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The Church Guardian

OF MONTREAL.

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

A. P. Willis

10, Upper St.

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ECCLIASTICAL NOTES.

A WINDOW in memory of the late Right Hon. H. C. Raikes has been placed in Chester Cathedral.

THE 28th anniversary of the Guild of St. Luke was celebrated on St. Luke's Day in 480 churches, in England.

BISHOP DAWES, Co-adjutor of the diocese of Brisbane, has been elected to the new Diocese of Rockhampton.

THE ancient Church of St. John's, Carlton-in-Lindrick, near Worksop, Eng., has been reopened after complete restoration.

THE Lord Chief Justice of England read the Lessons at Alfington Church, in the diocese of Exeter, at the harvest festival.

THE EIGHT HUNDREDTH anniversary of the Consecration at Winchester Cathedral is to be celebrated with a grand musical festival service during Easter week next.

THE S.P.C.K. began in 1698 with a small company of five. It now numbers more than 10,000 members, and who can estimate the value and blessings consequent on its work?

DURING the last three years the number of confirmees in the diocese of St. Davids, Wales, has been 8901, and of communicants 39,000; being an increase of fifty per cent. in twelve years.

STEPS are being taken to promote a great gathering of the Clergy of the diocese of Canterbury in Canterbury Cathedral in 1897 for the celebration of the 1300th anniversary of St. Augustine's arrival in that city.

ANOTHER party of missionaries and mission-workers is being made up for the English Church Mission in Mashonaland. Bishop Knight-Bruce, in addition to one or two more clergymen, is sending men who have proved themselves to be good and true under the Church Army. There are already six clergy and laymen working in Mashonaland, besides five native catechists.

DEAN FIGOU, preaching recently on temperance in Bristol Cathedral, said that, according to the dictates of physiology, alcohol was a food. Teetotallers sometimes made up for its disuse by eating largely and smoking habitually, yet they did not lift up their voice in denunciation of smoking, notwithstanding that nicotine, one of the essential oils of tobacco, was among the most deadly of poisons.

BISHOP KINSOLING, of Texas is a man of unusual stature, and cannot fail to be noted in a crowd. The small boy of Baltimore was very much interested in him, and after gazing up into his face with wondering admiration, exclaimed: "I say! Be you Buffalo Bill?" "No, my boy," said the good-natured Bishop, "I'm Texas George!"—*Living Church*.

THE *Daily Chronicle*, referring to certain recent proceedings of the Roman Catholic prelates in Ireland, says—"Among other things, the Bishops threaten that they will 'cease to tolerate' the present mixed system of education under which the loathsome Protestant child is permitted to learn the multiplication table in the same room as a Holy Catholic urchin. And yet people wonder why Ulster wants 'separate treatment' under any Home Rule scheme drafted under clerical inspiration!"—*The English Churchman*.

THE *Ballarat Church Chronicle* is glad to learn "that the Archbishop of York has been wrongly reported in the English papers, as to his views of the status of colonially ordained clergy in England." The Bishop of Ballarat having written to the Archbishop to inquire into the correctness of the report, has received the following reply:—"The Colonial Clergy Act leaves it to the discretion of the Archbishop to license or to institute any clergyman in colonial orders; but neither the Archbishop of Canterbury nor myself would refuse to receive such a clergyman, if the circumstances were satisfactory; and, indeed, have already done so in more than one case. I have further to say that I have absolutely no such rule, as alleged, of refusing to institute to a living, a clergyman ordained less than ten years."

THE Hon. and Rev. J. G. Adderley, priest-in-charge of St. Frideswide's, at the East-end of London (Christ Church, Oxford Mission), has, according to the *Daily Chronicle*, taken advantage of the open space at the East India Dock gates, London, to address the working men who do not go to Church. Every Sunday morning after morning service, Mr. Adderley takes his stand in the open air, in company with the Secularists and trade unionists, anarchists, and Socialists. He is a good speaker, and has just caught that homely style of diction which enables him to go straight to the hearts of his hearers. His words are also lit up with flashes of humour, which, although not at all out of place, relieve the minds of those listening from the thought that he wishes to preach at them. The success of the reverend gentleman may be measured by the fact that he always secures an attentive audience, and is never interrupted.

THE Rev. Herbert Mortimer Luckock, D.D., Canon of Ely, and Warden of Ely Diocesan Order of Mission Preachers, has been appointed to the Deanery of Lichfield in succession to the late Dr. Bickersteth. The new Dean is a late Fellow of Jesus College, Cambridge. He had a brilliant career at Cambridge, and was in succession Cross divinity scholar, Tyrwhit Hebrew scholar, Caius and Scholefield prizeman, and members' prizeman in 1860-61, and in 1862. For eleven years (1876-87) he was Principal of Ely Theological College, and since 1887 has been Warden of Ely Diocesan Order of Mission Preachers. Dr. Luckock is one of the foremost mission preachers. He is the author of a considerable number of theological and historical works.

THE report of the Committee on the State of the Church in the United States contained many interesting facts, of which the *Living Church* give a few: Present number of Clergy, 4,252; candidates for Orders, 582 (an increase of 150); Lay readers, 1,806; Church edifices, 4,581; Free churches and chapels, 2,281; Rectories, 1,521; churches consecrated, 293; Church hospitals, 65; orphan asylums, 46; homes, 46; academic institutions, 117; collegiate, 13; theological, 19; other institutions, 71; Baptisms—infant, 147,287, adults, 36,023—total, 183,310; Confirmed, 125,738; Communicants, present number, 549,250; Sunday school teachers, 42,828, pupils, 398,378; aggregate of offerings, \$40,566,529.79. Increase in Baptisms over last triennial period, 12,179; in Confirmations, 12,741; in communicants, 60,465; in offerings, \$7,146,435.69.

ELECTION OF MISSIONARY BISHOPS.

Seven Missionary Bishops were elected at the General Convention of the P. E. Church in the United States, just closed at Philadelphia, viz:

SOUTHERN FLORIDA.—The Rev. William Grouse Gray, D.D., of Nashville, Tenn.

WESTERN COLORADO.—The Rev. William Morris Barker, of Duluth, Minn.

OKLAHOMA AND INDIAN TERRITORY.—The Rev. Francis Key Brooke, of Atchison, Kan.

NORTHERN MICHIGAN.—The Rev. Joseph Horsfall Johnson, of Detroit, Mich. The Rev. Mr. Johnson having declined his election, the Rev. Archdeacon William R. Thomas, D.D., of the diocese of New York, was chosen in his place.

YEDDO.—The Rev. Thomas Allen Tidball, D.D., of Camden, N.J.

SPOKANE.—The Rev. Lemuel Henry Wells, D.D., of Tacoma, Wash.

SHANGHAI.—The Rev. Samuel Roosevelt Johnson Hoyt, D.D., of Iowa.

ANGLICANISM.

[FROM THE LONDON TIMES, OCTOBER 5, 1892.]

The Congress, at Folkestone, affords a new illustration of one of the happiest characteristics of Anglicanism. The Church of England has never been separated, either in theory or in practice, from the common life of the English people. The prelates and the clergy have always been citizens as well as ecclesiastics. They have neither claimed, like the Roman Catholic hierarchy, the position of a sacro sanct and celibate caste, nor, like the ministers of Nonconformist communities, have they considered their allegiance to be primarily due to some special section of the nation. As Englishmen not less than Churchmen they recognize their duties and fulfil them. If practice has not always kept step with theory, this proves nothing more than that the Church has her share of the weakness and fallibility of all things human. But vigorous efforts are made from time to time to bring the actual into closer correspondence with the ideal. During the past century the Church of England has been profoundly modified, within and without, by the revival of the spiritual conception of religion, by the development of the historic sense of continuity, by the recognition of the many-sided character of truth, and by the growth of a large and tolerant temper in dealing with difference of opinion. The work of the present generation lies to a great extent in another sphere. Without losing hold upon what High Churchmen, Low Churchmen and Broad Churchmen have done in the past for earnestness, spirituality and liberty, the Church is now striving most energetically to give practical effect to that which the ARCHBISHOP OF CANTERBURY in his presidential address puts forward as one of the greatest advantages of the English clergy, their "alliance with civil life." To strengthen and to widen that alliance the Church Congress have in recent years been powerfully operative. They have shown characteristic defects; they have not failed to present peculiar dangers. But on the whole their influence has been for good. They have brought the clerical mind into closer contact with the practical problems that arise in and agitate society at large. As the clergy, conscious of their civil rights and of their civil duties, do not turn aside from these questions, there is ground for hope that the influence of the Church may be made available to help in unravelling or in cutting more than one tangled social knot.

This position has had a marked effect in abating the jealousy with which the Church has been long regarded in certain quarters. It is impossible for the most suspicious and irritable of Nonconformists to disparage the endeavours of Churchmen, lay and clerical, to ascertain the best methods of promoting temperance, of improving education, of putting down cruelty towards women, children, and animals, and of bringing about a reconciliation between capital and labour. At Folkestone, the Congress, after an address of welcome by the MAYOR and the ARCHBISHOP'S response, received a cordial and sympathetic greeting from a Congregational minister, who dwelt earnestly upon the large area that lay open to co-operation for generous objects among Englishmen of all classes and creeds. In the ARCHBISHOP'S presidential address, and

in the sermons preached by the BISHOP OF PETERBOROUGH and the DEAN OF CHRIST CHURCH, the various aspects of the problem how to bring the spiritual forces of the Church to bear upon the practical difficulties of the day were examined in turn. The question is perpetually changing its form. As the ARCHBISHOP pointed out, not more than one or two of the subjects which were set down for discussion at the Congress could have been discussed—could, indeed, be said to have any substantial existence whatever—half a century ago. Take the principal points enumerated by the ARCHBISHOP as those on which light was as eminently to be desired as it might reasonably be expected. The attitude of the Church towards all that is summed up in the comprehensive word "science" is no longer one either of intolerant denial or of "faithless panic." It is one of "earnest expectation," of confidence that discovery, speculation and criticism will continue to furnish "worthier and more consistent ideas" of the fundamental doctrines of religion. In view of recent controversies, it is worth noting that the ARCHBISHOP expresses the opinion that all criticism and its results may be and ought to be perpetually re-examined. Quite as difficult would it have been fifty years ago to persuade Churchmen to look at missionary work, not as the mere conquest of heathenism, but as a process involving both a fresh moral energy and a carefully sympathetic study of the systems we are called upon to surrender. The greater number of the educational problems with which the Church has now to deal were non-existent in the early years of the present reign, though then, as now, the question of questions was how school training could be made to shape individual character. To that question, as the ARCHBISHOP'S language, indeed, implies, even the collective wisdom of the Church Congress cannot be expected to give more than a partial and a doubtful answer.

It is rather remarkable that there is no reference—not even an indirect one—in the ARCHBISHOP'S address to the fact which probably will give his Primacy its historical importance. We mean the confirmation on appeal to the Privy Council of the principles laid down by him in the Lincoln judgment, reversing the previous decisions and settling the law of the Church on the basis of reasonable toleration in matters indifferent. The ARCHBISHOP is cautious as well as modest and, as the judgment as practically closed, at any rate for the time, a controversy that threatened the peace of the Church, it may be well to let sleeping dogs lie. It was impossible to pass over equally in silence the thorny subject of the interference of the Church in disputes between capital and labour, which, in fact, figured most prominently in the programme and gave rise later on to a somewhat animated debate. The remarks of the ARCHBISHOP were temperate and sagacious, but they do not practically carry us very far, and will certainly fail to satisfy extreme partisans on either side. It is perfectly true that the Church has no more to fear or to hope from democrat or plutocrat than from autocrat or oligarch, if she holds her own straight, honest, and impartial course. To preach justice not to one class, even if it be the largest and most powerful, but to all classes, to enforce the obligations of tolerance and generosity, to insure to the masses opportunities for setting forth their

notions and claims, and to promote conciliation wherever there appears to be a chance for it—these are duties that are often laid upon the clergy. But, as the ARCHBISHOP pointedly said, in praising the successful efforts of the BISHOP OF DURHAM and the BISHOP OF CHESTER to put an end to labour conflicts in their dioceses, the work of peace and reconciliation should be effected in the exercise of the pastoral office "without the least interference in any business of detail."

NOVEMBER FESTIVALS.

The 1st of November brings us once more to the close of the Christian year. The festival of All Saints is emphatically the mourners' feast. On that day the Church in an especial manner commemorates those faithful servants of her Lord "who have departed this life in His faith and fear," and who, though divided from us for a season, are still united with us in that Catholic Church which is the blessed company of all faithful people.

It is much to be wished that Christians of the present day would take more pains to acquaint themselves with the lives of eminent saints of God, who, having done their Lord's work here, are now resting and enjoying His presence in Paradise. Such books as the lives of Bishop Pateson and Bishop Hanington, who were God's faithful martyrs among the heathen; the life of Mrs. Hannah More, by Miss Yonge; the autobiography of John G. Paton; the life of Norman McLeod, and others which could be named, should be in every parish library. Such reading is wholesome and inspiring to the strong, while the weak and doubting disciple is encouraged to perseverance by learning that others before him have passed safely through the deep waters which threaten to overwhelm him, and have lived to do God all the better service for that trial.

The festival of St. Andrew concludes this month and occurs on the 30th of November, Advent beginning with the nearest Sunday, whether before or after. We only hear of Andrew a few times in the Gospel, and not at all in the Acts after the first chapter; nor is his name mentioned in the Epistles. Yet it is very worthy of note that every time we met this apostle he is busy with some act of kindness and helpfulness. He was one of the two disciples of St. John Baptist, and his very first act was to find his brother Simon and bring him to Jesus. Again we see him at the feeding of the multitude, introducing the lad with the five barley loaves (John vi. 9), and once more, when the Greeks at the feast expressed their wish to see Jesus, it was to Andrew that Phillip turned for advice and help (John xii. 23). We have no certain account of his after life or of his death.

St. Andrew is the type of a class of Christian persons happily not rare in the Church of God. They are the quiet helpers—the people who make little noise, and are rarely conspicuous, but who are always ready on an emergency, whether it is to teach a class for a Sunday or two, or to take a troublesome or unpopular office in the guild, to visit a disagreeable old woman or try to advise and help a perverse young one. People often think and say little about them till they are gone, and then one hears very often:

"How much we miss Mr. or Mrs. Andrew." But their works do follow them; and at the great day of account it shall be said to them: "Well done, good and faithful servants, enter thou into the joy of thy Lord."—*Parish Visitor, N.Y.*

SERVICE.

"And His servants shall serve Him."—REV. xiii. 3.

In our daily "Morning Prayer" we acknowledge that "God's service is perfect freedom," and at our baptism we were signed with the sign of the cross, in token that we should "not be ashamed to confess the faith of Christ crucified.....and to continue Christ's faithful soldiers and servants to our life's end." And yet how little this thought of service seems to enter into the minds of the majority of professing Christians. The prevailing idea seems to be to give to God as little as we decently can of our time and service; and when the day of weekly rest comes round how anxious people are to avoid church, or simply to go once as a matter of duty, and to spend the remainder of the day in pleasing themselves. Of course the service of God does not consist only in going to church, or in purely religious exercises; we have our work to do in the world, and God has given to each one his place, and it is there, equally as in church, that God looks for faithful, hearty service. What a difference there would be in every sphere of life if this great truth were recognised and carried out! There would be no keeping back of the just reward of the labourer, no unjust weights or short measures, no hastening to get rich at the expense of our poorer and weaker brethren. If each and all realised that we are the Lord's servants, that "we serve the Lord Christ," the one aim would be to follow in His footsteps, to do only that which would please Him. But though all this is not realised nor practised, the great truth remains, and we cannot escape from it; and the day is coming when the Lord will return and will reckon with His servants. Our reward then, and the place which will be assigned to us in the kingdom, will depend upon the degree of faithful service here; and our Blessed Lord Himself has spoken those solemn words of warning, "Cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth."

The words we have quoted above, from the Book of the Revelation, suggest a never-ending source of joy and happiness to those who, having been faithful here in a very little, enter there into "the joy of their Lord." In what that service will consist, we know not fully, though we may gather a great deal from St. Paul's words to the Ephesians, when he speaks of "the manifold wisdom of God" being made "known by the Church unto principalities and powers in heavenly places" (Eph. iii. 10). And there is something suggestive in the words, "of God and of the Lamb," as though throughout the eternal age, the sacrifice and death of the Son of God—"the Lamb of God"—will be remembered, and have its place in the witness which the servants of God shall bear through the realms of creation. We need not, however, speculate on the kind of service hereafter; our aim should be to see that we are now preparing for it, and to realise that present work, present duties, are God's way of fitting us for future service. There may seem to us a want of proportion in all this, that the duties of life are so trivial compared to what we expect in the world to come. But this view comes from our blindness and ignorance respecting the ways of God, and His dealings with His people. We have simply to "do our duty in that state of life unto which it shall please God to call" us, doing it "as unto the Lord and not unto men," remembering that—

They also serve, who only stand and wait, and looking earnestly for the day when the Lord shall return, "and shall reward every man according to his work."—A. B. C. in the *Family Churchman*.

IS RELIGION GAINING OR LOSING?

No one with a healthy mind seriously believes that the religion of Christ is losing its hold on the minds of men. It is true there is wickedness enough; one can see that by glancing over the morning paper. There are errors, crotchets, and forms of unbelief floating through society thick as notes in a white beam of light. The faith of many professing Christians is vague and hazy. There is no reason to be ever-concerned about this, for it is just precisely as our Lord said it would be. If to some minds the shadows appear stronger than the light, let them consider this: that in the past just so far as the primal central truth of what Jesus Christ came both to do and to teach have been taught and believed, just so far have the Church and Christianity been the light of the world. Philosophy has always been trying to open the door to the right conduct of life; science often flatters herself that she is man's saviour; every reformer is sure that his theory will regenerate mankind; and the Church has tried various experiments in manufacturing Christians; sometimes by means of the rack and thumb-screw; sometimes by gorgeous paraphernalia; and in modern days by picnics, bazaars, club-rooms, sensation orators, and especially by multiform guilds, societies, and organizations. Amid all this stir and flux, the tendency is to overslaugh the simple primary truths of the Gospel. While some of these things may be of value in building up the Christian life, they are of no avail when that is left out which is the very light and source of spiritual life and right conduct. It is a question whether our modern machinery is not putting unyielding manacles on true growth, and whether a more intense and persistent preaching of the gospel, and living it, too, would not accomplish surer and wider results. St. Paul tried preaching philosophy to the Athenians, and pathetically laments the fewness of his converts at Athens, and when he went on to Corinth he told the Corinthians that he was determined henceforth "not to know anything among them save Jesus Christ and Him crucified." If, therefore, religion seems to be losing its vital and comprehensive grasp on the hearts and lives of men; if the faith of Christians seems to lack depth and solidity; if sturdy manliness of Christian character seems to be washing out, and the splendor of self-sacrifice seems to be dimmed, may it not be that it is because our churches are drifting away from the spirit of Christ by spending the best of their energies on methods and instruments, the accidental and temporary? You may make the walls and windows of your house never so weather-proof, and embellish it with all possible beautiful things, yet it is not warm and comfortable in the winter unless you keep the fires going.—*Church News*.

FROM SUBSCRIBERS.

A subscriber in Nova Scotia writes us renewing subscription for another year. "I think a great deal of the paper and should feel very sorry to do without it."

Another subscriber writes us "I have subscribed for eight or nine years and think a great deal of the paper."

A clerical subscriber, for many years, in Nova Scotia, writes renewing subscription "Yours with best wishes for success of your admirable weekly."

Another subscriber presently in the United States, formerly of Canada writes: "We are thankful to you for sending the GUARDIAN; my wife and I would be very lonesome without it. Please continue it for I want it as long as I live"; and he encloses renewal subscription.

News from the Home-Field.

Diocese of Nova Scotia.

DEANERY OF ANNAPOLIS.

A meeting of this Deanery was held in the Parish of Weymouth on Tuesday and Wednesday, Aug. 30th and 31st. There were present the Dean and Revds. Henry How, B. A., Rector of Annapolis; H. D. de Blois, M. A., of Roundhill (Sec'y); J. M. Withycombe, B. A., of Weymouth; Canon Maynard (locum tenens at Clementsport). The Rev. F. W. Vroom, M. A., B. D., Prof. of Divinity King's College, Windsor, was present by invitation. On Tuesday evening service was held in the Parish Church. A large congregation had assembled who listened attentively to an able extemporary sermon by Rev. H. How from Judges viii 30 et seq. Owing to a pressing parish engagement the Rev. H. D. de Blois was compelled to leave for home on Wednesday morning, much to the regret of all. Divine service with celebration of Holy Communion on Wednesday morning; celebrant, the Dean. The Dean also preached a learned and eloquent discourse, full of valuable counsel to the brethren of the Deanery over which he had so long held the office of Rural Dean. He recounted feelingly the gaps made from time to time in the ranks of the clergy with whom he had been so intimately associated during his long tenure of office.

After dinner at the Rectory, the Chapter met for the transaction of business. Rev. J. M. Withycombe was appointed Secretary *pro tem*. The Rev. P. J. Filleul, D. D., late Rector of Weymouth, tendered his resignation of the office of Rural Dean, made necessary by his retirement from active duty. In an interesting and touching speech he recapitulated the work of the deanery since its inception. Interesting facts were adduced regarding the work of the past, and pathetic references made to the services of brethren removed by death. The retiring Dean then placed in the hands of those present, for inspection, an interesting document—the warrant of the late Bishop Binney for the establishment of a rural-decanal chapter, to be called the Deanery of Annapolis, defining the boundaries of the Deanery and appointing the Rev. P. J. Filleul, B. A., its first Rural Dean. The warrant was dated July 14th, 1869. As soon as Dr. Filleul resumed his seat, Rev. H. How rose, and in a felicitous speech assured him of the esteem in which he had always been held, and of the regret felt at his resignation of the office, the duties of which he had so conscientiously discharged. Canon Maynard followed; he recounted the pleasant associations of college days, he and Dr. F. having been contemporaries. Zeal and determination, he said, had always characterized the work of the venerable doctor both in college and afterwards in the service of the Master. The venerable Canon's fraternal words of comfort, reminding his aged brother that weary and worn out as they were after the labors and sorrows of a long ministry, and sad at the thought of fellow-workers, yet they should remember that these friends saw and sympathized with them, and that there awaited them a happier re-union than ever earth afforded.

The Chapter then proceeded to the election of a Dean. Moved by Rev. H. How, seconded by Rev. J. M. Withycombe, that Rev. H. D. de Blois, who for 15 years had ably filled the office of Secretary, be Rural Dean.—Carried unanimously.

Moved by Rev. H. How, seconded by Rev.

Canon Maynard, that Rev. J. M. Withycombe be Secretary of the Deanery.—Also carried unanimously.

It was then moved by Rev. H. How and seconded by Rev. J. M. Withycombe, that the next meeting take place on the 18th and 19th Oct., at Bridgetown.—Carried. It was proposed and adopted that the Dean elect be requested to preach the *ad-lerum* sermon on that occasion. After an animated talk upon the mutual help in parish organization at present lying dormant in our Chapter, it was proposed by Rev. J. M. Withycombe and seconded by Rev. Canon Maynard, that Rev. H. How be asked to write a paper on the "Usefulness and Capability of Ruri-decanal Chapters."

Dr. Filleul was commissioned to convey, on behalf of the Deanery, words of condolence to the families of the late Rev. J. J. Ritchie and Rev. G. Dodwell; and congratulations to Dr. Ambrose on his recovering from injuries.

It was moved, seconded and carried, "That notices of meeting be sent to members of Deanery a fortnight previous to each meeting."

The usual missionary meeting was held in St. Thomas' Church, Weymouth Bridge, on the evening of Wednesday. The speakers were the Rural Dean on "Foreign Missions and the Jews," Rev. J. M. Withycombe on "Domestic Missions," Rev. H. Howe on "Home Missions," Rev. F. W. Vroom "King's College," and by universal assent the speech of the evening, Canon Maynard's subject "Retrospect." Offerteries, in all amounting to about \$10, were devoted to Domestic and Foreign Missions and Widow and Orphan Fund.

Persuant to notice, the Deanery met at Bridgetown on Oct. 18th and 19th. Present the Dean, Rev. H. How, Rev. J. M. Withycombe (Sec'y) and Rev. F. P. Greatoren, Rector of Bridgetown. Service was held in St. James' Church on Wednesday evening, when the Rev. H. H. Howe, Rector, of Annapolis, preached on behalf of King's College. The Rural Dean preached the following morning at eleven o'clock, and the Rev. J. Withycombe, Rector of Weymouth, at the evening service. The meeting of the clergy was held at the Rector's residence in the afternoon.

The Secretary read the Bishop's reply to his letter acquainting his Lordship of the election of Rev. H. D. de Blois, A. M., to the office of Dean. The Dean then presented his commission to be read to the Chapter. In an introductory speech by the Dean, the zealous words gave earnest of a new and improved order of things at our Deanery meetings. A letter was received from Rev. J. E. Warner, the new incumbent of Wilmot, regretting enforced absence and expressing an enthusiastic desire to avail himself of future privileges in connection with Chapter meetings. The Secretary read Dr. Filleul's report on resolutions of condolence. Rev. H. How read his paper on "Usefulness and Capability of Ruri-decanal Chapters." The paper was an eminently practical one and satisfied thoroughly the aim with which the Chapter set him the task at the last meeting. The paper gave rise to an animated discussion and we trust the many valuable suggestions contained in it will not be lost on the future working of the Deanery. There were at this point a collateral discussion on definite parish organizations. The claims of "The King's Daughters" were set forth with much fervor by Rev. F. P. Greatoren. An interchange of reports on organizations already existing in the several parishes suggested the need of uniformity in this respect.

The subject of next paper will therefore be "Uniformity of Parish Organizations," Lector to be subsequently appointed by the Rural Dean. The following was fixed as the order of proceedings for future meetings:—1. Opening with proper prayers; 2. Reading of minutes; 3. Any special business; 4. Reading of one or other, or part of either the form and manner for ordination of deacons, or priests; 5. Reading of paper;

6. Appointing of a lector; 7. Subject for lecture or paper; 8. General business; closing with prayer. Place of next meeting: Parish of Wilmot; time, full moon in February. Preacher, to be latest comer in the Deanery, or by option of the Dean. Offerteries \$8.30.

JOHN M. WITHYCOMBE,
Secretary.

SPRINGHILL MINES.

The Festival of St. Simon and St. Jude was indeed a red letter day in the Parish. His Lordship Bishop Courtney was in the Parish and confirmed fifty-three candidates. The Parish Hall (for 'as yet the Church is not completed and funds are needed to finish the interior) was overcrowded and many persons failed to obtain admission. The service was a very imposing and hearty one. The Bishop's address touched all hearts. It was severe in its spiritual simplicity and magnificent in its matchless perfectness of form and eloquence. The good Bishop is always welcomed at Springhill with much enthusiasm. On the Sunday succeeding the Confirmation, although the day was disagreeable, there were forty-one first Communions made in the Parish Hall. Many of the friends of this Mission will be glad to hear that the exterior of the Cottage Hospital is now fully completed and work on the interior is being rapidly pushed forward. An appeal is being made for the furniture of the building which will be necessary before it begins its work of ministering mercy. Dr. and Mrs. Byers extended very welcome hospitality to the Bishop during his visit.

Owing to pressure of matter this week other items from the diocese of Nova Scotia are held over till our next issue.

Diocese of Fredericton.

ST. JOHN, CORNWALLIS.

The need of a society or guild which would draw the young members of the above parish into closer union has long been felt, and talking it over the members of the Church decided to meet at Mr. L. Donaldson's to consult together with a view to forming one.

Sept. 28th 1892 a meeting having been called the following parishioners met at the above, about 8 p.m.: Rev. Mr. Axford, Mrs. J. Donaldson, Mr. L. Donaldson, Mrs. R. Chipman, Miss Chipman, Miss Rowe, Miss L. Rowe, Miss A. Zink, Mr. W. Zink, Mr. D. Sutton, Miss Smith, Miss Heales, Miss G. Heales, Mr. W. Cox, Miss Cox, Mr. W. Kidston, Mr. P. Kidston.

The meeting opened with prayer and it having been decided to form a society, the Rev. Mr. Axford proposed, seconded by Mr. Donaldson, that officers be appointed and a vote being taken the following officers were elected: Rev. Mr. Axford, president; Mr. Sutton, vice-president; Mr. Cox, secretary-treasurer; Miss Cox, parish reporter. Executive Committee: Miss Rowe, Mr. Donaldson, Miss Smith. Committee to draw up rules and by-laws: Mrs. Chipman, Mr. Donaldson, Miss Zink. The meeting was then closed by singing the National Anthem.

Oct. 12th 1892—As proposed at the previous meeting the members of the society met about 7.30 p.m. After the usual opening it was proposed, seconded and passed that the name of the society shall be The Guild of the Church of St. John. This society has been formed with the following objects in view: First, for uniting in the bonds of Christian fellowship all the younger members of the Church; secondly, to assist the Rector in all the various branches of Church

work; thirdly, for the social enjoyment and literary improvement of the members of the Society. After a discussion it was decided that meetings of the Guild shall be held once every fortnight, at Mr. Donaldson's, for the present. The meeting closed about 10 o'clock with the singing of the National Anthem.

S. E. C., Parish Reporter.

Diocese of Quebec.

It has been decided to form a Bishop Williams' Memorial Mission Fund in memory of the late Bishop, which will amount, it is hoped, to at least \$25,000. Of this sum \$13,000 has already been promised: Among the largest subscribers being Messrs. Robert Hamilton and E. J. Price, each \$5,000. The generosity of the former is well-known; he is seldom applied to without success and in many an unknown way the Church benefits by his liberality. He has ever been an ardent friend of Bishops' College, Lennoxville, which Institution has received from time to time substantial assistance from him.

QUEBEC.

ST. MATTHEWS.—All Saints' Day, 1892, will long be remembered by the congregation of St. Matthew's Church, Quebec, and will always be a marked day in the annals of the Church. On it the Church, was free from any legal incumbent was solemnly consecrated forever for the worship of God, according to the rites and discipline of the Church of England in Canada, by Andrew Hunter, Lord Bishop of Quebec.

Matines was said at 7 a. m., and there was an early celebration of the Holy Eucharist at 7.30 a. m.

The consecration service began at 10.30 o'clock, the Church being then crowded to its utmost capacity. The service began with a procession from the vestry, of the Choir, Church Wardens, Clergy and the Bishop preceded by his Chaplains round the outside of the Church singing "The Church's One Foundation."

As the procession entered the western door, the Bishop was received at the entrance by the Clergy and Churchwardens. Then John Hamilton, Esq., B. A., the Rector's Churchwarden, read a petition signed by the Rector, Churchwardens and others, praying the Bishop to consecrate the Church.

The Bishop having accepted the petition the procession formed again and moved towards the Chancel, singing antiphonally to a Gregorian Chant the xxivth Psalm—the Bishop taking one verse and the Choir and Congregation the other.

On reaching the Chancel the Bishop took his seat in a chair placed in the middle of the Chancel and immediately above the Chancel steps—the Chaplains standing by. The Title Deed was then presented by Edwin Pope, Esq., people's church warden, and the Bishop conducted by his Chaplains, the Venerable Archdeacon Roe and the Very Revd. Dean Norman proceeded to the Altar and kneeling there, invoked the Divine Blessing in special prayers and Intercessions appointed.

The Bishop now seated himself in his chair in the Chancel, and E. G. Meredith, Esq., Registrar of the Diocese, then publicly read the sentence of consecration, which the Bishop signed

and ordered the document to be recorded in the registry of the Diocese. He then with his Chaplain, the Rector and Curate of the Church proceeded to the Sanctuary while the choir and congregation sang for Introit "O Thou who sitt'st enthroned above all worlds." A choral celebration of the Holy Communion then followed, the Bishop being celebrant. The service was Merbeck's. The Archdeacon read the appointed Epistle (Eph. ii. 13) and the Dean read the Gospel (St. Johns ii. 13-18). The Priests of St. Matthew's acted as servers. After the Creed the Eucharistic Hymn "Holy, Holy, Holy to Thee our vows we pay" (Church Aymnal) was sung. The Archdeacon of Quebec was the preacher.

After the prayer "for the whole state of Christ Church Militant here on earth" the celebrant immediately proceeded with the service without pause. After the prayer of consecration the Hymn "O Lamb of God" was sung kneeling.

The number of communicants was very large. When the ablutions were duly and reverently made, the Choir, Clergy and Celebrant receded to the vestry, singing the *Nunc Dimittis* to a Gregorian Chant and thus brought to a close one of the most beautiful, reverent and soul-inspiring services ever held in the Anglican Church in Quebec.

The clergy present in addition to those already mentioned were the Reverends Canon Richardson, H. J. Peiry, B. A. J. B. Debbage, B. D., A. J. Balfour, G. A., W. T. Noble, B. A., C. B. Washer, G. W. Fyles, M. A., L. V. Lariviere, B. A., and R. H. Cole, B. D.

At the request of the Bishop and others the sermon of the Archdeacon is to be printed. About the merits of the sermon it is superfluous to say one word. It speaks for itself. It contains valuable historical matter in connection with St. Matthew's Church, and is full of earnest exhortation to the congregation.

The selection of the preacher could not have been a happier one. From his intimate connection with St. Matthew's "from the first day until now," as being its first Rector and from the great part he has taken for the last 38 years in all the noble works of the Diocese, he speaks with authority. But though the selection was a happy one yet, from the nature of the case, thirteen years of the life of St. Matthew's—the duration of the tenure of his office as curate in charge for 7, and Rector for 6 years—could only be referred to. But it was largely owing to him under Divine Providence, assisted by his colleague Charles Hamilton, now Bishop of Niagara, and a band of devoted, noble and earnest laymen that the Church was safely piloted through those troublous times referred to in the sermon.

At 7.45 in the evening the Church was again filled with a devout congregation, and at 8 o'clock the vestry door opened and the Bishop with the Clergy and choir proceeded towards the chancel singing "Hark the sound of holy voices." On the Bishop and Archdeacon taking their places in the sanctuary and the clergy and choir in the stalls, Evensong was begun—the Revd. R. H. Cole singing the service as far the end of the third collect, when the Hymn "Christ is made the sure foundation" was sang, and the Revd. T. A. Williams from those to the end. The Psalms appointed were the LXXXIVth, CXXII and CXXXII. The first Lesson was read by the Revd. Canon Richardson and the second by the Rev. Canon Von Iffland. The service ended the Hymn "We love the place O God" was sang, then the Bishop entered the pulpit and preached from the text Haggaï ii. 9. The

earnestness, simplicity, and beauty of the sermon deeply impressed the vast congregation who had the privilege to listen to it.

When the sermon was over the Bishop returned to the sanctuary and the alms were collected and presented to God; then the "Te Deum" was sung—congregation and choir all facing the same way—as a solemn act of thanksgiving to Almighty God.

After the Te Deum was sung, the Bishop gave the Blessing, then the Bishop, Clergy and Choir receded to the vestry, singing "For all the saints who from their labour rest" and thus brought to a close a most happy and a marked day in the annals of St. Matthew's Church, Quebec.

R. H. C.

Diocese of Montreal.

MONTREAL.

SUNDAY-SCHOOL ASSOCIATION.—The opening meeting for Fall and Winter work of the Diocesan Sunday-School Association took the form of a *Conversazione* in the Synod Hall, at which an address was delivered by the Rector of Montreal on "Belief in the Church," after which reports were read from Several Sunday-Schools and refreshments followed. One peculiarity in the invitations sent out was the use of the word *Episcopal* Sunday-Schools although the title of the Association and the only one recognized is "The Church of England Sunday-School Association" embracing the Sunday-Schools of the city and diocese, belonging to the Church.

MONTREAL CHRIST CHURCH CATHEDRAL.—All Saints' Day was duly observed here by special celebration of Holy Communion at 10 a. m., the regular daily services being also held. The Rector, the Rev. Dr. Norton, a few Sundays ago preached a sermon upon the uses and objects of a Cathedral which has commanded some attention, and which was printed in full in one of the daily papers.

COTE ST. PAUL.—All Saints Day was duly observed here by special evening service and appropriate floral decorations together with a sermon by the Rev. E. A. W. King in regard to the Article of the Creed "The Communion of Saints."

THANKSGIVING DAY.—The Lord Bishop of the diocese has appointed, Thursday 10th Nov. inst., a DAY OF THANKSGIVING TO ALMIGHTY GOD for the blessings of an abundant Harvest; accepting the day appointed by the Government as a day of GENERAL THANKSGIVING throughout the Dominion. His Lordship requests that special services may be held in every parish and mission and that the *Thank-offerings* be devoted to the Mission Fund of the diocese. Copies of the approved "Form of Thanksgiving" may be had at Messrs. J. Lovell & Son, Montreal, at 10c. per dozen, 75c. per 100.

ST. JOHNS.—Repairs to St. James' Church and Baldwin Hall have been completed, towards which the Ladies' Aid Association raised a sum of \$320. Evening service each Wednesday have been recommenced for the winter. All Saints day was observed by service in the evening.

KNOWLTON.

Arrangements have been made for the opening of the new Church and a special committee appointed in regard to financial matters.

WATERLOO.

The Girls' Auxiliary of St. Luke's Church here are to give an entertainment on the evening of Thanksgiving Day.

The many friends of the Ven. Archdeacon Lindsay will be glad to learn that he has somewhat recovered from a serious illness.

Diocese of Toronto.

TORONTO

THE CATHEDRAL.—Rev. Charles S. G. Lutz has been appointed to a position on the clerical staff of the Cathedral. Mr. Lutz, attained in the University of Zurich in Switzerland, his native country, a position equivalent to the degree of M. A. in our Universities. He was for some years engaged in educational work in England, and came out to Canada with a view to taking up work which the Bishop of Nova Scotia proposed to set on foot, but was not at the time able to carry out as he intended. Mr. Lutz then, having been ordained, engaged for a time in parochial work, but his desire has been to obtain some such position as that which he now accepts at St. Alban's.

The gratitude of the congregation is due to Rev. Canon Logan, who has now discontinued to be "Canon in residence," for his services during the past four months, given most cheerfully and without fee or reward. When Rev. Mr. Beck, was obliged by failing health to leave Toronto, and Rev. Mr. Shortt was obliged to give his undivided attention to his Parish, we were in a difficult position, there being at that time no immediate prospect of providing in a satisfactory way for the work of the Cathedral; Canon Logan has, however, kept up the services until the return of His Lordship to the See House, and the opportunity which has now happily occurred of obtaining the services of Mr. Lutz.

Through the summer, and until recently, the altar has been kept furnished with flowers, and great taste shewn in their selection and arrangement, which have always been good, and sometimes especially so: for all of which we have to thank Miss Macnamara.

Now, however, and during the winter, if we have flowers, we must buy them from a florist. The outlay would not be large, but it is an expense which should be provided for by gifts for the purpose.—*St. Albans Journal*.

Diocese of Niagara.

GUELPH.

ST. GEORGES.—The Ladies' Aid Society is in active operation.

At the last meeting of the sewing instruction class, 56 children were present.

There was a celebration of the Holy Communion on the morning of All Saints' day,

A pleasing Thanksgiving service was held at the school house in the Guelph Township Mission on Sunday, 2nd Oct. The room was prettily decorated with flowers, fruits and grain. Mrs. Harvey presided at the organ, and part of St. George's choir were present and assisted in the musical portions of the service. The Rev. R. Seaborn preached an appropriate sermon from St. Mark ii. verse 23, to a large and attentive congregation.

The Rev. Mr. Seaborn has resigned his posi-

tion as curate at St. Georges, for the purpose of taking a further course in Trinity College, Toronto. He was presented with a flattering address by the Bible Association (of which he had been the instructor) accompanied by a handsome Arm Chair.

DIOCESE OF RUPERT'S LAND.

PERSONAL.—The Rev. Charles Quinney has resigned his charge at Oak Lake, Rupert's Land, and accepted work under the Bishop of Montana.

During his ministrations at Oak Lake, he has put up one of the prettiest churches west of Winnipeg, which is now nearly free of debt. Many of the members of his congregation have tried their best to induce Mr. Quinney to reconsider his resignation, but without effect.

Their best wishes accompany him to his new sphere of labour.

The Rev. Canon Pentreath, B.D., has been at Baltimore, as one of the delegates from this Province to the *General Convention*.

Rev. S. MacMorine of Portage la Prairie has been to British Columbia and California on a holiday trip for his health, which has been poor for some time.

Rev. A. Garrioch has returned to his parish, after a much needed rest.

SHOAL LAKE.

The handsome Church of St. Paul, Shoal Lake, which was opened in August by the Very Rev. the Dean, was consecrated by the Bishop on Sunday Oct. 9th. After the regular service including the special order for consecration, the Bishop preached an excellent sermon, taking Ps. xxviii, 4. for his text. He congratulated the people on having the Church free of debt, and urged them to continue working for the Church in the parish. Afterwards the Bishop assisted by the Rev. R. H. L. Girling, Missioner in charge, celebrated the Holy Communion. The Church which holds about eighty people was well filled. In the evening of the same day the annual Harvest Festival was held, the Church having been tastefully decorated for the occasion by members of the congregation. The Bishop preached another earnest sermon from the text Ps. xvi, 8. Special hymns were sung by the choir, who have made commendable efforts of late to render the services as bright and cheerful as possible. The work of the mission, as a whole is very encouraging.

WINNIPEG.

At a meeting of the parishioners of All Saints' Church, Winnipeg, on Oct. 12th, it was unanimously decided to petition the Bishop to appoint Rev. F. Baker, who is about to resign the principalship of St. John's College, Qu'Appelle, as successor to Rev. H. A. Tudor, who is about to go to India as a missionary.

The three young men ordained Thursday, Sept. 29th, at St. John's Cathedral have been assigned to missions as follows: Rev. Mr. Henwood to Morris, Rev. Mr. Butterworth to Hartney, Mr. Nye to Erievuew. Mr. Nye is from Wycliffe College, Toronto, Mr. Butterworth from St. Paul's le-burgh missionary college, England, and Mr. Henwood from the parish of Lartegios by Fowly, Cornwall, England.

CAPE BRETON.

ARICHAT.

The 56th meeting of "Sydney Rural Deanery" was held at Arichat, on Wednesday, Oct. 19th. Present Rev. Rural Dean Barnbrick, Rev. Messrs. Pittman, Ansell, and Lockyer. The venerable Dr. Smith and Rev. J. F. Dra-

per were unavoidably absent. The business of the meeting was, as usual, preceded by a celebration of Holy Communion, at which Rev. Rural Dean was celebrant, and Rev. H. H. Pittman, preacher. As this was the first meeting of the deanery in this ancient town, the priest-in-charge (Rev. Mr. Ansell, B. A.) was afraid the services would not be well attended. In this respect, however, he was agreeably surprised—the church being comfortably filled at each service. The duties of the choir were performed in a very creditable manner. No service of Holy Church could possibly be a dull one if the talent and devotion of those who constitute such a choir were thus offered to God continuously. To the casual observer, Arichat is "sleepy hollow" as compared with the ordinary Anglican parish of the present day, but to those who, like the visiting clergy had the pleasure of some interesting conversations with the laity, there comes the consciousness of much latent zeal and love for God's Church.

The present priest-in-charge is a scholar and a gentleman, but the nearness of his approach to the appointed "three score years and ten" naturally renders him incapable of much that he would like to do. A younger priest, filled with love for Christ and His Church, and with a knowledge and appreciation of the Oxford movement, would quickly change this lethargic parish into one with all the busy activities of deep spiritual life. "So mote it be."

THE ANNUAL S. S. EXAMINATIONS FOR TEACHERS AND SCHOLARS, 1892.

The Inter-Diocesan Sunday School Committee of the Provincial Synod not having as yet been able to make arrangements for the holding of Inter-Diocesan S. S. Examinations, the Sunday School Committee of the Diocese of Toronto will continue as heretofore, to hold their Annual Examination on the Church Sunday School Lessons of the past year, *viz.*, the Catechism and the Life of Our Lord.

They invite the co-operation of the Clergy and S. S. Workers in other Dioceses in making this Examination a success. The papers for Scholars will be based upon the "Institute Leaflets;" those for Teachers upon the "Leaflets" and the "Teachers' Assistant."

The Examinations will be held at Local Centres, in this and other Dioceses on Saturday, December 3rd, 1892.

To defray necessary expenses, the Committee requires a fee of twenty-five cents to be paid by each candidate who writes in the Examination; and unless the fees from a Local Centre amount to \$1.00, no Examination can be held at such Local Centre. On receiving a sufficient number of applications from any Local Centre, arrangements will be made by the Committee for the appointment of a Local Examiner at such Centre to whom the printed papers will be forwarded. The Local Examiner will act as "invigilator" at the Examination, and, when the answers of the Candidates are written, will seal them up and send them by post to the Secretary of the Sunday School Committee at Toronto, for examination.

The results will be published in the "TEACHERS' ASSISTANT." Diplomas will be presented to the successful candidates among the Teachers, and certificates to those Scholars who obtain First or Second Class Honours.

To obtain First Class Honours a candidate must obtain an aggregate of 75 per cent. on the two papers; for Second Class Honours an aggregate of 50 per cent. on the two papers. The names of the successful candidates will be published in the "Teachers' Assistant."

Applications from candidates will be received up to November 19th, 1892. They should be addressed to the Rev. Chas. L. Ingles, M.A.,

187 Cowan avenue, Toronto, and should be in the following form:

"Please enroll my name for the S. S. Examinations for Teachers and Scholars to be held on December 3rd, 1892.

Yours,

(Name in full).....
(P.O. Address).....
Teacher (or Scholar) in St. _____ S. S.
Parish (or Mission, of....."

N.B.—No fee is required to be forwarded with the above application.

It is earnestly hoped that the Clergy and Superintendents of Sunday Schools will urge their Teachers and Senior Scholars to avail themselves of this most important means of testing their knowledge of the subjects covered by the "Inter-Diocesan Lessons."

CONTEMPORARY CHURCH OPINION.

THE WEST INDIAN GUARDIAN, BARBADOS.

It is interesting to observe the favourable attention given to the claims of the Historical Episcopate. It is gradually being seen that the doctrine of Apostolical succession, without fettering the grace of Christ, is by the argument of reason, history and facts becoming more fully regarded as the expression of the Divine Will, both in the Bible of truth and the clear page of history. Even the negative assertion that some three hundred sects have no point of unity but a unanimous assault on Episcopacy is a forced and real witness to the truth of our Christian claim. No restoration to unity is possible at all, until the whole truth as to God's own Ministry is frankly admitted by the divisions on all sides. Nor is it any argument against the existence of God, against the truth of Holy Scripture, or against the continuance of the Episcopate, if these three have come down to us through the channel of Rome. But, thank God, our unbroken continuation from apostolical days places us on high and sure grounds of safety, which position the pious sects court, though they pretend to despise it. "The tendency of the times is toward confederation" in Christ's work, which can only take place on the basis of Christ's own visible organization.

Correspondence.

DEAR MR. EDITOR,

It is evident that if we want an increased Episcopate we must agitate! agitate! agitate! for the next three years and shew their Lordships that public opinion is against them in the matter of large endowments for new Sees. The Church's work is hampered on all sides by the present inadequate number of Bishops, and we must continue to lose ground, unless we can have our chief Pastors with us much more frequently than at present. I have had experience now in three dioceses, and in each the Bishop has been little more than a confirming machine, spending only a day or even half a day in the parish, every two or three years. He arrives by train, is driven to the Church, confirms, has dinner at the Rectory, drives to an outstation in the afternoon, confirms there and is then picked up by the Rector of the next parish.

There are many country congregations who are never spoken to by their Bishop; he addresses five or six children (confirmation candidates) sitting in the front seats, but never preaches to the whole congregation as their chief shepherd, and by the way, is this perpetual addressing of confirmation candidates necessary? There is no provision for it in the Prayer Book, and surely if only one sermon can be given in each church, those who have been confirmed in former years, those who have ne-

glected the rite, and those not yet prepared for it might receive a little advice occasionally from the Bishop.

I wish in no way to speak disparagingly of the present House of Bishops—they all work nobly and untiringly, but it is impossible for one man to do the work of three, and do it well. I believe all our Diocesans would be glad to see a largely increased episcopate, but they want the dignity of the office kept up by a large stipend. The American Church has shewn us that her Bishops lose none of their dignity, because their salaries are small. Socially, they may not be such "heavy swells" but they are loved and respected and supported by their clergy and laity, and are not a whit behind the wealthiest English Bishop in spirituality.

Why should we have four or five or six thousand dollar Bishops, over six or seven or eight hundred dollar priest? Let each Sec have an endowment yielding \$1,000 or \$1,200 per annum, so that there will be no fear of the Bishop starving, and then leave the rest to the congregation; they will soon willingly support a Bishop whom they all know, who visits them frequently, is easily accessible to any who want advice, and is never in a hurry when he comes to a parish.

And how cheered would the country clergy be if their Bishop was a real father in God to them, sympathizing with their troubles, encouraging them in their work, advising them in difficulties, visiting wayward parishioners when necessary and understanding thoroughly all the ins and outs of the congregation.

Let us agitate for more Bishops, one for every forty clergy at least, and let us agitate until we get them.

And now I ask for information. Is there no way in which the present endowment funds of the various Sees could be divided, so that as each bishop dies, the four or five thousand dollars he gets may be used for two successors instead of one? I believe the late Metropolitan, during the last eleven years gave half his stipend to the coadjutor, and both these Bishops seemed none the worse for their comparatively small pay.

Let us all write and talk the matter up, so that by next Provincial Synod we shall be prepared for definite action.

PRESBYTER.

October 27, 1892.

CONSOLIDATION.

To the Editor of THE CHURCH GUARDIAN.

SIR,—The communication of a Delegate to the Provincial Synod in your issue of the 19th ult., drawing as it does the attention of the Church to suggested difficulties surrounding the completion of the scheme proposed for the union of the Church in British North America, will no doubt receive the careful consideration of those interested. I do not know that any suggestion of views differing from that writer's is needed; at the same time perhaps it may do no harm.

In the first place it seems apparent that the writer did not closely follow the debate on the subject in the Synod, else he must have heard the difficulties which he suggests met by several speakers, and in a way that seemed to have appreciation and influence evidenced by the large majorities with which the principal provisions of the scheme were carried. No great scheme of union, or any other measure of importance, is carried unanimously; people necessarily differ in such things, some are very sanguine and some quite the other way; some see no difficulties, and some, again, imagine that all new departures will end disastrously. Your correspondent would seem to be of the latter class. Your editorial remarks have answered a large part of his enquiries, but while your explanation to the first branch is literally correct, that there cannot be a "general assembly of all the Church in Canada" until each diocese comes in, because *all* will include each diocese, yet there can be a General Synod of the Church of British North

America, (which is the limit of the proposed union) initiated and carried on practically under the proposed constitution, even though some particular diocese does not immediately become a part thereof, or at present submit to its jurisdiction. The experience of the past practically proves this. The present Provincial Synod was formed, and well established, over several dioceses at present included and represented in it, though some dioceses came in much later than others, and one by one as their respective diocesan synods determined to send delegates thereto, by which action they became an integral part of the Provincial Synod; and the same is the history of the establishment of diocesan synods in Canada, as many of the parishes remained out, sending no delegates and thereby remained beyond the control of the diocesan synod for years after the synod was in full and complete power and organization, and as such had legislative and executive power over the parishes whose delegates attended, while it had none over those parishes not sending delegates.

While it is, no doubt, advisable that all the diocesan synods shall be represented at the first meeting in Toronto in September 1893, and thereby aid and counsel in the work of establishing a constitution for the government of the whole Church, yet it would be a sad thing if the absence of representatives of any one diocesan synod, whether of Canada or Newfoundland, should prevent the inauguration of the great work of Church unity and fellowship, towards which the establishment of a general Synod would seem to be so important a step. There seem to be no such conditions precedent to the establishment of a General Synod as your correspondent numbers A, B, C, D, and E, in his communication.

The non-acceptance by any of those dioceses, or the Provincial Synod, will affect only such dioceses as refuse to accept the scheme or send delegates. I do not wish to lessen the responsibility of the dioceses who decline to join the work of consolidation, but it seems best to put it just as it is. Under the scheme as now adopted by the Provincial Synod, the establishment of the General Synod does not impair its powers or jurisdiction, as that is expressly provided for, nor does it impair the rights or powers of the diocesan synods. That is, so far as the Provincial Synod can do it, also provided against. As to the latter there would seem to be no necessity for any such safeguard, for the General Synod has by the proposed constitution only power to deal with matters affecting the general interests of the Church, and neither the proposed synod nor the Provincial Synod can do aught to affect what are solely diocesan rights, powers or property. The Provincial Synod, as such, cannot delegate to the proposed General Synod any of the powers it has, to deal with the general matters or interests of the dioceses. It can propose and assent that some of the powers delegated to it may be dealt with in the General Synod, but before such proposition or assent is operative it must be confirmed by the diocesan synod. The Provincial Synod, as I understand it, has not attempted in its action on this scheme to interfere with any of the rights or powers of the diocesan synods.

On the subject of the change of constitution your remarks seem to be quite correct, and a sufficient explanation. The principles of the basis of union are generally defined in the scheme. The constitution will be based on these. Of this I imagine there will be no dispute and so far as it is consistent with the agreed basis no objection can be made to any necessary alteration of the constitution. If the General Synod should at any time seek, by change of constitution or otherwise, to assume a power not delegated to it, its action in that respect would be void. Of this however there would seem to be but the slightest probability.

The objection to the suspension of coercive legislation until confirmed by the diocesan synod seems quite untenable. The principle underlying the whole of the scheme of synods, great

or small, is that each diocese is in a sense a separate Church, a branch of the great Body. The General Synods or Councils, whether called synods, convocations, or conferences, are intended for counsel and advice, unless specially authorized beyond that. Powers of coercion, or otherwise, are only delegated, and are limited to the subjects and extent that the diocesan synods determine in that respect. Therefore there is nothing inconsistent or unusual in the provision referred to. Referring to the canon in Divorce mentioned by your correspondent it does not seem probable that the result will be practically as he says; but even if it were so, would it be more inconsistent or "incongruous" than what is sought to be done in the Provincial Synod? That is, to pass a canon on that very subject, which the Lambeth Conference would not adopt, and also directly contrary to the canons of our sister Church in the United States. The Provincial Synod is not proportionately as important a body in relation to the whole Church as one diocese would be in relation to the Church in British North America. It is easy to imagine difficulties though they may never arise or be practically realized.

As to the fourth objection, that the Provincial Synod will be "abandoned or that the General Synod will be a more parliament in its original sense, or a debating society and nothing more" it would seem as if this is thrown in as an "apple of discord" which was used to its utmost in the discussing in the Synod, and failed. Supposing that the General Synod will have no subject of general interest or importance to the Church to deal with that the Provincial Synod has not now, (which is undoubtedly not the case,) as well, nay, better, might your correspondent apply the term "debating society" to that august and wonderful council of the Church, the Lambeth Conference, as to the proposed synod. What coercive or legislative power had the Lambeth Conference? Yet it had a well recognized and wonderful influence. Did it not deal with subjects of general interest to the Church, and yet not coerce? But there are subjects of general interest to the Church of B.N.A. suggested to be dealt with by the General Synod in which the Provincial Synod have not power, within the ecclesiastical province of Canada, to legislate upon and carry into execution? No one who understands the subject admits that the Provincial Synod, and the General Synod, in the scheme proposed have "co-ordinate powers," and therefore it is useless to discuss the imaginary conflict. Beside this, one is a council or synod of the whole Church in B.N.A., and the other of only a portion.

I fear it must be admitted that the concluding paragraph of your correspondent's letter is ill-advised, and will fail in effecting any good. That any attempt should be made to excite a feeling of jealousy, as it were, in the minds of those advocating the maintenance of both synods is to be regretted. Why prophesy evil? Who knows as is there suggested that the General Synod will "gradually attain the pre-eminence" over the Provincial Synod? But if the will of God and the Church is that it should, who can complain? Why will the "Church grow impatient," as he says, "of the incongruity which the present scheme presents, of which there is admittedly no precedent?" What proof of incongruity have we? By a very large body of the Church it has not been deemed incongruous. And surely after the facts advanced in the argument at the Synod, especially by the Rev. Mr. Roper, there is abundant proof of such precedent for the course now suggested. But even if there were not such precedent the wisdom of the Church through her representatives can surely suggest and adopt what is deemed best for her guidance and government, and I trust, with the blessing of God, to bring it to a successful issue. Let us work, and in faith and prayer "go forward," and we need then have no fear of the result.

Yours truly,

ANOTHER DELEGATE.

THE CHURCH GUARDIAN

— EDITOR AND PROPRIETOR:—

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

— ASSOCIATE EDITOR—

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CHANGES TO P. O. BOX 1968. FOR BUSINESS
ANNOUNCEMENTS SEE PAGE 16.

DECISIONS REGARDING NEWSPAPERS.

1. Any person who takes a paper regularly from the Post office, whether directed to his own name or another's, or whether he has subscribed or not, is responsible for payment.

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

3. In suits for subscriptions, the suit may be instituted in the place where the paper is published although the subscriber may reside hundreds of miles away.

4. The courts have decided that refusing to take newspapers or periodicals from the Post office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud

CALENDAR FOR NOVEMBER.

NOVEMBER	1.—All Saints Day.
"	6.—21st Sunday after Trinity
"	13.—22nd do do do
"	20.—23rd do do do
"	27.—1st Sunday in Advent. (Notice of St. Andrew.)
"	30.—St. Andrew, <i>Ap. and Mar.</i> (Athanasian Cr.)

EDITORIAL NOTES.

In our correspondence columns there will be found a letter on the Consolidation of the Church from "Another Delegate" to the Provincial Synod. The writer holds that there may be a General Synod formed even though some particular diocese should not become part thereof. That a union of any number of dioceses could be effected *calling* itself a *General Synod* no one will deny: that such a body would be in any sense *that* intended to be formed under the Scheme for Consolidation,—with one or more dioceses of the Church of England in Canada, standing out and refusing assent—is denied. To form a General Synod of the Church of England in Canada in any true sense or warrantably to adopt such title involves we contend *necessarily* the consent of each and all of the dioceses presently existing in B.N.A.

Our correspondent invokes the formation of the Provincial Synod of this ecclesiastical Province as a case in point: but it will, we think, easily be shown that there is an entire absence of analogy. In *limine* the name, purpose and

scope of a Provincial Synod is entirely different. The *name* does not imply as does that of "General Synod of the Church in B.N.A." an organization representing and controlling the *whole* Body; and its purpose and scope are limited to a *part*. We admit quite freely that the Provincial Synod—especially in view of the Enabling Act,—could have been formed even though one or more dioceses had declined to come in; but then it would not have pretended by its name to have, and would not have had, any jurisdiction over such dioceses: and its extent as a Province would have been correspondingly limited. But a Synod can hardly be logically,—certainly not as to its legal powers and position—regarded as a *General Synod* of The Church of England in Canada purporting by its title to have jurisdiction over the *whole* Body bearing that name (as is undoubtedly the purpose and scope intended) whilst The Church in one or more dioceses declines to recognize or obey it. In other words there is no means of compelling assent or adhesion: these must be given voluntarily.

The history, and facts connected with the present Provincial Synod of Eastern Canada are, we think, when examined, against the pretension of our correspondent. What were the facts? There then existed four Civil Provinces, viz: that of Canada, (including Upper and Lower,) Nova Scotia, Prince Edward Island, and New Brunswick. In these four Civil Provinces there were independent dioceses of the Church of England and Ireland. In the first named there were at the time the first steps were taken for the formation of the Provincial Synod, four regularly organized dioceses, viz: Quebec, Toronto, Montreal, Huron, and the diocese of Ontario was in process of formation. Three of these dioceses were quite ready to form a Provincial system; the other, Huron, seemed to hesitate. No power was found whereby the Provincial Synod could be formed, independently of such assent, other than that of the Crown itself; and accordingly petitions were presented to Her Majesty in Council by the dioceses of Quebec, Montreal, and Toronto praying Her Majesty, in order that the Bishops, Clergy, and Laity of the Church in (the Province of) Canada might form themselves into a General Assembly of the Church in that Province to appoint a Metropolitan. All parties assumed at the time, that Her Majesty had power under her prerogative of so appointing a Metropolitan and giving him jurisdiction over the other Bishops of the Civil Province. Accordingly Her Majesty appointed Bishop Fulford, of Montreal, as the first Metropolitan; and he, acting in virtue of the power so conferred upon him, called together authoritatively the five dioceses which were by that time comprised in the Civil Province of Canada. The point to be noticed in this connection is; that without the intervention of Her Majesty, no way of summoning a General Synod, although authorized by the Act 19-20 Vic., was discovered though the consent of three of the existing dioceses was evidenced by their petitions to the Crown.

(2) It is matter of history that the diocese of Huron hesitated; but conceiving itself bound by the prerogative right of the Crown to appoint a Metropolitan and bound to render obedience

when such appointment was made, that diocese appointed delegates and attended the first meeting of the Provincial Synod so called. It is, however, worthy of notice here that the dioceses were not hampered or bound by any pre-arranged constitution such as has been prepared now for the General Synod. Only when assembled, under the authority above mentioned, was a constitution drawn up and adopted.

(3) Subsequently to the first meeting of the Synod, questions arose as to the *power* of Her Majesty to appoint a Metropolitan and give him coercive jurisdiction; and these having been determined in the negative, questions were then raised by the same diocese of Huron as to its being bound to the Provincial Synod system at all; its consent having been given and delegation sent under the assumption that the right *existed* in Her Majesty to appoint a Metropolitan with the powers conferred upon him, amongst others, that of summoning a General Assembly of the Church within the Province of Canada, and of making the other Bishops his Suffragans.

These questions were submitted by the diocese of Huron through its Bishop to eminent Counsel for an opinion, viz: Adam Crooks, Esq., Q.C., and the present Honourable Edward Blake, Q.C., who reported that:

(1) "The meetings and organization of the Assembly" (that is the Provincial Synod) "were not nor are they under the circumstances, legal or binding on any diocese."

(2) "In order to the proper and legal organization of the General Assembly, it is necessary that all the dioceses in Canada" (that is the old Civil Province of Canada) "should concur in a new organization thereof."

(3) "The refusal of any one diocese to concur in the organization of the General Assembly, would render it impossible to effect such an organization under the Provincial Act: though, of course, a voluntary association independently of the Act may be formed by the members of any one or more of the dioceses. "This opinion having been given, it was submitted to the late Honourable J. Hillyard Cameron, Q.C., and Strachan Bethune, Esq., Q.C., both of whom agreed in holding the diocese of Huron bound to the Provincial Synod by *reason of its action, acquiescence and concurrence* in sending delegates to and taking part in the formation of such Provincial Synod. The matter having been again referred to Messrs. Crooks and Blake they still differed, holding that such consent must be interpreted as having been given under a misconception of the facts and, therefore, not binding. In their opinion they further say: "Irrespective of the Provincial Synod Act, the Church of England in Canada had no mode of forming an association such as a General Assembly other than *by the voluntary action of its members*; and an Assembly so constituted would have had no power to bind any persons except those who expressly or by implication had consented to be bound by its action and would have had no jurisdiction over the members of the Church generally."

It is matter of history that notwithstanding the opinions the diocese of Huron subsequently did continue *voluntarily* in connection with the Provincial Synod; but it plainly appears from these opinions that even the Provincial Synod for the old Province of Canada could not have

been formed otherwise than by consent of all the dioceses. An organization calling itself by that or other name might have been formed by two or more of the dioceses, but limited in its scope and power.

(4) It is also matter of history that although the Letters Patent to the first Metropolitan and the Act 19-20 Vic. gave authority to form a General Synod for the Church of England in Canada, yet, that the dioceses of Nova Scotia and Fredericton though willing, were not able enter and become part of that Body until further legislation had been obtained; much less could the Provincial Synod as pretending to represent *The Church of England* in Canada have compelled them to come in, or have exercised any jurisdiction over the Church in these dioceses.

It appears to us from this short review of the facts indisputable that there is nothing in the formation of the Provincial Synod referred to in our correspondent's letter which would justify the position that a GENERAL Synod in any true sense, that is one representing all and every part of the Church of England in B. N. A. and having power and jurisdiction over the Church at large, can be formed, otherwise than by the consent of *all* the independent dioceses within the field over which it is proposed that it shall exercise jurisdiction. Such was clearly necessary in the case of the Provincial Synod, and, as our correspondent rightly says, the Provincial Synod could not delegate to the proposed General Synod any of the powers it has relatively to the dioceses without confirmation by them.

Our correspondent also thinks the objection taken to "the suspension of coercive legislation until confirmed by the diocesan Synods quite untenable" and affirms that there is "nothing inconsistent or unusual in the provision referred to." He however adduces no precedents for such requirement, and we doubt if any can be found either in civil or ecclesiastical practice. We step not to discuss the meaning of the term coercive legislation; all legislation being it appears to us more or less coercive, and the term somewhat unmeaning. Our proposition is that the provision referred to making any part of the legislation of the Supreme legislative Body, in operative until ratified or accepted by the *inferior* jurisdictions subject to such body is an anomaly and unwise. If the constitution of the state be looked to, we find no such provision. The *legislation* of the Dominion Parliament for instance in reference to matters confided to it by the B. N. A. Act is not subject to ratification or acceptance by the inferior jurisdictions, the Provinces. Nor is the legislation of the Congress of the United States upon subjects entrusted to it by the Constitution subject to such ratification so far as we are aware. Both of these bodies would appear to occupy relatively to the *State* much the same position as the General Synod will occupy to the *Church*.

If we regard the *General Convention* of The Church in the United States—a body to which the proposed General Synod will have strong resemblance,—we find that its decrees—within its powers—are not subject to such condition. Dr. Hopkins in an article in the *Church Cyclo-pedia* (*verbo* Diocese) says "A diocese has no reserved rights which it can defend as against

legislation by the General Convention." And another writer in the same volume (*verbo* General Convention) say, "The ability to pass laws obligatory upon the members of all the dioceses and irrespective of the consent of individual dioceses resulting from the assent of all the dioceses to the Constitution, is a check upon the power of individual dioceses;" and so far as we have examined we find no exception made for so-called "coercive legislation."

If too we read such writers as Bingham aright, in reference to the decrees of National Councils, submission to them by local synods was not only required, but departure therefrom was regarded as a breach of unity.

THE POWER OF PURPOSE.

(BY W. J. DAWSON IN ST. ANDREW'S CROSS.)

(Concluded.)

I could paint a whole portrait gallery of men of this order whom I have known. There was my old college friend A. He was indolently and capriciously brilliant. When the examinations came on he used to say, "he had no doubt he should pull through somehow," and that was how he generally did pull through. Life was for him a picnic, a promenade, a delightful series of pleasurable experiences—anything but a battle and a struggle. He could not be persuaded that for practical success in life diligence was needed. He perpetually excited great hopes which were not fulfilled. His friends at last began to say he had general talents for everything and particular talents for nothing. Slow men passed him, dull men took the prizes over his head. But he went on his way, *insouciant*, careless, unpractical, calling himself a child of genius, and forgetting that genius without painstaking is as gold that is not minted, and therefore without current value. To-day you will find him mixing medicines for the famous physician who was once the dull boy he despised, or copying briefs for the brilliant lawyer who was once the butt of his ridicule; and the tragedy of A.'s life is that he never recognized the power of purpose.

There was B., who was of that eager class of mind always fascinated with novelty, and therefore always in the throes of change. He wanted to be many things, and at last was—nothing. He might have been a fair poet, for he could write good verses; an orator, for he could speak with grace and fire; a journalist, for he could dash off a capital article. But his fire soon went out, because he was too careless to feed it. He once took up social work for the poor, but a winter was enough for him. He once began to study divinity, but a session tired him out. He once took eagerly to science, but that was because it was a brilliant plaything in the hands of a lecturer he had heard, and when he had to drudge at its terms and elements he gave it up. He was always giving things up. He gave up his native country about six years ago, and the last I heard of him was that he was setting type in a New Zealand printing office. He is still a little poet, a little writer, a little orator (mainly at drinking-bars), and that is why New Zealand has put him to set type in a printing-office, and colonial editors drop his MSS. with surprising unanimity into the waste-paper basket. The failure of his life was lack of concentration; he never learned to say, "This *one* thing I do."

There was C., he too might have done well, but he never measured the force of habit. He had never found out that it was one of the tendencies of human nature to do twice what it has done once. He got entangled early in the mesh of evil habits. Again and again his friends urged him to form a purpose and to stick to it, and so he did—while they propped him up. When they ceased to coerce him he collapsed. His life was frittered away. Bit by bit it was eaten into by the canker of degrading habit, till it crumbled into utter ruin, and he became a shame and trouble to all who knew him. He drifted gradually out of sight and the darkness covered him. Where he is to-day no one knows. Probably there is a pauper grave in some obscure cemetery somewhere, and that is where he lies.

The list might be multiplied indefinitely. It is but a little section of life which any man sees, and yet out of that which I have known I could produce record after record, written within and without with mourning and tears and lamentation. I could take you to grim hovel and leprous lair, where the wrecks of humanity lie huddled in promiscuous shame, and as each ghastly head is lifted up, and each wasted lip speaks, the same lesson would be taught of the tragedy which lack of purpose creates. If you do not know what you are going to do with your life, the devil will soon teach you to do evil with it. You need not choose evil; you have only to fail to choose good, and you will *drift* fast enough towards evil. You do not need to say "I will be bad"; you have only to say "I will not choose God's choice"; and the choice of evil is already settled. Fail to have a commanding purpose in your life, to which all faculty and aspiration lend themselves, and already you have become the victim of inferior purposes, whose steady tide will suck you down into the maelstroms of indolence and shame and ruin.

You will say, "To what purpose then do you invite me?" There is only one purpose worth living for: that is to gain *character*—to be like Christ. What does that mean? It means that there was once a life lived on this earth which all men, irrespective of religions and theologies and non-theologies, agree in calling the Perfect Life. It was supremely holy, pure, and tender. It was the highest exposition of what duty means that the world has ever known. It was dedicated to the truth, and was so sacredly loyal to truth, that He who lived it called Himself The Truth. It was so perfect a pattern of what human life can be at its highest, that He who lived it called Himself also The Way and The Life. It was a life lived in the very eye of God, yet consecrated to the completest service of humanity. It cried neither in the direction of mysticism nor asceticism. It was practical and brotherly, broad and high, intensely human, yet truly divine; it was the boldest of all human lives, as it was the best, the simplest, as truly as the holiest. It was absolutely manly and was never disfigured by the faintest stain of cowardice or double-dealing; and as it was spent among men and for men, so at last it was given for men in a glorious death which has been for the hope and healing of the nations. That life was the life of Christ. Other lives have had elements of greatness in them, but this was the greatest, elements of goodness, but this was the best. For nearly nineteen centuries all that is noblest in human life has sprung from the impulse and power of that life once lived in Palestine. That life has furnished us with the eternal ideal of what we ought to make of our lives, and to follow that ideal is the one purpose which the greatest souls have felt to be worth living for and worth dying for. There is the ideal, then, and it is with the vision of the ideal that purpose should begin.

Do you say, "But my will is weak and wavering?" Train your will, then, till it becomes steady and strong, and you will be surprised to find how soon the act of willing develops the power of willing. Do you say, "But I cannot do this?" Out upon such cowardice! It is unworthy of a man. You can do whatsoever you set yourself to do. Do you say, "But I am

surrounded with bad men"? You need have no contaminating confidences with them, and no bad man can make you dab if you will be good. Do you say, "But think how long the quest, how difficult the discipline"? Exactly, the hardness of the discipline is proportioned to the splendor of the result. Is the drudgery of holiness, of character-making, worse than any other drudgery? Is it worse than the drudgery of fame, of which Dickens said that all he was he owed to the habit of tireless industry and patience; or of literary excellence, of which Robert Louis Stevenson has told us that long before he dared to print a line he experimented ceaselessly in the study and combination of words; or of power, the quest of which made Bonaparte the hardest-worked man in Europe, and led him to say, with an enthusiasm which we may well emulate, that "impossible" was a blockhead of a word, and was not found in his vocabulary? Men take infinite pains and exercise infinite purpose to win these things, but they will take no pains to win character. And yet, to achieve character,—how much greater a thing than to gain wealth, or fame, or power, since all else fades, and character alone remains! Summon your purpose to this supreme task and remember that the bravest and noblest lives of this generation have been lived by young men, by men like Arthur Toynbee and Keith Falconer, and Mackay of Uganda, and Bishop Hannington, who have lived and died for the world as truly as did Paul himself. There is no time to lose. It is given to youth to save the world, because youth is the period of enthusiasm, of ideal-worship, and of purpose. Let your daily litany be

Here hath been dawning
Another blue day.
Think, wilt thou let it
Slip useless away?

In that single, simple verse of Carlyle's the secret of all victorious life is hidden.

Family Department.

I BELIEVE IN THE COMMUNION OF SAINTS.

Ah! they are more our own,
Since now they are God's only,
And each one that has gone
Has left our heart less lonely.
He mourns not seasons fled,
Who now in him possesses
Treasures of many dead
In their dear Lord's carcases.

They whom we loved on earth
Attract us now to heaven,
Who shared our grief and mirth,
Back to us now are given.
They move with noiseless foot,
Gravely and sweetly around us—
And their soft touch hath cut
Full many a chain that bound us.

FABER.

HOME, SWEET HOME

BY MRS. WALTON.

CHAPTER VI.—THE ONLY WAY INTO "HOME, SWEET HOME."—Continued.

That week was a very long and sorrowful one to Treffy and to Christie. The old man seldom spoke, except to murmur the sad words of the hymn, or to say to Christie in a despairing voice,—

"It's all up with me, Christie, boy. no home for me."

The barrel-organ was quite neglected by

Treffy. Christie took it out in the daytime, but at night it stood against the wall untouched. Treffy could not bear to hear it now. Christie had begun to turn it one evening, but the first tune it had played was "Home, sweet Home," and Treffy had said bitterly,—

"Don't play that, Christie, boy; there's no 'Home, sweet home,' for me; I shall never have a home again, never again."

So Treffy had nothing to comfort him. Even his old organ seemed to have taken part against him; even his dear old organ, which he had loved so much, had helped to make him more miserable.

The doctor had looked into the attic again according to his promise, but he said there was nothing to be done for Treffy, it was only a question of time, no medicine could save his life.

It was a very terrible thing for old Treffy thus to be slipping away, each day the chain of his life becoming looser and looser, and he drawing nearer each day to—he knew not what.

Treffy and Christie were counting anxiously the days to Sunday, when they would hear about the second verse of the hymn. Perhaps after all there might be some hope, some way into the bright city, some entrance into "Home, sweet Home," through which even old Treffy's sin-stained soul might pass.

And at last Sunday came. It was a wet rainy night, the wind was high and stormy, and the little congregation in the mission-room was smaller than usual. But there was an earnest purpose in the faces of many who came, and the clergyman, as he looked round at the little company when he gave out his text, felt that many of them had not come from mere curiosity, but from an honest desire to hear the word of God. And he lifted up his heart in very earnest prayer that to many in that room the word which he was about to speak might be a lasting blessing.

The mission-room was very still when the minister gave out his text. Little Christie's eyes were fixed intently on him, and he listened eagerly for every word.

The text was this: "The blood of Jesus Christ, his Son, cleanseth us from all sin."

The clergyman first reminded them of his last Sunday's sermon, of the bright golden city where they all longed to be. He reminded them of the first verse of the hymn:—

"There is a city bright,
Closed are its gates to sin."

And then he asked very gently and tenderly, "Is there any one in this room who has come here to-night longing to know of some way in which he, a sinner, can enter the city? Is there such a one here?"

"Ay," said little Christie under his breath; "there's me."

"I will try, by God's help, to show you the way," said the clergyman. "You and I have sinned. One sin is enough to shut us out of heaven, but we have sinned not only once, but hundreds of thousands of times; our souls are covered with sin-stains. But there is one thing, and only one, by which the soul can be made white and clear and pure. My text tells us what it is,—'The blood of Jesus Christ.'"

Then the clergyman went on to explain how it is that the blood of Jesus can wash out sin. He spoke of the death of Jesus on Calvary, of the fountain, he opened there for sin and for uncleanness. He explained to them that Jesus was God's son, and that therefore his blood which he shed on the cross is of infinite value.

He told them that since that day on Calvary, thousands had come to the fountain, and each one had come out of it whiter than snow, every spot of sin gone.

The clergyman told them, that when these washed ones reached the gates of pearl, they were thrown wide open to them, for there was no sin mark on their souls, they were free from sin. And then he looked very earnestly indeed, and leaning forward he pleaded with his little congregation to come to the blood that they might be washed and cleansed. He begged them to use the second verse of the hymn and to say from the bottom of their hearts:

"Saviour, I come to Thee,
O Lamb of God, I pray.
Cleanse me and save me,
Cleanse me and save me,
Wash all my sins away."

"There is one little word in my text," said the minister, "which is a great comfort to me, I mean the word *all*. All sin. That takes in every bad word, every bad thought, every bad action. That takes in the blackest blot, the darkest stain, the deepest spot. All sin, each sin, every sin. No sin too bad for the blood to reach, no sin too great, for the blood to cover. And now," said the minister, "every soul in this room is either saved or unsaved, either washed or not washed."

"Let me ask you, my dear friends, a very solemn question: Is the sin or the blood on your soul? One or the other must be there. Which is it?"

The clergyman paused a moment when he had asked this question, and the room was so still that a falling pin might have been heard. There were deep searchings of heart in that little company. And Christie was saying deep down in his heart:

"Cleanse me and save me,
Cleanse me and save me,
Wash all my sins away."

The minister finished his sermon by entreating them all that very night to come to the fountain. Oh, how earnestly he pleaded with them to delay no longer, but to say at once, "Saviour, I come to thee." He begged them to go home, and in their own rooms to kneel down, feeling that Jesus was standing close beside them. "That is *coming* to Jesus," the minister said. He told them to tell Jesus all, to turn all the sin over to him, to ask him to cover it all with his blood, so that very night they might lie down to sleep whiter than snow.

"Will you do this?" asked the clergyman, anxiously; "will you?"

And little Christie said in his heart, "Yes, that I will."

As the congregation left, the clergyman stood at the door, and gave a friendly word to each one as they passed by. He looked very tired and anxious after his sermon. It had been preached with much prayer and with much feeling, and he was longing, oh, so earnestly, to know that it had been blessed to one soul.

There were some amongst the little congregation who passed by him with serious, thoughtful faces, and as each one went by he breathed an earnest prayer that the seed in that soul might spring up and bring forth fruit. But there were others again who had already begun to talk to their neighbors, and who seemed to have forgotten all they had heard. And these filled the minister's heart with sorrow. "Is the seed lost, dear Lord?" he said, faithlessly. For he was very tired and weary; and when the body is weak, our faith is apt to grow weak also.

But there was something in Christie's face as he passed out of the room which made the clergyman call him back and speak to him. He had noticed the boy's attention during his sermon, and he longed to hear whether he had understood what he had heard.

"My boy," said the minister kindly, laying his hand on Christie's shoulder, "can you tell me what my text was to-night?"

Christie repeated it very correctly, and the

clergyman seemed pleased. He asked Christie several more questions about the sermon, and then he encouraged the boy to talk to him. Christie told him of old Treffy, who had only another month to live, and he was longing to know how he might go to "Home, sweet Home." The clergyman promised to come and see him, and wrote down the name of the court and the number of the house in his little brown pocket-book. And before Christie went home, the clergyman knelt down with him in the empty mission-room, and prayed that that very night the dear Lord would wash Christie's soul in his most precious blood.

Christie walked away very thoughtfully, but still very gladly, for he had good news for old Treffy to-night. He quickened his steps as he drew near the court, and he ran up the stairs to the attic, eager to tell all to the poor old man.

"Oh, Master Treffy!" said Christie; "I've had such a time! It was beautiful, Master Treffy, and the clergyman's been talking to me, and he's coming to see you; he's coming here," said Christie triumphantly.

But Treffy was longing for better news than this.

"What about 'Home, sweet Home,' Christie?" he asked.

"There is a way, Master Treffy," said Christie. "You and me can't get in with our sins, but 'The blood of Jesus Christ, God's son, cleanseth us from all sin.' That's in the Bible, Master Treffy, and it was the clergyman's text."

"Tell me all about it, Christie," Treffy said in a tremulous voice.

"There's nothing but the blood of Jesus can wash away the sin, Master Treffy," said Christie, "and you and me have just got to go to him, and ask him, and he'll do it for us to-night; the clergyman said so. I've learnt another verse of the hymn, Master Treffy," said Christie, kneeling down beside him and repeating it reverently:—

"Saviour, I come to Thee,
O Lamb of God, I pray,
Cleanse me and save me,
Cleanse me and save me,
Wash all my sins away."

Treffy repeated the words after him in a trembling voice.

"I wish he'd wash me, Christie, boy," he said.

"So he will, Master Treffy," said Christie; "he never sends anybody away."

"Ay, but I'm an old man, Christie, and I've been a sinner all my life, and I've done some such bad things, Christie. I never knew it till this last week, but I know it now. It's not likely he'll ever wash my sins; they're ever such big ones, Christie."

"Oh! but he will," said Christie, eagerly; "that's just what the clergyman said; there's a word in the text for you, Master Treffy: 'The blood of Jesus Christ, his son, cleanseth us from all sin.' All sin, all sin, Master Treffy; won't that do?"

"All sin," murmured old Treffy, "all sin! yes, Christie, I think that will do."

There was a pause after this, Christie sat still, looking into the fire. Then he said suddenly,—

"Master Treffy, let's go right away now and ask him.

"Ask who?" said old Treffy; "the clergyman?"

"No," said Christie, "the Lord Jesus. He's in the room—the minister said he was. Let's ask him to wash you and me, just now, Master Treffy."

"Ay!" said old Treffy, "let's ask him, Christie." So the old man and the boy knelt down, and, with a strong realization of the Lord's near presence, little Christie prayed:—

"O Lord Jesus, we come to thee, me and Master Treffy: we've got lots of sins to be washed, but the minister said you wouldn't send us away, and the text says all sin. We think it means us, Lord Jesus, me and Master Treffy. Please wash us white; we want to go to 'Home, sweet Home: ' please wash us in the blood to-night. Amen."

Then old Treffy took up the words, and in a trembling voice added,—

"Amen Lord; wash us both, me and Christie, wash us white. Please do. Amen."

And then they got up from their knees, and Christie said,—

"We may go to bed now, Master Treffy, for I'm sure he's done it for us."

Thus the man at the gate had received both the trembling old man and the little child, and as they had entered in they had heard a gracious voice very deep down in their hearts, saying to each of them again and again, "Be of good cheer, thy sins are forgiven thee."

TO BE CONTINUED.

MARRIAGE.

NYE-MCCARTY—At St. James' Church, Bedford, Oct. 25th, by the Rev. Rural Dean Nye, M. A., father of the bridegroom, Clarence Henry Nye, to Harriett A., youngest daughter of H. A. McCarty, Esq., of Stanbridge Station.

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in reference to the consecration of the Rt. Rev. Dr. BROOKS, Bishop of Massachusetts.

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Diocese of Huron.

GLENCOE.

Bishop Baldwin held a Confirmation in Glencoe on Sunday week, confirming twenty-four candidates. The church was packed to the outer door, and some of Glencoe's people left quite disappointed at not hearing the Bishop, owing to the smallness of the church. It is high time the new building was more than talked of.

AYLMER.

At the vestry meeting held in the school room of Trinity Church, Aylmer, to appoint a deputation to confer with the Bishop regarding the appointment of a successor to the Rev. F. M. Baldwin. Messrs. H. Arkell, J. Crawford, D. Marshall and G. W. Youell were appointed, and an unanimous vote taken expressing the desire of endeavoring to secure Rev. C. C. Owen, of St. Peter's Church, Toronto.

CLINTON.

His Lordship the Bishop of Huron has appointed the Rev. J. H. Fairlie, of Meaford, to St. Paul's Church Rectory, Clinton.

WOODSTOCK.

At a meeting held in old St. Paul's it was unanimously decided to ask the Bishop to appoint the Rev. F. M. Baldwin, of Aylmer, to the Rectory made vacant by the removal of Mr. Wade to Hamilton. His Lordship has consented to comply with this request.

Rev. F. M. Newton, has been appointed to Strathroy. Bogfield thus becomes vacant.

LONDON.

The usual weekly service at St. James' Church lecture room, South London, was pleasantly varied Wednesday evening week with an address by Mrs. Boomer, of this city, upon the subject of missions. Rev. Canon Davis, the rector, presided, and spoke in most complimentary terms of the work done by the ladies of his congregation in the missionary cause. They had undertaken the support of a native Bible woman in India, in addition to contributions to the Home and Foreign Missions. The good work to be accomplished by these Bible woman was incalculable. They only could reach certain of their sex, because of the laws and customs of the land that permitted women only to tell the story of the Saviour's love to these poor slaves. The fact that the Women's Auxiliary of the church had undertaken the support of one of the Bible women should bring the work home to every one of the congregation as particularly their own work, Rev. Mr. Davis urged.

Mrs. Boomer made a pleasant reference to the good work being done by the ladies of St. James' Church Auxiliary. This had been called the woman's century, and this was the fact so far as it concerned woman in

the uplifting of mankind, Mrs. Boomer said. Woman was in a questioning attitude. What would God have her to do? And God was constantly opening up and developing new fields wherein she might work. Mrs. Boomer strongly urged her hearers to redoubled efforts in the great cause of missions, and presented a hopeful and inspiring view of the progress being made. At the close a liberal collection was taken up in aid of the Auxiliary Association's funds. A fair-sized audience was present.—Free Press.

Diocese of Algoma.

Rev. F. Shepherd, Catechist and Lay Reader, Baysville, acknowledges with thanks the following sums towards the erection of the Church of St. Mary Magdalene, in Ridout (on the Lake of Bays) Muskoka. Baysville Missions, \$3; a friend of Montreal, \$1; Mrs. Grasett, \$4. We hope to commence with the foundation this week, and we shall be glad to receive more help from friends outside Muskoka, which is urgently needed to carry out the work. Subscriptions will be gladly received by the undersigned and duly acknowledged in the papers.

PORT ARTHUR.

On Sunday the 16th October, Mr. Alfred Mann, a long time the sexton of St. John's Church here, died at his post. He had suffered from rheumatism for some time and had been in the hospital for treatment, but had returned to his work and on the evening in question had opened the Church for service, after which the organist, Miss Boyce, entering to take her place found him lying by the stove; and on summoning Doctors Bathurst and Macdonald life was found to be extinct. Mr. Mann was thoroughly reliable in every situation and bore an unsullied reputation for honesty and conscientious performance of duty.

BURDOCK

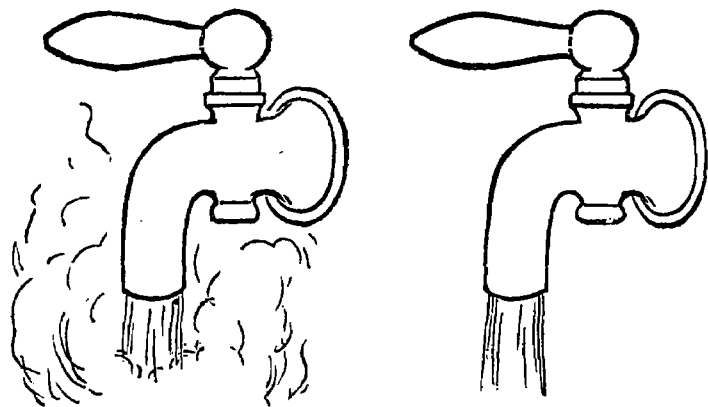
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Erysipelas.

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THE CHURCH OF ENGLAND TEMPERANCE SOCIETY.

ARTICLE I.

It is obvious that the Temperance movement is passing through a critical phase. On the one hand, as we have seen in the recent elections, its importance is being more clearly recognised, and the recognition is evidently likely to lead to some practical results of fresh legislation. On the other, the complexity of the problem becomes plainer to us every day. All thoughtful men have long been convinced of that which the Bishop of Chester's letter has, with great advantage, brought just now to the public notice—that it cannot be adequately solved by mere legal repression, or by the rough and ready method of total abstinence. Under these circumstances there is some special interest in examining the development of the C.E.T.S.—the only Temperance society which professes to deal in a comprehensive spirit with the whole of the complex subject, to enlist all right agencies in the one great cause, and to attack, not merely the terrible fact of intemperance, but the various causes from which it proceeds. At this moment we understand that its constitution has—chiefly on the initiative of the Bishop of London, the chairman of its council—undergone some important modifications, with a view to closer and more effective organisation, although without the slightest alteration of its essential principles. Believing that, while it has done immeasurable good already, it is yet far from realising the grand ideal which is involved in its title, and should be, therefore, capable of a far larger and more effective development, we think it well to take this opportunity of glancing at its past history, estimating its present position, and suggesting what may well be the chief lines of its future advance.

The history of its origin and growth is in itself interesting and suggestive. It has been clearly traced for us by the late venerable chairman, Canon Ellison, to whom the cause of Temperance itself, and the true function of the Church of England in relation to it, owe a debt of gratitude, which it is difficult fully to describe and impossible to exaggerate. It was founded in February, 1862, as a "Church of England Total Abstinence Society," differing from other total abstinence societies only in two respects—that it was most emphatically a religious society, relying for its inspiration upon the grace of God in Christ, and that it aimed at using, as far as possible, the unequalled organisation of the parochial system of the Church, and in each parish becoming an integral part of the general pastoral work. But from the beginning it was found that the pledge of total abstinence alone could at best only touch one portion, though no doubt an important portion, of a vast and complicated work, concerned not only

with the actual evils of intemperance, but with its causes. Next year, accordingly, the name of the society was changed to the "Church of England Temperance Reformation Society"—rather an odd title, if critically analysed, but one which, at last, showed the consciousness that Temperance was the one thing needful, and that only by the general reformation of Society could it be secured. Its first efforts in the new direction were mainly legislative; in respect especially of a steady agitation for the repeal of the Beershop Act of 1830, and, in conjunction with other societies, forming themselves into a "National Association," for the "General Amendment of the Laws relating to the Liquor Traffic."

[TO BE CONTINUED.]

A BAREFACED FRAUD.

The following, clipped from the columns of the Toronto Globe, Oct. 29th, is of sufficient importance to newspaper readers to warrant its reproduction in these columns:

To the Editor of The Globe:

Sir—I am sure you will agree with me when I say that something ought to be done to stop the barefaced swindling (no milder name will do) which is going on in certain directions in our midst, and I have no reason to doubt that my experience in this city is the experience of others in many parts of Canada. I have read so much of the great success of Dr. Williams' Pink Pills for Pale People that I determined to give them a trial for nervous troubles. I accordingly went to a drug store to procure a supply. On asking the druggist for the pills he took down a glass jar and proceeded to take out the quantity. "But," said I, "Dr. Williams' Pink Pills are not sold in bulk, and that cannot be them." "O, yes, it is," said the dealer: "we always get them in bulk and sell them that way."

I had read the caution of the proprietors to the effect that these pills were never sold in bulk, and thinking they should know best, I declined taking them, and left the store. My next experience was no more fortunate. Again pills pink in color to imitate the genuine, were offered me. When I remonstrated this dealer admitted the pills were not supplied by Dr. Williams' Co., but declared that they were just the same. And yet, for the sake of a little more profit he would have imposed them on me for the genuine Pink Pills had I been less cautious. As I left the shore, I thought the repeated warning against imitations given by the Williams Co. must be the result of bitter experience on their part. But I did not expect I would meet with three dishonest dealers (do you think the term is too strong?) in succession. My next experience proved the third dealer little better than the other two. When I asked for Dr. Williams' Pink Pills he said he had them, and then produced a package which I saw at a glance bore another name, and which he insisted were just as good. I declined taking them, and turned to leave the store, when the druggist offered to give me the genuine pills. But I did not feel that I ought to patronize a man who

would have imposed something else on me had I been less guarded, and declined buying. I almost despaired getting the genuine Pink Pills unless I sent to headquarters; but on my visit to the fourth drug store I was more successful, and was at once handed the genuine Dr. Williams' Pink Pills. No doubt, Mr. Editor, my experience is that of many others, and no doubt hundreds less cautious are constantly being deceived. I think the newspapers ought to do something towards protecting their readers from frauds of this kind. We frequently read of reporters doing clever detective work, etc., visiting churches in the garb of the lowly, and then writing up their reception. Here is a new field for them. Let some clever reporter travel the length and breadth of this city in humble guise, and see how many dealers are honest enough to give him what he asks for, without trying to impose a substitute upon him.

I trust, Mr. Editor, you will give this a place in your columns, as it may serve to prevent some one else from being cheated.

A LADY READER,
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