. B.

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CALCUTTA.

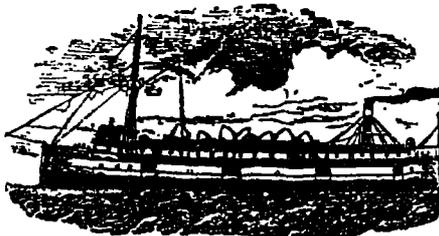
On June 24th, the Nativity of St. John the Baptist, there was a celebration of the Centenary of the consecration of St. John's Church, Calcutta. The following facts were given by the Rev. H. Whitehead, of Bishop's College, in his sermon on the occasion: "The Centenary of St. John's Church was an interesting and important event, not simply because it was one of the two English churches in Calcutta which could boast of a history and work of a hundred years, but also because its history had been in a very marked way connected with the general history of the English Church in India. The first English Church in Calcutta was that of old St. John's, which stood just westward of 'Writer's Buildings.' It was originally built in 1715, when, as the historian remarked, 'the settlers built a house to the glory of God, and continued to disregard His laws for many years afterwards.' This Church had a beautiful spire, which was afterwards blown down by a hurricane; and the building was finally demolished by the soldiers of Suraj-ad-Dowla in the year 1756, the year of the Black Hole. Then for fourteen years Calcutta was without an English Church, though there was a community residing there of wealthy merchants, living in pomp and luxury and amassing large fortunes. One of them writing home said: 'We looked no further than the provision of the company's investment. We sought advantages to our trade with the selfish ingenuity of merchants; and our servants were trained in the same notions. The credit of a good bargain was the utmost scope of their ambition.' Religious duties were neglected, and they became a godless community; it was some time before the heathen discovered that the English in India had any religion at all. Such influences must have done immense harm to the cause of Christianity in India. At last Calcutta possessed a church of its own. But it was not raised by the liberality or piety of the settlers, but by the munificence of a foreigner. A Swedish missionary, Kierlander, was invited to Calcutta by Clive in 1758. After remaining there for some years working as a missionary, he built what is known as 'the Old Church.' It was begun in 1767 and opened in 1770, and they called it by the Hebrew name of Beth Tephilla, the house of prayer. His work, though not blessed with any great immediate results, prepared the way for the better things. In 1787 the Church of St. John was completed, the whole of the cost, a lakh and a half, being raised by voluntary contributions. A special mandate from the Archbishop of Canterbury was issued for its consecration, and it was opened on June 24 in that year. The arrival of Lord Cornwallis led to a reform in the social and religious life of the British community in Calcutta, and a marked improvement followed, though the attendance at St. John's Church was at first very scanty.

Then followed the French Revolution, which produced a feeling of profound alarm and disgust among the English in India: infidelity fell into disavour, and the churches were filled with attentive congregations. When Bishop Middleton arrived in 1814, St. John's became the Cathedral of the Diocese, and continued to be so till the present Cathedral was built by Bishop Wilson in 1847. Mr. Whitehead went on to speak of the growth of the Church in India since that date: in 1814 one Bishop and fifteen clergy in the whole of India and Australia annexed to the jurisdiction of the Bishop of Calcutta; there are now in Hindustan, Ceylon, and Barmah, nine bishops and 550 clergy of our Church: there are in Calcutta itself noble charities supported to a large extent by voluntary contributions, a proof to us that Christian life in this city is a reality, bringing forth the fruits of charity and liberality; yet there is before us in India a vast and increasing work. There hundreds of Christians who are still deprived entirely of the means of grace, and cut off from the influences of religion. There are thousands of our poor brethren, who are living in utter want and degradation, besides the millions of heathen who have never heard the name of Christ."

The Rev. A. S. Dyer, of Kidderpore, writes that it is proposed to commence in January, 1888, a periodical to be called the *Indian Church Quarterly*. Each number will contain about 130 pages, and will be devoted to the interests of the Church in India. Communications may be addressed to "the Editor, Parsonage, Kidderpore, Calcutta."

The Church in Calcutta has sustained a severe loss in the death, on June 29, of the Rev. Philip S. Smith of the Oxford Mission. Being out of health he had undertaken a journey to Ranikhet, partly to recruit his strength, and partly to enquire into an opening for Missionary enterprise in that distant part of India. The long and toilsome ride over the hills proved too much for his enfeebled frame, and he returned to Calcutta, halting for ten days at the Clergy House Allahabad, worse instead of better for his expedition. After his return to Calcutta he seemed to rally somewhat, but his complaint returned, and he finally succumbed to it at the S. P. G. house, Ballygunge, where he was under the care of Mr. and Mrs. Billing. He came out to India in March, 1883, and threw himself into the work of the Oxford Mission with great vigour and self-devotion, including lectures to natives, and the writing of articles for the weekly *Epiphany*, consisting of discussions with non-Christian correspondents, and replies to their objections. He had a remarkable power of attracting and influencing all with whom he was brought into contact, whether natives or Europeans, while the guilelessness and utter unworldliness of his character could not but be apparent to all. Few men have exhibited such humility, simplicity, and self-abnegation. The large concourse at his

funeral bore eloquent testimony not only to the wide-spread admiration and love which Mr. Smith had inspired among men of all creeds and shades of opinion, but also to the deep sympathy felt with the remaining members of the Oxford Mission in this new and severe blow which has fallen upon them.



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IV. I must now show on what Scriptural grounds our Temperance practice rests.

First of all on the law of liberty. We are "called unto liberty" (Gal. v. 13). If men and women are at liberty to take drink in moderation, we are equally at liberty to abstain from it altogether. We are both within our Christian rights. Our position with regard to strong drink is the same as was the position of the Christian at Rome on the subject of eating idol meats. "Let not him that eateth despise him that eateth not, and let not him which eateth not judge him that eateth: for God hath received him" (Rom. xiv. 3).

In the second place, we plead our Abstinence on the score of self-preservation. "If thy right eye offend thee, pluck it out. If thy right hand offend thee, cut it off and cast it from thee" (Matt. v. 29, 30). A thing may be useful and precious and dear, but the moment it becomes a stumbling-block and a source of danger, it should be sacrificed. Here is a plain law, indeed, and one perhaps more applicable to strong drink than to any other lawful thing known to us. Neither are we to wait until the stumbling-block assumes large proportions. The very first symptom of danger should be the signal for the stroke. Those of us who believe that the danger is great before it is visible, can still plead this law of self-preservation as our warrant for Abstinence.

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In the fourth place, we abstain for the greater glory of God. "Whether we eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. x. 31). We believe ourselves bound to glorify

God in the best way we can, and many of us are firmly persuaded that, by our Total Abstinence, we can glorify God better than by even moderate drinking. And we not only think so, but we have proved it.

In the next place we put forth our Abstinence on the score of charity. "It is good," St. Paul says, "neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak" (Rom. xiv. 21). Here is something bordering upon a very command. "It is good." We have found it so. Example is infinitely better than precept. To lead the way is always better than to show it. Standing in the midst of a world where weak men are ever stumbling through strong drink, we feel our heart-strings pulled day by day with sympathy and longing; and, believing honestly that our own personal Abstinence will avail much, we have not hesitated to yield up even lawful beverages for the good of men's souls. And both we and they have been blessed exceedingly in body and in soul.

Our ground, then, is not the ground of precept, but of principle; not of absolute command, but of blessed privilege. Without denouncing strong drink as a positively evil thing, we yet renounce it, for the present distress, for the glory of God, and for the good of those souls for whom Christ died.



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