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The Church Guardian

W. H. Naylor 1895

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

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

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MONTREAL, WEDNESDAY, OCTOBER 24, 1894.

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ECCLESIASTICAL NOTES.

MEDICAL missionaries in all lands have increased from 39 in 1849 to 400 in 1894, of whom 80 are women.

A munificent gift of an altar and reredos has been made to Emmanuel Church, La Grange, Diocese of Chicago.

ST. PAUL'S CHURCH, Chicago, has received the gift of a handsome brass processional cross from Mr. Robert Robson.

THE "General Missions," intended to be held in New York and other large cities this winter, has been postponed for a year.

AN English newspaper speaks of the consecration of Senor Cabrera by the Archbishop of Dublin as "stereotyping a new schism."

THE Church of England is to have a College at Jerusalem, Bishop Blyth having obtained the firman from Constantinople authorizing its erection.

THE Rev. Mr. Oakes, of Denver, Colorado, acting with the Churchmen of that city, is endeavoring to establish a "home" there for those who are obliged to resort to that place for restoration of health.

THE 8th annual festival of the vested male choir Guild of the Diocese of Central New York was held on October 4th in Grace church, Utica, when some 250 choristers and a large number of clergy were present.

BISHOP COURTNEY, of Nova Scotia, lately wrote an article on "Church Union" for the *Presbyterian Review*, of Toronto, in which he discusses the question: "Is it desirable that there should be a union of the various Protestant denominations of Canada?"

THE English correspondent of the *Churchman*, New York, quotes the "Church of To-Day" as condemning the increase of the "plague of Bishops' suffragan, which is a mere playing with the needs of the Church." "Smaller dioceses and more Bishops" is its very sensible cry.

At the Oxford Diocesan Conference, after considerable discussion, a resolution was adopted expressing the opinion of the Conference that it would be desirable that the Church, through her Convocation, should express an opinion whether there is anything abhorrent to the teaching of the Catholic Church in the disposal of our dead by cremation.

THE Parochial Missionary Society of the Church in the U.S. suggests Conferences on city evangelization in the large cities, to be held

next February; also that special efforts be made during the coming Advent and Lent to deepen the spiritual life in all parishes. It also suggests that Retreats and meetings of the clergy for consultation and intercession be held as often as possible.

THE Bishop of Indiana is gathering together all the cancelled postage stamps he can. He writes thus in his Diocesan paper: "Of course, during the Summer, we have not received a great many postage stamps, but we hope all have been saving theirs, and that during the Fall and before Christmas we shall receive at least enough to make, with what we have, a million. We have now about 250,000 on hand. From a million stamps we hope to receive at least \$200 for the Home".

A very handsome lectern, the gift of an unknown donor, was left at the doors of the Church Missions House, New York city, recently. It will be used in the chapel. Two chairs and a table of Chinese manufacture have also been presented to the Missions House by the Chinese congregation of St. John's Collegiate Memorial Church at Shanghai, China, of which the Rev. F. L. H. Pott is rector. These gifts are very valuable, being made of ebony inlaid with mother-of-pearl, while the top of the table and the chair seats are of Chinese shaded marble.

BISHOP GILLESPIE makes an appeal to the House of Bishops of the Protestant Episcopal Church in the United States, in the *Churchman* of October 13th, that it should "speak out boldly and say what is the attitude of the Church with regard to this heresy and schism at our altars," referring to the so-called "Episcopal Unitarianism" which lately discovered itself in the Diocese of Massachusetts. He declares that should the House adjourn without a message from it to Churchmen, "the American Episcopate will have lost its prestige and no longer be considered the strong arm on which we have leaned in our days of thick darkness."

As an evidence of what may be done by aggressive Church work, we take the following from the N.Y. *Churchman*, as to Skagit County, in the Diocese of Olympia, U.S.: "This is a county of hamlets and towns, only two having a population of more than 1,000 people. This county was selected a little over a year ago by the Rev. L. W. Applegate, acting as Dean of the northern counties, to test the feasibility of establishing the Church. In June, 1893, he engaged the services of an energetic layman to go to every hamlet and hold a service, and call in the people and pave the way for a visit of a clergyman. The Rev. Henry L. Badger soon took charge of the missions in the county, and, with the help of two lay-readers, has given stated services in twenty-five places. After one year's work he reports 80 Baptisms (nearly all adults); 99 Confirmations; nearly 700 services. Two years ago there were only about

thirty known communicants in the county; there are now 202."

THE Duke of Newcastle, in a letter to the *English Guardian*, referring to the action of the Archbishop of Dublin, says: "Can nothing be done, beyond merely individual protest, against the schismatical action of the Archbishop of Dublin? It is all very well to say that the Church of England is not to blame, but it seems to me that she cannot escape censure so long as she refuses to raise her voice against the proceedings and remains in full communion with the Irish Church. As his Grace of Dublin is obdurate to entreaties from both sides of the Atlantic, could not English laymen join in demanding that their Bishops should take strong and concerted action, and compel Lord Plunket to relinquish his pet scheme, at any rate, until after the next Pan-Anglican Synod? It is lamentable to think that in these days, when the divided branches of the Catholic Church are slowly approaching each other, the precious hope of re union should be imperilled by the unwarrantable and irresponsible action of one man."

DR GREER'S church house in New York evidences what the Church is doing for the masses. It is known as the "St. Bartholomew's parish house, is the largest and best equipped Church house in America, if not in the world. It is a handsome eight story building situated on the East Side of New York city. This magnificent structure was erected by the Vanderbilts and other wealthy worshippers at Dr. Greer's church. It might justly be called a College of Sociology. Here, perhaps as nowhere else, do the extremes of society meet. Several members of the Vanderbilt family and other wealthy society people take an active interest in the work going on. The work is very interesting and includes mental, moral, physical, religious and industrial training. The building contains clubs for the two sexes, young and old, a magnificent gymnasium, a concert hall, a Rescue Mission hall, class rooms for educational and industrial training, a cooking school, a free dispensary, a loan office, three large libraries, a relief bureau, etc. The club rooms prove very attractive to hard working girls, young men and boys. There are a plentiful supply of books, a piano, writing-tables, magazines, games of every description, baths and gymnastic instruction for males and females. Girls and young woman receive instruction in type-writing, cooking, stenography, millinery and dressmaking. Young men are taught bookkeeping, history, grammar, physics, economics, etc.; and boys have an opportunity to learn typewriting, grammar, history, mechanical drawing, arithmetic, carpentry, etc. Concerts, illustrated lectures, etc., are given several times a week, and are free to the members of the various clubs.

The Rescue Mission work is especially worthy of mention. Many rich society women work here and come in contact with the very poor and backward classes, helping them to happy and comfortable lives. One evening in the week

a social, devotional service is held for unemployed men; a free supper is given to all who attend; after the service employment is sought for the unemployed, and many are helped financially.

PROVINCIAL WOMAN'S AUXILIARY.

A meeting of the Board of Management of the Provincial Woman's Auxiliary was held in Quebec, Oct. 11th and 12th.

There was a celebration of the Holy Communion in St. Matthew's church at 9.30 a.m., when the celebrant was the Rev. Lennox Williams, Rector, assisted by the Rev. A. J. Balfour, of St. Peter's church, and an eloquent address was given by the Rev. G. Osborne Troop, of St. Martin's, Montreal.

The business meetings took place in the Parish Room of the above church, which was kindly placed at the disposal of the Auxiliary by the Rev. Lennox Williams. The President, Mrs. Tilton, presided with her well-known ability and tact.

The reports showed that since the last meeting in Sept., 1893, the number of Branches has increased from 381 to 412, and the membership from 9,904 to 10,500, but in neither case are all reported, many of the Parochial Branches failing to furnish returns. The bales sent out last year numbered 533; this year, 626; increase, 93. The Treasurer reported \$18,993.20. Of this \$1,141.81 was raised by the junior Branches, which are 135 in number, with 3,313 members, but both are included in the first figures given. The Educational Committee reported several children of missionaries as benefiting by this department of the work of the Auxiliary.

During the past year the *Monthly Letter Leaflet* has been enlarged by the addition of four pages representing the work of the Provincial W. A. The circulation is 7,000.

The many lady missionaries in the Northwest supported by the W. A. are doing good work, and so is Miss Jennie Smith, medical missionary to Japan, who has recently been honored by being asked to take charge of a Japanese hospital, and now of the Red Cross Society about to be formed by the Japanese government to nurse the wounded soldiers sent home from the seat of war. The Provincial Dorcas Secretary, Miss Paterson, of Toronto, resigned her office last spring to offer herself for missionary work in Japan, and sailed last month for Nagano, where she will work under the Rev. Mr. Waller, Canadian Missionary, who has 1,200,000 people in his district.

Margaret Durnott has also gone from Toronto and given herself to be assistant matron at Lesser Slave Lake Indian Home, Diocese of Athabasca.

A diocesan branch is being formed in Algoma, the branches there having hitherto worked as parochial ones only.

The Quebec Diocesan Branch entertained the visiting members of the D. & F. M. Board, and those of the Provincial Board of Management in the Church hall, on Thursday evening, when a pleasant time was spent. Mrs. W. M. Macpherson gave luncheon on Thursday for the Provincial Board of Management, which all present enjoyed very much.

News From the Home Field.

Diocese of Nova Scotia.

TANGIER DEANERY.

The October meeting of Tangier Rural Deanery took place in Herring Cove, Falkland Parish, on the 10th inst. Owing to very unfavorable weather the attendance of members of the Chapter was unusually small, those braving the elements, however, arriving on the previous evening from eighty miles distance on one extreme and twenty-six miles on the other. There were present Rev. E. H. Ball, of Tangier; Rev. C. R. Clark, of Jeddore, and Rev. A. D. Tucker, of Middle Sackville.

On Wednesday, 10th inst., at 8 a.m. the Holy Communion was celebrated in St. James' church, Herring Cove, the Rural Dean celebrant, served by Rev. C. R. Clerk, Epistoler.

At 11 a.m. Matins, followed by an excellent *ad clerum* sermon by Rev. A. D. Tucker. Dinner at the rectory at 1 p.m. At 2.30 meeting of the Chapter in the Rectory. After prayers and the hymn *Veni Creator* to the old Gregorian tune, came the Devotional reading: subject the Ordering of Deacons. This was followed by a valuable paper read by Rev. C. R. Clerk, on the need of Parochial Effort in behalf of Purity. This having been duly considered, with its necessities and difficulties, Rev. John Ambrose, Rural Dean, introduced the subject of the growing necessity in our day of definite religious instruction of the young in the Catholic Faith, in the view of the absence of religious instruction in the Free school system of public education, the evil consequences of which are so apparent in the United States, where it has had time to work itself out. This was contrasted with the constant care which from the earliest days of her history has been bestowed by the Church of England in the Mother country on her parish and public schools, culminating in her colleges and universities, the effects of which have always been so perceptible in the history of the great nation to which it is our privilege to belong.

After fixing the date of the next meeting of the Chapter for the first day of May next, and the place at Salmon River, on the confines of Guysboro' county, about one hundred miles distant from this, on the eastern shore of the Atlantic, the meeting closed. After Evening Prayer in the Parish Church, which was very fully attended, excellent addresses were given by Rev. E. H. Ball on the Blessedness of Giving, by the Rev. A. D. Tucker on Voluntary Giving, and by the Rev. C. R. Clerk on the Unselfishness of Devotional Giving, followed by an epitome of the whole with reference to the pressing needs of King's College, N.S., the only surviving Church of England University in the Maritime Provinces of our Dominion, an offertory was taken up in its behalf from a very willing congregation, and the service was closed as usual by prayer and the benediction.

ANTIGONISH.

A joyful and brilliant Harvest Festival was held in this church on the first Sunday in October. Rev. C. Sydney-Goodman, Rector. The ladies had beautifully decorated. Both by day and night, the interior presented a very pretty effect; barley, oats, hops, vegetables of many kinds, and upon the altar, the large loaf, relic of the old English service of Loafmas or Lammas. The order of service was thus: 11 a.m. celebration of Holy Communion; 3 p.m. Children's Flower service and distribution of reward badges, on the pin of each was the name of the church, St. Paul's; 7 p.m. Evensong and spe-

cial sermon by the Rector. At both the latter services an orchestra of the town band attended and ably assisted the musical portion of the services. The offertory was large and generous. The new font is on its way, and the side lights of the eastern window are about to be filled with stained glass.

On the following Sunday, festivals of a like nature were held in the churches of Bayfield and Linwood. At both places much taste was shown in the decoration, and upon each altar a symbolical loaf rested.

A large and enthusiastic congregation met the Rector at Linwood, where they have never had a Thanksgiving service before, and the church looked charming; but at Bayfield the gale of wind and rain in the evening allowed only a few to attend. The Thanksgiving was then postponed by the Rector until the following evening. A fair number were present.

All should have come, not only to be thankful for "all good gifts around us," but to show their appreciation of the efforts made to beautify the church by the decorators.

At Linwood a new sanctuary carpet, a new altar and pulpit ante-penium are being purchased.

PORT MEDWAY.

A meeting of Shelburne Rural Deanery was held in the parish of Port Medway on 9th and 10th Oct. At Eagle Head, after Evensong, addresses were delivered before a large congregation on: i. The Body an Instrument of Worship; ii. Music, an Important Adjunct to Worship, and iii. Giving, an act of Worship, by Rural Dean Harley, Rev. N. R. Raven, of Lockport, and Rev. W. S. N. Morris, of Shelburne. The routine of the following day included the devotional consideration of the office for the ordering of priests, and a lively discussion of a chapter in the Greek Testament (1 Tim. ii.), to which the apt remarks of Rev. John Lockward, Rector of Port Medway, contributed not a little. That system of parochial finance, known in this diocese as the 'Tangier Scheme' was carefully considered, as were also many points in parish work.

In the evening a faithful few braved a terrific rainstorm, to be present at the parish church, where addresses were given on the subjects above mentioned. This meeting the clergy present pronounced a real success, and none begrudged the long journeys to and from Port Medway, which is the eastern extremity of the Rural deanery.

Rural Dean Harley has the entire confidence of the clergy over whom he is called to preside, and they appreciate the straightforward, painstaking, conscientious manliness which characterises him under all circumstances.

Diocese of Fredericton.

ST. JOHN.

Sunday, 14th October, was observed as the Harvest Festival in several of the churches of the city. The *Globe* says: Trinity church was very tastefully decorated; the gas standards along the aisle were encased in wheat; the reading desk, rail and pulpit were draped with ferns, with autumn leaves and autumn flowers; at the foot of the reading desk was a great mass of flowers and leaves in which were some beautiful roses. The font was filled with autumn gifts, apples, grapes in great quantities, melons and like fruit. Over the holy table was a large cross of fruit, flowers, with the monogram "I. H. S.," made up in the same material. At both services there were special Psalms and hymns, the latter in the morning being 276: "Come, ye thankful people, come, Raise the song of Harvest Home," and 281: "To thee, O

You
Should

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Lord, our hearts we raise." There was also a special anthem. Rev. Mr. Eatough conducted the service, and Rev. Mr. Dicker preached—the teaching of the sermon being that the humblest and the lowliest could do and ought to do something to glorify God and to help his fellow-man, in return for the blessings which the Almighty bestowed upon the people. The organist, Mr. Strand, played an effective voluntary during the collection, which was for the funds of the Diocesan Church Society. At *St. Mary's* church the thanksgiving services were of a particularly interesting character, because the children of the Sabbath school participated in them. The church was beautifully decorated. At the evening services the children assisted with the singing. The sermon was directed specially to them. Rev. W. O. Raymond preached at both services. *St. Luke's* church was very appropriately decorated with flowers, fruit and grain. The music was appropriate to the occasion, and Rev. Mr. Watt preached excellent sermons to large congregations.

STUDHOLM.

A very successful Harvest Thanksgiving service was held at the Church of the Ascension, Oct. 14th, by the Rev. H. W. Little, Rector. Heavy storms of rain fell all day, but these did not deter a large congregation from assembling for the occasion. The chancel was decorated with a profusion of fruits, flowers and grain. The music was good, and after a seasonable address by the Rector, from Psalm 104, a good collection was taken up for the expenses of the church. At the close of the service, at the call of the rector, the whole congregation rose and sang "Praise God from whom all blessings flow," as a special act of thanksgiving, and the effect was very impressive.

Diocese of Quebec.

SHERBROOKE.

The 2nd annual parish conference in connection with *St. Peter's* church, Sherbrooke, was held in the Church Hall on the evening of *St. Luke's* Day, Oct. 18, 1894, a large attendance being present, many also being there from the Church of the Advent, east Sherbrooke, and the outlying limits of the parish. The meeting opened with hymn and prayer, after which the Rector, Rev. Canon Thorneloe, took the chair and announced the object and aim of the conference, viz., the bringing together of the parishioners at least once a year, that they may be able to take a more hearty interest in the general affairs of the parish. He also presented a number of statistics showing the standing of the Church and the progress being made.

H. D. Lawrence, Esq., Superintendent of the Sunday school, was then called upon by the chairman for the report of the school, which he read, showing that there are 250 pupils on the roll, with eighteen teachers. Reports were also read from the Church of England Temperance Society and the Church of the Advent. Miss Woodward, Secretary of *St. Peter's* Ladies' Guild, then read the report of that admirable Society, showing the work done during the past year. This organization is one of the oldest in the parish, and is always foremost in promoting the interests of the Church.

Mr. Hunter also read a report of the various organizations connected with the Church of the Advent. This church has an efficient Ladies' Guild, Sunday school, Temperance Society, etc. Since the opening of this church in East Sherbrooke it has made much progress and is gathering a good congregation together every Sunday, there being an average attendance at the services of 40 in the morning and 50 in the afternoon.

Mr. Arthur Dorey was then called upon for his paper on "How to Increase the Heartiness of our Services," but that gentleman not being present, it was read by the Chairman. The paper was brimful of bright suggestions and was warmly commended by Mr. Heneker.

Mr. H. D. Lawrence, a member of the building committee of the new *St. Peter's* church, was then asked to present a scheme which had been prepared to provide funds for the new edifice, plans of which are prepared and were on view at the conference. The plan suggested was as follows: Subscriptions of any amount may be received, payable in ten years without interest, on the instalment plan, viz., annually, semi-annually, quarterly, monthly or weekly. For example, a subscription of \$100 payable in ten years may be paid as follows: \$10 annually or \$5 semi-annually, or \$2.50 quarterly, 83c monthly, or 20c weekly. In the event of the donor's death before the expiration of the ten years the agreement to be null and void. The scheme was favorably looked upon by the conference, but no definite action taken thereon.

Mr. John Hunter then read a most elaborate and carefully prepared paper on "Missionary Work and Needs of the Parish." He gathered together a large number of statistical facts, and put the wants, requisites and failings of that part of the parish with which he is more intimately connected before the meeting in a clear and concise manner. The Rector, in thanking Mr. Hunter for his paper, told the conference that he was extremely sorry to say that Mr. Hunter was soon to sever his connection with the parish to take up work in other parts of the Diocese.

Mr. John P. Wells read a paper on "The Duty of Young Men to their Church." Mr. Wells put before the conference a number of suggestive and practical thoughts on the duties of young men to the Church, and all who heard it could not fail but be edified and instructed by it.

The meeting was brought to a close by the Rector thanking all those who took part in the conference and the pronouncing of the Benediction.

BARFORD.

The annual Harvest Thanksgiving services in this mission were held as follows: At *St. Cuthbert's*, Dixville, on 27th Sept., the Rev. Thos. Bell, Rector of *Christ's* Church, Island Pond, Vt., preached a very interesting and masterly sermon from the text, "Offer unto God thanksgiving; and pay thy vows unto the most High."—Psalm 1. 14. He treated his subject in an original manner, and pointed out clearly, giving Scriptural and historical proof, that tithes and thank-offerings have always been the outcome of thankfulness; in other words, that thank-offerings and self-sacrifice are the only real manifestations of love and thanksgiving.

The Rev. E. K. Wilson, B.A., missionary at Hereford, preached at the Church of the Advent, Perryboro', Oct. 3, from Eph. iv. 1. After explaining clearly the meaning of 'vocation in life,' he showed that the highest aspect of the Christian's vocation is to thank and praise Almighty God.

The preacher at *St. Paul's*, Stanhope, Oct. 11th, was Rev. W. T. Forsythe, Rector of Stanstead, who drove twenty miles over bad roads and in disagreeable weather, in order to be present. The sermon was an eloquent one, and was listened to with rapt attention. Taking for his text, "I am the Bread of Life," he proceeded to draw a beautiful analogy between the bread which nourishes the body and "the Living Bread which came down from heaven," and to indicate to his hearers the different ways in which they could partake of that Bread.

Each of the churches was very tastefully decorated with grain, vegetables, fruits, ferns,

autumn leaves, pot plants and cut flowers, and the services were well attended.

The parsonage is much improved by the recent repairs. It has been reshingled and painted; a new cellar has been dug and a furnace put in, which adds much to the comfort of the interior. The whole expense will be upwards of \$250, the greater part of which is borne by the congregation.

Diocese of Montreal.

MONTREAL.

The Rev. G. Abbott Smith, M.A., delivered a very interesting lecture on his travels in the Holy Land in the Synod Hall, under the auspices of the Diocesan Sunday School Association, on Monday evening the 15th inst., at which there was a large attendance of clergy and laity.

The Lay Helpers' Association of the Diocese held a special meeting on Monday evening the 15th, and made formal arrangements for carrying on the work of the mission at *Maisonneuve* placed under its charge by the Bishop of the Diocese. For the present Messrs. Hotherington, Dartnell, Bullock and Ireland will have charge of the services. Mr. A. P. Tippet has charge of the Sunday School, and Mr. Haycock will look after the Band of Hope.

Bishop Newnham, of Moosonee, is in the city, a guest of his father-in-law, the Rev. Principal Henderson, and it is said will spend several months in the city.

The Rev. J. deSoyres, of *St. John*, N.B., was in the city last week attending the Conference of the Diocesan Theological College, before which he delivered an address on the "Study of Church History."

The Dedication service of the new *St. Margaret's* Home for "Incurables, the gift of the Hon. Geo. Drummond, already referred to in our columns, was held last week by the Lord Bishop of Montreal, with whom were present the Revds. E. Wood, A. French, H. Kittson, and Canon Townsend. In the chapel on the ground floor is the altar, the donation of the Association of *St. Margaret's*, and the stained glass window, the gift of the Rev. Arthur French. Here prayers were said by the Bishop and the procession of the Bishops, Clergy, six Sisters of the Home and choir boys of *St. John* the Evangelist then proceeded through the building in different portions of which a short dedicatory prayer was offered by the Bishop until the large dormitories of the third storey were reached, and in one of these his Lordship delivered a short dedicatory sermon referring to the advantage to be gained from following such a Master as our Lord Jesus Christ, to which example he attributed the self-sacrifice of the Sisters of the Home. There are now thirty-six patients in the building but it is built and furnished through the generosity of the Hon. Geo. Drummond so as to accommodate fifty persons.

A Harvest festival service was held last Sunday in *St. Martin's* Church, Montreal, which was beautifully and appropriately decorated for the occasion.

On Tuesday, the 18th of October, a Harvest festival service was held in *St. Phillip's* Church, Montreal west.

On Sunday week the Harvest thanksgiving was observed in the Church of *St. James the Apostle*, which also was decorated richly, and at which the musical portion of the service was very fine.

LACHINE.

The annual Thanksgiving services for the blessings of harvest were held in this church on Sunday, 14th inst., and were attended by large and devout congregations. Holy Communion was celebrated at 8 a.m.; Morning Prayer and sermon at 11, and Evensong at 7 p.m. The morning congregation numbered about 200, and that in the evening 230; the latter being the largest recorded attendance in the church's books, the aisles being filled with chairs, all occupied. The edifice was beautifully decorated with vegetables, grains, fruits and flowers. The screen across the chancel arch, which was first used last Christmas, was again erected and trimmed with wheat, oats and hops—the summit of the screen being lighted by a row of candles. The sanctuary was all in festal white, the Holy Table being decked with flowers and wheat. Above the roredos was the text "Holy, Holy, Holy," in gilt letters, set in a canon's frame; the effect in the evening, when the church was lit being very fine. In every respect the congregation should give thanks and be encouraged by this anniversary.

The surpliced choir continues to improve since its establishment, both in numbers and practice; the singing being earnest and hearty.

There is great need of a new church in this parish, the present one being altogether too small for the growing congregations. A building able to accommodate say 400 people would not be at all too large; but at present the needs seem to outrun the ability (not the will) of the parish to cope with. The idea of using the parish hall for Sunday services, it being of much larger capacity than the church, has been mentioned and may have to be adopted, though there are some objections and some objectors to the abandonment of the church as a place of worship.

DE RAMSAY.

Sunday, Oct. 14th, was a red letter day for the parish of de Ramsay, for on it the parishioners assembled in the new All Saints' church, and for the first time within its walls engaged in the worship of Almighty God.

At the request of the incumbent, Rev. Mr. Weaver, the congregation assembled together in the old school house and marched from there to the new church, headed by the incumbent, who was vested, singing "Onward Christian Soldiers, etc."

Owing to the indisposition of Bishop Bond, not being able to visit this mission, the incumbent used the special office of Benediction himself. On reaching the chancel, the incumbent said, "In the name of the Father and of the Son and of the Holy Ghost. Amen. Peace be within these walls, and blessed be all they who shall enter in here, or go hence from this time forth, for evermore."

Then followed special Psalms and special Collects; the Lesson was Solomon's prayers at the dedication of the Temple.

Te Deum Laudamus was sung as a special thanksgiving. The incumbent's sermon, which was a special one, took his text from Rev. xxi. 22: "And I saw no temple therein." This new church is very pretty, the proportions have been studied carefully, and the effect is dignity, impressiveness and solemnity. Much praise is due Mr. George Read for this.

The Holy table and Prayer desk, together with their beautiful coverings are the gift of Mrs. Woodworth. The coverings are the work of her own hands.

The incumbent says, had it not been for Miss Julia Benny and Mrs. George Read, who have worked so hard and successfully, there would have been no church at de Ramsay.

The bulk of the money for the building of this church has been procured outside the mission from personal friends. The first subscription

for the building of this new church was received from the late Right Rev. Dr. Brooks, Bishop of Massachusetts.

Mr. Walter Benny and Mr. John Stevens are the churchwardens.

We sincerely hope His Lordship Bishop Bond may soon be able to come and consecrate this church.

Diocese of Ontario.

CARLETON PLACE.

A remarkably pretty wedding was solemnized in St. James' church here, on the 3rd instant, when Miss Clementine (Tina) Bell was married to Mr. Alfred Fripp, barrister, of Ottawa. The ceremony was performed by the Rector, Rev. A. Elliott, assisted by an old playmate of the bride, the Rev. Herbert Grout, M.A., of Newboro. Miss Bell was the second daughter of Mr. Andrew Bell of this town, who is well-known and universally beloved; it is meet that more than a passing notice be taken of the happy event. While joining with her many friends in wishing her 'much joy,' we deeply regret her departure from our midst, feeling that it will be hard to fill her place. Kind-hearted and unselfish to a degree she has been a friend to the clergy and laity, rich and poor alike; as many grateful hearts can testify. Called at an early age to preside over her widowed father's household, she filled the post with grace and dignity peculiar to herself, and more than a few have benefited by the kindly hospitality of the inhabitants of Acacia Villa. The people of St. James' church, especially owe much to the untiring zeal of the bride's mother (now in Paradise) who was one of the first and life long members of the noble Woman's Guild of St. James; of the Ministering Children's League and the training of Christ's little ones in the Church's truths; and ever ready to do her part in the work of the Master. The beautiful altar cloths and hangings were done by her dear hands, like Mary of old who broke her box of alabaster, she gave her 'precious things' in honor of her dear Lord for the beautifying of His Church and to further his work! It was not surprising then that so many friends from far and near crowded to the pretty church on the morning of the 3rd to see their favorite, their dear friend's daughter, married to the husband of her choice. The bridal robe of white moire antique well became the slight distingue figure of the fair young bride; the trimming of the corsage with orange blossoms and pearls was particularly admired. The bridesmaids, four in number, were Miss Jean Bell, sister of the bride; Miss M. Campbell, of Perth; Miss M. Heenan, of Pembroke, and Miss Findley, of Carleton. They looked simply charming in their unique costumes of mauve Nile green daffodil and plush pink silk, trimmed with points de Venice lace; the effect of the various colors was to give the wedding its name of 'rainbow.' Mr. Gordon Henderson, barrister, of Ottawa, and Messrs. A. P. Campbell Graham Bell, of Ottawa, and Mr. A. G. Crane, of Carleton, were the ushers. After the ceremony a sumptuous dejeuner was partaken of at Acacia Villa: after which the newly married pair, Mr. and Mrs. Fripp, left by 11.55 train for Chicago and the Western States. We understand the bride and groom were the recipients of a large number of handsome presents; amongst them a jewelled watch by the bridegroom, and Knabe piano by Mr. Andrew Bell, a silver tea set by young gentlemen friends in the town; the other presents were too numerous to mention here, but went to prove the high esteem in which the bride was held. The congregation of Christ Church, Ottawa, are to be congratulated upon securing such earnest young people for their members, and we join

with hosts of others in praying that God's best blessings may be showered upon them through life and on into eternity.—Com.

EGANVILLE.

There has been a considerable revival of Church life in this old parish during the past few months. The old and rickety outbuildings about the parsonage have been removed and new ones erected, while one church has been thoroughly renovated and another suitably fenced. Church debts to the extent of three hundred dollars and upwards have been completely wiped out and several parochial organizations brought into existence. The parish hall, a large and solidly constructed building, has been so much out of repair that it could scarcely be used in winter, owing to the impossibility of heating. This is now being thoroughly overhauled at considerable outlay, and will be divided into two compartments, one of which will be used as a church club room, open every night, comfortably furnished and supplied with reading matter, games, etc. It is hoped to thus make it serve a very good purpose, bringing within the influence of the Church some who might otherwise be hard to approach, besides supplying a comfortable inviting room for the guilds, with sacristary, Bible classes and missionary society. The more sanguine of the congregation look forward to the renovation of the church exterior next year, but as this will involve a not inconsiderable amount to do it thoroughly and complete spire, it is doubtful if it can be attempted so soon. In the midst of all this work, along comes the Rev. L. A. W. Hanington, a visit from whom is much to be dreaded if you have any money and don't want to part with it. It was not expected that he would raise more than a couple of hundred dollars in this parish for the Ottawa Episcopal endowment, but he has come and gone, and mingled with a sigh of relief at this latter fact there is a growing feeling of pleasure, of confidence and self-respect; that his earnest pleading, his manly presentation of the claims of the church's call on the attention of her people, has been so nobly responded to in a parish which has labored under considerable disadvantages, frequent and prolonged vacancies, etc. Mr. Hanington preached to their congregations, made about one hundred calls, and collected \$660 odd. In his kindly and thoughtful letter of acknowledgment, read to the people the following Sunday, Mr. Hanington greatly cheered and encouraged them by stating that he believed they had, with God's blessing, a great future before them. So mote it be. Eganville is one of the oldest parishes in the country, the church having begun services here as far back as 1854, though parochial organization did not come till some years later. In recent years it has been looked upon as a weak parish, and from one cause or another has been frequently and for long intervals without any services, while at other times it has had the services of most excellent clergymen, who all did good work, the drawback being, too brief pastorates. It is very encouraging to be able now to chronicle these signs of reviving Church life springing up from foundations laid in past years, and it is earnestly hoped that the parish may ere long be ranked amongst the strongest in the diocese and promoted to the higher degree of a self-supporting parish, no longer dependent on the nursing care of the Mission Board.

Diocese of Niagara.

SUNDAY SCHOOL CONVENTION.

[CONTINUED.]

After lunch a highly instructive paper was read by Rev. G. H. Gaviller on "The Origin, Place and Aim of the Sunday School in Relation

to the Church," in which the essayist pointed out the mistake of regarding the Sunday school as the "children's church." The public services are for the children as for the older members of the congregations and they should be encouraged to "hear sermons." The aim of the Sunday school should be to make the children earnest, intelligent worshippers when they come to the house of God.

Rev. F. E. Calvert followed with some excellent remarks on the wisdom of holding children's short services in the church, together with what might be termed a "sermonette" from the clergyman.

Other speakers were Canon Mackenzie, the Rural Dean, Rev. P. L. Spencer, Mrs. Read, Charles Hansel, Miss Lundy and Canon Bull. These directed the attention of the convention to the importance of using the Prayer Book in the Sunday school, especially for the opening and closing services, teaching the scholars how to find chapter and verse in the Bible, employing various kinds of maps and encouraging the older scholars to assist in maintaining order and decorum in the class and throughout the school.

The usual question drawer elicited the opinion that the statistical questions sent to the Sunday school superintendents by the Ontario Sunday School Association (undenominational) should be treated with respect and cheerfully answered, since otherwise the Church of England would appear at a disadvantage in the annual report of the Association, also that big boys should be encouraged to think of public worship as a privilege and to regard the Holy Communion as the highest privilege. A weekly Celebration with frequent administration at an early hour was suggested.

Rev. Canon Bull thought that the honor card system might advantageously be introduced into the Sunday school.

The last paper was read by Rev. P. L. Spencer, the subject being, "Points and Prizes." This proved an interesting effort to deal with the difficult matter of giving rewards for lessons, conduct, etc. The writer explained a system which had been on trial in St. John's Sunday school, Thorold, for two or three years, and has been found highly advantageous. The merits of the system were acknowledged and approved of by Ven. Archdeacon Houston, Canon Mackenzie, and the Rural Dean.

It was resolved that the papers read at this Convention, together with the report of the proceedings, be published in the Church press.

After the usual vote of thanks to those who had taken part in the proceedings, and to the lessee of the Museum building for placing the room at the disposal of the convention, it was decided to hold next year's gathering in the early part of July, and a suggestion was made that both ladies and laymen be asked to prepare papers.

Rev. G. H. Gaviller thought the holding of a public service at a mass meeting of teachers and scholars in connection with the convention of 1895 would be advantageous such a plan having been found satisfactory in Buffalo.

The chairman in closing voiced the sentiments of all present when he spoke of the encouraging success that had crowned the work of the committee and of the real advantage which the meeting would be likely to confer upon the Deanery.

Ven. Archdeacon Houston said the closing prayers and pronounced the benediction.—*Condensed from Evening Star.*

Diocese of Huron.

Rev. A. Murphy, prior to his departure from CHATHAM to Ingersoll, is zealously engaged in an effort to reduce the church debt. An amount, totalling over \$2,000, has been subscrib-

ed during the past few days towards the liquidation and the church is to be consecrated on the 30th.

At the request of the Vestry of Trinity Church, Chatham, Rev. R. Sims of Forest, has been appointed by the Bishop to this Rectory.

Rev. J. Hill M. A., of Chatsworth, has been appointed to the Mission of Southampton by the Bishop.

The chancel of St. Paul's Cathedral, LONDON, has just been greatly enriched by the insertion of two very beautiful memorial picture windows made to order at Innsbruck, by the Tyrolese Art Glass Company. The central window, furnished by Mr. W. J. Reid, is a representation of "St. Paul's Conversion on the Road to Damascus," embracing a life-size group of Saul and the persons with him at the moment when he "saw a great light," and fell to the ground blinded and overwhelmed by the revelation from on high. In form, feature and coloring the figures are worked out with great artistic effect. The picture has a richly designed canopy and base panels of the pure extended gothic form of architecture. On a scroll appears the text, "Saul, Saul, why persecutest thou Me?" Beneath is the inscription, "To the glory of God, and in memory of Nathaniel and Sarah Reid: erected in fond remembrance by their son, William J. Reid, A. D. 1894."

The second picture window, from the same firm in the Tyrol, is in memory of the late Mr. E. W. Tyman, and is also an artistic production of the highest excellence in this line of workmanship. The subject is "The Resurrection," presenting the scene at early morning about the break of the day, directly after the Saviour has risen from the tomb. The angel is guarding the place, while Mary Magdalene and Mary the mother of James, and Salome, are there with "sweet spices, that they might anoint Him." The grouping and coloring are strikingly beautiful. The scene is furnished with architectural canopy and base panels, which bear the inscriptions, "In Memoriam Ellis Walton Hyman; obit. 1878" "He is not here, for He is risen, as He said."

These memorial windows are a very handsome and costly addition to the Cathedral, and will be sure to elicit the admiration of all who see them.

Sunday, Sep. 30th, was the anniversary of the opening of St. Paul's Church, WINGHAM. The rector decided to hold the Harvest thanksgiving on that day. It seemed most appropriate that they should blend with each other. The ladies, with their usual work of love, undertook to decorate the church, and it was most beautifully done. The reredos erected behind the altar was trimmed with the different kinds of grain, and a large shoaf of wheat encircled with grapes filled the centre, making it look lovely. The flowers were superb, and the chancel was a mass of white chrysanthemums. The choir stalls, also the prayer desk, were festooned with grain. On either side of the nave, between each electric lamp, a double triangle covered with oats and wheat added to the artistic beauty of the decorations. At the entrance of the church the font was a mass of flowers, and in each corner of the church corn eight feet high stood with their golden cobs, and the fine clusters of grapes and other fruits and vegetables all made a scene of great beauty.

Archdeacon Davis, of London South, preached both morning and evening to overflowing congregations. The earnest and practical discourses will not soon be forgotten. He also addressed the Sunday school in the afternoon. Such an address (no wonder the children love him)—so simple, and yet so practical, that even the youngest could fully understand. On Mon-

day evening there was a grand organ recital and service of song. The Archdeacon again gave an address, very interesting, on the early British church, and the beauty of our services. The church was filled. Miss McIlharty, the organist for the occasion, is a magnificent player, bringing out the organ to its fullest depths of harmony. Miss McWhinney deserves great credit for the management of the choir. Her solo, "Jesus, Lover of My Soul," was very fine. The rector must feel pleased at the steady advance of the church since he came here, and the ever willing hands that are always ready to help him beautify the service and church.

May the coming year be one of more work than the last, and at the next anniversary may the same loving hands add fresh flowers and grain to altar and church, the same voices chant the grand Te Deum, and may one and all, as the Archdeacon asked so kindly and loving to do, uphold our rector's hands in the future.—*London Free Press.*

The annual Harvest Thanksgiving services were held last Sunday, Oct. 14th, in St. George's Church, THORNDALE. Large and devout congregations were present morning and evening, to unite in "rendering thanks for the great benefits we have received at His hands." Various Kinds of grain and fruits were tastefully distributed throughout the sacred edifice. The Rector Rev. A. Corbett, preached a most thoughtful and instructive sermon in the morning from the words "a Corn of wheat," John. XII. 24; while the words let both grow together until the harvest," Matt. XIII. 30, formed the basis of a solem discourse at evening worship.

Diocese of Algoma.

DEAR SIR,—Considerable attention is attracted to Algoma, and it might not be amiss for a layman who has been resident therein for over ten years to give his views respecting the same.

In the first place it is needless to assent to the principle enunciated by some of your correspondents that Algoma itself should be heard from, both as to its clergy and laity, regarding the future disposition of the diocese. Men who have worked faithfully in the diocese in the ranks of the clergy ought certainly to have some voice as to who is to be the future overseer of their labors; so also laymen, having contributed as well as they can to the maintenance of the Church in Algoma, should be heard as to its future welfare. My own view is that the diocese, from experience, would be better divided and not relegated to other dioceses as some proposed. If possible I think that in the first place the episcopal boundaries should correspond at all events with the provincial boundaries. At present we have the diocese of Moosonee coming in at Chapleau, where when the same was in the diocese of Algoma, a church was built, but afterwards handed over to the diocese of Moosonee when found to be within its boundaries, and Moosonee now enters as a wedge (practically splitting us in half), and exercises jurisdiction at Chapleau and at some other places along the line of the C.P.R. on account of its boundaries being the height of land. In the same manner the District of Ruiny River, including Fort Francis and the new gold district, the town of Rat Portage and Keewatin, and even down to Savanne, some 200 miles into Ontario eastwards, is under the jurisdiction of the Bishop of Rupert's Land. If these boundary lines could be readjusted, and perhaps part of the Diocese of Huron added on to the east end of Algoma, the Diocese of Algoma could be divided into three parts, forming an eastern, western and central division; and, at all events, I see no reason why it should not be

divided into two parts, the eastern and western end. When it is recollected that the District of Algoma, which for Parliamentary purposes does not include Muskoka, is as large as all the Maritime provinces put together, and I believe the County of Gaspé, in Quebec, thrown in, and that it has for its legislative representation with Muskoka, three members, it certainly ought to warrant the oversight of two Bishops. The eastern end has no touch whatever with the western end. Many of us don't know where the places of the west are, and certainly know nothing of their size and importance nor of their wants. It is utterly impossible on account of its size to hold any diocesan meetings of clergy and laymen, and even to get the clergy together is a very expensive matter, and can only be done once every three years. This should not be. Objection may be raised that want of funds would prevent the division. I do not think this an objection. I do not think that it is necessary for a Bishop to receive a stipend of \$4,000 or \$5,000 before a new diocese could be formed. It was not so in the early history of the Church. The present episcopal stipend of Algoma is, I believe, at least \$4,000. This stipend could be divided in two. The Bishop, say of the eastern or western end, could be also the rector of the leading parish of his proposed diocese, with a curate under him say in Deacon's orders, to take his duty when away on matters relating to his diocese. For example, the town of Port Arthur pays its incumbent \$1,200 per annum and free parsonage. There is no reason why the incumbent, if he were also the Bishop of the diocese, could not have a deacon in training for priest's orders at a stipend of say \$500 per annum, thus leaving \$700 to go towards the episcopal stipend, making same, with the half of the present \$4,000, \$2,700. The endowment fund and all other diocesan funds could also on the proper basis be divided. What would the result be? That instead of the different parts of the diocese suffering as they have from the want of episcopal oversight and visitation (caused solely in the past by the immense territory and work that the present Bishop has had), the different places would be in immediate touch with their overseer. Frequent Visits and Confirmations could be held, and if the Bishop had the true missionary spirit he could then have time to go to places where there was no clergyman occasionally and hold services there, gradually building up the nucleus of a congregation, and the Church would be in time extended, and certainly would thrive better than it has in the past in Algoma. To show the wants of the present diocese (and speaking only for eastern Algoma, I know nothing of western Algoma, although I believe many places are to-day vacant in the western end for want of a clergyman or of the money to pay him), Schrieber is shortly to be without a clergyman, if it is not now. It has its church built and paid for, due largely to the conscientious efforts of the Rev. Mr. Evans, its former missionary. It also has a parsonage built, due to his efforts. There are some 50 communicants there. They can raise towards the stipend nearly \$400 a year, and yet they cannot have a clergyman. This is certainly not encouraging to their past efforts. At Neipigon there is also a church and parsonage built and paid for, and there are places lying between Neipigon and Schrieber, and east of Schrieber, which could be ministered to by the Incumbent at Schrieber, and they would contribute their mite towards the stipend. Then again in the township of Oliver there is a church built and consecrated, but its door is shut now. It has six acres of land in connection therewith and also a cemetery, and a clergyman to-day ready to go to the place if \$400 could be provided from the diocesan monies and the farm people most desirous for him to come. He could also attend to the settlers going into the Slate River valley, but at present, for want

of money apparently, the place is closed. While on this point it might not be amiss to ask whether it is not reasonable that the stipend of the present Bishop, while away at Mentone, (provided he is drawing his stipend as Chaplain of Mentone,) should be relinquished to the diocese for the benefit of its outlying portions? The half year's stipend, \$2,000, would provide for a clergyman each at Oliver and Schrieber for the next three or four years. When the Bishop was away before on leave of absence for a year, he was clearly entitled to his stipend because his rest was necessary and earned by his continued service, but his absence again this winter coupled with the appointment to the Chaplaincy of Mentone, warrants Churchmen to expect that he will not weaken the diocesan monies by also taking his stipend.

Furthermore, should there not be some provision made for episcopal oversight of the diocese, instead of simply leaving the matter in the charge of a commissary? If a parish suffers from the want of an incumbent to perform the priestly offices, does not the whole diocese likewise suffer for the want of the Bishop's oversight and the performance of the episcopal offices? In Port Arthur and Fort William are quite a number of people desiring to be confirmed and from whom the Church would receive benefit by their entry, but yet we have no Bishop and are not likely to have a Bishop of our Diocese able to come to us for—we know not when. This should not be.

I bring the above facts to the attention of the Churchmen in Ontario, because I believe that there are many there who have the welfare of this diocese at heart. In the past Algoma has in a sense been looked upon as in the care of the other churches of Ontario, and because I believe that the Churchmen in the eastern end of Ontario will use their influence and voice to help us to have the diocese placed on a proper basis and relieve the immediate wants of some of its missions, which in part I have outlined above.

Yours truly,

FRANK H. KEEFER.

Port Arthur, Oct. 10, '94.

The Rev. Robert Renison has been appointed by the Bishop to the Incumbency of St. Luke's church, Sault Ste. Marie, and also has been appointed Rural Dean of Algoma. His address hereafter will be Sault Ste. Marie.

The Rev. Rural Dean Llwyd desires to acknowledge with many thanks the following donations to the building fund of All Saints' church, Huntsville, Ont.: L. R., \$3; Judge Savery, \$5; J. N. Poole, \$5; J. F. Roberts, \$1; J. Edgar, \$2; making a total of \$73 towards the \$1,000 asked for by the Bishop in his recent appeal.

Diocese of Rupert's Land.

WINNIPEG.

ST. JOHN'S COLLEGE.—On Saturday Sept. 29th. His Excellency the Governor General and suite visited St. John's College. They were met by His Grace the Primate, Dean Grisdale, Canon O'Meara, and the officers of the College.

After His Excellency had inspected the building, His Grace the Primate read an address, to which the Governor General made a very happy reply, at the close of which he said: "I cannot help saying your Grace, that the pleasure of receiving at your hands this token of kind feeling is enhanced by the fact, that I claim your Grace, not only as a fellow countryman, but that you come from that corner of Scotland which we think has produced so many eminent men. I congratulate Aberdeenshire, and especially the Braes of Coomar, on the production of such a specimen as the Archbishop furnishes in that respect.

Contemporary Church Opinion.

The Anglican Church Chronicle, Honolulu:

On the right conception and reception of the Holy Communion more than anything else depends the unity of the Church of Christ. To be one with Christ is also to be one with each other. But that mystical union betwixt Christ and His Church cannot exist as He would wish it, unless there is unity between the members. The Church in America and various other bodies of Christians are struggling after both union and unity. Though it is the most egregious blot on Christianity that so much disunion and dissension exist, there is little likelihood of any amelioration of those evils, while churchmen themselves . . . hold such different views concerning the Holy Eucharist.

The Family Churchman, London, Eng.,

It seems that in their zeal for reunion the Dean of Bristol and Norwich have stated that they are prepared to accept Nonconformist ministers without "re-ordination." We have the greatest possible respect for Dean Pigou and Dean Lefroy, but they really have no right to give away the Church in this manner. There is no more reason for allowing a Nonconformist to act as a priest or a deacon without being ordained than for allowing a Church layman to do so; the teaching of the Church of England is as plain as it can be on this question, and she regards Episcopal ordination as absolutely necessary to valid orders. Reunion is a thing to be ardently desired and worked for, but it would be dearly bought by a sacrifice of principle; indeed, we have to look forward to something wider than the mere reunion of Christians in England; what we aim at eventually is surely the reunion of Christendom itself. To adopt the suggestion of the Deans of Bristol and Norwich would at once entirely change the position of the Church of England and would destroy her claim to be considered the Catholic Church in this country, and it would, moreover, make the reunion of Christendom for ever impossible except on the basis of unconditional submission to Rome. It is most important that in our right and natural zeal to bring back to the Church those who are at present estranged from her we should avoid rash and ill-considered proposals such as these. The ground is being gradually cleared of obstacles, and in good time we shall come together. But nothing is to be gained by compromising our principles. A firm adherence to the doctrines of the Church coupled with patience and unlimited tolerance is what we need.

The Southern Cross, Port Elizabeth, South Africa:

The reason is not far to seek. English Protestantism is sectarian and political, *first*, and religious *afterwards*. The English Protestant sects are not over fond of one another, but are capable of uniting with eager cordiality in attacking the Church. If political Dissenters can score off the Church, and hamper its progress, they will do so at any cost to the Christian Religion. The violent objection shown by English Dissenters to the teaching of the doctrines of the Trinity and Incarnation by the London School Board, prove plainly that they would rather banish religion from the Government schools than have those doctrines taught which they confessedly hold in common with the Church.

In Australia and New Zealand the English emigrants carried their sectarian bitterness with them to a new soil, and found excuses for opposing an unestablished Church as strongly as their co-religionists oppose an Established Church in England. In consequence of this sectarian hatred, religion was utterly banished

from the State Schools of Australia and New Zealand, with the result that the criminal population has decidedly increased. Sectarian strife has banished Christianity from the schools, and is educating with State funds a rising generation of criminals. The Christian religion has been sacrificed to unchristian animosities.

Irish Ecclesiastical Gazette: (Dublin.)

The Brotherhood of St. Andrew is just what is needed in order that Christ's Kingdom, the Holy Catholic Church, may grow and prosper in our land. Earnest laymen, especially in parishes where the clergy have not been afraid to teach Church doctrine, which is Bible truth, and therefore the only true doctrine concerning God and His Church will readily join the Brotherhood when once they understand its method of work and its object, which is to extend the Kingdom of God among men. The two rules are prayer, and work or service. Prayer—To pray daily for the extension of Christ's Kingdom among men. 2. Work—To make an earnest effort to bring at least one man under the teaching of the Church each week. It will be seen that the above rules are after all only what is required of us in virtue of our Baptismal profession, so there can be no objection. There is no danger of the Brotherhood drifting into denominationalism, as a chapter cannot be formed without the consent of the rector, nor can it continue to exist without his approval. But all who know what the Brotherhood is and who love Christ and His Holy Church, must wish the Brotherhood of St. Andrew God speed.

SUNDAY TEACHINGS.

[By the Rev. Henry W. Little, Rector of Trinity Church, Sussex, N.B.]

TWENTY-THIRD SUNDAY AFTER TRINITY.

The *Collect* recognizes Jehovah as: i. The refuge. ii. The strength of his faithful people, *i.e.*, those who trust in Him; Deut. xxxiii, 27; Ps. ix, 9; Ex. xv, 2; Ps. xxvii, 1, 'also the Author of all godliness,' St. John iii, 5, 6, with 1 St. John v, 4. Salvation the work of grace by love. We are sons by 'adoption,' Gal. iv, Heb. ii, 10; Col. i, 27; not by any right of our own. 'Godliness' the gift of a person, not a mere principle or abstract quality. It is germinated and infused into man by the action of the Holy Ghost. Phil. ii, 13: 'It is God that worketh in you both to will and to do of His good pleasure.' The appeal of the day is that the prayers of the Church may be always heard, and that what is asked in Faith may be obtained in effect, *i.e.*, if it be in accordance with the Divine Purpose and Will. Faithful prayers, however much in error as to the matter or form of them, are always accepted of God, if they are not always answered in the sense of those who offer them. Prayer is not, as some would say, inconsistent with the immutable laws of God which prevail in nature. Law is no barrier to prayer. But the very idea of 'Law' suggests 'the free will of an intelligent and moral artist. Where is the absurdity of asking Him to hold His Hand or to hasten His work,' (Liddon.) 'Effectual' prayer is 'the prayer of faith;' faith is the gift of God. St. James v, 16; St. Matt. vi, 5, 14; Is. lxy, 24. 'The effectual, fervent prayer of a righteous man availeth much.' To those who advance the theory that prayer is contrary to the doctrine of a Divine Predestination in all things, it may be replied that prayer itself is predestined, yet free. May not 'prayers be foreseen and included in the all-embracing Providence of God?' Why, with its results, may it not be embraced in the eternal purpose of God?

The *Epistle* offers a contrast between the life of worldliness led by those who presume on their privileges as baptized Christians to live in carelessness and worldliness and fleshly indulgence, 'whose god is their belly, who mind earthly things,' *i.e.*, give their minds to the things which should really shame them, and the life of those whose 'citizenship is in Heaven.' The hope and glory of those who make God their 'refuge and strength' and who obtain effectually because they ask in faith and righteousness, set out in the conclusion of the passage with much fervour of language. The final victory of the saints, the 'vile body' of this mortal sojourn to be transformed into the likeness of His 'glorious Body'—the resurrection body in which he is now seated at the right hand of the Father.

The *Gospel* exposes the methods of the enemies of Christ and all truth. The question put to our Lord was one well calculated to 'entangle Him in His talk.' The wisdom of the reply was as remarkable as it was complete. The clear mind and ready tact in answering gainsayers to be had only by cultivation of the faculty of reflection. To be ready to give a reason for 'the hope that is in us' and on any important question, it is necessary that care be taken to develop the powers of the intellect. Our service of God is a 'reasonable' service: can be explained and supported by human reason. i. Our duty to man (Cæsar.) ii. To God. Civil rulers only to be disobeyed when they command that which is contrary to God's Word. 'The things which are Cæsar's' are really 'the things' of God entrusted to the administration of man. 'The image and superscription' establishes the ownership. Man made in likeness of God—traces of the Divine Image still to be found in the most degraded. To Him then the soul and body must be rendered as 'a living sacrifice . . . which is our reasonable service,' Rom. xii, i. The claims of God do not antagonise the claims of humanity,—rather they comprise all these.

The *First Morning Lesson*, Hos. xiv, is a touching exhortation to Israel to return to the Lord and make Him their 'refuge and strength.' The prayer, 'Take with you words.' Righteousness to accompany prayer. 'Turn to the Lord;' the 'calves of our lips,' *i.e.*, 'the sacrifice of our lips.' No salvation in material things, *e.g.*, 'horses,' as representing military power, nor 'idols'—the work of the hands. The 'promise' of God—'I will heal,' 'I will love,' 'I will fructify (be as the dew upon Israel.)' The glory of Lebanon typical of the prosperity of the 'faithful people' under the protection of Jehovah, 'spreading branches,' 'beauty' of the olive tree; 'small' as Lebanon. The effectual power of prayer offered out of a sincere and faithful heart.

The *Second Morning Lesson*, 1 Tim. v.—The rules of Christian Life which exhibit true 'godliness': i. Reverence for the aged. ii. Dignity of marriage, v. 14. iii. Support of the Church a duty. iv. Carefulness and discretion to be observed in dealing with elders, v. 19. The best evidence of a Christian spirit is shown in conduct at home to members of our own families. 'Learn first to show piety at home,' v. 4. Parents to be repaid, 'requited' for their care of their families. Neglect of this duty a sad feature of the life of our own times. In the 'perilous times' of the last days a mark of the evil-minded was to be (11 Tim. iii, i) that they would evince a spirit of disobedience to parents, and unthankfulness as well as unholiness.

The *First Evening Lesson*, Joel ii, v. 21.—Zion comforted by promises of 'protection and strength' in God, and of material blessing. 'Whosoever shall call upon the Name of the Lord shall be delivered,' v. 32. Answer promised to faithful prayer. The 'things' desired by Israel granted as proofs of the faithfulness of

of Him Who had promised that in 'Mount Zion and in Jerusalem should be deliverance.' 'The things' which Jehovah did were 'great things'—beyond what His people either deserved or desired, and beyond what they could 'ask or think.'

The *Second Evening Lesson*, St. Luke xix, v. 28.—Faithfulness must find expression in outward service and audible testimony, v. 40. The duty of the Church to 'praise God' in the face of the world. Her cry is ever 'Blessed is the King that cometh in the Name of the Lord: peace in heaven and glory in the highest,' v. 28. Jerusalem no longer protected and strengthened by God, a prey to evil. Her prayers not faithful prayers. 'The very Temple converted into a mart for worldlings to make profit and gain—the house of prayer—the 'den of extortioners.' Devout prayer the life of the Church. Faithless asking brings no reply, but rather conduces to spiritual decay and speedy decline from righteousness, *e.g.*, Jerusalem and the worship of the Temple. The realities of the unseen world,—the things that belong to man's true peace hidden from the eyes of the people of that time. Christ 'taught daily in the Temple.' The religious leaders of the day, the chief priests and scribes, 'sought to destroy Him.' Jehovah did not fail to protect His own. 'They (His enemies) could not find what they might do: for all the people were very attentive to hear Him.' 'The Name of the Lord is a strong tower; the righteous runneth into it and is safe,' Prov. xviii, 10.

PROVINCIAL SYNOD S. S. COMMITTEE.

The Committee met in the Church Hall, Quebec, on Tuesday, Oct. 9th. There were present, Right Rev. The Lord Bishops of Niagara and Nova Scotia, Venerable Archdeacon of Kingston (Chairman), Rev. Canon Thorneloe, L. Williams, J. L. Ingles, Osborne Troop, H. Pollard, (Secretary), G. B. Kirkpatrick, Esq.

Letters were read from various parts of the Ecclesiastical Province concerning the annual Examination for Teachers and Scholars, which showed an increasing interest in the subject. The Scheme of Lessons for the year beginning Advent, 1894, having been adapted from the first year of the Five year's course of the Ch. S. S. M. Institute by Canon Culey, was adopted and authorised to be printed and circulated as the scheme recommended by the Committee. A suggestion from the Rev. H. How, Nova Scotia, that a Paper on Church History should be added to the annual examination was favourably received, but no action could be taken this year. The position of the Committee with regard to the Provincial Synod was discussed, but nothing definite could be arranged before the meeting of the Provincial Synod next year. On the subject of the Days of Intercession for S. Schools it was resolved "Respectfully to call the attention of the House of Bishops to the example of the Church S. S. Institute of England, with the hearty concurrence of the Arch bishop and Bishop, indicating Days of Intercession for S. Schools, and would ask their Lordships to consider the advisability of following their example."

SUNDAY SCHOOL EXAMINATIONS.

To the Editor of the CHURCH GUARDIAN

SIR,—Please allow me to state through your paper that the time for receiving the names of candidates for the S. S. Teachers and Scholars Examinations has been extended to Nov. 15th. May I also add that the Examinations can be held in any parish where the Clergyman will act as Examiner, or appoint some one in his place. Yours,

H. POLLARD, Secretary.
St. John's Rectory, Ottawa.

The Church Guardian

—: EDITOR AND PROPRIETOR:—

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

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CALENDAR FOR OCTOBER.

- Oct. 7—20th Sunday after Trinity.
 " 14—21st Sunday after Trinity. [*Notice of St. Luke.*]
 " 18—St. LUKE. Evangelist.
 " 21—22nd Sunday after Trinity.
 " 28—23rd Sunday after Trinity. St. Simon and St. Jude. A. & M. Athan. Cr. *Notice of All Saints.*

EXTEMPORE PREACHING.

(From the *Irish Ecclesiastical Gazette.*)

We offer a few remarks on this important subject in this Article. As a rule every young clergyman ought perhaps to look forward to the time when he will be able to preach extempore. We have already suggested that he should wait at all events for about ten years, and keep on writing his sermons for that time; and that even after he has taken to extempore preaching as a rule, he should still to a certain extent keep up the practice of writing. The advantages of extempore preaching, or rather some of its advantages are as follows:—It is more natural, you are not tied to a book, you can look your hearers better in the face; and you are consequently better heard; if the preacher uses any action he can do so more easily and naturally than when reading; indeed action is not in keeping with reading sermons. Many readers clutch a side of the pulpit with each hand and hold on all through, as if they feared it was about to fall asunder. This is not graceful! How are extempore sermons to be prepared? Probably some of the congregation think they are never prepared, and therefore they regard an extempore preacher as all the more gifted and eloquent. Well, as we all know, they require just as much preparation as written sermons; of course men's methods may differ as to detail, but generally speaking, an extempore sermon is prepared as follows—The text is chosen, then a rough outline of the method of treatment is sketched; this is thought over, blanks are filled in as the process goes on, new illustrations and arguments are added until it is finally complete. The preacher will then mentally go over and over it all, not preparing or learning off any set form of words, but getting the train and sequence of the ideas well into his head; when that is done he can trust for words to the time of delivery. It is well to have an outline of the sermon in the pulpit with you, not necessarily for use, but the feeling that it is there is comfortable and reassuring.

Extempore sermons can be prepared as you are walking about the roads and fields, and as you sit in your study; and it should be remembered that sufficient preparation is imperative if they are to be effective. The preacher must not offer to God that which costs him nothing—no reading, no reflection, no pains. It should be realised that to preach constantly to the same people for years, as is often the case, a man must be always adding to his stock of information; he must have in the treasure-house of his mind things new and old as a well-

instructed scribe unto the Kingdom of God. The sermon sketches or outlines can be kept for future use, and can be recast or otherwise improved. The sermon-writer may say—I have this great advantage, that once my sermon is written I always have it for future use. But the extempore preacher also does not lose all the fruit of well-prepared discourses on their delivery; the treatment to some extent always remains with him, and his sketches or outlines can be preserved and reclothed with words when occasion requires. And an extempore sermon re-delivered from notes is fresher than a written sermon re-read. For general parochial purposes extempore sermons are to be preferred; University sermons and Cathedral sermons, like those of Liddon and such men, no doubt are better written, but we are dealing with ordinary practical parish work, and for it we prefer extempore preaching. At the same time, bearing in mind that by this we do not mean anything like what the gifted Gilfillan in *Waverly* described—"They tell o'er a clash o' terror and a clash o' comfort in their sermons without any sense, or savour, of life."

We exclude ranting and rambling from our idea of extempore preaching. There are two things to be kept in view; condensing and expanding; each has its proper place; it is a great thing to hit the happy medium. You may condense; you may boil down to the bones, which is overdoing it decidedly; and you may expand until you beat out your idea so thin that there is no substance or nourishment in it. Practice will do a good deal; but just as some men could never be made musicians, others can never be made preachers; a man who is absolutely destitute of any literary taste and capacity will no more make a preacher than a man who has no ear will make a musician. Nor will piety alone suffice; no amount of piety would enable a person utterly destitute of musical power to sing a hymn or anthem in church in a way that would be anything short of excruciating and intolerable to people of any musical taste; and the same kind of torture is weekly inflicted by preachers absolutely destitute of any literary power upon their listeners, who are gifted with it. The matter will not be endured in the choir; but it has to be in the pulpit. It is just as unreasonable to ask some clergymen to preach a tolerable sermon as it would be to require them to sing an anthem.

As a matter of Church work, the subject of preaching deserves far more attention than it receives. There ought to much more preliminary teaching of it before men are ordained; and after they are ordained it is a great question—is it wise that they should all be required to preach? The amount of harm done by bad preaching—we do not mean by erroneous, heretical teaching, by the propagation of "soul-destroying" doctrine—is far in excess of what some people fancy. By bad preaching we mean the sort of thing that becomes quite intolerable from absolute want of any point or connection; the preaching of the man who can "throw out and smatter, but always miss the matter;" such preaching as Froude likens to the movement of a squirrel in a cage. We have at times had to endure this sort of thing, but it was pain and grief to us, and we gained harm and loss. We were sore in mind and body from sitting under it, and our main desire at the moment was to strangle or asphyxiate the so-called preacher, not an edifying frame of mind truly.

As regards reading as a necessary qualification for solid preaching, we quote some appropriate remarks from a charge of the late Archbishop Tait:—

"Much reading will not make a man a good preacher, still less will little reading; but this is certain, that without reading the man is sure to be an indifferent, uninteresting, ineffective

preacher. I do not mean that he is necessarily to read much, but he must read really and to the purpose for however short a time each day, note what he reads, and accustom himself to carry on suggestive trains of thought. Granted that the best preacher is the man who touches the heart and thus influences the life; granted that many gifts of voice and manner, tenderness of sympathetic feeling, and terseness of expression are required, if the words of the wise preacher are to be as goads and as nails driven home to the heart and fastening themselves in the memory; granted above all, that no man can preach effectively what he does not himself feel; granted that there are many gifts beside fulness of knowledge which are required for good preaching; yet, without knowledge in this age especially, the sermon will often be a stumbling block to some intelligent member of the congregation. We must all preach, it is our system."

The subject is much too large to be more than very imperfectly glanced at in these papers, which are admittedly very incomplete. Fortunately "there are diversities of gifts," and preaching is not everything; but it is a most important part of clerical work, and no pains should be spared in its cultivation by those engaged in it.

HINDRANCES TO THE CHURCH'S GROWTH.

The Bishop of Fond du Lac (The Rt. Rev. Dr. Grafton) in his diocesan organ for September has a leading article on this subject: In it he speaks first of

EPISCOPALIAN INTOLERANCE.

"One is the misunderstanding of the high Church position which is at once strictly conservative and at the same time most liberal. It is conservative, in that he holds the faith of the one Catholic and Apostolic Church, as revealed in Holy Writ, maintained by the undivided Church, defined in the Apostolic and Nicene Creeds, and affirmed by the undisputed Oecumenical councils. It is liberal in that it leaves all other questions as matter of pious opinion. "But," asked lately an intelligent inquirer of the Bishop, "do you not hold that no others can be saved except members of the Episcopal Church?" Certainly not. There is only one Church and that is the Church, with its organization, offices and sacraments Christ founded and which came into existence on the day of Pentecost and it has extended throughout the world and is known as the Catholic Church. But every person who has received Christian baptism is in fact a member of it, and every such person who is possessed of a lively faith, not only will be saved, but is in a present state of salvation. We regard those therefore whose spiritual ancestors separated themselves from our communion and sacraments, (partly through our fault and partly through theirs), the Methodists, Presbyterians, Congregationalists and others, as our brothers and sisters in Christ. The sin of past schism may lie at the doors of each of us. God, Who will not let man's sinfulness baffle His work, has used their organizations and preaching to the saving of souls. But their organizations are only humanly formed societies. They individually indeed are Christians. But they have largely lost sight of the one Church as a divine organism and of Holy Orders and of the full idea of Christian worship. We Churchmen may learn much from their earnestness and missionary zeal and they might—if we only lived and prayed as we ought—come to gain from the Church those fuller gifts of grace, which as the miserable effect of division they have lost."

The Bishop also deals with

PARTIES IN THE CHURCH.

He says "this is another alleged hindrance to the Church's growth. There are said to be four parties in the Church. The Low Church, the High Church, the Broad and the Catholic. So there are. And we are glad of it. Restrained within certain limits these schools are a source of strength. The practical and loving union which exists in our Communion between them is a mark of the presence of the Holy Spirit. Charity is ever dear to Christ and marks His Presence. The same distinctions are not to be found in the Church only, but in every individual Churchman. The heart is and ought to be evangelical or Low Church. The Christian must rely solely, on Christ, His grace and merits solely, for acceptance and salvation. The Reason is necessarily rationalistic and Broad Church and seeks to furnish a reasonable explanation of the faith professed.

The *understanding* is a conservative High Churchman and regulates its belief by authority. The *spirit* of man is Catholic and seeks Communion with God by lofty worship and mystical union with the God-Man by Sacraments. Each of these schools in the Church and tendencies in the individual has its dangerous side. The soul as it grows embraces them all. Doing this in harmonious and balanced proportions, it becomes more and more a complete Prayer Book Churchman, and a better equipped Missionary.

This is no time for enlarging or exaggerating our divisions, of sowing seeds of suspicion, of appeals to popular prejudices of petty criticisms of each other. It should be a time of cultivating wider charity, of mutual forbearance, of the avoidance of causes of irritation, of a closing up of ranks. The cry of a missionary advance should be heard all along the line, and the Church as a band of united brethren, should join hand and heart and press forward."

THE DAILY PRAYERS OF THE CHURCH.

[A Paper read at the meeting of Clergy of the Deanery of Clarendon, by the Ven. Arch-deacon Naylor, Shawville, P.Q.]

I.

Every man admitted to the Order of the Priesthood in the Church of England makes answer to certain questions. One of these is:

"Do you think in your heart that you be truly called according to the Will of Our Lord Jesus Christ and the order of this Church of England, to the order and ministry of Priesthood?"

The reply is made: "I think it."

Another question is: "Will you give your faithful diligence always so to minister the Doctrine and Sacraments and the Discipline of Christ, as the Lord hath commanded, and as this Church and Realm hath received the same, according to the Commandments of God; so that you may teach the people committed to your cure and charge with all diligence to keep and observe the same?"

To this the reply is made: "I will so do by the help of the Lord."

We are pledged then to administer a system. "The Doctrine, Sacraments and Discipline of Christ, as this Church and Realm hath received the same," constitute a system, the embodiment of which we find in the Book of Common Prayer. To the duty and office of administering that system we have been ordained with a solemn service of prayer and worship, and upon the authority of a commission given by the Eternal Son of God. We are solemnly pledged to "minister the Doctrine and Discipline of Christ, as this Church hath received the same." We are to consider to-day one especial branch of that ministration: The Daily Prayers of the Church.

II.

I turn in my Prayer Book to the beginning of Morning Prayer. I find it prefaced by a general title: "The Order for Morning and Evening Prayer, *Daily* to be said and used throughout the year."

At the head of the Morning Prayer I find: "The order for Morning Prayer *Daily* throughout the year."

I turn to the Evening Prayer, and I read: "The order for Evening Prayer *Daily* throughout the year."

I turn to the beginning of the Prayer Book, and in the section immediately following the Preface, and entitled, "Concerning the Service of the Church," I read: "All Priests and Deacons are to say *DAILY* the Morning and Evening Prayer, either privately or openly, not being let by sickness or some other urgent cause."

"And the curate that ministereth in every parish church or chapel, being at home and not being otherwise reasonably hindered, shall say the same in the parish church or chapel where he ministereth, and shall cause a bell to be tolled thereunto a convenient time before he begin, that the people may come to hear God's Word and to pray with him."

The First Prayer Book of Edw. VI. 1549, contains "An order for Matins *daily* through the year."

In the Act for the Uniformity of Publick Prayers, 1662, resulting from the deliberations of the Church assembled in Convocation, it was enacted that "All and singular ministers in any cathedral, collegiate, or parish church or chapel, shall be bound to use the Morning Prayer, Evening Prayer, etc., in such order and form as is mentioned in the said Book, annexed, and that the Morning and Evening Prayers shall upon every Lord's Day, and upon *all other days* and occasions, be *openly and solemnly read* by all and every minister and curate in every church."

The Act of Uniformity Amendment Act of 1872 provides for a shortened form of Morning and Evening Prayer. It begins with these words: "Whereas, by the Act of Uniformity, it is enacted that all and singular ministers shall be bound to say and use the Morning Prayer, Evening Prayer, etc., in such order and form as is mentioned in the Book of Common Prayer, annexed."

It then proceeds to enact that "The shortened order for Morning Prayer, *daily* throughout the year, and the shortened order for Evening Prayer *daily* throughout the year," may be used except on Sundays and certain other days.

It cannot be pleaded that these acts and expressions of the Church's rule apply only to the Church in England. The Church in the United States makes the same duty of *daily* Prayer her rule, showing the universality of the principle; and the Church of England in Canada, assembled at the General Synod in Toronto in 1893, makes the following declaration, which is but a reiteration of similar declarations previously made: "We are determined, by the help of God, to hold and maintain the Doctrine and Sacraments and Discipline of Christ, as the Lord hath commanded, and as the Church of England hath received and set forth in 'The Book of Common Prayer' and administration of the Sacraments and other Rites and Ceremonies of the Church, according to the use of the Church of England."

In other words, the Church of Canada, acting in its corporate capacity, adopts the Book of Common Prayer in its fulness, including its rule of Daily Morning and Evening Prayer.

The conclusion seems to me irresistible that the Church of England, as the National Branch of the Holy Catholic Church of Christ, has declared it to be her mind and intention that her Clergy, as the officers charged with that especial duty, shall say *daily*, either openly or

privately, the Church's Morning and Evening Prayer.

Bishop Barry, in his Teacher's Prayer Book, says, on page 9: "The order to the Clergy to 'say daily' the Morning and Evening Prayer (either privately or openly) is all but absolute, for it is clear that the 'urgent cause' recognized must be one of real emergency; and it is notable that this order has been increased in stringency in the successive revisions of the Prayer Book."

"The order for the public use of the Daily Service is not quite so absolute, but it is still perfectly plain that it is intended to secure it as a rule, and that the frequent disuse of the service, without 'reasonable hindrance,' is a contravention both of the letter and of the spirit of the law."

(To be continued.)

INFLUENCE OF THE ORDER OF DEACONESSES UPON PARISH WORKERS.

BY THE REV. MELVILLE K. BAILEY.

The Order of Deaconesses demands no apology, since it has the seal of Apostolic approval. However far the doctrine of development may be applied to the history of the Church, it cannot be made to go so far that the later institution shall displace that of Apostolic times, or place it under any shadow of reproach. The time has gone by for any censure of the existence of Sisterhoods. As now administered in the Church, that order is of inestimable value. But whatever may be said in favor of the Sisterhood, may be said equally of the Order of Deaconesses. Every argument for one is an argument for the other. In no sense are they rivals. In every sense they are complementary one of the other.

There is one indisputable result of bringing this order into prominence before the Church, and that is the influence which it is exerting upon churchwomen in their parish work, who cannot seek admission to this order. It comes in part from the effect upon faithful churchwomen themselves, who are constantly raising the tone of their own work. In part it comes from the judicious guidance of their rectors. Woman's work becomes more and more finally organized. No one can understand the skill and unanimity with which all such work is being carried forward, without admiring it and learning lessons from it. It can scarcely be doubted that the Deaconess order has exerted a decided influence in developing this. Still more probable is it that Rectors have aided in shaping their work. They have seen where a Deaconess could give most effective aid. They have felt that it was impossible to have such helpers in the smaller parishes. But in every parish there are faithful women, who have health and leisure, who are most zealous in doing for the Church that which lies in their power. Under the guidance of their Rector and of their own accord their work is shaping itself largely along the lines indicated in the training of the Deaconess homes.

One marked element of this is the systematic instructions given in pastoral and sacred Theology, in the study of the Scriptures, the Prayer Book and Church history, as well as practical business methods. There is a vast amount of such reading now in the hands of the women of the Church. They are not reading controversially, as our fathers did, but almost all that the Clergy read, they read, and some read more than their Rectors can. The work among the poor and the sick is also being carried on by them, as the Rector's almoners. When he has prepared the way, they can go into a desolate home and carry out his purpose in details which he cannot so readily administer.

The other secular work of the parish which seems to be an unavoidable department of parochial work is done as well or better. But there certainly is added to it a higher purpose of devotion, a more definite idea of helping the clergy, and, if one may so say, a more sacramental spirit of labor. To all this, directly and indirectly, the Order of Deaconesses is contributing much.—*The Churchman.*

Family Department.

HOLY COMMUNION.

Low at Thy table, Lord, I kneel
Unworthy, yet a bidden guest;
To my poor longing heart reveal
Thy present self, and make me blest.

Thou source of life, I come to Thee,
And take the food which Thou dost give,
Thy very Body and Thy Blood to be,
The meat and drink by which I live.

Tho' bread and wine are all I see,
How great to faith the store
Of life from death; O mystery!
I take them at Thy word and ask no more.

Enough for me, Thou ever true,
That Thou the words hast said,
As Thou dost bid me, so I do,
Thou feedest, and my soul is fed.

—E. H.

Molly and Nan.

CHAPTER VII.

Easter fell early that year, and the boys' holidays were fixed independently of it towards the middle of April. It was Molly's first experience of a country spring-time, and when the lengthening days brought unusually soft balmy weather her delight knew no bounds. Nan was so familiar with every haunt and nook of her dear old home that it never occurred to her to analyze its beauties from a critical point of view; but it all seemed to break upon Molly as a beautiful dream—the more so from its striking contrast to the grandeur of the mountain scenery she had learnt to love abroad. The little girls' letters to the boys were full of interest now: the gudgeon in the river were coming back in shoals, more than ever before, Nan believed; Adelaide was the mother of two kittens, unmatched in beauty, had and scratched Bill's nose when he went into the back kitchen to admire them; there were big white cabbage-butterflies in the kitchen gardens; a wryneck had been heard already, and Paul thought he knew of a kingfisher's nest, though great doubt was thrown on this last statement.

The weather was so exceptional that Philip wrote to ask if he and Dick might walk home. One of their friends who lived about half-way had given them an invitation to sleep the night at his house, and altogether it would be far jollier, and not a bit most expensive than coming back by train. Finally leave was granted them, and when the day arrived the children were wild with excitement to think that they might appear any minute.

"I know we shall miss them," sighed Nan, "and going to meet them is almost the best part." So, as a precaution, Paul was stationed with a flag at the top of the big beech tree to give warning of their approach, long before there was any possibility of it.

It seemed hard, with the feeling in the air that the holidays had as good as come, to go on with lessons as usual, but Aunt Delia thought it best to keep them employed. "Got your books, my dears," she said, "and don't keep me

waiting. The boys can't be here before tea-time."

They had just settled down comfortably to their history when the door opened, and Robin rushed in with, "Oh, Nanny, what do you think? Why the old missel frush in the orchard has taken that bit of your dress off the gooseberry bushes to build into her nest. It's waving about like anything, and—"

"It is very funny, I know," broke in his mother, while the two little girls jumped off their chairs and made for the window. "But, my dear little boy, don't you see your're interrupting us? Run away now and give the missel-thrush my love, and come back for them at twelve. Sit down and go on Molly dear, at the top of the page, 'Now when Cardinal Wolsey'—"

But lessons were doomed to be interrupted that day before twelve o'clock, for Robin had had hardly reached the orchard to make sure that all was right, and Cardinal Wolsey's fate was still undecided, when the dining-room door was again opened. This time it was Emily the parlor-maid with a telegram.

"From the boys, I suppose," said Aunt Delia, as she broke open the envelope with her knitting-needle; but, when she read the lengthy message, her face changed so much that Nan exclaimed, "They're not ill, are they?"

"No, dear; it's my poor old aunt, Lady Howard. You may tell the messenger to wait, Emily. Go and find father, Nan, and Molly, bring me the *Bradshaw* from the hall."

The rector was in the garden with his coat off when Nan found him, superintending the making of a new celery bed, while Paul was hunting among the fresh earth for worms, which he put in a tin box to be ready for bait against the boys' arrival. They both left their occupations and hurried towards the house on hearing Nan's disconnected message, and on the way they met Aunt Delia coming to find them with the *Bradshaw* in her hand.

"Nan has told you how ill poor Aunt Howard is, and that they want me to go and nurse her," she said. "Read the telegram and see what you think. It is most unfortunate, just when the boys are coming home, and there is no one I can get in a hurry to look after them all. But I think I ought to go. One can't forget such kindness in one's youth."

"Of course, my dear, you must do as you think best," replied her husband. Aunt Delia immediately prepared and left her household to care for themselves.

CHAPTER VIII.

"What politics are you, father?" asked Dick one morning at breakfast, a few days after his mother's departure, as he carefully spread a layer of marmalade over an amply-buttered piece of toast.

"Well, my boy, parsons don't need to meddle much in politics (just fill up my cup, Molly), and there's good in both sides, but I always have voted for Sir Robert, and I always shall."

Sir Robert was a neighboring landlord, who had represented his division of the country in Parliament for many years, as a thorough going old Tory, without a thought on anybody's part of serious opposition; but democratic influences were at work even in this out-of-the-way quarter, and on the present occasion they were embodied in the person of Mr. Jeremiah Grimmer, a local maltster, who held advanced views on political subjects, and was wont to speak disparagingly of squires and parsons. Sir Robert's party were thrown into something of a flutter by these unlooked for demonstrations, and the worthy baronet for once really had to bestir himself, for, as he said to his agent, "Upon my word, sir, if this sort of thing is to be allowed to go on, there'll soon be no ground game and very little religion in the country."

The coming election engrossed the minds of

all the children, so that for the time being even the delights of fishing paled before it; indeed Sir Robert would probably have been surprised had he known what very zealous supporters he possessed at the Rectory, and might have changed his opinions as to the desirability of the further extension of the franchise—in the nursery direction!

Philip and Dick had quite set their hearts on making a Tory sensation when the excitement of the day was at its height, by driving a tandem of Conservative donkeys down the main street of Wheatacre, and into this scheme Molly and Nan entered heart and soul.

"It'll be a splendid lark," said Dick as he vividly conjured up the whole scene before their eyes. "Phil—I say, old boy, why shouldn't the girls go too?"

"By Jove! I never thought of that. But," added Philip doubtfully, "do you think mother would mind?"

"Of course not. Why should she?" Dick replied hurriedly. "Besides, we can ask father. He'll let us go."

"I mean about the girls. Of course it's twice as much sport to have two carts. They can have Jack, and we'll borrow the blacksmith's old Neddy. He's precious fat, but—"

"The blacksmith's donkey is horrid," said Nan who was drinking it all in with an eager face. "He won't go through water and he shies like anything if there's a moon and he see his ears."

"There isn't generally a moon at two in the afternoon, my good girl," said Dick loftily; "and look here! You'll have to get Robin's miserable little lesson over jolly early, because we shall want you girls all morning to make favors and things. Come and see about the posters, old fellow," he added, as he wound his arm round Philip's neck; and they went sauntering off together down the orchard with Bill following at their heels.

The rector's consent to the plan was not so readily given as they had expected, in spite of Dick's very plausible arguments, and when given was strictly conditional. He would be driving in himself that afternoon, he said to give his vote for Sir Robert, and if Philip would be responsible for the steadiness of the party, and would undertake to hand over the little girls—"not later, mind," than four o'clock—to the postman's wife, he would call for them on his way home; and the boys must get the donkeys back as best they could.

So things were settled, and the next morning Molly and Nan not only rose unnecessarily early themselves, but dragged Paul and Robin up also, and put them through their little round of lessons before they were well awake; while Nan did her practicing with one eye and all her thoughts upon the path by which the postman must come. For the postman who was a well tried friend and adviser to the children, and to whom a cup of tea in the rectory kitchen and a gossip with the maids never came amiss, had been commissioned the day before to bring yards of orange and purple ribbon from the post office shop. He was interested in the manufacture of rosettes and favors as the children themselves, and having spent his youth in Sir Robert's own service, he was familiar with all the pageantry which an election involves. In fact he stayed so long discoursing on past glories, that Paul and Robin were able to enjoy a fine game of "Postman" in the garden with his neglected letter-bags, and, but for the general excitement of the day, he might have run serious risks of forfeiting his situation.

There were so many finishing touches to be added to their own and the donkey's equipment, that it was noon before the procession got well under way, the whole house turning out to caution and admire. Just as they were fairly off a final brilliant thought struck Nan, and panting out to the boys to wait one more minute, she fled into the nearest scrubbery, emerging

in an incredibly short time with her hands full of purple irises and daffodils.

"The very colors," she cried, as she rapidly tied them up, and distributed them all around, taking care that Jack had his full allowance.

"At last!" said Philip, and shouting to Paul and Robin, who were acting as grooms, to "give them their heads," they dashed gaily down the drive, with the rectors parting injunctions ringing in their ears.

The little town of Wheatacre had really woke up for once in its life, and was looking so unusually gay that the children drew rein at the top of the street to enjoy the sight. Flags floated from the windows of their irregular, thatched houses, and in the tidy little gardens holiday-makers were lounging in their Sunday-best, chatting with their friends, or laying down the law about Sir Robert and his committee in a way which would have surprised these gentlemen; while the middle of the street was given up to the local band, which filled the air with the patriotic strains of "Rule Britannia," and the dark green of the Manor House fire woods, over which the rooks wheeled in endless circles, made a fitting background to the view.

"Now then! are you ready?" cried Dick. "Come on then," and off they set down the pitch of the hill, the boys leading the way gaily with their tandem, and Molly and Nan close behind them, wildly urging on their own Jack, a leisurely animal who did not at all enter into the spirit of the enterprise. They came to rather an abrupt stop in front of the band, and the boys were obliged to get down and lead the unwilling donkeys past it.

Just at that moment the air was full of the sound of cheering, and almost before they had time to imagine it was intended for them, Sir Robert drove by in his high drag with yellow wheels, looking the picture of an old English gentleman, with his daughter and two of his grandchildren sitting beside him. The children evidently drew his attention to the odd little party, for he turned round with a smile and gave them a nod, while they shouted and cheered, and Nan felt at that moment that she could have died gladly in his cause.

She could not believe that, with this imposing personage before them, any one could think seriously of Mr. Jeremiah Grimmer, and she looked quite disdainfully upon the placards with "Vote for Grimmer, the People's Friend," in large blue letters, which were posted up on all sides.

The children strolled about together arm-in-arm during the rest of that delightful afternoon, criticizing everything and everybody they saw in a grown-up manner, to the huge amusement of several elderly gentlemen, who had come in to Wheatacre from the neighboring parishes to vote for Sir Robert.

(To be Continued.)

THE SOLO IN PUBLIC WORSHIP.

[Bishop Gielspie—Western Michigan.]

It is not strange that in the present

interest in church music, and especially when the Rector is in the common phrase "Musical," that the distinction between Music, as it is in the concert and the opera, and as it is in the Church, should be lost sight of. We can but think of this when we see the man or woman rise up in the seat of the singers, sheet music in hand, and listen to the Solo. And especially when we read in the Saturday or Sunday paper, that Master—will sing— While it is true that mind and soul may be affected by one that hath a pleasant voice to utter a very lovely song, and can play well on an instrument; sacred song is for the congregation to 'lift up their voices unto God in the Heavens.' The solo robs the people of this their right. We have even heard two solos in the Evening Prayer. Then, the association is of the concert hall not of the Church. The attention is to the singer with praise or criticism of the performance. And the temptation is to introduce what is not in the Hymnal, nor "in the words of Holy Scripture." It is a miserable evasion of Church law when a 'Piece' is introduced that is a wretched travesty of the Scripture.

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TEMPERANCE.

At the General Convention of the Diocese of New York, held September 26th & 27th, the following resolution was offered by the Rev. F. M. Clendenin:

"Whereas, the evil of intemperance is now the cause and source of a vast part of the sin and sorrow of the land, and

"Whereas, it is an apostolic principle that "if meat make my brother to offend, I will eat no flesh while the world standeth." Be it

"Resolved: That this convention looks with favor upon all proper efforts being made to further the cause of temperance, and especially regards the example of those clergy and laity who, for their own sake or for the sake of their fellow-men, are total abstainers from all alcoholic drinks."

Dr. Clendenin's resolution evoked some discussion. Dr. Huntington, of Grace Church, New York, proposed as an amendment, that the clause referring to total abstinence be omitted, and that the resolution read: "That this convention looks with favor upon all proper efforts now being made to further the cause of temperance, and especially commends the work of the Church Temperance Society." The rector of Grace Church said he was a total abstainer himself, but he opposed the resolution as it stood, on the ground that he did not believe in committing the convention to any form of asceticism. To quote the words of a drunkard he met long ago: "It is not the whiskey, but the 'something' which is at the back of it which is the cause of men's troubles." The amendment was carried by a large majority.

Encouraging Intelligence comes from India of the progress of temperance in the army. No fewer than 22,000 British soldiers—one-third of the entire strength of the British Army in India—are now members of the Army Temperance Associations. Another important fact which has been ascertained is that only seventy-three of the men tried during last year at the 260 courts-martial were total abstainers. Sir George White, the Commander-in-Chief of the Army in India, has had the figures investigated by the Adjutant-General, and he states that they may be regarded as practically correct. Sir George further says that "nearly all the crime in the British Army in India is directly or indirectly traceable to drinking to excess."

AN AUTUMN MAGAZINE.

That popular New York clergyman the Rev. Dr. Rainsford, contributes a most interesting article to the October issue of *The Ladies' Home Journal*, in which he defines the position of 'The Clergyman in Society.' Not less interesting is the eminently practical view which Mrs. Burton Harrison, in her contribution to the series 'Before He is Twenty,' takes of 'A Boy's Evenings and Amusements'—how the first should be spent, and of what the second should consist.

Mr. Howells' literary biography, which he has so aptly named "My Literary Passion," continues to grow in interest and charm. A very valuable article entitled "The Candy-Eating Habit" is furnished by Cyrus W. Edson, M.D., President of the New York Board of Health. The biography of the number consists of sketches, with portraits of A. Conan Doyle, the creator of 'Sherlock Holmes,' and James Matthew Barrie, the author of "A Window in Thrums." The full piano score of the Rose-Bud Waltzes, specially written for the *Journal* by Luigi Arditi, Patti's veteran orchestral conductor, cannot fail to delight all lovers of good music, as 'The Possibilities of Crepe Paper' and 'The Holly and Mistletoe on China' will all lovers of the artistic. The editor discourses with much earnestness on what constitutes a successful life for men and women, and Addison B. Burke very thoroughly explains the methods employed in the building and loan plan—"When Buying a House with Rent Money." Much solid wisdom may be found in Brdette's inimitable 'Through Two Ends of a Telescope.' Mrs. Mallon contributes some charming suggestions for 'Dainty House Gowns,' and for Little Girls' Gowns, and Miss Hooper speaks some wise words on 'Dressing on a Small Income.' Altogether this October issue, with its attractive cover, specially designed by A. B. Wenzell, is an ideal magazine. *The Ladies' Home Journal*, with a circulation of 700,000 copies, is published by The Curtis Publishing Company of Philadelphia, for ten cents per number and one dollar per year.

FAINTED IN CHURCH.

THE DEPLORABLE CONDITION OF A YOUNG LADY IN BROCKVILLE.

A Case that Created Much Interest—Weak, Almost Bloodless and Frequently Confined to her Bed—Again Enjoying Complete Health.

From the Brockville Recorder.

Readers of the *Recorder* have no doubt followed with interest the many instances related in these columns of recoveries, sometimes of a very remarkable nature, of persons affected with diseases of different kinds, by the use of Dr. Williams' Pink Pills. Apart from the marvellous recoveries, the accounts were interesting to the people of Brockville and vicinity from the fact that this town is the home of the Dr. Williams' Co., and the place where the celebrated medicine is made. The family of Mr. Thomas Humble, residents on Park street north, furnish a case of such recovery no less notable than many previously published, that will be of particular interest in this community. Mr. Humble is an employee of Bowie & Co., brewers, and is well known and highly respected by many of our citizens. The member of his family whose case we have mentioned is his eldest daughter Carrie, a girl of about nineteen years of age. The facts in the case were first brought to the notice of the *Recorder* by Mr. William Birks, a well known merchant tailor,

who on one occasion assisted in removing Miss Humble, who was attacked with a fit of extreme weakness while attending service in the George street Methodist church. The other evening a reporter visited the home of the family in question, and upon stating his mission to Mrs. Humble, the story of the case was briefly related, not however with any desire for notoriety, but rather a determination on her part that it should be given if it might in the least be of benefit to others similarly afflicted. According to her mother's story, Miss Humble's illness dates back to the summer of 1889. Her trouble was extreme weakness and exhaustion, caused by weak and watery blood. She was subject to severe headaches, heart palpitation, and other symptoms which follow a depraved condition of the blood. Often while down street on business the young lady would become so exhausted by the walk as to be scarcely able to get home, and she was frequently confined to her bed for weeks at a time, and had to have her meals carried to her. For a period of over three years she was almost continually under medical treatment. The doctors' medicine would prove of benefit while being taken, but as soon as the treatment was discontinued the patient would become worse. Her friends were much discouraged, and feared she would not recover. In the winter of 1893 Mrs. Humble read of a similar case where a cure was brought about by the use of Dr. Williams' Pink Pills. This prompted her to give them a trial in her daughter's case, who was at the time so weak that she could not leave her room. The result was remarkable. There was soon a marked improvement, and by the time two boxes were used Miss Humble appeared to be so much recovered that the treatment was discontinued. But it later became evident that the patient had not been fully restored, for after a few months there was a return of the trouble. Miss Humble was sent on a visit to some friends in the United States in the hope that a change of air would prove beneficial, but she returned to her home worse than when she went away. Her mother was then determined to give Dr. Williams' Pink Pills a further trial, and the result proved most gratifying, as the girl's health has been completely restored, and she is to-day as well and strong as any girl of her age. Mrs. Humble told the story of her daughter's illness and recovery with an impressiveness that carried conviction of its absolute truthfulness. Miss Humble also corroborated her mother's statements, and they can be vouched for by many of her friends in the church, the Sunday school and others.

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